

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. 44.]

TORONTO, CANADA, JUNE 10, 1852.

[WHOLE No., DCCLX.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	June 13	1 SUNDAY APT. TRIN. { M. Josh. 10, Mark 13 E. " 23, 2 Cor. 10.	
M	" 4	{ M. Job 21, Mark 14. E. " 22, 2 Cor. 11.	
T	" 15	{ M. " 23, Mark 15. E. " 24, 25, 2 Cor. 12.	
W	" 16	{ M. " 26, 27, Mark 16. E. " 28, 2 Cor. 13.	
T	" 17	{ M. " 29, Luke 1. E. " 30, Gal. 1.	
F	" 18	{ M. " 31, Luke 2. E. " 32, Gal. 2.	
S	" 19	{ M. Job 33, Luke 3. E. " 34, Gal. 3.	
C	" 20	2 SUNDAY VICT. TRIN. { M. Josh. 11, Rom. 13. AC. OF Q. APT. TRIN. { E. Judges 5, Gal. 4.	

* Psalms—Matins: 20, 21, 101. † To end of v. rse 9.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's*	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. }	11 o'clock	3 1/2 o'clock
St. Paul's...	Rev. J. G. D. McKenzie, B.A. Incum.	11 " 4 "	" " "
Trinity...	Rev. R. Mitchell, M.A. Incumbent.	11 " 6 "	" " "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " 7 "	" " "
St. George's	{ Rev. H. Scadding, M.A. Incum. } { Rev. W. Stennett, M.A. Assist. }	11 " 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. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THY WILL BE DONE.

It is just that it should be so; for who shall govern the world but He that made it? And yet we, poor creatures, repine when anything crosses our hopes or designs.—What strange unthoughtfulness! what presumption is this! It is of thy great mercy that any of us are sensible of this folly, and become willing to be governed by thee.—With all my heart and soul, O God I thank thee that, in all the changes and chances of this mortal life, I can look up to thee, and cheerfully resign my will to thine. It is the desire of my soul, and my humble petition, that I may always be ready and willing to submit to thy providence, that thou mayest order what thou judgest to be most convenient for me. I have trusted thee, O Father, with myself; my soul is in thy hand, which I verily believe thou wilt preserve to eternal happiness; my body, and all that belongs to it, are of much less value. I do therefore, with as great security and satisfaction, trust all I have to thee, hoping that thou wilt preserve me from all things hurtful, and lead me to all things, profitable, to my salvation. I will love thee, O God; being satisfied that all things, however strange and irksome they appear, shall work together for good to those that do so. I know on whom I have believed; I have a Saviour at my right hand, full of kindness, full of care, full of power; he has prayed for me, that this faith fail not; and by this faith I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death which I may fear, nor life which I may hope for, nor things to come, which I may apprehend, shall ever prevail so far over me, as to make me not resign my will entirely to thee. In a humble, quiet, and dutiful submission, let me faithfully run the race that is set before me, looking unto Jesus, the author and finisher of our faith, who is now seated at thy right hand; to whom I most humbly beseech thee to bring me in thy good time; and for whatever shall fall out in the meantime 'Thy will be done.'—Bp. Wilson.

HEAVEN BEGUN ON EARTH.

Let us then begin heaven here, in the frame and temper of our minds, in our heavenly affections and conversation; in a due preparation for, and in earnest desires and breathings after that blessed state which we firmly believe and assuredly hope to be one day possessed of.—Tillotson, vol. i, Ser. 24.

MAN'S IGNORANCE.

How unreasonable it is to reject any doctrine which is revealed to us in Scripture, only because we are unable to comprehend how it can be. The words may be plain and evident, while the doctrines which they contain are mysterious; and how much

safer and more befitting our present condition, it is to conclude that these truths are proposed by the Author of light to prove our humility and ready acquiescence to his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know everything in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of the Divine word; nor is this any juster ground of complaint, than it is, that a child is less acquainted with the reason of subjects than one of a maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who satisfies himself that the Scriptures are indeed what they profess to be,—and then takes in hand the sacred volume with a humble and teachable mind, prepared to believe what is therein stated, to practice what is therein commanded—This is to receive with meekness the sacred word.—Bp. Bloomfield.

THE LORDS DAY.

Hail to the day, which He, who made the heaven, Earth, and their armies, sanctified and blest, Perpetual memory of the Maker's rest!
Hail to the day, when he by whom was given New life to man, the tomb asunder riven,
Arose! That day his Church hath still confessed
At once Creation's and Redemption's feast,
Sign of a world called forth, a world forgiven.
Welcome that day, the day of holy peace,
The Lord's own day! to man's Creator owed,
And man's Redeemer for the soul's increase
In sanctity, and sweet repose bestowed;
Type of the rest when sin and care shall cease
The rest remaining for the loved of God!—D. C.

CONFESSION OF AN ATHEIST.

The materialistic atheist de la Mettrie, makes, among others, the following confession:—"I admit that my whole philosophy does not prevent me from regarding death as the saddest necessity of nature, and I wish I could forever banish this thought which is so oppressive to me. For I already seem not to exist, whenever I think that there will be a time, when I shall be no more."

REPLY OF THE DUKE OF WELLINGTON.

"The gallant Duke" lately met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?" The Duke immediately rejoined, "Look, sir, to your marching orders:—'Preach the Gospel to every creature.'" (Mark xvi. 15.)

A WORD OF ADVICE TO THE DISCONTENTED.

There's discontent from sceptre to the swain,
And from the peasant to the king again.
Then whatsoever in thy will afflict thee,
Or in thy pleasure seem to contradict thee,
Give it a welcome as a wholesome friend
That would instruct thee to a better end;
Since no condition from defect is free,
Think not to find what here can never be.
—Alex. Nicholes.

NAZARITE

Nazarite denotes a man or woman, who engage themselves by a vow to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving; not to enter into any house that was polluted by having a dead body in it, nor to be present at any funeral. And if any one should have died very suddenly in their presence, they began again the whole ceremony of their consecration and Nazariteship, which ceremony lasted generally eight days. When the time of their Nazariteship, was accomplished, the priest brought the person to the door of the tabernacle, who there offered to the Lord a he-lamb for a burnt offering, a she-lamb for an expiatory sacrifice, and a ram for a peace offering; by which sacrifice they not only gave thanks to God who had given them grace to make, and in some measure to keep such a vow; but also confessed, and bewailed their frailties and miscarriages, notwithstanding the strictness of their vow, and all the diligence and care they could use, and consequently acknowledged their need of the grace of God in Christ Jesus the true Nazarite. After these sacrifices were offered to the Lord, the Priest, or some other, shaved the head of the Nazarite, at the door of the tabernacle, which was done so publicly, that it might be known that his vow was ended, and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his liberty; after which his hair was

burnt, being thrown upon the fire on which the flesh of the peace offering was boiled. Then the priest put into the hands of the Nazarite, the shoulder of the ram boiled, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished. Some obliged themselves only for a time, as those mentioned in Num. vi. 13 others for their whole life, as Sampson, John the Baptist, &c.—Judg. xvi 17, Luke i. 15. Their principal design was to sequester themselves in a great part from worldly employments and enjoyments, that they might devote themselves to the service of God. Nazarite signifies sanctified or consecrated.—Cruden.

THE HAND OF BENEDICTION.

At the last meeting of the Antiquarian Society, John Young Akerman, Esq. Secretary, introduced some remarks on mediæval monuments, known as the "Hand of Benediction:"—"It is quite clear that this gesture was in use in Pagan times. On the celebrated silver plate, found at Newcastle-upon-Tyne, and now in possession of the Duke of Northumberland, three of the figures—viz., namely Minerva, Juno, and as I venture to suggest in opposition to some antiquaries) Security—have their hands raised, with the two first fingers and the thumb erect, while the two other fingers are doubled down. It is not quite certain whether this attitude implies command or benediction—the relative positions of Minerva and Diana would appear to denote the former. A passage in Apuleius shows that this was the ordinary gesture of the orator when about to commence his speech. Here the gesture is plainly one of invocation, and in this light we may regard the ex-voto hands described and engraved by Chausse and Bartholin but the gesture of the orator invokes silence, while the votive hand probably implores a blessing from heaven. Yet, notwithstanding the interpretation which time has hallowed, I cannot think that this gesture as represented on early mediæval monuments, denotes the invocation of a blessing from heaven, especially in the figures of the Saviour on Byzantine coins, certainly some of the earliest monuments on which it is depicted. On these Christ holds with His left hand the book of the evangelists while His right hand is held aloft with the two fingers and the thumb erect; and this I conceive, implies that He is invoking attention to His doctrine, and not blessing the world, as is generally supposed. As this gesture itself is, however, in either case clearly one of invocation, it will be readily perceived from the above cited examples, how naturally it was adopted and adapted to the rites of the Christian Church, and afterwards regarded as the hand of benediction.

ANGER WITHOUT SIN.

Saint Paul acquaints us, that we may sometimes be angry, and yet sin not, (Ephes. iv. 26.) and there is a resentment which is highly commendable; such for instance, is a zeal for the service of God, and the cause of religion, where unconcernedness and indifference are culpable and sinful; such a lukewarmness as is condemned in the Laodiceans, —Rev. iii. 16. Anger without some such just occasion, cannot be justified, nor free from censure or fault. The sense is pretty much the same with that of St. James,—(i. 20.) *The wrath of men worketh not the righteousness of God*; i. e. it puts a man upon saying and doing things contrary to his duty, and is a breach of that perfection which renders him acceptable to God. Anger proceeds upon a wrong principle, it springs generally from pride, and is moderated and vanquished most effectually by the fear of the Lord, according to St. Paul's observation and advice, *Be not high-minded, but fear*, (Rom. ix. 20.)

HUMANIZING INFLUENCE OF CLEANLINESS

A neat, clean, fresh-aired, sweet, cheerful, well-arranged and well-situated house exercises a moral as well as a physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other, the connection is obvious between the state of minds thus produced and habits of respect for others, and for those higher duties and obligations which no law can enforce. On the contrary, a filthy, squalid, noxious dwelling rendered still more wretched by its noisome site, and in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other; the constant indulgence of such

passions renders them reckless and brutal, and the transition is natural to propensities and habits incompatible with respect for the property of others or for the laws.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS FOR PALM SUNDAY.

Previously announced	£83 12 6 1/2
Port Stanley, per Rev. G. C. Street	0 10 3
St. James's Church Kemptville	£1 10 10
Christ Church, Marlboro	0 12 6
per Rev. H. E. Plees	£2 3 4
London, per Rev. C. C. Brough	2 15 0
Stratford	0 6 10
Mitchell	0 11 0
Wilmot	0 13 9
per Rev. E. Patterson	1 11 7
Norval	0 8 9
Hornby	0 7 7
Stewartown	0 6 11
per Rev. D. Fraser	1 3 3
Pickering, per Rev. W. T. Marsh	0 15 0
St. George's Church Kingston, per Ven. the Archdeacon	2 13 10
St. John's Church Bath, per Rev. W. S. Harper	0 3 9
	£95 8 9 1/2

LIFE SUBSCRIPTION.

Mrs. Macaulay, Elmsley Villa
 £12 10 0 |

ANNUAL SUBSCRIPTION.

Rev. H. E. Plees
 £ 1 5 0 |

PAROCHIAL BRANCHES.

1/2 Collections Richmond—

per Rev. J. Flood
 6 5 0 |

DONATIONS FOR GENERAL PURPOSES' FUND.

Judge Gowan
 £1 5 0 |

Messrs. Lally & Whitley
 1 10 0 |

per Edmund Lally, Esq. of Barrie
 £ 2 15 0 |

DEPOSITIONS.

per Rev. H. Brent
 63 10 7 |

THOMAS SMITH KENNEDY, Sec.

ST. GEORGE'S CHURCH.

Extract from minutes of the Vestry, at a meeting thereof, on Easter Monday, the 12th April, 1852

Moved by Thomas Baines, Esq., seconded by Capt. Lefroy, R. A., and—

Resolved, That the thanks of the Congregation of St. George's Church are due to Mr. Principal Barron, for his zeal and energy in the re-organization of the choir, and to the other members of the choir who have assisted him in his efforts.

The congregation are indebted to them for the present excellent and effective performance of that portion of the service of the Church, at the same time they desire to express their thanks to the members of the former choir for their valuable assistance in the service of the Church.

(Signed), A true extract.

JAMES NATION, Vestry Clerk.

UNITED STATES.

On Saturday, May 29th, the Bishops of Michigan and Western New York sailed in the steamer *Atlantic*, Capt. West, for Liverpool, on their mission as delegates from the House of Bishops, and representatives of the American Church at the great meeting of the Venerable Propagation Society, to be held in Westminster Abbey at London, on the 15th of June, to celebrate with appropriate services the Jubilee (being the 150th) year of that venerated society, which first planted and nurtured the Church in America, and particularly in New York.

Both of the Bishops were attended to the ship by large numbers of their friends and acquaintances, chiefly from New York and New Jersey, and Western New York. Among the latter were Mr. W. C. Pierrepont, Mr. W. S. DeZeng, and several gentlemen from the Seminary, who had come to bid the Bishops a last adieu.

The Rev. Dr. VanIngen of Rochester, and Rev. Mr. Ayrault of Auburn, both of whom had determined to make a short visit to Europe, were fellow-passengers with the Bishops, as were also Mr. A. B. Johnson and his son, Mr. C. A. Johnson of Utica.

Twelve o'clock was the appointed hour for sailing, but by 11 A.M., all the adjacent piers and vessels were black with people, who came in crowds to witness the departure of Jenny Lind Goldschmidt, who, with her husband and party, sailed in the same ship.

Precisely at 12 M. the word was given, the ponderous wheels began to turn, and the majestic *Atlantic* moved gracefully into the stream, amid the booming of cannon, and the loud enthusiastic cheers of the thousands assembled to bid a final adieu to the tuncful Swede. Escorted by Capt. West and her husband, Madame Goldschmidt ascended the platform on the larboard wheel-house, and acknowledged the cheering by bowing and waving her handkerchief, till the steamer passed out of hearing. She was dressed in black, seemed much affected by the feeling excited by her departure.

The Bishops had their position near the stern of the ship, and remained there till distance prevented their further recognition of their friends on shore.

Bishop McCoskry was accompanied by his friend, Mr. Baldwin, of Detroit, and Bishop DeLancey by Mrs. DeLancey.

The whole number of passengers was 170, and among them were "Grace Greenwood" (Miss Clarke) the authoress, the Romish Bishop Vauderdelde, of Chicago, and Mr. S. E. Morse, Editor of the *New York Observer*.