

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."

NEW SERIES, Vol. I, No. 31.]

TORONTO, CANADA, MARCH 3, 1853.

[OLD SERIES, Vol. XVI

WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson
March 6. 4 SUN. IN LENT.	M. Gen. 43, Luke 17. E. " 45, Col. 1.	
" 7	M. Deut. 28, Luk 18. E. " 26, Col. 2.	
" 8	M. Deut. 30, Luke 19. E. " 31, Col. 3.	
" 9	M. " 32, Luke 20. E. " 33, Col. 4.	
" 10	M. " 34, Luke 21. E. Josh. 1, 1 Th. 1.	
" 11	M. " 2, Luke 22. E. " 3, 1 Th. 2.	
" 12	M. " 4, Luke 23. E. " 5, 1 Th. 3.	
" 13. 5 SUN. IN LENT.	M. Exod. 3, Luke 24. E. " 5, 1 Th. 4.	

THE COMMON-PLACE BOOK.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land,

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands.

THE RICHES OF THE OLD TESTAMENT.

There is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms" says Irving in his introduction to Horne, "contain not the argument of the simple doctrines and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do we find such spiritual treasures as in the Book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death; or the labors of his apostolic servants, and the strugglings of his infant church; as these are written in the books of the New Testament, where, in the whole Scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritual agonies of his death, and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

A POOR MAN'S WISH.

I asked a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money—money—money!"

I asked a pauper, and he faintly said, "Bread—bread—bread!"

I asked a drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame and pleasure."

I asked a poor man, who had long born the character of an experienced Christian; he replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer, and the more I think of it the wiser it seems.

DR. JOHNSON.

A man whom Dr. Johnson reproved for following a useless and demoralizing business, said in excuse, "You know, doctor, that I must live."—"This brave old hater of every thing mean and hateful, coolly replied that 'he did not see the necessity of that.'

COVETOUSNESS.

Of the peculiar baseness of the vice of covetousness, we need no other proof but this: for as the prime and more essential property of goodness is to communicate and diffuse itself, so in the same degree that anything encloses and shuts up its plenty within itself, in the same it recedes and falls off from the nature of good. If we cast our eyes over the whole creation, we shall find every part of the universe contributing something or other, either to the help or ornament of the whole. The great business of Providence is to be continually issuing out fresh supplies of the divine bounty to the creature, that lives and subsists like a lamp fed by continual infusions, and from the same hand which lights and sets it up. So that covetousness is nothing so much as a grand contradiction to Providence, whilst it terminates wholly within itself.—*South.*

DIVINE TREATMENT.

When Satan threatens, it is to discourage the sinner, to drive him from repentance, and from the Cross of Christ.

When the Holy Spirit threatens it is to lead him to repentance, and to draw him to the Saviour.

THE SACRAMENT OF THE LORD'S SUPPER NECESSARY TO SALVATION.

Seeing therefore He says, that if any man eat of His bread, he shall live for ever; it follows, that while it is manifest that those do thus live, who appertain to his Body and receive the Eucharist by right of communication, so also is it matter both for our fears and prayers, that none of us being forbidden communion be separated from the body of Christ and so remain far from salvation; as Himself threatens and declares "unless ye eat the flesh of the Son of man and drink His Blood ye shall have no life in you" (John VI. 53.) Hence then we pray that our bread that is, Christ, may be given to us day by day; that we who abide in Christ and live in him, may not draw back from his sanctification and his Body.—*St. Cyprian. P. 187.*

FAITH IN CHRIST.

Suppose we were standing on the brink of a deep, wide river, which, in order to reach the very beautiful house which stands on the other side, and which we are to have for our own: we must cross. Yet it is so wide, and its waters so boisterous, that no one can swim across; and while we are wondering how we are to reach the opposite shore, a friend comes and tells us there is a bridge higher up, by which we may pass over without any danger. We go but we find it is a chain bridge; and because we cannot see where and how the suspending chains are fastened, we will not trust ourselves upon it, although our friend assures us once and again that it is quite safe, and that thousands go across upon it daily. We go back again, and attempt to swim across, and are lost!

Why should we be lost? Not because the

chain bridge was not strong enough and safe enough to bear us over, but because we had not faith in it. We could not believe what we did not see. Faith is the saving grace.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 30.....£119 6 7½

St Peter's, Thorold, }	£2 15 1
St. Paul's, " }	0 8 9
Port Robinson, " }	£ 3 3 10
—per Rev. F. B. Fuller,.....	
Caledonia.....	1 1 3
Cayuga.....	1 3 9
York,.....	0 15 0
—per Rev. Bold C. Hill,.....	3 0 0
St. James's, Toronto per T. D. Harris, Esq., Churchwarden,.....	
St. James's Church, Paris, per Churchwarden,.....	1 16 0
Tyrconnel, per Rev. H. Holland,.....	2 7 2
Sydenham, per Rev. E. C. Bower,.....	0 12 3
Christ's Church, Port Stanley, per Rev. G. C. Street,.....	1 15 0
St. Thomas's, Belleville, omitted, per Rev. John Grier,.....	3 14 6
St. George's Church, Trenton, per Rev. W. Bleasdel,.....	0 13 6
Christ's Church, Delaware,.....	1 15 0
Caradoc Academy,.....	0 15 0
—per Rev. R. Flood,.....	2 10 0
Norval,.....	0 13 2
Hornby,.....	0 14 5
—per Rev. T. W. Marsh,.....	1 7 7

98 Collections amounting to..... 155 6 5½

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.

Previously announced,.....£304 19 1
St. George's Ch'ch, Trenton £0 6 3
Frankford,..... 0 5 0
—per Rev. W. Bleasdel,..... 0 11 3

170 Collections, amounting to..... 305 10 4

PAROCHIAL ASSOCIATIONS.

Pictou,..... £5 0 0
St. James' Niagara,..... 1 2 8
Huntingford,..... 2 4 0 £8 2 8

ANNUAL SUBSCRIPTIONS.

Rev. J. T. Lewis,..... £1 5 0
Rev. E. Patterson, 3 year Subscriptions 4 0 0

THOMAS S. KENNEDY,
Sec. C. S. D. T.

ST. GEORGE'S BRANCH OF THE CIL. SOCIETY.

Last night the annual meeting of the above Branch took place in St. George's Church, the Rev. Dr. Lett the incumbent in the Chair. There was a large attendance of the congregation and friends of the Church Society, among whom we noticed the Lord Bishop, the Chief Justice, the Provost of Trinity College, the Principal of Upper Canada College, the Rev. Dr. Beaven, the Rev. W. Stennett, the Rev. W. S. Darling, the Hon. Vice-Chancellor Esten, Messrs. Arnold, Harman, Lefroy, Baines, Dunn, Fleming, Bovell, Denison, Dartnell, Rowsell, Roberts, Deslandes, Brown, McCleary, Thomson, Nettleton, S. Cameron, Belling, Sloane, Nation, D. Burns, Foote, Britton, Bell, Smith, &c. &c., and a large attendance of ladies.

Divine service was read by the Rev. the Provost, at the conclusion of which the meeting formed. The meeting was addressed by his Lordship the Bishop, the Rev. Dr. Beavan, F. W. Barron, Esq., Principal of Upper Canada College; Capt. Lefroy, the Rev. The Provost of Trinity College, the Chief Justice, the Rev. Mr. Darling, &c. &c. We have only now time and space to give the Report and resolutions, we must defer the very interesting speeches till our next issue.

REPORT.

Two years having elapsed since the last general meeting of the Members of the St. George's Parochial Branch of the Church Society your Committee on the present occasion feel it due to the Society to commence their Report, with a brief reference

to the causes which induced them to depart from the usage of the Society, and omit the Annual Meeting, which in due course should have been called in 1852.

A reference to the last report read at the annual meeting in 1851, and subsequently circulated extensively in pamphlet form, forces the reflection that, although meeting then as a Branch of the Church Society, the report was principally composed of, and the meeting principally occupied with the consideration of the complicated state of the affairs of the Parish, and the heavy and overwhelming debt pressing on our Church, an incubus which seemed to forbid, and did from a feeling of justice deter many from participating in the general objects of the Church Society, inducing them to confine their sympathies and endeavours to the one subject "the debt of the Church," may the very subscription list was rather parochial than general, and the words "Debt Fund" so frequently attached to the sums subscribed left the remnant of collections for the general purposes of the Church Society, small and insignificant.

During the two years that have elapsed a great effect has been made to remove those difficulties. Briefly to detail them, your Committee may name that by an assignment of Building Society Stock, subscribed and kept up by members of your Society £1250 of debt has been arranged with the Bank of Upper Canada,—another debt accrued with interest to the large sum of £1050, has been paid off by a further sale of Church pews.—By the direct aid of Funds subscribed through this Branch of the Church Society £272 10s more has been liquidated.—From the Bazaar held in October, between £300 and £400, was contributed and not to go more closely into the question of the Dr. and Cr. items of the debt account, which have been recently furnished in great detail to the Congregation by the Churchwardens, your Committee are enabled to announce, that from the pressure of a debt of nearly £4000, only £300 now remains to be made good for which debentures have been issued by the Churchwardens, and your Committee would fain hope that the collections to be made in the present year will go far to pay off this comparatively small balance. Nor can your Committee in referring to the ensuing collections omit to take notice the words of the Report of the Churchwardens to the last Easter vestry, on this subject where alluding to the large annual payments made by Subscribers to the building Sociope Stock (applied in the settlement with the Bank of Upper Canada) they express a hope that the congregation generally will liberally respond to the annual collections made for defraying the charge for interest, and for meeting the balance of the debt. The carrying out these arrangements has been a work of no small anxiety and labour, and connected as the principal officers of your Committee have been with the Church Committee to whom their arrangements was referred by the Vestry, and in working with whom they have been closely occupied.—They were led to defer calling a general meeting of this Society, till their other labours were in such train as would enable them to afford satisfactory information to your Society, in again meeting them and reporting progress.

With these explanations your Committee pass to the affairs more peculiarly of the Par. Branch. During the last year the collections were made at a latter period than usual, but still in time to get the Subscribers list introduced in the general Report, where it can be referred to. The annual subscription was £80 14, of which £20 was paid over to the Parent Society, and the whole balance less the expenses of collection carried to the Debt fund. In the general reports of the Church Society, the statements of all monies received by this Branch have been also published from year to year, but your Committee have decided for the future to introduce into their own annual Br. Report, a more detailed monetary statement than has been hitherto done a course they see adopted in most other Parishes. On the present occasion they think it may be satisfactory to introduce here a comparative statement of monies raised through this Branch, since its