

THE CANADIAN CHURCHMAN.

"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."

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TORONTO, CANADA, SEPTEMBER 30, 1852.

[OLD SERIES, Vol. XVI.]

COMMON PLACE BOOK

LIFE A VOYAGE.

I love to contemplate this life, this world, and all my passage through it; and to compare it to the ocean, and to the mariner urging his way across its troubled and ever-varying waters; and then to consider heaven as being faintly shadowed by the port or haven where reside the dearest friends and kindred of the voyager, and where his heart and best affections are continually flying, and where he fain would himself be. O my blessed Jesus, now and then

By faith I see that land,
That land of endless rest;

and every glimpse I am enabled to catch through the mists and clouds of frail mortality, only serves to endear that land to my soul, and to make me still more desirous to be gone. And can it be that I shall fall short of it? O, no! for it is God the Holy Ghost who hath given me a desire to depart from sin and from a sinful world, to be with Christ which is far better. I will then endeavour to 'expand the wings of faith,' and to urge on my course homeward, still trusting

That I shall reach the heavenly shore,
Where sin and pain distress no more.

FORGETTING GOD.

If the young man forgets his God, the old one will seldom find him in old age; if in the pride and flush of health, we omit to call on the name of Him from whom we possess the vigor of life in the hour of sickness what comfort can we have in approaching his Divine Majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what heart can we, in the hour of adversity, fly for protection to Divine goodness?

Our God requireth the whole heart or none. And yet he will accept a broken one.

WRITTEN AT AN INN.

Rough stumbling-stones my steps o'erthrow,
And lay a wand'ring sinner low.
Yet still my course to heav'n I steer,
Though neither moon nor stars appear!

The world is like an inn; for there
Men call, and storm, and drink and swear;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

Though in the dark oft-times I stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

There by these eyes shall be seen,
Who journey'd for me in an inn:
On Zion's hill I those shall hail
From whom I parted in the vale.

Why am I heavy then and sad,
When thoughts like these should make me glad?
Muse then no more on things below;
Arise, my soul, and let us go.

From much-loved friends whene'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and miry slough:
The shrouded moon withdraws her light,
And leaves me to the gloomy night!

An inn receives me, where unknown
I solitary sit me down;
Many I hear, and some I see,
I nought to them, they nought to me.

Thus in these regions of the dead
A pilgrim's wand'ring life I lead,
And still at ev'ry step declare,
I've no abiding city here

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives,
A sad remembrance only lives.

Bishop Horne.

"WITH A PURE INTENTION."

The following from Bishop Horne, is well worth remembering:

In reading the Scriptures with a view to

personal application we should be careful that it be done with a pure intention. The Scribes and Pharisees searched the Scriptures yet without deriving any real benefit from them; and they thought they had eternal life in them; yet they would not come to Christ that they might have life. He, however who peruses the sacred volume merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquilize his conscience by the discharge of a mere external duty, is deficient in the motive with which he performs his duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere desire of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire that through them, he may be convinced of his self love, ambition, or other faults to which he may be particularly exposed, and that by the assistance of Divine grace he may be enabled to root them out of his mind.

MY MOTHER.

"My mother's grave my mother's grave!
Oh! dreamless is her pillow there,
And drowsily the banners wave
O'er her that was so chaste and fair;
Yea! love is dead, the memory faded!
But when the dew is on the brake,
And silence sleeps on earth and sea,
And mourners weep and ghosts awake,
Oh! then she cometh back to me,
In her cold beauty darkly shaded!

"I can not guess her face or form
But what to me is form or face?
I do not ask the weary worm,
To give me back each buried grace
Of glancing eyes or trailing tresses
I only feel that she is here
And that we meet and that we part,
And that I drink within mine ear,
And that I clasp around my heart,
Her sweet still voice and soft caresses!

"Not in the waking thought of day,
Not in the sightless dream of night,
Do not the mild tones and glasses play,
Of her who was my cradle's light!
But in some twilight of calm weather,
She glides, by fancy dimly wrought,
A glittering cloud, a dawning beam,
With all the quiet of a thought.
And all the passions of a dream,
Linked in a golden spell together."

RESOLUTIONS.

To pray, and magnify God in the night on my dark bed when I could not sleep. To know no street in the city which may not witness that I have not forgot God and my Saviour in it. Since the vicissitudes of the sick, and unavoidable diversions of my profession keep me often from church, and yet to take all possible care that I might never miss sacraments on their accustomed days. Upon sight of beautiful persons, to bless God in his creatures, to pray for the beauty of their souls, and to enrich them with inward graces to be answerable unto the outward. Upon sight of deformed persons, to send them inward graces and enrich their souls and give them the beauty of the Resurrection—*Sir T. Browne.*

Communication.

To the Editor of the Canadian Churchman.

REVEREND SIR,—On Tuesday last the ladies in connection with St. Paul's Church Sunday School, entertained the Sunday School children with a Pic-Nic. A beautiful rising ground, situated at a short distance from the Church, and part of the property of S. P. Jarvis, Esq., was selected for the purpose. At 2 o'clock, P. M., about sixty children, all well dressed, and with smiling happy faces, collected on the spot above mentioned, where, under the superintendence of the ladies, the feast had been provided. The day was uncommonly fine; and the little folk, after partaking of the repast, and amusing themselves for a few hours, separated highly delighted. Great thanks are due to the ladies in connection with the Sunday School of St. Paul's Church, for their kind attention to the

Sunday Scholars, who are generally very orderly in their behaviour, and punctual in their attendance, as well as to Miss Jarvis, whose thoughtful consideration prompted her to take the lead in this, as well as other matters connected with the Sunday School.

By giving the above a place in your valuable paper, you will much oblige

A FRIEND TO THE SUNDAY SCHOOL.

YORKVILLE, Sept. 21.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS' AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese, towards the support of the Widows' and Orphans' of the Clergy in this Diocese, appointed for the 11th Sunday after Trinity.

"St. Paul's," Yorkville, per Rev. T. S. Kennedy,.....	£ 6 5 8
"St. Jude's," Scarborough,.....	13s. 9d.
"Norway Mills,".....	1s. 4d.
—per Rev. W. A. Johnson,.....	0 15 1
"Trinity Church" Toronto, per Church Warden,.....	6 5 0

Four Collections, amounting to.....£13 5 9

The General Monthly Meeting of the Church Society will be held, D.V., on Wednesday, the 11th of October, at their Board Room, over Mr. Rowsell's Book Store, No. 8, Wellington Buildings, King Street East.

THOMAS SMITH KENNEDY, Sec'y.

On Monday the 20th inst., a deputation waited upon the Reverend Richard Mitchele, M.A., at the Rectory, York Mills, and presented him with two beautifully executed silver salvers accompanied by an Address, bearing the names of 156 members of his late congregation. This mark of respect and approbation must be highly gratifying to the Rev. Gentleman and his friends. The Address was signed by upwards of two thirds of the pew-holders, including the names of T. G. Ridout, A. Bethune, W. H. Coxwell, H. A. Joseph, C. Union, R. Gilmor, R. G. Anderson, R. Reford, R. Harrison, T. Coate, G. Buckland P.A.U.T., H. Bailey, A.C.G., Esqrs.

Subjoined is a copy of the Address and Reply To the Reverend Richard Mitchele, M.A., upon the occasion of his leaving Trinity Church, King Street, for St. John's Church, York Mills.

REVEREND AND DEAR SIR—We the undersigned members of Trinity Church, cannot permit you to leave us without giving expression to our feelings of deep regret at the separation we have just experienced—we cannot permit you to leave us for the purpose of discharging the duties of your sacred office among another congregation, without testifying the esteem and regard in which we have ever held you during your stay with us.

Although you will no longer, each Sunday, perform divine service in our Church, yet the attachment which links us together in bonds of Christian unity, will never let us forget the remembrance of bygone days, when you cheerfully, and efficiently laboured among us for our spiritual advancement and good.

We feel sensible that your sphere of usefulness is only removed from us, a branch of the Church, to be extended to our brethren in another locality, and all being members of the one Church, we fervently pray your success among your new congregation, in the divine cause for which you labour; and hope that through your exertions blessed by the Almighty, our brethren will discover in you, what we have already discovered,—a faithful and a beloved servant of Christ. We hope that the exchange you have made,—now to us a cause of sorrow, will be to them a source of continued gladness and joyous reflection.

We sincerely commend you to the congregation among whom you are about to labour, and trust that, under the Supreme guidance of an Omnipotent God, the exchange may be productive of the happiest consequences both to yourself and family.

As a memorial of the feelings we cannot adequately express, we beg your acceptance of the accompanying token of respect—the offering of those who will steadfastly pray that God, of his bountiful mercy, will safely protect and lead you through the mission to which it has pleased him to call you; and that, when earthly labours are finished, you may be exalted above the troublesome waves of this life to the realms of glory and bliss, there to live for ever,

[REPLY.]

To H. A. Joseph, R. Gilmor, T. G. Ridout, W. H. Coxwell, C. Union, Esqrs., and 150 others.

GENTLEMEN,—Your kind and affectionate address touches me with feelings of deep emotion, and affords me heartfelt solace in the pain and regret I experience in leaving a congregation among whom it was my happiness to possess so many attached and valued friends.

While it pleased God that I should discharge the duties of my sacred office among you, my fervent prayer and most ardent desire was—that, under the Divine blessing, I might, "in simplicity and Godly sincerity," lead you to him who is "the way, the truth, and the life." And it gives me consolatory pleasure to find that your love for the Master has been shown to the servant in that Christian charity which has caused you to overlook his many shortcomings and imperfections.

For the terms of your address, and for the two valuable and elegant silver salvers now presented to me, be pleased to accept my most grateful thanks. They will ever be dear to me for your sakes, and be justly prized and preserved by myself and family with humble pride and satisfaction. How much I am affected and gratified by all your liberality, kindness, and good wishes for the future happiness of myself and family, I cannot sufficiently express; and, though separated from you as your Pastor, I can never be absent from you in spirit, or cease to pray for your welfare—temporal and eternal.

I have also gratefully to thank you for your inspiring allusion and commendation to my present congregation; and heartily add my anxious prayers that I may, "through Christ which strengtheneth me," be enabled to fulfil effectually the sacred mission to which, under Providence, I have been called.

Imploring "the peace of God, the love of Christ, and the fellowship of the Holy Ghost," upon yourselves and families,

I have the honour, to be, Gentlemen,
Your much obliged, faithful and
Affectionate friend in Christ,

RICHARD MITCHELE.

Rectory, York-Mills, Sept. 20th, 1852.
The plate bore the following inscription:
"Presented to the Reverend Richard Mitchele, M.A., from members of Trinity Church, King-street, Toronto, upon the occasion of his leaving that Church for St. John's, York-Mills."

ENGLAND.

DOMESTIC.

PRACTICAL LEGISLATION.—Probably there never was a year in the memory of man in which there was less political excitement, and a greater stillness and stagnation as to politics in general, than this same year of our Lord, 1852. There are no public or county meetings, no factious field-days as of yore, between contending and rival parties, no criminations and recriminations as in 1830 1832, and 1835.

Instead of thinking of the merits and demerits of rival parties, as in former times the minds of the best men are now bent on moral and material improvements. In this field there are triumphs to be gained far more solid and lasting than any that are to be acquired in the domain of faction. The Ministry now in office appears to be fully conscious of this truth. Each one in his special sphere has inaugurated some practical improvement—has introduced some amendment, which, without being either specious or showy, has had the higher merits of being both useful and opportune. We ourselves believe that the ending of 1852 and the beginning of 1853 will be an era of great practical reform; and in nothing more will this be evident than in the movements introduced into our system of law and equity. Almost all men of superior minds regard these questions now as entirely independent and irrespective of party, and no one in a higher degree is penetrated with these notions than the very eminent and able men who preside in the High Court of Chancery. From some of the provisions of the 15th and 16th Victoria, c. 80, 6, Lord St. Leonards was well known as a private individual to dissent; yet no sooner did that Bill become law, than the noble and learned lord applied all his faculties to carry the Act into execution, and to render its enactments most salutary to the suitor, and most beneficial to the public at large. Any one who will take the trouble of looking at our journal of Thursday, and of perusing the New Orders in Chancery, will see that Lord St. Leonards has applied himself to carry out the provisions of this Act heartily, honestly and most effectively.—*Herald.*

SINGULAR DISCOVERY OF A SNAKE IN THE CITY.—On Saturday, while some workmen were employed in removing a quantity of ashes, in Queen Street, a snake was discovered underneath one of them. It is a beautiful specimen of the order ophidia, being in length about four feet