

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, JUNE 17, 1852.

[WHOLE No., DCCLXI.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
C	June 20, 2 SUNDAY AFT. TRIN. AC. OF Q. VICTORIA.	M. Josh. 17 E. Gal. 4.	Rom. 13. Gal. 4.
M	" 21,	M. Job 27 E. Luke 5. Gal. 5.	Luke 5. Gal. 5.
T	" 22,	M. " 38 E. Luke 6. Gal. 6.	Luke 6. Gal. 6.
W	" 23,	M. " 40 E. Luke 7. Eph. 1.	Luke 7. Eph. 1.
T	" 24, NAT. ST. JOHN BAP.	M. Mal. 3 E. Matt. 3. " 4, " 14.	Matt. 3. " 14.
F	" 25,	M. Prov. 1 E. Luke 8. Eph. 2.	Luke 8. Eph. 2.
S	" 26,	M. " 2 E. Luke 9. Eph. 3.	Luke 9. Eph. 3.
C	" 27, 3 SUNDAY AFT. TRIN.	M. 1 Sam 2 E. Luke 10. " 3, Eph. 4.	Luke 10. Eph. 4.

* Psalms—Matins: 120, 21, 101. To end of verse 9.
To verse 13.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, 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. Incumbent.	11 " "	4 " "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 " "	6 1/2 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent. Rev. W. Stennett, M.A., Assist.	11 " "	6 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; Nonperforming 25s.

J. P. CLARKE, Mus. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

LIGHT IN DARKNESS.

"When I sit in darkness, the Lord shall be light unto me."—Micah, vii. 8.

The prophet laments the prevalence of iniquity in his time, and how few were really devoted to God, v. 1-6. He looks to the right source for relief, v. 7. The passage will apply to the experience of the Christian. *Notice—A Distressing period.* "When I sit in darkness." All the ungodly are in darkness but the children of light are sometimes called to walk in darkness. When is this the case? There is the darkness of

Worldly Trials.—There are many painful seasons arising from our connection with the world—the anxiety of business, losses in trade, and a thousand other sources.

Providential Bereavements.—God sometimes deprives us suddenly of the society and friendship of near and dear connections. How often is the domestic circle broken into by the relentless hand of death. When this is the case, we may be said to sit in darkness.

Mental inquietude.—The spirit of man may sustain his iniquity, but a wounded spirit, who can rear? The Christian sometimes witnesses the dark season of desertion. God hides his face, and withholds the influences of his spirit, and he cries in sorrow and anguish of soul, 'O that I knew where I might find him.'

A delightful promise.—The Lord shall be a light unto me. The believer's firmament is never so dark, but there are some rays of hope. The relief the Christian anticipates is

Suitable in its nature.—Here is light in opposition to darkness. God's promises are exactly adapted to our peculiar circumstances. God is a light unto us in our seasons of darkness, by comforting us in them, and assuring us of his gracious designs, and a happy issue. His word, his spirit, and his grace are a light to us—a light to direct, revive, and animate.

Personal in its application.—To me.—What benefit is it to us to know that he is a light to others, if he is not to us?

Certain in its realization.—The Lord shall be a light unto me. It is more than a mere conjecture or probability. We are assured of it from what God is, what he said and what he has done. The Christian is assured of it, and can say

"Beneath his smiles my joy has liv'd,
And part of heaven possess'd;
I praise his name for grace receiv'd,
And trust him for the rest."

Let us not expect light always to attend our course, but remember that the days of darkness

may be many. Exercise confidence in the Father of lights, and live in the anticipation of that world, concerning which it is said, 'There shall be no night there.'—*Temple.*

SELF-GOVERNMENT.

A man must first govern himself, ere he be fit to govern a family; and his family, ere he be fit to bear the government in the commonwealth.—*Sir W. Raleigh.*

INTENTION AND ACTION.

"Don't mind much what a man does, but what view he has in the action. Suppose a pilot steer his ship well, but don't know where he is going, what will it profit him to hold the helm, dextrously to steer, to avoid the most dangerous billows of the sea? The more skill and strength he has to govern the vessel, the more danger he runs by not following any certain road; he goes out of his course, he hastens to be shipwrecked the faster he sails; 'Tis the same in him who goes towards perfection, and that too with great speed, but goes out of the way."—*St. Augustine.*

VAIN DESIRES.

We all take too much after the wife of Zebedee; every one would have something, such perhaps as we are ashamed to utter. The proud man would have a certain thing—honor—the covetous man would have a certain thing, too—wealth and abundance—the malicious would have a certain thing, revenge on his enemies—the epicure would have pleasure and long life; the barren, children; the wanton, beauty; each would be humored in his own desire, though in opposition both to God's will and his own good.—*Bp. Hall.*

DECLARE WHAT GOD HAS DONE FOR OUR SOULS.

If we fail on suitable occasions to declare what God has done for our souls, we shall be likely to offend our heavenly Father. But on the other hand, if we make such declarations, Satan will be likely to be present and tempt us to spiritual pride. Happy is the man who can relate and extol God's gracious dealings with him, with such meekness and humility as to furnish no estrange to evil.

GREAT BUSINESS OF LIFE

Though our life be short and uncertain yet it is a great deal we may do by way of preparation for another world, if we begin and set out betimes, and be good husbands of the present opportunities. It is a great way that we may go in a short time, if we be always moving and pressing forward. But the mischief is, many men pass fifty or sixty years in the world, and when they are just going out of it, they bethink themselves and step back, as it were, to do something which they had all this while forgot, viz the main business for which they came into the world—to repent of their sins and reform their lives, and make their peace with God, and in time to prepare for eternity. This, which is forgotten and deferred to the last, ought to have been first thought of and to have been made the great business of their whole lives.—*Tillotson.*

JUSTIFICATION.

Our justification consists in the pardon of sin. And this flows from the righteousness of Christ's sanctification imputed to us. For guilt is nothing else but our obligation to punishment; and, therefore, pardon, being the removal of guilt, must needs remove our obligation to punishment. But no man can be justly obliged to that punishment, which he hath already satisfactorily undergone. And therefore Christ having satisfactorily undergone the whole punishment that was due to us, and God graciously accounting his satisfaction as ours, it follows that we lie under no obligation to punishment; and are, therefore, by the righteousness of Christ's satisfaction pardoned and justified, ransomed and delivered from bearing the penalty of the law.

In justification, there is importation of the active righteousness and obedience of Christ, whereby we obtain a right and title, and are accepted unto everlasting life. He hath fulfilled all righteousness for us, and were accepted in the Beloved. The law saith, "Do this and live;" and God accounts Christ's doing it as ours. And therefore believers have a just claim to life, as Adam could have had, had he never transgressed.

Justification is a gracious act of God, whereby, through the righteousness of Christ's satisfaction imputed, He freely remits to the believing sinner the guilt and punishment of his sins; and through the righteousness of Christ's perfect obedience imputed the accounts him righteous, and accepts him into love and favour and into eternal life. This is justification which is the very sum and pith of the whole Gospel.—*Bp. Hopkins.*

SATAN'S AGENTS.

I know not how it comes to pass, but notorious it is, that men of depraved principles and practice are much more active and solicitous to make proselytes and to corrupt others, than pious and wise men are to reduce and convert; as if the devil's talent were more operative and productive than that which God entrusts in the hands of his children, which seems to be wrapped up in a napkin without being employed.—*Clarendon.*

THE POOR.

In our pleasant homes, it is hard to imagine the sufferings of the poor. In the whirl of our busy occupations, it is hard to catch a moment in which to think of what we might do for them.

"The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part.
But evil is wrought by want of thought,
As well as by want of heart."

Does the shadow of the sick woman, of the shivering child, never darken the brightness of our luxurious lighted rooms? At our tables, is a place never filled by the image of the half-starved, hopeless man? In the pauses of the music, do we never hear the sound of the children crying for help? *

We who can spend so much for pleasant trifles for ourselves, we who can build large houses, and buy gaudy furniture, and laces and jewels and costly finery, can we not spare one of these vanities for the wants of others?

"Lady! Lady!
Wear but one robe the less,—forego one meal,—
And thou shalt taste the core of many tales,
Which now flit past thee like a minstrel's songs,
The sweeter for their sadness."

The evil that comes from thoughtless carelessness is perhaps as much, and is as certainly to be laid to our charge as the evil that comes from design.

Recollecting then this, and living according to this recollection, we may also recollect with hope the words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*North American Review.*

HUMILITY.

And yet I do not take humility in man to consist in disowning or denying any gift or ability that is in him, but in a just valuation of such gifts and endowments, yet rather thinking too meanly than too highly of them.—*Ray on the Creation, part viii.*

WINGS OF INSECTS.

The buzzing and humming noises produced by winged insects, are not, as many suppose, vocal sounds. They result from sonorous undulations imparted to the air by the flapping of their wings. This may be rendered evident by observing that the noise always ceases whenever the insect alights on any object. The siren has been applied for the purpose of ascertaining the rate at which the wings of such creatures flap. The instrument being brought into unison with the sound produced by the insect, indicates, as in the case of any other musical sound, the rate of vibration. In this way it has been ascertained that the wings of a gnat flap at the rate of 15,000 times per second. The pitch of the note produced by this insect in the act of flying, is therefore more than two octaves above the highest note of a seven octave piano forte.—*Lardner's Handbook.*

WORKS OF FICTION.

Many works of fiction may be read with safety, some even profit; but the constant familiarity, even with such as are not exceptionable in themselves, relaxes the mind, which needs hardening; dissolves the heart, which wants fortifying; stirs the imagination, which wants quieting; irritates the passions, which want calming and above all disinclines and disqualifies for active virtues and spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent mining mischief. Though there is no act, and no moment in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decency; and the danger is not less for being more gradual, and therefore less suspected.—*Hanna More.*

A PROMISE.

A promise, and its performance, should, like the scales of a true balance, always present mutual adjustment.

LOOK AT THE BRIGHT SIDE.

Always do as the sun does—look at the bright side of everything. For a while it is just as cheap, it is three times as good for digestion.

Ecclesiastical Intelligence.

DIocese of Toronto.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.	
MISSION FUND.	
Collection, Trinity Sunday, St. John's Church, Murray,—per Rev. John McIntyre,.....	£0 6 6
COLLECTIONS FOR PALM SUNDAY.	
Previously announced.....	95 8 9 1/2
Christ Church, Hamilton—per T. Stinson Churchwarden,.....	4 5 0
St. John's Church, Murray,—per Rev. John McIntyre.....	0 5 0
Port Colborne.....	£0 8 9
Junction.....	0 8 8
Low Banks.....	0 2 9
Marshville.....	0 5 7
Point Abino.....	0 3 9
St. John's Church, Cayuga,.....	0 13 6
—per Rev. J. Godfrey.....	£2 3 0
Rawdon.....	1 8 4 1/2
Hungerford.....	0 1 3
Roslyn.....	0 1 2
Farnsworth's School-house ..	0 1 6
Huntingdon ..	0 2 11
Nesbit Reid.....	0 1 9 1/2
Bradshaw's.....	0 5 0
per Rev. J. S. Groves.....	2 2 0
	£104 3 9 1/2

PAROCHIAL BRANCHES.

1/2 collections, Murray,—per Rev. John McIntyre..... 0 15 6
THOMAS SMITH KENNEDY, Sec.
June 17th, 1852.

DIocese of Quebec.

On WHITSUNDAY EVENING, a Supplementary Confirmation was held by the Lord Bishop of Quebec at the close of divine service, in St. Matthew's Chapel at Quebec, for the benefit of persons who, from illness or other particular causes, had been prevented from presenting themselves at the General Confirmation of the Parish in January last. Seventy-nine persons came forward, in the presence of a dense congregation, and having sealed with their own lips their baptismal engagements, received the solemn benediction of the Church. His Lordship then addressed them at length, substituting the address for the ordinary sermon and framing it in such a manner as to comprehend an application to others who were present. The tickets were received by the Rev. Official Mackie, D.D., and the candidates were brought up and marshalled by the Rev. A. W. Mountain, Minister of the Chapel, both of the number of the Bishop's Chaplains. The recipients of this Apostolic rite (the great body of whom were from the limits of St. Matthew's Chapel,) had been long under careful training and preparation. This addition to the number confirmed in January at the Cathedral, makes the whole number for the Parish of Quebec amount to 253, giving some excess above any previous confirmation in the same place.

On the same day, in the forenoon, a sermon was preached in the Cathedral, by the Lord Bishop, on behalf of the objects of the Depository Committee of the Diocesan Church Society, and a collection was afterwards made which amounted to £28 10s.

On TRINITY SUNDAY, his Lordship, assisted by the two clergymen above mentioned, and by the Rev. C. N. Stewart, Assistant Minister of the Chapel of the Holy Trinity at Quebec, admitted to Priests' Orders, in the Cathedral Church, the Rev. FEIX BOYLE, Missionary at the Magdalen Islands in the Gulf of St. Lawrence, and formerly student of Bishop's College at Lennoxville. The candidate was presented by the Rev. Official Mackie, D.D., who had preached upon the occasion, taking as a text appropriate both to the Ordination and the Sunday which specially marks, in the Ecclesiastical year, the great doctrines of the Trinity, the last commission of Christ to his Apostles. Mr. Boyle would have been ordained with other gentlemen, now near the completion of their course at that Institution, who will present themselves at the close of the term, upon occasion of his Lordship's visit to the College, but for the necessity of his availing himself of particular opportunities of coming up from the Islands of returning,—the means of intercourse with that remote and isolated station of the Church, being unfrequent and uncertain. Matters have been put in train, since Mr. Boyle went down as Deacon last year, for the erection of three small Churches upon the islands, one of which is expected to be roofed in before winter.

THE BISHOP AND THE CLERGY OF CEYLON.—The differences between the Bishop of Colombo and some of his Clergy, which have been repeatedly hinted at, appear to have arisen out of the refusal of the Bishop and a portion of the Clergy to concur in the remonstrance of the Archdeacon and another portion of the Clergy against the, at least apparent, sanction given by the Government to idolatry. It seems that in the treaty made with the Kandians, on the cession of their country to the British Crown, it was stipulated that the rites, ministers, and places of Boodhoo worship shall be maintained and protected, and that for this purpose commissions have been issued from time to time, under the Governor's hand and seal, nominating Boodhoo priests to vacant temple appointments, in order to enable them to maintain their right to lands belonging to the temples. The Governor has intimated his intention not to sign any more memorials until he has heard from the Secretary of State, and has also recommended that the Declacla relic, a supposed tooth of Buddha, which has been in the hands of the Government since the rebellion of 1848, shall be given up to the Kandians.

THE NEW SEE IN NEW ZEALAND.—The Bishopric of Christchurch, New Zealand, has been conferred upon the Rev. J. P. Gell, M.A., Curate of St. Mary's, Bryanston-square, and formerly Warden of Christ Church College, Tasmania.