

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. 30.]

TORONTO, CANADA, FEBRUARY 20, 1851.

[WHOLE No., DCCXI.]

WEEKLY CALENDAR.

Date.	Lesson	1st Lesson	2nd Lesson
Feb. 23.	SEXAGESIMA SUNDAY.	Gen. 3.	Luke 6.
" 24.	ST. MATTHEW'S A & M.	Wis. 19.	Luke 7.
" 25.	"	Ecclus. 1.	Eph. 1.
" 26.	"	Deut. 5.	Luke 8.
" 27.	"	" 6.	Eph. 2.
" 28.	"	" 7.	Luke 9.
" 29.	"	" 8.	Eph. 3.
" 30.	"	" 9.	Luke 10.
" 1.	"	" 10.	Eph. 4.
" 2.	QUINQUAGESIMA SUN.	" 11.	Luke 11.
" 3.	"	" 12.	Eph. 5.
" 4.	"	" 13.	Luke 12.
" 5.	"	" 14.	Eph. 6.
" 6.	"	Gen. 9.	Luke 13.
" 7.	"	" 12.	Phil. 1.

Creed of St. Athanasius. † To verse 20.

CHURCH SERVICES IN THE CITY OF TORONTO.

Churches.	Clergy.	Matins.	Even song.
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.	" "	" "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	" "	" "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	" "	" "
Holy Trinity	Rev. Stephen Lett, L.L.D., Incumb.	" "	" "
St. Andrew's	Rev. H. Scadding, M.A. Incumb.	" "	" "
St. John's	Rev. W. Stennett, M.A. Assist.	" "	" "

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The Holy Communion is administered on the first Sunday of every month at St. James's; 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.

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, February 24th, 1851.

VISITORS:
THE PRINCIPAL,
Professor RICHARDSON, M.B., M.R.C.S.L.
CENSOR:
Rev. H. SCADDING, M.A., First Class Master.
F. W. BARRON, M.A., Principal U.C.C.

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Original Poetry.

WINTER SONG OF THE BACKWOODSMAN.

BY REV. W. STEWART DARLING.

The stars burn blue in the deep blue sky,
And the wind is still and the snow is dry,
And it grates and crunches beneath the sleigh,
As the horses bound like the wind away.

The sleigh-bells ring through the piercing air,
And the rime forms fast on the clustering hair—
And the trees of the forest shriek out with fear,
As the Frost-king sweeps by on his wild career †

But here's the clearing!—we're home at last,
We'll shut the door, and we'll close it fast;
And as for the Frost, if he ventures in,
We'll melt the beard from his frozen chin.

Then heap on wood, yet higher—higher,
We'll light our hut with a rousing fire,
With its dancing flame, and its laughing light,
We'll drive darkness and cold away to night.

Hark, how it lifts up its voice in glee,
Roaring and crackling right merrily;
Oh, 'tis pleasant to close round the blazing hearth,
When the snow lies deep on the frozen earth.

When we'll gather around it in front and side,
(For it hath no jambs,—our chimney wide,
And we'll spend our evening in mirth and glee,
And yet we will spend it harmlessly.

ST. MATHEW'S DAY.¹
[FEBRUARY, 24.]

Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, until the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. —Acts i. 21, 22. [Scripture for the Epistle.]

¹St. Matthias, probably of the seventy, was chosen under the divine direction, to supply the vacant apostleship of Judas, who, by transgression, fell. It is remarkable that this event, as St. Peter plainly showed [Acts i. 20], was the subject of express prophecy.

[O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias, to be of the number of the twelve apostles: grant that thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. Amen.]

Who is God's chosen priest?
He, who on Christ stands waiting day and night,
Who traced His holy steps, nor ever ceased
From Jordan banks to Bethphage height;

Who hath learned lowliness
From his Lord's cradle, patience from his cross;
Whom poor men's eyes and hearts consent to bless;
To whom, for Christ, the world is loss;

Who both in agony
Hath seen Him and in glory; and in both
Own'd Him divine, and yielded, nothing loath,
Body and soul, to live and die.

In witness of his Lord,
In humble following of his Saviour dear;
This is the man to yield th' unearthly sword,
Warring unharmed with sin and fear.

But who can e'er suffice!
What mortal—for this more than angels' task,
Winning or losing souls, Thy life-blood's price?
The gift were too divine to ask.

But Thou hast made it sure
By Thy dear promise to Thy Church and Bride,
That Thou, on earth, would'st aye with her endure,
Till earth to heaven be purified.²

Thou art her only spouse,
Whose arm supports her, on whose faithful breast
Her persecuted head she meekly bows,
Sure pledge of her eternal rest.

Thou, her unerring guide,
Stayest her faithful steps along the wild;
Thy mark is on the bowers of lust and pride,
That she may pass them undefiled.

Who then, uncall'd by Thee,
Dare touch thy spouse, thy very self below?
Or who dare count him summon'd worthily,
Except thine hand and seal he show?

Where can thy seal be found,
But on the chosen seed, from age to age
By thine anointed heralds duly crown'd
As kings and priests thy war to gage?³

Then fearless walk we forth,
Yet full of trembling, messengers of God;
Our warrant sure, but doubting of our worth,
By our own shame alike and glory awed.

Dread Searcher of the hearts,
Thou who didst seal by thy descending Dove
Thy servant's choice, oh help us in our parts,
Else helpless found, to learn and teach thy love.

¹[Who is sufficient for these things?—2 Corinthians ii. 16.]
²[Lo, I am with you always even unto the end of the world.—St. Matthew xxviii. 20.]
³[This is a pregnant question. The minister of Christ either represent him, or act in his own name. If the latter, what authority have they more than other men? If the former, where is the evidence of their authority to represent Christ? That he sent the Apostles in his own name is evident. That they in like manner sent others is evident. That from the Apostles' times the sacred chain has never been broken is evident. Where shall the seal be looked for then, but among them who, from age to age, have still been sent by those whom Christ sent, as the Father first sent them? What warrant surer need there be than theirs, which, issued at the first by Christ himself, has since been handed down, from hand to hand, as duly and as certainly as the inspired record of our faith?]

SEXAGESIMA SUNDAY.—FEB. 23, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—
Genesis iii.—In the Lessons of last Sunday we were shown the glorious image in which man was created, and the blessed state of innocence and happiness, in which he was placed in Eden. We beheld the happy pair, pure, holy, and in the enjoyment of the pleasures spread before them, by a parent of infinite power, as well as benevolence.—We now come to the account of man's fall from that blissful and honourable state.

In the first seven verses, you will read a short statement of the facts. Only one tree, in the garden, was forbidden; but that, under pain of death, and the forfeiture of God's favour. The woman was beguiled by the great enemy of our souls, to violate the commands of her heavenly King; and to believe the wily insinuations of the serpent, that he, who had crowned her and her husband with every blessing richly to enjoy, had some jealous reason for preventing her from partaking of this tree. She ate of the forbidden fruit, and her husband followed the fatal example. The guilty pair instantly became conscious of the crime they had committed, and of the terrible sentence they had incurred. As we read in the 8th, 9th, 10th, and 11th verses, with sin entered shame, and fear, and sorrow. They no longer loved the presence of God, but strove to hide themselves from him. No longer innocent, they were ashamed of their nakedness, and the terrors, and remorse of a guilty conscience shook their very souls, when the stern and convicting question was asked—"Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" There could be neither denial nor escape. Nothing remained but to acknowledge their

guilt, and to cast themselves on the mercy of their judge. But, before he pronounced the sentence, which justice demanded, he remembered mercy; and, as we read in the 15th verse, shewed, though dimly and afar off, the light of hope, the purpose of grace and reconciliation which he had formed. He pointed to the seed of the woman, which in the fulness of time, should come to bruise the serpent's head, and restore man to the image, happiness, and favour, in which he had been created. From the beginning, the same gracious purpose of God is surely, though darkly, shadowed forth in the Old Testament, which was afterwards clearly brought to light in the New. The same holy spirit which taught Moses to record the declaration of God, that the woman's seed should bruise the serpent's head, inspired St. Paul to give us the explanation of the prophecy, and assure us, that, "as in Adam all die, even so in Christ shall all be made alive." (1st Cor. xv. 22.) "And as by one man's disobedience, many were made sinners, so, by the obedience of one, shall many be made righteous."—(Rom. v. 19.) But, the penalty of death pronounced against the transgression, must be undergone. And the Almighty proceeds to pronounce, and execute, the immediate portion of the punishment. The fallen and guilty pair were told that their reign of happiness was at an end—their nature was debased—in sorrow should the woman bring forth children—and that, in sorrow and toil, they should eat bread—and, finally, return to the dust, whence they were taken. The curse was proclaimed, and Adam and Eve were driven out of Eden, corrupt and miserable.

EVENING PRAYER—FIRST PROPER LESSON.—
Genesis vi.—This Lesson follows up the subject of the former one, by setting before us the awful reality of the curse, and the fatal effects of the fall, upon Adam and his descendants. In the course of a very few generations, the people of the earth had become so shockingly depraved and corrupted that the Almighty found it necessary to display a signal proof of his abhorrence of sin, and of his power to visit it. In the strong descriptive language of the sacred historian, God is said to have seen "that the wickedness of man was great, and every imagination of the thoughts of his heart only evil continually." But, in his wrath against sinners, the Almighty (whose property is always to have mercy) was yet long-suffering, and gave directions to Noah, one that feared him, to prepare an ark, in which he and his family might be saved from the flood, which was about to overwhelm the wicked. Here, again, the Old Testament, in its types or prophetic representations, figured and shadowed out the great mysteries of the New.—The ark, as we are reminded in the office for Baptism, was a fit emblem of Christ's Church, (see 1st Peter iii. 20 and 21, and Heb. xi. 7.) which is a chosen vessel framed and fitted together, according to the Lord's direction, and for ever under his special protection and guidance; "He hath founded it upon the seas, and established it upon the floods." (Psalm xxiv. 2.) Into this, those who shall have taken refuge by faith, shall escape in the awful day, when God shall bring down terrible destruction on rebellious sinners.

Surely, brethren, none can fail to perceive how well calculated are the subjects of these two Lessons, at this period of preparation for penitence, and grateful celebration, of the love and triumphs of our Redeemer, and also how well they agree with the tone of the Collect, Epistle, and Gospel, for the day itself. The Collect and Epistle bid us beware of our infirmities, and not to trust in anything that we do; and the Gospel teaches, that, though we are not to trust in anything that we do, yet, that we have something to do, and must do it diligently. What can teach us humility, and dissipate all self-sufficiency, better than the contemplation of the melancholy fall of our first parent and our corrupted state which was the consequence? What can better excite our diligence in repairing the evil, than the view of the effects of the fall upon man's nature—the terrible power it has given to sin—the awful vengeance of the Almighty displayed against it—and the ark of safety Christ's Church, to which the faithful may flee, to escape from the storm and tempest of judgment?

"But as the days of Noah were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Ecclesiastical Intelligence.

DIocese OF TORONTO.

GENERAL PURPOSES' FUND.

Previously announced	£164 13 3 1/2
Osnabruck, per Rev. R. Rolph	1 0 0
St. John's, Murray	£0 5 9
Trinity Church, Consecn	0 4 6
—per Rev. J. McIntyre	0 10 3
St. Mary's, Chingacousy	£0 5 0
St. John's, Gore of Toronto	0 3 10
—per Rev. W. G. Tucker	0 8 10
S. John's, Bath, per Rev. W. F. S. Harper	0 8 6
St. Andrew's, Grimsby, per Rev. W. David	2 15 0
Streetsville	£0 15 0
Huronario	0 11 3
Sydenham	0 18 1
Churchville	0 6 6 1/2
—per Rev. R. J. Macegeorge	2 10 10 1/2
Cartwright Church	£0 4 4
Argew's School-house, Manvers	0 2 2
Preston's, Manvers	0 6 7 1/2
—per Rev. W. Logan	0 13 1 1/2
Church at Brantford, per Rev. J. C. Usher	3 2 0
Ch. at Amherst Island, per Rev. J. Rothwell	0 10 0
Mersea, per Rev. R. C. Boyer	1 5 0
Ch. at Port Stanley, per Churchwardens	0 15 0
Christ Church, Huntingford	£1 14 5 1/2
Lot 23 Con. 12, Zorra	0 5 10
—per Rev. F. D. Fauquier	2 0 3 1/2
Christ Church, Tyendinaga	£0 11 0
St. James's, do.	0 3 9
School-house, Shannonville	0 6 6
—per Rev. G. A. Anderson	1 1 3
Ch. at Bytown, per Rev. S. S. Strong	6 5 0
Christ Church, Hamilton, per C. W.	5 8 9
Nantioke	£0 7 1 1/2
Waterford	1 11 7 1/2
Fredericksburg	0 10 4 1/2
—per Rev. E. R. Stinson	2 9 0 1/2
London Township per Rev. C. C. Brough	3 3 9

105 Collections, amounting to £198 19 11 1/2
T. W. BIRCHALL, Treasurer.

February 19, 1851.

The Treasurer has also to acknowledge the following for the Widows and Orphans' Fund:—
Church at Brantford, per Rev. J. C. Usher £3 13 0
Holy Trinity Ch., Williamsburg £2 1 0
St. John's Matilda, 0 9 0
—per Rev. E. J. Boswell 2 10 0
Christ Church, Huntingford ... £0 17 6
Lot 23 Con. 12 Zorra 0 7 6
—per Rev. F. D. Fauquier 1 4 8 1/2
Ch. at Bytown, per Rev. S. S. Strong 4 10 9
London Township, per Rev. C. C. Brough £2 15 0

HAMILTON.

The congregation of Christ's Church, Hamilton have recently presented their Assistant Minister, the Rev. Joseph Henry Ede, with a purse of £70, to enable him to act upon the advice of his medical attendants and repair to a warmer climate, a measure which they deemed essential to the restoration of his health. This very reasonable and considerable act of liberality reflects great credit upon the congregation and must be equally gratifying to the Rev. Mr. Ede, who though young in the ministry has commended himself by his zeal and ability to the favourable opinion of those among whom he had been called to labour.

ST. JOHN'S CHURCH, BATH.

The congregation of this church have recently purchased a very neat and well-toned Melodian for the use of the Choir. Such instances of zeal are worthy of record, as every thing which tends to promote the honour of God's house, and the decency of the worship offered to him should be encouraged. The congregation are much indebted to the exertions made by Mrs. Phillips, for this important addition to the house of God.

LECTURES ON ROMANISM.

On Wednesday evening the 4th inst., the fourth lecture of this series was delivered at St. Paul's Church by the Rev. H. Revel—subject, Transubstantiation.—Communion in one kind, and the Sacrifice of the mass. The errors embraced in these subjects were forcibly handled—and very attentively listened to by a large congregation.

Our space forbid a more lengthened allusion. The preceding Lecture, delivered by the Rev. C. C. Brough, would have been noticed in our last week's impression, had not an accident prevented the manuscript from going to type;—the subject discussed was, Infallibility and Supremacy, which the Rev. gentleman treated, as one well acquainted with scriptural truth.

LECTURES AT ST. PAUL'S CHURCH, WOODSTOCK.

—On Wednesday last, the fifth of these Lectures was delivered by the Rev. Francis Evans, the subject being "The worship of the Virgin Mary,—Images,—The Invocation of Saints."—These doctrines were treated in a masterly and instructive manner, well worthy of their importance, and commanded the marked attention of a very full congregation. The closing exhortation in unity and cordiality amongst all Protestant denominations, we have heard especially eulogized, and could hope to see generally followed.

The succeeding Lecture will be given on Wednesday next, by the Rev. B. C. Hill, M.A., on "Prayers in a tongue not understood by the people," "Indulgences," "Purgatory," Prayers for the dead."—*British American.*