

# 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. 46.]

TORONTO, CANADA, JUNE 24, 1852.

[WHOLE No., DCCLXII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	June 27.	M. 1 Sam. 2.	Luke 10.
		E. " 3.	Eph. 4.
M	" 28.	M. Prov. 7.	Luke 11.
		E. " 8.	Eph. 5.
T	" 29.	M. Eccles. 15.	Acts 3.
		E. " 19.	" 4.
W	" 30.	M. Prov. 9.	Luke 12.
		E. " 10.	Eph. 6.
T	July 1.	M. " 11.	Luke 13.
		E. " 12.	Phil. 1.
F	" 2.	M. " 13.	Luke 14.
		E. " 14.	Phil. 2.
S	" 3.	M. " 15.	Luke 15.
		E. " 16.	Phil. 3.
C	" 4.	M. 1 Sam. 12.	Luke 16.
		E. " 13.	Phil. 4.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A., Rector, Rev. E. Baldwin, M.A., Assist.	11 o'c. 3/4 o'c.	" 4 " "
St. Paul's	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " 4 " "	" 6 1/2 " "
Trinity	Rev. R. Mitchele, M.A., Incumbent.	11 " 7 " "	" 6 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent. Rev. H. Scadding, M.A., Incumbent.	11 " 6 1/2 " "	" 6 " "
Holy Trinity	Rev. W. Stennett, M.A., Assist.	11 " 6 1/2 " "	" 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 20s. per annum; Nonperforming 25s.  
J. P. CLARKE, Mus. Bacc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

### THE UNGODLY MAN.

He thinks that Providence fills first his purse and his barns only to pamper his own carcass, to invite him to take his ease and his fill, that is to serve his base appetites with all the occasions of sin.—*South*, vol. iv., Ser. 2.

### 'I BELIEVE'

In this first act of a lively faith there is the seed of new life sown—the germ of a plant of paradise, which, being cherished by the dews of heavenly grace, springeth forth, shooteth up, and beareth goodly blossoms and fruits unto perfection.

We ought to submit to the greatest inconvenience, rather than commit the least sin.

### THE USE OF FLOWERS.

If you wish to know, in passing through the country, which of the homes are the most cheerful, look at the doorway. There is an index of the taste, habits, and neatness of the occupants. The poorest man will have some little plants of flowery beauty in his door yard, if he be industrious, or have a neat domestic wife; there will be, despite of poverty, some of nature's luxuries—some four o'clocks will there be lifting their bright faces to the sun, as if to proclaim, in their many colours, the many joys their presence has diffused to the hearts of the inmates; the yellow marrigold, pansies or China aster, even the weed which bears a pretty flower will there be seen. Children learn to love nature through flowers, and first learn to read the love of Him who made them as written on their fragrant leaves. Let not a nook or corner, where a child may roam, be without flowers; let not a cottage dooryard, exposed to the gaze of the young be barren of these little monitors. There is a language of love in the growth and habits of their petals; let the young know its influence—let the aged see through them the joys of life, and each little flower bring back some reminiscence of the past.

Who does not relish the smell of fresh upturned earth? Who, that has known the pleasure, does not watch with interest the germinating seed or unfolding blossom? And who ever regretted their labour among flowers? Who ever felt unhappy in being able to send a budding bouquet to a sick or absent friend? None—surely none. In the cottager's yard or prince's garden, if we see no flowers of the heart in the occupants of the dwellings there is something besides the means wanting. Love nature, you will love your originator, and be happier for the love.

Then too, by flowers does the infant mind first learn to meditate and wonder; by them is a spirit of inquiry by observation nurtured, and in their

capsules do the flowers hold the seeds of wisdom and knowledge. Thus in childhood are they sown, and in manhood developed in the full blown fruit blossoms of scientific investigation. Study, which has been induced and fostered with pleasure for a reward, is not apt to tire or vex the mind and thus will the adult pursue, with interest and inquiry, an employment which has nature for a patron and instructor.—*Working Farmer*.

### LINES.

*Written by a Clergyman of Boston, (supposed to be the late Rev. Dr. Croswell,) on visiting a Jewish Synagogue.*  
I saw them in their Synagogue, as in their ancient day,  
And never from my memory the scene will fade away!  
For dazzling on my vision still the latticed galleries shine.  
With Israel's lovliest daughters in their beauty half divine.

It is the holy Sabbath eve—the solitary light  
Sheds, mingled with the hues of day, a lustre nothing bright;  
On swarthy brow and piercing glance it falls with saddening tinge.  
And daily gilds the Pharisees' Phylacteriat and fringe  
The two-leaved loors slide slow apart before the eastern screen,  
As arise the Hebrew harmonies with chant'd prayers between;  
And 'mid the tissued veils disclosed of many a gorgeous dye,  
Enveloped in their jewell'd scarfs the sacred records lie.

Robed in his sacerdotal vest a silvery-headed man,  
With voice of solemn cadence o'er the backward letters ran;  
And often yet methinks I see the glow and power that sate  
Upon his face as forth he spread the roll immaculate.

And fervently that hour I prayed that from the mighty scroll  
Its light in burning characters might break on every soul;  
That on their hardened hearts the veil might be no longer dark,  
But be forever rent in twain, like that before the ark.

For yet the ten-fold film shall fall, O! Judah, from thy sight,  
And every eye be purged to read thy testimonies right,  
When thou with all Messiah's signs in Christ distinctly seen,  
Shall by Jehovah's nameless name invoke the Nazarine.

### MAMMON WORSIPPERS IN AUSTRALIA.

In all parts of the colony labour is quitting its legitimate employment for the lottery of gold hunting, and, as a natural consequence, industrial produce is suffering. Abundant as is the metal, misery amongst its devotees is quite as abundant. The haggard look of the unsuccessful, returning disheartened in search of ordinary labour is fully equalled by the squalor of the successful, who, the more they get, appear to labour the harder amidst filth and deprivation of every kind, till their wasted frames vie with those of their less lucky neighbours. With all its results gold finding is both a body and soul debasing occupation; and even amongst so small a body of men the vices and degradation of California are being enacted, in spite of all wholesome checks imposed by the authorities.—*New Zealand Gazette*.

### HIGH INTELLECT AND LOW RELIGION.

Jeffrey was essentially a creature of the world; one of those who are thoroughly at home in the world; who know the conditions on which success is attainable, and have energy enough to comply with them, but who desire nothing but worldly success, of which they have a keen enjoyment. We have observed the strength and even the purity of his affections, but it is impossible to go through these memoirs and not to perceive that the kindness of his heart had nothing in that was not of this earth. As the bird loves its well-built nest, and rejoices in its brood, this amiable and talented person delighted in the abundant fruits with which the world rewarded the toils of his early years. In the midst of intellectual struggles, or in brilliant society, or in a soothing and elegant retreat, he passed through life, and enjoyed a green old age. He wished for nothing beyond this. The infinite and eternal, the awful and the unseen, were not ideas on which his mind, judging from the very voluminous correspondence before us, seems to have habitually turned. His philosophy of life, we take it, was pretty much of the kind we read in Dickens's novels, and he seems instinctively to have disliked the higher and sterner views of writers like Wordsworth. In 1840 he writes to Empson—"You know that no man can well care less for the pretensions of Churches, or be less disposed to abet them than I am." It is not any sweetness of temper, or even gracefulness of domestic life, such as unquestionably is beautifully brought

out in Jeffrey's memoirs, that can reconcile us to so shallow and miserable a doctrine; but we allow that, putting aside for a moment the great and awful truths of Catholicity, the existence of Hell as well as Heaven, of an eternity of woe as well as "the eternal summer," which Jeffrey in his green and leafy retreat at Craiggrook placidly talks of, as if it was the natural reward of getting on in one's profession—putting all this aside, then we admit we could look with pleasure on the tranquil scene, as we could look on the cattle grazing in a meadow, or children playing on the sea shore. But recollecting the end for which the human soul was created, and the infinite destinies that hang upon its use of the moments of this present life, the sight of such enjoyment, apparently on principle excluding the contemplation of these responsibilities, is to us painful and distressing.—*Tablet*.

### WHAT THEN?

#### BE KIND! BE KIND!

A little boy sat 'neath the genial sun,  
His tasks were o'er, his play begun,  
But why should he vex that little bee,  
And tear off his wings? I do not see.  
That boy, 'twere better far, I say,  
That he should *work*, but never play.  
What then? what then?  
O never, never do it again.

That little girl in the nursery there,  
Has tied her kitten to the chair;  
Then tells him to walk just as before,  
But he mews, and rolls upon the floor,  
And seems to say, you'd better go  
And learn to sweep, to knit, or sew.  
What then? what then?  
O never, never do it again.

That thoughtless boy, with his quiver and bow,  
He troubles the little birdlings so;  
The robin chirps, and had he words,  
Would tenderly plead for all the birds,  
Hard-hearted boy! he should not play  
Who thraws all sympathy away.  
What then? what then?  
I pray him never to do it again.

Those little sisters, with ringlets so fair,  
Quarrelling each for the rocking-chair,  
'There's room for both, with loving hearts,  
But *self* springs up, and peace departs.  
These little ones should go away  
And learn the 'golden-rule' to-day.  
What then? what then?  
O never, never do it again.

And the boys that rudely sport, as they meet  
The crippled beggar in the street,  
Should look at once to the bright blue sky,  
And think of that *All-seeing Eye*,  
Which pities him, and bears with them,  
Whose love may be his priceless gem.  
What then? what then?  
O never, never do it again.

Hartford, May 17th, 1852.

D. W. G.

### THE RICH CHILD.

A great man may say, "My houses, my lands, my horses and chariots, my numerous and valuable estates." A great merchant can say, "My ships laden with treasures, my silver, my gold." A great king can say, "My kingdom, my throne, my diadem, my palaces, my navy, and my army." A pious child, though poor and mean, has more than the great merchant, or the great king. And a pious child, though very poor, can say more than the great man, the great merchant, and the great king, if they have no grace. He can say, "The Lord is my God; God the Father is my father; God the Son is my Saviour; God the Holy Ghost is my Sanctifier; God is my God for ever, and he will be my guide even unto death. He is the FAITHFUL GOD, who has made with me an everlasting covenant, well ordered in all things, and sure. He is all my salvation and all my desire." Pray fervently, my young friends, for that piety and that grace by which you shall say, what no graceless king on earth can ever say, "Jehovah is my God; he is my strength, he is my song, and he also is become my salvation." Amen and Amen.

### CHRISTIAN LOVE.

Let the love of your brethren be as a fire within you, consuming that selfishness which is so contrary to it, and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Archbishop Leighton*.

Clemency is a debt which we ought to pay to those that crave it, when we have cause to believe they would not after abuse it, since God himself suffers us not to pay anything for his mercy but, only prayers and praises.—*Icon Basilike*.

"As thou wilt—what thou wilt—when thou wilt," are the emphatic expressions of the faith and resignation of Thomas à Kempis.

## Ecclesiastical Intelligence.

### 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. 45.....	£0 6 6
Trinity Church, Toronto.....	2 7 6
St. George's Church, Toronto.....	7 10 0
Church of the Ascension, Hamilton.....	2 10 0
St. George's Church, Grafton.....	£2 0 0
Trinity Church, Colborne.....	2 10 0
—per Rev. J. Wilson.....	2 10 0
St. Thomas's Belleville,—per Rev. J. Grier.....	3 15 10
Church at Palermo,—per Rev. R. Shanklin.....	0 12 0
Christ's Church, Scarborough.....	1 0 3
St. Paul's ".....	0 12 11
St. Jude's ".....	0 16 7
Norway Mills.....	0 11 0
—per Rev. W. A. Johnson.....	3 0 9
St. Paul's Church, Fort Erie... ..	0 16 0
St. John's Limestone Ridge ... ..	0 9 0
—per Churchwardens.....	1 5 0

9 Collections amounting to ..... £23 18 7

### COLLECTIONS FOR PALM SUNDAY.

Previously announced.....	£104 3 9 1/2
per Rev. E. L. Elwood, A.M. Goderich.....	3 0 0
St. Paul's Adolphustown ... ..	£0 10 0
St. Paul's Fredericksburg.....	0 10 0
—per Rev. J. Mulock.....	1 0 0

£108 3 9 1/2

### WIDOWS AND ORPHANS.

Donation by B. Shewman, Esquire, of Fredericksburg ..... £ 0 15 0 1/2

### PAROCHIAL BRANCHES.

‡ Collections for past year  
Binbrook and Saltfleet,—per H. C. Baker, Esq. .... . . . . . 6 5 0

N. B.—The Voucher of deposit of amount collected at Goderich, per the Rev. E. L. Elwood, was received on the 13th of May, but through some mistake was not acknowledged.

THOMAS SMITH KENNEDY, Secretary.

The Members of the Standing Committee are reminded that Wednesday the 30th, being the last in the month there will be a meeting (D.V.) at the Society's rooms, at 3 P.M.

THOMAS SMITH KENNEDY, Secretary,  
C. S. D. T.

### ENGLAND.

PRESENTATION OF A TESTIMONIAL TO THE REV. G. W. WARR, M. A., INCUMBENT OF ST. SAVIOUR'S. —The evidence of sincere affection and respect, however demonstrated, on the part of a congregation to their pastor, must always be gratifying; and it is the more so when we see that the feeling is reciprocated. Such a spectacle has been witnessed during the past week, in case of one of the clergy of this town and his congregation. The members of St. Saviour's church deeply impressed with his sense of faithful zeal and christian kindness displayed in the discharge of his duties, during a period of upward of five years, by the respected Incumbent, the Rev. G. W. Warr, recently entered into a subscription for the purpose of making him a presentation as a small testimony of their gratitude; and on Saturday last a purse containing fifty guineas was presented to the Rev. gentleman, with a suitable address from the committee on behalf of the congregation. On Sunday morning the gift was most feelingly acknowledged by Mr. Warr from the pulpit; and we have seldom beheld a scene more impressive or listened to language more affecting and grateful than that used by him in returning thanks for such a mark of attachment entertained towards him by his flock.—We understand that in addition to this testimonial, the congregation have purchased the portrait of the Rev. gentleman, painted some time ago, for the purpose of presenting it to Mrs. Warr. But for a miscalculation having been made as to the time of completing the frame, the painting would also have been presented on Saturday evening. It will, however, reach that lady this evening, and will bear upon it the following inscription:—"Presented to Mrs. Warr, by the members of St. Saviour's congregation, together with a purse of fifty guineas to the Rev. G. W. Warr, M. A. Easter, 1852."

The Rev. J. E. Gladstone's case came on for argument yesterday, but his counsel (Dr. Spinks) had recourse to technical objections principally, to which Dr. Capford successfully replied. Sir John Dodson announced that he would give his judgment on Thursday next—which, according to Dr. Bayford's argument will be, if against Mr. Gladstone, in the shape of an admonition from the Arches Court not to officiate in the Diocese of London, and condemning him in the costs of the proceedings. If he continues to officiate in defiance of the Court, as he has done in defiance of the Bishop ever since the suspension of the license, he will be imprisoned for contempt of Court, we presume. But, although he has what his supporters may call the courage, but which most right-minded persons call the impudence and the unfaithfulness, to disobey and defy the lawful commands of the Bishop, he will probably not have the courage to defy the Arches Court, and go into prison.

The Rev. O. E. Vidal, D.D., Incumbent of Upper Dicker, 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, Oxford, and Cape Town.