

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. 25.]

TORONTO, CANADA, JANUARY 20, 1853.

[OLD SERIES, Vol. XVI

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. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Day	Date	Lesson	1st Lesson	2d Lesson
M	Jan. 23, SEPTUAGES. SUN.	M. E.	Gen. 1.	Matt. 21.
M	" 24,	M. E.	" 2.	1 Cor. 5.
T	" 25, CONVER. ST. PAUL	M. E.	Wisd. 5.	Acts 22.
W	" 26,	M. E.	" 6.	" 26.
T	" 27,	M. E.	Gen. 48.	Matt. 23.
W	" 28,	M. E.	" 49.	1 Cor. 7.
T	" 29,	M. E.	" 50.	Matt. 24.
F	" 30, SEXAGES. SUN.	M. E.	Rxod. 1.	1 Cor. 8.
S	" 31,	M. E.	" 2.	Matt. 25.
M	" 1,	M. E.	" 3.	1 Cor. 9.
T	" 2,	M. E.	" 4.	Matt. 26.
W	" 3,	M. E.	" 5.	1 Cor. 10.
T	" 4,	M. E.	Gen. 3.	Matt. 19.
F	" 5,	M. E.	" 6.	1 Cor. 11.

THE COMMON-PLACE BOOK.

SUNDAY IN AN ARTIC VOYAGE.

1840, May 17. This day, being Sunday our people had a day of rest after their labours. I may here mention that it was our invariable practice every Sunday to read the Church Service, and generally a short sermon afterwards. And it is remarkable how very seldom during the whole period of our voyage either the severity of the weather or the circumstances of the expedition were such as to interfere with the performance of this duty. Few could have had more convincing assurance of the providential interpositions of a merciful God; and I do believe there was not an individual, in either of the ships, who did not regret when we were unavoidably prevented assembling for the purpose of offering up our prayers and thanksgivings to our Almighty Guide and Protector.—*Voyage of Discovery by Cap. J. C. Ross.*

A QUIET RELIGION.

Many times God is present in the still voice and private retirement of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and imperious winds, and the shining fires of more laborious and expensive actions are profitable to others only like a tree of balms, distilling precious liquors for others, and not for its own use.—*Jeremy Taylor.*

OF THE LOVE OF CHRIST.

Beyond the sea was a noble lady, on whom allway shone the sun on the day, and on the night the moon. Of this maney men mervylede. Atte the last of the fame of this come to the Byshope, a worthy man, and he went for to see her, hopyng that she was of great penance in clothing, or in mete or in other things. Ande when he come, he was here allway merrie and glade. The Byshope saide: Dame, whatt ete ye? She answered and said that dyverse metes and and delicate. Then he asked if she used the hryre. She saide nay!—And when he hade took his leave of the ladie ande was gone his way, he thought he wolde aske her more of antoher thynge, and went again to her and saide:—Love ye not mekelle, Jhesu Christe? She saide, 'Yes I love him for he is alle my love, for when I think on his sweetness, I may not witholde myself for gladness and myrthe that I ever fele in hym.'

A FORCIBLE AND BEAUTIFUL COMPARISON.

The love of the world and the love of God are like the scales of a balance—as the one falleth the other doth rise,—When our natural inclinations prosper and the creature is exalted in our soul religion is faint and doth languish: but when earthly objects wither away and lose their beauty, the soul begins to cool and flag in the prosecution of them,

then the seeds of grace take root and the divine life begins to flourish and prevail.

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 the "Canadian Churchman," Vol. 1, No. 4..... £1 11 0
St. John's, Stamford..... £1 6 8
St. George's, Drummondville 1 10 6
St. George's, Additional..... 0 12 6
—per Rev. C. L. Ingles..... £3 9 8
Trinity Ch., Thornhill..... 1 1 3
Church at Oakridge..... 0 11 2
St. Stephen's Ch., Vaughan 0 10 9½
—per Rev. D. E. Blake..... £2 3 2½
9 Collections amounting to..... £7 3 10½

Additional for Widows and Orphans' Collections, appointed for the 16th Sunday after Trinity. Previously announced in "Canadian Churchman," Vol. 1, No. 24..... £287 0 5
Trinity Church Streetsville,
—per Rev. R. J. MacGeorge..... £0 10 5
New Bayne..... £0 2 0
Gananoque..... 0 2 2
Robinson's School House..... 0 7 11
—per Rev. F. Tremayne..... £0 12 1
Holy Trinity Hawkesbury £4 0 0
Donation by George Hamilton Esq..... 1 10 0
—per Rev. J. T. Lewis..... £5 10 0
St. John's, Bath
—per Rev. F. W. S. Harper..... £0 12 6

159 Collections amounting to £294 5 0

MISSION FUND.

Additional collections, appointed for Trinity Sunday, June, 1852. Previously announced in the "Canadian Churchman," £188 16 9
Holy Trinity Ch., Hawkesbury, per Rev. J. T. Lewis..... £1 17 0

128 Collections amounting to £190 13 9

ANNUAL SUBSCRIPTIONS.

Rev. J. T. Lewis, his annual subscription..... £1 5 0

Wednesday the 20th being the last Wednesday in the month, there will be a Meeting of the Standing Committee, at the Society's Board Room, No. 8, Wellington Buildings, King Street, at 3 o'clock, P.M.

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

UNITED STATES.

NASHOTAH—The mission school at this place so long a favorite of the Church, has assumed a form which gives it still greater claims to support. It is now a theological school, and requires nothing but plain substantial buildings to ensure its permanency, and make it the source of a constant supply of missionaries for the West from among "men of the soil." At present however, there are more pressing wants. Bishop Kemper, under date of December 17th, thus writes:

"We can get along with huts and shantees, but the students will perish if deprived of food and raiment. There are now twenty-seven pupils all destined for the ministry, besides the Rev. Mr. Peake, who acts as tutor.

I rejoice to find that the Church, to judge from various communications in the papers is at last becoming sensible of our great want of clergymen. It is in my estimation the crying want of the Church. While almost every other theological school has cause to lament the want of pupils, they are rapidly increasing with us, and some very bright minds, I assure you, are coming here from printing offices farms &c. To persevere—to welcome all—to go on cheerfully—without endowments, professorships and scholarships—surely here is an act of faith worthy of primitive times. Neither the barrel of meal nor the cruise of oil has yet failed nor is the institution in debt, although, as at the present time some articles of comfort, butter for instance is withheld from the students, from sheer necessity."

The Bishop then states his small success in procuring funds for the buildings, although his demands are extremely moderate. Surely when the case is fairly understood, he will not have to complain long. We shall not fail to urge his cause.—*Even. Catholic.*

Communications.

(To the Editor of the Canadian Churchman.)

REV. SIR.—It is well known that some inconsiderate and zealous opposers of Romish superstition find fault with several of our doctrines and practices, as savouring too much of Babylon, if not absolutely identified with her abominations. In this suspected category must be reckoned the sign of the Cross used in Baptism, or any other way. The assertion that the sign of the Cross, as used in the Church of England, is Popish, implies a sad lack of information on religious subjects, and especially on the history of the Christian Church. The accompanying extracts from "The Library of the Fathers," Oxford translation, and a few from Bingham, were made originally, some years since, to convince an acquaintance, (who lay under the forementioned erroneous impressions), that whatever might be thought of the sign of the Cross, as used by us, it could not be called Popish, since it was in use before Popery existed—though it is not to be denied, that the Romish Church has abused it to purposes of the worst superstition.

My little collection is quite as large as any I have seen on the subject, and if you think them in any way calculated to edify the readers of the *Churchman*, or remove a prejudice which, however groundless, still exists in even some of our own people, you will please to insert them in your columns. May I not also suggest the propriety of presenting your more unlearned readers with the 30th Canon; a reference to which they see in their Prayer Books, but which not very many have the opportunity of reading, and the general principles enunciated in it are most admirable, and important in the highest degree to be known and acted upon in unsettled days like the present. I do not remember to have seen the Canon in your paper, though it is no disparagement to say, that less important things have had insertion.

Tertullian, Presbyter, A.D. 192:—
"But he who thinketh us superstitious respecters of the Cross, will be our fellow-worshipper."

[He speaks ironically of worship.] *Apol. Cap. 17.*
"In all our travels and movements, in all our coming in and going out, in putting on our shoes at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupieth us, we mark our forehead with the sign of the Cross." *De Corona*, Cap. 3.

"They (Christians) usually prayed with their arms expanded, and hands lift up to heaven, and that sometimes in the form of a Cross, to represent our Saviour's passion." *Apol. Cap. 30.*

Minucius, Layman, A.D. 220:—
"They worshipped God with a pure mind, and their hands stretched out in the form of a Cross."—*Dialogue.*

An Ancient Martyrology in the time of *Minucius Felix*, says, "After being led to sacrifice, spitting on the idol itself, they fortified their foreheads with the Cross."

Cyprian, Bishop and Martyr, A.D. 258:—
"That our forehead (may be fortified) by the seal of God may be preserved entire." *Ep. 59 §10*
"They only escape who are born again and are signed with the sign of the Cross."

Cyril, Bishop of Jerusalem, A.D. 358.
"Every deed of Christ is a boast of the Catholic Church; but her boast of boasts is the Cross." *Lect. 13*, Cap. 1.

"For when thou art going to dispute with unbelievers about the Cross of Christ, first make with thy hand the sign of Christ's Cross --- for the Cross is a crown, not a dishonour." *Ib. cap. 22.*

"Christ having been crucified for us, when they (the devils,) see but the sign of the Cross, they shudder." *Ib. 3.*

"Let us not then be ashamed to confess Christ crucified. Be the Cross our seal, made with boldness by our fingers on our brow, and in every thing; over the bread we eat, and the cup we drink; in our comings in and goings out; before our sleep, when we lie down and when we wake; when we are in the way, and when we are still. Great is that preservative; it is without price, for the poor's sake; without toil for the sick; since also its grace is from God. It is the sign of the faithful, and the dread of devils; for *He has triumphed over them in it, having made a shew of them openly*, (Col. 2, 25); for when they see the Cross, they are reminded of the Crucified; they are afraid of Him, who hath bruised the heads of the dragon, (Ps. 74, 13.) Despise not the seal, because of the freeness of the gift; but for this the rather honour thy benefactor." *Ib. 36.*

"Let us not be ashamed of the cross of Christ; but tho' another hide it, do thou openly seal it on thy brow: that the devils beholding the princely sign, may flee far away trembling. But make thou this sign, when thou eatest and drinkest, sittest or lieth down, risest up, speakest, walkest; in a word, on every occasion; for he who was crucified is above in the heavens." *Lect. IV 14.*

"This (the cross) to this day heals diseases; this, to this day, drives away devils, and overthrows juggleries of drugs and charms." *Ib. 40.*

Augustine, Bp., A. D. 396. "With the sign

of whose Passion and of whose Cross thou art to day to be signed in the forehead, as on the door-post, and all christian people are thus signed.—*De. Catechiz. and is Rudicon. Cap. 35.*

And upon his replying that he does, (i. e. believe) they must be duly signed, and treated after the manner of the Church." *Ib. Cap. 50.*

The Cross of the Lord by which we are signed, and delivered from the dangerous tempests of the Lord." *Jerm. 25. C. 2.*

"The sign of the Old Testament was circumcision in the secret flesh; the sign of the New Testament is the cross in the open forehead." *Jerm. 118 C. 6.*

"Blush not for the Cross of Christ; therefore hast thou received Christ's sign on the forehead as the seat of shame.

Remember thy forehead, yet thou stand not in the fear of others' tongues." *Jerm. 110. C. 5.*

"Catechumens are in some sort sanctified by the sign of the Cross and imposition of hands, and prayer." *De Pccator, Meritis. lit. 2. C. 26.*

"The cross is always joined with baptism." *Ser. 101 Augustine*, speaking of the baptism of *Victorinus*, says, "He now blushed not to be the child of thy Christ, and the new born babe of thy fountain; submitting his neck to the yoke of humility, and subduing his forehead to the reproach of the Cross." *Confess. B. 8. C. 3.*

Chrysostom, Archbp., A. D. 398. "Many are in the habit of crossing themselves continually and they need no one to remind them of it, but often when the mind is wandering after other things, the hand is involuntarily drawn by custom as by some living teacher, to make the sign." *Hom. 6.*

In Gal. VI. 14. God forbid &c. This symbol is thought despicable; but it is so in the worlds receiving and among men; in heaven and among the faithful it is the highest glory."

"And thro' the means by which it was supposed that it (i. e. the Gospel) would be extinguished by those, very means it was kindled; and the cross and bonds which were thought to be an abomination, these are now become the symbols of salvation." *Hom. 16. 7.*

"What shall we say about the amulets and the bells which are hung upon the hand, and the scarlet wool, and the other things full of such extreme folly; when they ought to invest the child with nothing else save the protection of the cross." *Hom. 22. C. 13.*

Apostolical Constitutions, lib. 7. C. 23. Then you shall baptize him in water, lastly you shall anoint him with the sign of the Cross."

Faucius, a foreign Reformer—a Colonist says non est reprobanda—it is not to be disallowed.

And *Dacer*, Calvin's contemporary & follower, says: *Adhibere nec indecens, nec inutile esse existimo*—In my opinion the use of it is neither unseemly nor unprofitable.

As for those who object to placing the most christian symbol—the cross—on churches, there is no doubt they would regard as equally superstitious the other usual symbols of the fish and the cock, did they know their real origin, which was undoubtedly Christian.—The origin of the first we can gather from *Bishop Pearson* on the creed. On the word "his only son," this most learned and famous Bishop observes; "the primitive Christians did at the very beginning include this filial title of our Saviour, together with his names, into the compass of one word" which word, he adds in the notes is, *IXOYE* (a fish) a word formed by the initial letters of "Jesus Christ the Son of God the Saviour" in Greek. The idea became so common that *Tertullian* (as quoted by *Pearson*) says; "nostrum pisciculi secundum. *IXOY* nostrum gesum christum in aqua nacimer." *De. Bapt. cap. 1.*

"To denote (says *Bingham*, l. i. c. 1. 2.) that they were regenerate or born again into Christ's religion, by water &c. could not be saved but by continuing therein;" *nec auditer quam in aqua permendo savi samus.*

The fish became a favourite device, being graven on seals, and similarly employed by the first Christians, and so until this day, tho' the vulgar know not its origin.

The moral meaning of the *Cock* seen on so many spires, is so beautifully told (by *I believe Williams*) in some sweet lines of the *Lyra Apostolica*, that I conclude with them:

"Lo! on the top of each aerial spire,
What seems a star by day, so high and bright,
It quivers from afar in golden light:
But 'tis a form of earth tho' touched with fire
Celestial, raised in other days to tell
How, when they tired of prayer, Apostles fell."

Art Oxford, C. C.

J. C.
Diocese of Quebec.

European News.

News has arrived from Australia to the 11th of October, being thirty-four days later than the advices previously received. All anticipation regarding the abundance and inexhaustible character