

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 XIV., No. 50.]

TORONTO, CANADA, JULY 10, 1851.

[WHOLE No., DCCXI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	July 13, 4TH SUND. AFT. TRIN.	M. 1 Sam. 12.	John 1.
M	" 14,	E. " 13, 1 Thes. 5.	"
T	" 15,	M. Eccles. 7.	John 2.
W	" 16,	E. " 8, 2 Thes. 1.	"
T	" 17,	M. " 9, John 3.	"
F	" 18,	E. " 10, 2 Thes. 2.	"
S	" 19,	M. " 11, John 4.	"
E	" 20, 5TH SUND. AFT. TRINITY.	E. " 12, 2 Thes. 3.	"
		M. Jer. 1.	John 5.
		E. " 2, 1 Tim. 1.	"
		M. " 3, John 6.	"
		E. " 4, 1 Tim. 2, 3.	"
		M. " 5, John 7.	"
		E. " 6, 1 Tim. 4.	"
		M. 1 Sam. 15.	John 8.
		E. " 17, 1 Tim. 5.	"

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches	Clergy	Matins	Evening
St. James's	Rev. H. J. Grasset, M.A. Rector.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assist.	"	"
Trinity	Rev. J. G. D. McKenzie, B.A. Incumbent	"	"
St. George's	Rev. R. Mitchell, M.A. Incumbent	"	"
Holy Trinity	Rev. Stephen Lett, LL.D. Incumbent	"	"
	Rev. H. Scadding, M.A. Incumbent	"	"
	Rev. W. Stennett, M.A. Assist.	"	"

The Morning Service is for the combined congregations of the Church and the Church of the Holy Trinity. The Holy Trinity.

The Holy Communion is administered on the first Sunday of 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.

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, July 14th, 1851.

VISITORS:
THE PRINCIPAL,
JOS. C. MORRISON, Esq., M. P. P.
CENSOR:
Rev. W. STENNETT, M. A., 2nd Class. Mast.
F. W. BARRON, M. A., Principal U. C. C.

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FOURTH SUNDAY AFTER TRINITY.

MORNING PRAYER.
FIRST PROPER LESSON.—(1 SAMUEL, XII.)

This Lesson is a beautiful illustration of the Collect for the day; displaying Samuel, at the close of a long career, in which he had been, from the first dawn of his judgment, deeply impressed with a sense—that God is the "protector of all those who put their trust in him, and that, without Him, his ruler and guide." "and so conducted him through things temporal," that he had good hope he should "not lose the things eternal." The history is taken up at that point, at which the Israelites, though under the divine government, desired to have a king. Samuel had complied with their desire, and the assembled people, to bear witness to the integrity and impartiality, with which he had discharged the duties of his office. The touching and dignified language of this appeal, needs no remarks to make its power felt. Nothing, that we could say, would affect the man who can read the first five verses of this chapter without feeling their solemnity and force. Samuel then (ver. 6—12) gives a brief sketch of the mercies and deliverances they had experienced, their frequent falling away, and their return to the Lord when affliction came upon them; and, finally, their anxiety for change, and when the Lord their God was their king.

He next proceeds (v 13—19) to remind them, that neither they nor their king can prosper, unless they continue in the faith and service of the Lord, who is the protector of all them that put their trust in him, and without whom, nothing is strong nothing is holy; and he confirms his admonition and his declaration of their offence against God, by a miracle; calling down rain and thunder in the midst of harvest, a thing very unusual in that country.—And, finally, he assures them, promising them his

prayers, that they are in mercy forgiven, and may yet share the favour and blessings of God, if they will but honour him, love him, and fear him, as they ought to do.

EVENING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL, XIII.)

The reign of Saul had not long commenced, before Israel had heavy experience how little reliance could be placed on an arm of flesh, or the devices of human policy. A war with the Philistines broke out, and the people, notwithstanding the prowess and might of Saul, and the enterprising spirit and military skill of his son Jonathan, "were in a strait," that is, in great difficulties and distresses; (ver. 6) and "hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits." At this period, the Lord was pleased to put Saul's faith to a public trial, that all might see how much he was found wanting, and how justly the sentence to be passed upon him, was deserved. Samuel, as the priest and prophet of the Most High God, had commanded Saul to wait till he should come, and in his priestly capacity, offer sacrifices to the Lord. It seems that he appointed seven days as the time, at the end of which, he intended to come. But for certain reasons, (probably to try the faith and obedience of Saul,) he did not come at the time appointed. Saul finding his people deserting his ranks—not having faith enough to cast himself entirely on that God, who had so often miraculously delivered his people, and whose power had been manifested in overcoming the mightiest obstacles with the weakest instruments—must have recourse to human and sinful expedients. He not only disobeyed the prophet of the Lord, but took upon him the priestly office—and then endeavoured to justify it, as sinners often do, by pleading the necessity of the case, and the expediency of preventing desertion; Samuel answered, as the Great Judge of all will answer every sinner, every one whose faith shall fail him in the day of trial—*thou hast done foolishly.* If he had trusted in the Lord, his kingdom would have been established, but now it could not continue, but would be taken from him, and given to one better. The rest of the chapter, displays the miserable and oppressed state of the people under the king of their own choice; and that the desire of the multitude, or that rash and ignorant popular cry which is often misnamed "public opinion," and of which it has been sometimes blasphemously said, the voice of the people is the voice of God, very frequently is the voice of corrupt passions, or deluded ignorance; and calls down their own ruin and misery. The voice of the people called for a king—the voice of the people cried round the Hall of Pilate, "crucify Him, crucify Him." Was this the voice of God? Oh no—let no man delude his poor fellow mortals with such blasphemy.

Ecclesiastical Intelligence.

DIocese of Toronto.

CONFIRMATION.—The Lord Bishop of Toronto held a Confirmation in Simcoe on Friday last, when a large number of candidates came forward to renew their baptismal vows. It was pleasing to observe the interest taken on the occasion, evinced by the highly respectable attendance at the Church. After the administration of the solemn rite, the venerable and respected Diocesan delivered an impressive and eloquent exhortation to the confirmed, which we trust will not soon pass away from their memory, but that it may strengthen them in the faith, to be "always abounding in good works."

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, June, 1851.

The LORD BISHOP OF ST. ASAPH in the Chair.

The following letter from the Bishop of Toronto, dated Toronto, 9th May, 1851, was laid before the Meeting:

"I have been some time in possession of your agreeable letter of the 5th February, and have again to express my grateful acknowledgments to the Venerable Society for their generous grant to the Rev. Mr. Osler's church, and the donation of books to the Rev. Mr. Ingles. It would, nevertheless, seem that our wants multiply faster the more they are supplied, and I sometimes fear that your generous spirit will at length get wearied out by our incessant applications; yet I do not desire to see them decrease so long as we have so many poor settlements to assist, and so many more gradually redeeming themselves from the forest, for such would be a sign that the Church was losing her energy, which I trust will never happen.

"No. 1, is a petition from the Rev. Robert Norris Merritt, a travelling missionary, who has been very active in his range of duty, and has been already before

the Society, and received three grants during the last year, for three several churches, which he has been instrumental in erecting; and he now comes forward to entreat your assistance in building a fourth. The particulars stated by the Rev. Mr. Merritt, and the worthy rector of Hamilton, are quite correct, and within my knowledge. The case is very interesting, and deserves the favourable consideration of the Society.

"No. 2, is a petition from the Rev. A. H. R. Mulholland, for aid in building a small church at Owen's Sound, on Lake Huron. Sydenham is a village building at the bottom of the Sound, and is likely in time to become a town of some magnitude, but as yet it is in its early struggles. The best recommendation to the Society will be to state the fact, that Mr. Mulholland collected from the inhabitants of Toronto, while attending the visitation, upwards of £80, and a small convenient set of plate for the church; so much convinced were they of the necessity of the case.

"No. 3. The petition of the Rev. Arthur Hill for a grant towards finishing a church at Bradford. This is a growing village, the usual station of the steamboat which navigates Lake Simcoe. The facts stated by Mr. Hill are encouraging; he is, moreover, a very deserving missionary; and if it be in the power of the Society to grant his request, it will be well bestowed."

The Board voted aid in each of these cases; namely:

1. Towards a stone church at Barton, £40, and a brick church at Glanford, £20; on the application of the Rev. R. N. Merritt, seconded by the Rev. J. G. Geddes, rector of Hamilton.
2. Towards a church at Sydenham, Owen's Sound, on the application of the Rev. A. H. R. Mulholland, £30.
3. Towards a church at Bradford, £30, and towards a church in the northern part of the township of Gwillimbury, £20; on the application of the Rev. Arthur Hill.

His Lordship said:—

"Last week was a busy one with us. On Wednesday, April 30th we laid the foundation stone of Trinity College. Many thousand people were present; and the affair went off beautifully. On Thursday, May 1st, I delivered my charge, of which I send a rough copy, with our proceedings on Friday, May 2. It will be published more correctly in a pamphlet form in a few days, when a number of copies will be sent to our friends in England. The clergy and laity assembled in about equal numbers, from 126 to 130 each; in all upwards of 251. The business was conducted very pleasantly, and the resolutions carried unanimously.—This is my first visitation in the Western Districts and islands of the Great Lakes; and the next week I commence my journey. But I return by the 18th of June, to keep the Jubilee of the Society for Propagating the Gospel in Foreign Parts; and then off to my labours."

The Bishop sent a copy of his "Charge delivered to the Clergy of the Diocese of Toronto, in May, 1851," and a printed account of the laying of the Corner Stone of Trinity College, Toronto," by his Lordship, on the 30th April, 1851.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

On Monday, Morning Prayer and Holy Communion were celebrated in Westminster Abbey; the Bishop of London preached the Sermon. On Tuesday a meeting was held in St. Martin's Hall (Prince Albert in the Chair), and on Wednesday there was Morning Prayer, Litany, and Holy Communion in St. Paul's; the Sermon being preached by the Bishop of St. Asaph.

At the meeting on Tuesday—The Royal Chairman rose to open the proceedings of the meeting. He was enthusiastically cheered. He addressed the meeting as follows:—My lords, ladies, and gentlemen, we are assembled here to-day in order to celebrate the third jubilee of the foundation of the Society for the Propagation of the Gospel in Foreign Parts, incorporated by Royal charter, and one of the chief sources of the spiritual aid which the Established Church affords to our extensive colonial dependencies. We are not commemorating, however, an isolated fact which may have been glorious or useful to the country, but we are thankfully acknowledging the Divine favour which has attended exertions which have been unremitting during the lapse of 150 years. (Hear.) We are met, at the same time, to invoke the further continuance of that favour, pledging ourselves not to relax in our efforts to extend to those of our brethren who are settled in distant lands, building up communities and states where man's footsteps had first to be imprinted on the soil, and wild nature yet to be conquered to his use, those blessings of Christianity which form the foundation of our community and of our State. The First Jubilee of the Society fell in times when religious apathy had succeeded to the over-excitement of the preceding age. Lax morals and a sceptical philosophy began to undermine the Christian faith—(hear, hear)—treating with indifference, and even with ridicule, the most sacred objects. Still this Society persevered in its labours with unremitting zeal, turning its chief attention to the North American continent, where a young and vigorous Society was rapidly growing into a people. (Hear, hear.) The Second Jubilee found this country in a most critical position. She had obtained by the Peace of Amiens a moment's respite from the tremendous contest in which she had been engaged with her continental rival, and which she had soon to renew in order to maintain her own existence, and to secure a permanent peace to Europe. Since the last Jubilee, the American colonies, which had originally been peopled chiefly by British subjects who had left their homes to escape the yoke of religious intolerance and oppression, had thrown off their allegiance to the mother country in defence of civil rights, the attachment to which they had carried with them from the British soil. (Cheers.) Yet this Society was not dismayed, but in a truly Christian spirit continued its labours in the neighbouring North American and West Indian settlements. (Hear, hear.)

This, the third Jubilee, falls in a happier epoch (hear, hear), when peace is established in Europe, and religious fervour is rekindled (hear, hear), and at an auspicious moment, when we are celebrating a festival of the civilization of mankind (cheers), to which all quarters of the globe have contributed their productions and are sending their people (cheers)—for the first time recognising their advancement as a common good—their interests as identical—their mission on earth the same. (Loud cheering.) As this civilization rests on Christianity—could only be raised on Christianity—can only be maintained by Christianity (cheers); the blessings of which are now carried by this Society to the vast territories of India and Australia, which last are again to be peopled by the Anglo-Saxon race. (Hear, hear, hear.) While we have thus to congratulate ourselves upon our state of temporal prosperity—harmony at home and peace abroad—we cannot help deploring that the Church, whose exertions for the progress of Christianity and civilization we are to-day acknowledging, should be afflicted by internal dissensions (hear, hear), and attacks from without.—(Hear, hear.) I have no fear, however, for her safety and ultimate welfare (cheers), so long as she hold fast to what our ancestors gained for us at the Reformation—the Gospel and the unfettered right of its use.—(Cheers.) The dissensions and difficulties which we witness in this, as in every other Church, arise from the natural and necessary conflict of the two antagonistic principles which move human society in Church as well as State—I mean the principles of individual liberty, and of allegiance and submission to the will of the community, exacted by it for its own preservation. These two conflicting principles cannot be disregarded—they must be reconciled. (Hear, hear.) To this country belongs the honour of having succeeded in this mighty task as far as the state is concerned, while other nations are wrestling with it. And I feel persuaded that the same earnest zeal and practical wisdom which have made her political constitution an object of admiration to other nations, will, under God's blessing make her Church likewise a model to the world. (Hear, hear.) Let us look upon this assembly as a token of future hope, and may the harmony which reigns among us at this moment, and which we owe to having met in furtherance of a common holy object, be, by the Almighty permanently bestowed upon the Church. (Hear, hear, hear.)

The Bishop of London moved the first Resolution:—

"That the members and friends of the Society for the Propagation of the Gospel, assembled on the occasion of its third Jubilee, an occasion which demands their thankful acknowledgments to Almighty God for His blessing upon their past labours, desire to express their devout hope that the same providential guidance and support may be graciously continued, so as to enable the Society to discharge more adequately for the time to come the duty in which it has been so long engaged in behalf of the Church of England, towards the colonies and the heathen dependencies of the British Crown."

Lord John Russell seconded the Resolution.

Earl Grey moved the second Resolution:—

"That while the population of United Kingdom is spreading itself over vast portions of the earth, and thus laying the foundation of future empires, it is incumbent on the Church of the mother country, so long as her help shall be indispensable, to assist in providing for her emigrant children those ministrations and ordinances of religion which are the privilege of her poorest members at home."

Mr. Sidney Herbert seconded this.

The Bishop of Oxford moved the next Resolution:—

"That, notwithstanding the success which has attended the labours of the Society's Missionaries in heathen lands, the best hope of bringing the various races of the earth to a knowledge of Christ must always depend, under Divine Providence, upon the efforts of a native Ministry."

Sir R. H. Inglis briefly seconded the motion.

The Duke of Newcastle moved the next Resolution:—

"That over and above such contributions as may be offered for the general purposes of the Society, in commemoration of the present Jubilee, special funds be opened in furtherance of three of the more important purposes to which the attention of the Society has of late been directed: namely—the extension of the Episcopate in the British dominions abroad; the education of Missionary candidates in Colleges at home and abroad; the religious instruction and superintendence of emigrants."

The Earl of Harrowby, in seconding the motion, expressed his deep sense of the importance of the new career undertaken lately by the Church in planting independent Episcopal communities in the Colonies. He could not but add, that while acknowledging the importance of Episcopal administration to these infant communities, he felt that he should like to see the principle more extensively applied among our great and growing population at home. (Cheers.)

The Bishop of Tennessee acknowledged in few words the kind manner in which his country had been referred to.

The Archbishop of Canterbury said, that as President of the Society, the privilege fell to his lot of tendering to his Royal Highness the respectful thanks of the Meeting for the services he had rendered in presiding on this occasion. (Cheers.)

The Earl of Chichester seconded the motion.

His Royal Highness, acknowledging the vote, said it had been very gratifying to him to preside at this meeting, to listen to the eloquent speeches which had been made, and to witness the expressions of enthusiasm with which noble and religious sentiments had been received. He saw in all this pledges for further exertions in this cause. (Cheers.)

The Archbishop then pronounced the Benediction, and the Meeting terminated.—*English Churchman* 19th June.