

# 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."

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TORONTO, CANADA, MAY 27, 1852.

[WHOLE No., DCCLXIII.]

## WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
C	May 30.	WHITSUNDAY.*	{ M. Deut. 16† Acts 10‡ E. Isaiah 11. " 19§
M	" 31.	MON. IN WHITS. WK.	{ M. Gen. 11. 1 Cor. 12. E. Num. 11. 1 Cor. 14.
T	June 1.	TUES. IN WHITS. WK.	{ M. 1 Sam. 19. 1 Thes. 5. E. Deut. 30. 1 John 4.
W	" 2.	Fast.	{ M. Esther 7. Mark 3. E. " 8. 1 Cor. 16
T	" 3.	Fast.	{ M. " 9. Mark 4. E. Job 1. 2 Cor. 1.
F	" 4.	Fast.	{ M. " 2. Mark 5. E. " 3. 2 Cor. 2.
S	" 5.	Fast.	{ M. " 4. Mark 6. E. " 5. 2 Cor. 3.
C	" 6.	TRINITY SUNDAY.	{ M. Gen. 1. Matt. 3. E. " 18. 1 John 5.

\* Psalms—Matins: 48, 68; Even: 104, 145; and Creed of St. Athanasius. † To verse 18. ‡ From verse 34. § To verse 21.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	3 o'clock.
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " "	" "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	11 " "	" "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 " "	" "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumb.	11 " "	" "
	Rev. H. Scadding, M.A., Incumb.	11 " "	" "
	Rev. W. Stennett, M.A., Assist.	11 " "	" "

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. Bac. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

### DUBT.

Many a man will say: "This is all very true; there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one's point of action; and still more how to begin upon it." To which I would answer: Is there no one interested you? Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is, follow it at once. If not, still you must not wait for something apposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand: read about it; think about it; trace it in the world, and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot! On the other hand, with what satisfaction we contemplate the mere outline of a land we have once travelled over! Think only of any subject, investigate it sincerely, earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been many enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than "azure" and "argent," or than the knight's move and the progress of a pawn?—*Fruits of Leisure.*

### A LESSON FOR FARMERS.

All the Bible is full of promises to those who trust in God. A man must either believe the promises or give up the Bible, if he is honest with himself; and there are circumstances in the occupations of a farmer which should remind him continually of this, and make him more trustful and liberal. I can hardly imagine a good man going forth into his fields, and seeing the hope of next year laid in the ground, without remembering, at times, such striking passages as these: "There is that scattereth and yet increaseth," "He that soweth little shall reap little, but he that soweth plentifully shall reap plentifully." Moreover, the whole harvest is so evidently the work of God, from first to last. The manufacturer, if his produce is bad, justly taxes his men or his machinery. The tradesman, if he loses, blames his want of foresight, or his unprincipled customers. But the farmer, having the best land, the best workmen, the best tools, the best seed, the longest experience, is still in the greatest uncertainty, from first to last. Circumstances, which he can neither foresee, nor foreseeing, control, keep him sensibly in God's hands—and, if he is wise, resigned and trustful, be his fortune what it may. The worm, the caterpillar, the fly, or drought, and rain, cold, and heat,

his very friends—if they fail at the prospering moment, render all his labours doubtful to the end. And therefore, being so entirely and manifestly in God's hands, he should rest satisfied, and not neglect his duty, confident that he is more likely not less likely, to prosper, even though his aims are what the world would consider rash; but not rash, because they are given to Him, and with faith in Him from whom he holds all that he enjoys.—*Heygate.*

### THOUGHTS OF HEAVEN.

'Tis good  
To be subdued at times, the heart is wooed  
By these pure impulses to purer things,  
Cherish within your souls whatever brings  
Moments of sweet communion with high thought  
Joy bath its ministries; but griefs are fraught  
With gentle blessings. Let them come in soft  
And tender eloquence, and bear aloft  
Your faith on the white spirit wings of prayer.

### THE GOOD WIFE.

She commandeth her husband in any equal matter by constantly obeying him. It was always observed that what the English gained of the French, in battle by valour, the French gained of the English by cunning treaties. So if the husband should chance by his power, in his passion to pre-judge his wife's right, she wisely knoweth, by compounding and complying to rectify it again.

She never crosseth her husband in the spring tide of his anger, but stays till it be ebbing water.

And then mildly she argues the matter not so much to condemn as to acquit herself.

She keeps home if she have not her husband's company, or leave for her patent to go abroad.—*For the house is the woman's centre.*

Her clothes are rather comely than costly and makes cloth to be velvet by her handsome wearing it. She is none of our dainty dames, who love to appear in variety of suits every day new, as if a good gown like a strategem in war, were to be used but once.

Her husband's secrets she will not divulge. Especially she is careful to conceal his infirmities.—If he be none of the wisest she so orders it that he appear on the public stage but seldom, and then he hath connod his part so well that he comes off with great applause.

In her husband's sickness she feels more grief than she shows. Partly that she may not dishearten him, and partly because she is not at leisure to seem so sorrowful, that she may be the more serviceable.

The heaviest work of her servants she maketh light by orderly and seasonable enjoining it.—Wherefore her service is accounted a preferment, and her teaching better than wages.—*Thomas Fuller's Holy State.*

### LANGUAGE.

Language is the amble in which a thousand precious subtle thoughts have been safely imbedded and preserved. It has arrested, ten thousand lightning flashes of genius, which, unless fixed and arrested might have been as bright, but would have also been as quickly passing and perishing as the lightning.—*Trench on the Study of Words.*

### TIMES GO BY TURNS.

The lopped tree in time may grow again,  
Most naked plants renew both fruit and flower;  
The sorriest wight may find release of pain,  
The driest soil suck in some moistening shower:  
Time goes by turns and chances change by course,  
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,  
She draws her favour to the lowest ebb;  
Her tides have equal time to come and go;  
Her loom doth weave the fine and coarsest web:  
No joy so great but runneth to an end,  
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring:  
Not endless night, yet not eternal day;  
The saddest birds a season find to sing,  
The roughest storm a calm may soon allay.  
Thus with succeeding terms god tempereth all,  
That man may hope to rise yet fear to fall.

A chance may win that by mischance was lost;  
That net that holds no great takes little fish;  
In some things all, in all things none are cross'd;  
Few all they need, but none have all they wish.  
Unmingled joys here to no man befall  
Who least, hath some, who most, hath never all.  
—*Southwell.*

### THE BENEFIT OF TRIAL.

Faith is strengthened by trial. Every Christian grace becomes more vigorous by exercise. Therefore we are taught by the apostle Paul to glory in tribulation, knowing that 'tribulation worketh patience, and patience experience, and experience hope'—The apostle James speaks in similar terms: 'My brethren, count it all joy when ye fall into divers trials; knowing this, that the trying of your faith

worked patience.' The apostle Peter also encourages believers to patience and cheerfulness in affliction, by the thought that 'the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.' (1 Peter. i. 6, 7.)

Not that the beneficial effects of the storm are always felt while it continues. The mind may be too much agitated by terrors, too much occupied by sorrow, too much debilitated by sympathy with a diseased body, to be conscious of any immediate advantage.—And thus, for our encouragement, we are told that no affliction for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.' (Rom. v. 3, 4.) So, in a tempest, the gale from which the mariner dreads destruction often drives the vessel rapidly onward in her course. This may not be perceived while the storm is yet in its height. But afterwards, when the sky becomes clear; afterwards, when the necessary observations can be taken; it is often found that much more progress has been made during one tempestuous night than many previous days of calm. This is always the case with the storms which assail the believer. They invariably speed him onward towards his desired haven; and though, while the winds are howling and the waves roaring around, he may say 'All these things are against me,' and fear he is being driven farther from port, nevertheless afterwards he discovers with thankfulness that the winds he dreaded have been wafting him onward in his voyage, and that the waves which seemed to threaten him with death have borne him heavenward.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO

Previously announced, amounting to... £79 7 8½

St. James's Church, Paris, per Rev. C.

Ruttan... 1 10 7

St. Philip's Church, Milford... £0 3 1½

St. John's, do. do. 0 5 1½

Binbrook, per Rev. J. L. Alexander... £0 8 9

Stoney Creek, Saltfleet, per Rev.

J. L. Alexander... 0 7 0

Port Stanley, per Rev. G. C. Street... 0 10 3

£83 12 6½

#### DIVINITY STUDENTS' FUND.

St. Philip's Church, Milford... 0 6 0

St. John's Church, per Rev.

J. R. Tooke... 0 2 9

0 8 9

#### PAROCHIAL BRANCHES.

St. James's Parochial Branch, Toronto... 0 7 6

£84 19 3½

In accordance with the standing bye-law of the Society, the Clergy are requested to make Collections in their several Churches and Stations on Trinity Sunday, the 6th June.

The annual meeting of the Church Society will be held (D.V.) on Wednesday the 2nd June, at 2 P.M. There will be prayers in the Church of the Holy Trinity at 1 P.M.

THOMAS SMITH KENNEDY, Sec.

#### REPORT OF THE JOHNSTOWN DEANERY BRANCH OF THE CHURCH SOCIETY.

Nothing is more distressing to a Secretary of a Society such as this, than to have to record a decrease in the subscriptions to it—for a diminution of these appears at first sight to be a proof that the Divine blessing does not rest upon it. It has been the misfortune of your Secretary to have to report such a decrease in the funds of this Branch of the Society now for the two last years.

For many years we might have boasted of being the most efficient Branch of the Society in the Diocese, as no other collected so large an amount. In the Report for the year 1849 we had to record the large amount of £423 13s.—but the collections fell to £224 15s. 4d. for the year 1850; and so far as the Parochial Reports for the last year have reached me they amount to the comparatively small sum of £160 7s. 6d.

It may be asked with good reason, why such a great falling off should have happened? The cause is to be found in the withdrawal from this District Branch of two of its wealthiest and most liberal Parishes—Prescott and Brockville. By adding the amount collected in them when they sent in their last Report, our amount this year would have been upwards of £250. We also this year have received no report from one of our Travelling Missionaries, the Rev. Mr. Tremayne, whose collection in his last report amounted to £45. There was also in 1849 a large donation for a particular purpose reckoned in the collections for Cornwall. There is also no report from Osnaburgh. Were all these to be added to the amount and reported our sum total would be much more than £300. From this statement then we have no right to conclude that the blessing of God has ceased to be with us, but that the small amount

of collections arises from temporary causes, which we trust will be overcome before the time for the making up the next report arrives. We have also the fact of new Parochial Branches being just now established to cheer us—and if in these the collections turn out as they ought, the sum total will again nearly approach, if it does not exceed, the largest amount we have ever reported.

Taking into consideration the high importance of the designs of the Church Society of this Diocese, designs having for their end the salvation of the souls of the members of the Church, it is the bounden duty of all who belong to her to give not only according to their power but beyond it. Nothing can compete in importance with the endeavour to spread the knowledge of the Saviour; and when we know there are so many places destitute of the means of grace, and to which the giving by each of us a small portion of our worldly substance would send those means, no one knowing the worth of the soul will refuse to bestow most liberally his bounty upon this Society which has been established for this very purpose. It is hoped therefore that before the period arrives for making another report our resources from the old and new Parochial Branches will exceed in amount any before announced.

We have again to record this year another of those pleasing acts of liberality so common in the Reports of Cornwall Parochial Society. One of the members of the Church there, Samuel Hart, Esq., has presented to the Church Society a deed for 200 acres of land—an example well worthy of imitation by every member of the Church whom God may have been pleased to bless with the means of so doing.

The Reports sent in to me are as follows:—

#### CORNWALL.

Annual Subscriptions	£47 18 9
Donations	5 10 0
Girls' Missionary Box	0 4 6
Baptismal registrations given by the Rector	1 8 9
Collection for Jubilee fund	5 10 0
Do. Widows and Orphans	6 0 9
Do. Divinity Students fund	5 1 6
	63 13 6

#### WILLIAMSBURG AND MATILDA.

Collections	12 0 0
Jubilee fund	2 19 0
Widows and Orphans	1 9 0
	16 8 6

#### KEMPTVILLE.

Widows and Orphans	0 17 6
Divinity Student's fund	0 12 6
Do. do. for Marlborough	0 12 6
	2 10 0

#### RICHMOND.

Annual Collections	14 0 0
Divinity Student's fund	2 10 6
	16 10 6
Rev. Mr. Pless as Travelling Missionary	13 5 0

#### REV. MR. WATKINS.

St. Mary's, Newboro'	12 10 0
Portland	6 8 3
Trinity Church, rear of Lansdown	8 0 0
St. John's Church, Leeds	11 1 9
By Mr. G. Crawford	5 0 0
	43 0 0

£160 7 6

The following resolutions were passed unanimously.  
Moved by Rev. Mr. Patton, seconded by Mr. Botum,—

1st. That the Report now read be adopted.  
Moved by the Rev. Mr. Pless, seconded by Mr. Bowers,—

2nd. That the Diocesan Church Society having now existed for ten years is entitled to the cordial encouragement of every member of the Church, its usefulness having been proved by its continually increasing funds and the employment of Clergymen in new Missionary stations yearly.

Moved by the Rev. Mr. Flood, seconded by Mr. Hurd,—

3rd. That the officers of this Branch of the Church Society for the last year be requested to continue their services.

#### UNITED STATES.

The President introduced to the Society the Ven. Dr. Beaven, Archdeacon of York, who proceeded to make a few remarks concerning the papers that had just been read. He expressed a great degree of pleasure at the essay on Symbolism, which was mainly scriptural, and free from any trace of puerility. The paper by Mr. Priest was straightforward and business-like, and showed that architects were beginning to understand the necessity of adaptation in order to make the models of the 13th and 14th centuries available for the nineteenth. After some queries concerning practical points touched upon in the latter paper, he alluded to the subject of Altar Vestments. He decidedly approved the change of colors to mark the changes in the Ecclesiastical year, but questioned the propriety of adopting precisely the colors used in the Church of Rome. Romish influence had done harm enough already. After expressing the great and unexpected pleasure given him during the evening, the Ven. Archdeacon sat down, amidst much applause from the Society.

[We clip the foregoing from a report of the "New York Ecclesiastical Society's annual meeting," in the N. Y. Churchman. The reporter is at fault either as respects the name or the office of the individual alluded to. If the gentleman was the Rev. Dr. Beaven, he is not Archdeacon of York; if it was the Archdeacon of York, then his name ought to have been given as the Rev. Dr. Bethune.—Ed. Church, Toronto.]