

# 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. 49.]

TORONTO, CANADA, JULY 15, 1852.

[WHOLE No., DCCLXV.]

### WEEKLY CALENDAR.

Day.	Date.	1st Lesson.	2nd Lesson.
C	July 18.	M. 2 Sam. 12. E. 19, 1 Tim. 2, 3.	John 6. Tim. 2, 3.
M	" 19.	M. Jer. 5, John 7. E. 6, 1 Tim. 4.	John 7. 1 Tim. 4.
T	" 20.	M. " 7, John 8. E. " 8, 1 Tim. 5.	John 8. 1 Tim. 5.
W	" 21.	M. " 9, John 9. E. " 10, 1 Tim. 6.	John 9. 1 Tim. 6.
T	" 22.	M. " 11, John 10. E. " 12, 2 Tim. 1.	John 10. 2 Tim. 1.
F	" 23.	M. " 13, John 11. E. " 14, 2 Tim. 2.	John 11. 2 Tim. 2.
S	" 24.	M. " 15, John 12. E. " 16, 2 Tim. 3.	John 12. 2 Tim. 3.
C	July 25.	M. Ecclus. 21. E. " 22, 2 Tim. 4.	John 13. 2 Tim. 4.

### SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Evening song.
St. James's*	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	8 1/2 o'clock.
St. Paul's	Rev. E. Bultwin, M.A. Assist.	11 "	8 1/2 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	11 "	8 1/2 "
St. George's	Rev. R. Mitchell, M.A. Incumbent.	11 "	8 1/2 "
Holy Trinity†	Rev. Stephen Lett, LL.D., Incumb.	11 "	8 1/2 "
	Rev. H. Scadding, M.A., Incumb.	11 "	8 1/2 "
	Rev. W. Stennett, M.A., Assist.	11 "	8 1/2 "

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; Non-performing 25s.  
J. P. CLARKE, Mus. Bnc. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

### THE COMMON-PLACE BOOK.

#### PARABOLANI, OR THE SACRED PHALANX.

By the Rev. Edward C. Jones.

"There was another order of men, reckoned by some among the inferior Clerici. Their office was to attend upon the sick, especially in cases of contagious diseases. Hence, they were called *Parabolani*. In Alexandria, they constituted a society, to the number of six hundred, under the direction of the Bishop, being chosen by him." *Christian Antiquities*, (Bingham.)

Come! gather! brothers, gather, for the plague is on its way,  
And the sacred vow is on us—then redeem it while we may.

To the couch where death's own shadow is descending like a pall,  
And the parting spirit trembles—haste ye brothers, one and all.

Away with sluggard ease, brothers, we are watchers tried and true,  
And the Church's work, at the Church's call, as faithful sons we do;

One heart is ours, whose every beat to Christian love keeps time,  
The love, so pure and catholic, genial to every clime.

The sick, the sad, the languishing—a haggard group of woe,  
To them our blended sympathies, like gushing stream shall flow;

And from the dawn, till Vesperus peeps from the field of blue,  
To smooth the pathway to the grave, is, brothers, left for you.

To lips that parch with inward fire, the cooling draught we press,  
And fan the brow of childhood too, and feel its weak caress;

And point the Maiden's blazing eye to yonder home of light,  
Where all who love the Crucified shall walk with him in white.

We may fall before the plague, brothers, we may fall in manhood's prime,  
With those who thus invoke our aid, we, too, may pass from time;

But acts of pure beneficence will be the last we seek,  
And Christ's consoling words to man will be the last we speak.

Then gather, brothers, gather, in a phalanx firm and bold,  
And leave to fainter hearts than ours their pleasure and their gold;

The terror walks abroad by night, the arrow flies by day,  
And a sacred vow is on us; then redeem it while ye may.

### TRANQUILITY.

It is then the only placid and sure tranquility for man the one solid and firm and perpetual security, to be rescued from the tempests of this troublesome world, and to rest in the settled anchorage of salvation; to lift his eyes from earth to heaven; and,

admitted to the benefit of the Lord, and now most near in mind unto his God, to glory that whatever to other men seems lofty and great in human affairs, falls short of the feelings of his own bosom.—*St. Cyprian.*

### Ecclesiastical Intelligence.

#### DIocese of Toronto.

### 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. 48.	£79 15 5 1/2
Lamb's Pond—per Rev. W. J. Gunning.	1 0 0
Weston.	£0 11 11 1/2
Mimico.	0 9 5
St. George's.	0 16 9
—per Rev. H. C. Cooper.	1 17 6 1/2
Brockville—per Rev. E. Denroche.	7 0 3
Chatham—per Rev. W. Sandys.	1 18 0
Port Burwell—per Rev. T. B. Read.	0 11 3
Duffin's Creek.	£0 8 2 1/2
Norwood.	0 6 2 1/2
—per Rev. T. W. Marsh.	0 14 5
Franktown—per Rev. J. H. Padfield.	0 5 7
Stratford—per Rev. E. Patterson.	0 10 8
St. Paul's Sycenham.	£0 5 8
St. James' Portland.	0 5 6
Osborne School-house, Stonington.	0 8 10
—per Rev. E. C. Bower.	1 0 0
Trinity Church, Cornwall.	£2 18 4 1/2
Christ's Church, Moulinette.	1 0 7 1/2
—per Rev. James Harris.	3 19 0
St. Mary Magdalen Church, Loyd-town.	£1 1 9 1/2
English Wilson.	0 11 11 1/2
—per Rev. H. B. Osler.	1 13 9
52 Collections amounting to.	£100 5 11

The announcement of these Collections was crowded out last week.

#### ANNUAL SUBSCRIPTIONS FOR THE 10TH YEAR.

Rev. R. J. MacGeorge.	1 5 0
Rev. H. Holland.	1 5 0
Arthur Develin.	0 10 0
	£3 0 0

THOMAS SMITH KENNEDY,  
Secretary.

#### ADDRESS TO THE REV. J. G. D. MCKENZIE, B. A.

The following address was presented to the Rev. J. G. D. McKenzie, B. A., Incumbent of St. Paul's Church in this City, by his parishioners, on the occasion of his temporary resignation of his ministerial duties in connexion with that Church.

#### To the Rev. J. G. D. McKenzie.

REVEREND AND DEAR SIR,—The Churchwarden of St. Paul's Church, (Alexander Murray, Esq.) has afforded us a perusal of your letter to him of the 15th instant, announcing as you had previously done from the pulpit, that you had obtained from His Lordship the Bishop of Toronto, leave of absence for a few months in consequence of continued ill health, and the necessity of relaxation from your duties. The time which will elapse between this notice and the day of your intended departure, will not perhaps allow of having this letter to you signed by very many of your congregation, but we feel assured that we are only expressing the united sentiments of your entire congregation, when we say we learn with feelings of unfeigned sorrow that the cause of your intended absence arises from ill health; and we cannot permit of your departure from amongst us without assuring you of our warmest sympathies with you in your affliction, and at the same time expressing the great respect and sincere affection which we entertain towards you. With one spirit and one voice do we acknowledge with heartfelt gratitude the satisfaction we have experienced from your ministrations, and we all bear witness to the holiness, zeal, and charity of your teaching. It will doubtless be a source of some consolation to you to be informed that the arrangements you have made for the performance of your duties during your absence meet with our approbation; we humbly trust, however, that under Divine Providence, a change of climate may in a short time restore you to health, and that you may early return with renewed strength to prosecute your effectual labours in the service of Almighty God, amongst us. Rest assured, dear sir, that with regard to those loved ones whom you leave behind, it will be our privilege as it is our duty to offer them our best consolations.

Receive again, dear sir, the sincerest wishes for your restoration to good health, and your speedy return amongst us, from your congregation.  
Toronto, 19th June, 1852.

Alexander Murray, A. Patterson, Churchwardens, and others.

As there was not sufficient time for answering the address before his departure, the Rev. gentleman communicated, on his journey, the following

REPLY.  
MONTREAL, 25th June, 1852.

MY DEAR BRETHREN,—I regret that my hurried departure, and subsequent indisposition have precluded me from replying at an earlier period to your very kind and comforting address.

Whilst I cannot but feel that the favourable estimate you have formed of my ministerial services is due, in some measure, to the indulgent views of personal friendship, I thank you sincerely for expressions so kind and so encouraging, and accept them joyfully as an evidence that you are interested in the great work which has been entrusted to me, and imbued with love for the Redeemer whom we serve, and for His Holy Church into which it is our high privilege to have been baptized. "Our labour amongst you," my dear brethren, has not, I feel, been in vain; and I entertain a confident hope that, for the time to come "the Gospel will have free course amongst you and be glorified."

Even when possessing the highest degree of physical energy and mental endowment, the minister of Christ must ever be conscious that he is infinitely unworthy of his sacred commission, and immeasurably inferior to his vast responsibilities. Encompassed, as I am, with bodily infirmities—not to speak of other defects—how deep should be my sense of self-abasement! But—and all that is calculated to produce humility, anxiety and fear—I can both take comfort from the consideration that God's "strength is made perfect in weakness;" and can cheer myself—as I do abundantly—with the conviction that my beloved parishioners are willing to bear with mine infirmities; to receive me, notwithstanding those infirmities "as an angel of God;" to sustain and to invigorate my sinking spirit in every possible way, by their sympathy and their love, by their kind words and above all by their heartfelt prayers.

I have hopes that my absence from you will not be by any means so prolonged as I at first apprehended it would be necessary to make it. The sea-voyage which I am meditating will be sufficient, with the Divine blessing, I trust, to restore my strength; and, as my sole object is recruited health, you may be assured that should this end be speedily answered, there will be an eager desire on my part to fulfil your expressed wishes for my early return.

For your affectionate allusion to my family, accept the warm thanks of one who would consider protracted separation from his wife and children as one of the heaviest trials which would befall him.

May God bless you all, and speedily unite us again! Believe me, my dear brethren, your affectionate and (in purpose of heart at least,) faithful Pastor,

J. G. D. MCKENZIE.

#### DIocese of New Zealand.

### CHURCH OF ENGLAND MISSIONS.—NEW ZEALAND.

One of the most interesting missions of modern times is that of the church of England in New Zealand. From the last number of the Church Missionary Record, we take the following notices, which afford some light as to the progress of christianity among the lately savage inhabitants:—

#### Amount of Native Population.

A census of the native population has been taken in some districts with great accuracy, but not in all. The extreme amount may be about 80,000. Of these, 65,000 may be considered Protestants, in the proportion of from 16,000 to 18,000 in connection with the Wesleyans, and the rest under instruction by missionaries of the church of England. Not more than 5,000 are supposed to be Romanists, and the remaining 10,000 make no profession.

#### Present State of the Native Population.

On this subject, Archdeacon W. Williams has communicated the following statement:—

"In the character of the people, a great moral change has taken place, under the influence of christianity, to which has been superadded the intercourse with English settlements.

"The first effect of christianity was to lead the people to give up that system of warfare which, for generations, had made every tribe the enemy of its neighbours. In any part of the country where danger was apprehended, the population was not scattered over the district; but, for mutual protection, they lived in fortified villages, and their cultivations were carried on so near at hand, that, upon a sudden alarm, they could speedily rush into a place of safety. Now, the people are scattered in small parties, and every man can reap the fruit of his own labour without molestation. One natural consequence has been, a great increase of agriculture, which has been promoted by the demand for wheat and potatoes in the English towns. In their purely native state, every family had within itself its own resources. Their food, their clothing, their habitations, were all provided by the different members of the family, and the only interchange in the way of barter was in the purchase of canoes and the finest kind of mats, which are made in perfection by a few only of the tribes. But now, in proportion to the facility of obtaining the necessary articles of clothing and agricultural implements, the New Zealander is stimulated to raise twice as much produce as he requires for his own consumption, and by traffic he supplies his wants at a much easier rate. This alteration had its beginning, therefore, in christianity, which has introduced a state of peace before unknown, and the opportunity of giving the attention to quiet pursuits. It was then promoted by intercourse with civilized man. The mind of the New Zealander, by nature active, is continually pushing forward to some object in the distance; and the sight of something new generally fosters a desire to obtain it, if within reach; and the effect, to a certain extent, has been salutary, inasmuch as it has urged the people to habits of industry. A very few years have seen a vast change in their general appearance and pursuits. English clothing has superseded the native garment, and next to the immediate necessities of life, the proceeds of labour are expended in the erection of water-mills to grind their wheat; then small vessels are purchased for the conveyance of their produce to the towns, they being quite alive to the advantages of going to market for themselves.

"To produce a radical change in the customs of a people is hardly to be expected. Our own experience will tell us that a new generation must spring up, before the habits which have become a part of the man from childhood to the state of manhood can be shaken off from their hold; but in New Zealand these changes have been effected to a great extent, and in many cases there is shown an aptitude to adopt even refinements of civilized life. There is a disposition, not merely to imitate that which is superior, but happily, under the influence of christianity, they are ready to bestow much labour and expense upon the erection of places of worship, and the establishment of schools.

"The progress of christianity, however, cannot be satisfactory, if it produces only an improvement in manners, or if there be reason to suppose that it amounts only to a general profession, and a conformity to certain external observances. We have reason to believe that there ever will be, under the present dispensation, a large number of tares among the wheat—much profession, and only a moderate proportion of sincerity. The natives professing christianity in connection with the Church Mission may be about 45,000; the average number of communicants are not, as in England, admitted to the Lord's Table simply because they express a wish to come. Every time the Lord's Supper is administered, they undergo an examination, in company with their native teachers and neighbours, when there is but little opportunity for inconsistency of conduct to pass unnoticed. There is, therefore, the best reason to believe that the amount of real christianity is great, and that the outward change may be viewed as the fruit of a sound principle within.

#### ENGLAND.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This Society having received its charter of incorporation on the 16th of June, 1701, completed the third cycle of fifty years on the 16th of June, 1851, and the year commencing on that day was therefore the jubilee year of the Society. As that year has now drawn to its close, the committee determined that their jubilee should finish as it began, by a solemn service in Westminster Abbey, and yesterday hundreds of faithful members of our Church assembled in that sacred edifice to commemorate with thanksgiving and prayer so important an epoch in the history of a Society, which has laboured for a century and a half with ardent zeal and marked success to plant the gospel in the remote and unchristianized parts of the British Crown. Not the least interesting part of yesterday's proceedings was the presence of two American bishops, Dr. Delaney, Bishop of New York, and Dr. McCrosky, Bishop of Michigan, who attended as representatives of the American Episcopal Church. In answer to a letter from the Archbishop of Canterbury, dated March 28, 1851, and addressed to the American prelates apprising them of the Society's completion of a century and a half of missionary labour, and inviting the colonial Churches to observe it by a comprehensive union of prayer and praise, the Bishops of Maryland, Pennsylvania, Rhode Island, and Tennessee, on behalf of their right reverend brethren, expressed their hearty desire to join in that most interesting solemnity, and one of them, Dr. Doane, the Bishop of New Jersey, thus bore testimony to what may really be considered the foundation of our Church in that distant land:—"With my whole heart I respond to the resolution of the venerable Society for the Propagation of the Gospel in Foreign Parts, to commemorate with thanksgiving and prayer the close of its third jubilee, and to your Grace's admirable proposal of a joint celebration. At the approaching convention of the Diocese of New Jersey, which will assemble here on the eve of the feast of the Ascension, I shall propose a plan for its commemoration among us, and shall commend it heartily to my brethren, reverend and beloved, the clergy and laity, who will be with me then. It will come with singular fitness from a bishop whose chair, in the gracious order of God's providence, is yet in the very place which the venerable Society selected in 1710 as the seat of the first bishop in America, and in a Church his own parochial cure, which was founded one hundred and forty-eight years ago by one of the Society's earliest missionaries, the Rev. John Talbot; and the parsonage house for which was provided, one hundred and thirty-three years ago, by the benevolence of a Bishop of Gloucester, through the friendly interest of a Bishop of London. Nor can it fail of a most affectionate reception in a diocese which, as truly and as gratefully as any other, adopts and owns the tribute which the preface of our Prayer-book renders to the Church of England, as to her indebted, under God, for her first foundation, and a long continuance of nursing care and protection."

At ten o'clock a procession was formed in the nave and moved into the choir. Amongst those present were the Archbishop of Canterbury, the Bishops of London, Gloucester and Bristol, Salisbury, Oxford, Chichester, St. Asaph, Ripon, Sodor and Man, Edinburgh, Glasgow, Moray and Ross, Argyll and the Isles, Western New York, Michigan, Fredericton, Birnie, and Jerusalem; Dr. Carr, late Bishop of Bunbury, Dr. Spencer, late Bishop of Madras, the Rev. Lord John Thynne, Archdeacon Thorp, the Rev. Temple Frere, the Rev. Dr. Wordsworth, the Rev. J. Jennings, the Rev. H. Mackenzie, the Rev. Ernest Hawkins, the Rev. W. T. Vernon, and a large body of clergymen. (The Bishop of Cape Town was prevented attending at the last moment by illness.

The Bishop of Oxford then ascended the pulpit, and delivered a most eloquent sermon, in every way worthy of the name of Wilberforce. His lordship selected for his text the 11th, 12th, and 13th verses of the third chapter of Ezra—"And all the people shouted with a great shout when they praised the Lord, because the