

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. 37.]

TORONTO, CANADA, APRIL 10, 1851.

[WHOLE No., DCXCVIII.]

WEEKLY CALENDAR.

Date.	Lesson	2nd Lesson
April 13. SUN. NEXT DEP. EAST.	M. Exo. 9. Matt. 26. E. " 10. Heb. 5.	
" 14. MONDAY DEP. EASTER.	M. 1 Sam. 31. Acts 11. E. 2 Sam. 1. James 4.	
" 15. TUES. DEP. EASTER.	M. " 2. Acts 12. E. " 3. James 4.	
" 16. WEDNES. DEP. EASTER.	M. Hosea 13. John 11 & 12. E. " 14. James 5.	
" 17. THURS. DEP. EASTER.	M. Dan. 9. John 13. E. Jer. 31. Peter 1.	
" 18. GOOD FRIDAY.	M. Gen. 22. John 18. E. Isaiah 53. Peter 2.	
" 19. EASTER EVEN.	M. Zec. 9. Luke 23 & 24. E. Exo. 13. Heb. 4.	
" 20. EASTER DAY.	M. " 12. Rom. 6. E. " 14. Acts 2.	

* To verse 11. † Psalms, Matins, 22, 40, 54; Evensong, 69, 68.
‡ To verse 20. § Verse 45. ¶ Verse 50.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins	Even song.
St. James's	Rev. H. J. Grasett, M.A., Rect. r. Rev. E. Bahwin, M.A., Assist.	11 o'clock	3 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A., Incum.	11 " 4 "	" 6 "
Trinity	Rev. R. Mitchele, M.A., Incumbent.	11 " 6 "	" 7 "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " 7 "	" 8 "
Holy Trinity	Rev. H. Scadding, M.A., Incum. Rev. W. Stennett, M.A., Assist.	11 " 6 "	" 7 "

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.

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, April 14th, 1851.
VISITORS:
THE PRINCIPAL:
The Hon. J. H. CAMERON, Q.C., M.P.P.
CENSOR:
Rev. W. STENNETT, M.A., 2nd Classical Master.
F. W. BARRON, M.A., Principal U.C.C.

CONTENTS OF THIS NUMBER.

First Page.	Religion—The feeling in the Province.
Sixth Sunday in Lent; or Sunday next before Easter.	Fifth Page.
Ecclesiastical Intelligence—Diocese of Toronto, England.	Editorial:—Church Union; New Brunswick Diocesan Church Society; Portrait of the Bishop of Toronto; Observance of the Roman Catholic Holidays in the public offices of this Province; The Anglo-Saxon race on the Continent of America.
Second Page.	Communication.
United States. Files.	Notice.
From our English Files.	Sixth Page.
Third Page.	Poetry:—Midnight Musings.
Communications.	Review.
Fourth Page.	Illustrations of Prophecy.
Colonial Intelligence.	
Editorial:—Pastoral Letter; The Ensuing Visitation; Canadian Anti-Slavery agitation; Trinity College—Church University; The Suppression of	

SIXTH SUNDAY IN LENT; OR, SUNDAY NEXT BEFORE EASTER. APRIL 13TH, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—(Exodus ix.)—The Proper Lesson for Evening Prayer, last Sunday, concluded with the complaint of Moses to the Lord, that his attempts to deliver his countrymen had been attended with no other effect than an increase of the cruelty and oppression of Pharaoh towards them, and had rendered him, and Aaron, not merely unpopular, but the objects of their rage and execration. In the sixth chapter, the Lord encourages Moses to persevere, notwithstanding the present unfavourable appearance, in reliance on the God of his fathers, who had always been faithful to his promises. He also assures Moses, further, that he will immediately support him, by the display of signs and wonders, and will compel Pharaoh to fear and obey. These assurances he fulfils; and, in a series of most awful visitations upon Pharaoh and the Egyptians, proves the Almighty power under which Moses acts, and the fruitlessness of contending with the Most High. These punishments terrified Pharaoh into temporary compliances; but, when the plagues were removed, his pride and hardness of heart resumed their influence, and he perfidiously broke his promises. But all his obstinacy and treachery, served only to establish, before both the Israelites and the Egyptians, a testimony of God's power, and of Pharaoh's folly; not to baffle the counsels of the Almighty. Such are the principle subjects related from the fifth to the end of the tenth chapter of Exodus.

The two last of these chapters are sufficient to carry on the outline of that history of the promise given us by the church, and to present the reader with a specimen of the terrible scourges with which Egypt was visited, and of the hardness of heart with which the heathen monarch resisted. Two chapters could answer these purposes more effectually than this ninth chapter, and the First Proper Lesson for Evening Prayer.

We find, in this chapter, both Moses and Pharaoh in a very different frame of mind from that in which we left them in the Lessons read last Sunday. Moses then seemed to be somewhat intimidated, and his faith in that great God, whose message he bore, appeared somewhat shaken.—When Pharaoh tauntingly asked, "who is the Lord, that I should obey him?" &c. Moses uses the language of entreaty; and, instead of commanding, in the name of the Lord, says, "let us go, we pray thee," &c. On the other hand, Pharaoh treats the request with jesting, and ridicule, and cruelty.

But, now, we observe a very different state of things. Moses' faith is re-established—he feels himself no longer as going forth in his own strength—his language and bearing are quite altered—in- stead of we pray thee, &c., he comes before Pharaoh with commands and threats—"Thus saith the LORD GOD of the Hebrews—Let my people go, that they may serve me; for, if thou refuse to let them go, and will hold them still, behold the hand of the Lord is upon thy cattle," &c. (verses 1, 2, 3, 4, also, 13, 14, 15, 16, 17, 18.) And, according to his threat, so he did; he brought the murrain upon the cattle, and sent down the destructive hail upon the crops. And, as Moses' bearing and language were altered, we find a like change had taken place in that of Pharaoh. He is still proud and stubborn; but evidently afraid of Moses. He still refuses, at first, to consent; but he no longer makes a jest of the affair, or threatens the people of Israel. And, at length, Pharaoh is so far subdued and terrified, by these two last miracles, that he even condescends (verses 27 and 28) to confess the Lord is righteous, and he and his people are wicked. He promises to let the Hebrews go; and he intreats Moses to intercede for him, that the hail may cease. But, when Moses had complied with his desire, the promises he had made, under the influence of terror, were disregarded; and his pride and obstinacy again made him set God at defiance. Wonderful, it seems to us, that he should do so. But, brethren, the wonder would cease, if we would but look carefully into our own hearts and conduct. Let us ask you, reader—have you never made promises, and resolutions, of obeying the Lord's will and word, in the hour of sickness and danger? and consider how, when the sickness or danger was over, you kept these promises and resolutions. Or, perhaps, you may not remember any case of sickness or danger, in which you were involved; but, at all events, this is not the first time the season of Lent has come round to you; and you have been called by God's ministers to repent—to mortify your corrupt inclinations. How have you acted up to your resolutions? Take care, brethren, lest you deceive your own selves; take care, now that you are called upon to make holy resolutions—to listen to the commands of God, and the calls of his ministers—take care, lest your holy intentions, and your repentance, be like Pharaoh's promises, good for naught, the moment you are no longer in the presence of God's ministers, or in actual meditation upon his wrath against the disobedient.

EVENING PRAYER—FIRST PROPER LESSON.—(Exodus x.)—The lessons now draw us towards the conclusion of the contest, if we may, without irreverence, so term it, between Moses, the messenger of the Almighty God, and the haughty and obstinate ruler of Egypt. And, in the two first verses, we have the Lord's explanations of the reasons, for which he permitted the foolish heathen to continue his seeming resistance to His commands. He did so, for the sake of His chosen people, that there might be placed on record a testimonial of the faithfulness, and irresistible might, of the God of their forefathers. Moses, after Pharaoh's perfidy, again presented himself before him—repeated the command—expostulated with him, upon his madness in resisting, and threatened him with a visitation from the locusts, unless he submitted. Pharaoh seems to have received the message in sullen silence—struggling with the emotions of fear, pride, rage, and obstinacy. Moses turns away to execute his threat. The counsellors of Pharaoh, in dismay, venture to remonstrate with him upon the state of the country, and to entreat him to give way—"Knowest thou not yet," said they, "that Egypt is destroyed?" This remonstrance has its effect upon the wavering mind of the tyrant; and he consents to call Moses and Aaron back. He tells them they may go. But, he could not rest there—he must add to the grant, conditions and reservations. He wished the children to be left, to secure the return of the people; and determines to limit his permission, as

a softening to the fall which his pride would have received, by an unconditional surrender. He asks, "Who are they that shall go?" But Moses will grant him nothing; and strongly demands unconditional and unlimited submission (v. 9). This enraged the tyrant to madness. He drove Moses and Aaron from his presence. But the plague of locusts again brought him to his senses; and (verses 16, 17)—he was forced to humble himself by sending for Moses, and imploring forgiveness. But, as in the former cases, when the plague was removed, his pride and obstinacy returned; and his doomed land, being involved in supernatural darkness, compelled him again to have recourse to Moses, and to promise again to let the Israelites go. But, it was still a reluctant permission; and, he remembered they had flocks and herds—these he coveted, and required to be left behind. But, Moses would not minister, or yield, to either his pride or avarice. In peremptory terms, he replies (v. 26)—"There shall not be one hoof left behind." At this, the passions of the avaricious and haughty tyrant blazed up beyond control. He warns Moses, at the peril of his life, never to venture into his presence again. Moses retires with a significant and prophetic declaration, intimating that Pharaoh's fate was coming on, and that his words were prophetic of his own sentence—"Thou has spoken well—I will see thy face again no more."

Brethren, while we have time—while Christ, by His church and ministers, lays before us His word and commandments—while we are called to repentance—let us obey; let us not attempt to make conditions or reservations; let us not wish to keep back some favourite evil habit, or the object of some covetous desire; let not pride or perverseness prevent our yielding freely and implicitly; let us not follow Pharaoh's example. The last Sunday in Lent is passing away—to us it speaks, in the language of Moses—"I will see thy face again no more." The time—the opportunity—the appeal—will no more be offered to us. We ought, then, like Samuel, to say, "Speak, Lord, for thy servant heareth;" or like St. Paul, "Lord, while wilt thou have me to do?" Let us obey, what the church commands, lest destruction overwhelm us, as it did Pharaoh, in pride and disobedience, and we see the face of God's ministers no more, till we meet them before his judgment seat.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.
The Churchwardens of St. George's Church, Etobicoke, thankfully acknowledge the receipt of a five pound Bank of England note, amounting to six pound one shilling and eight-pence currency, collected by Miss Branchley in England, as donation to the Church.
EDW. MUSSON,
ALEX. CAMPBELL, } Churchwardens.
Etobicoke, 7th April, 1851.

THE LECTURES IN ST. PAUL'S CHURCH.—In consequence of indisposition, the Rev. Bold C. Hill who was to deliver the Lecture upon the subject of "Indulgences and Prayers for the Dead" on Wednesday evening last, was unable to attend. There was a large attendance on the occasion, and the Lecture was delivered by the Rev. Benj. Cronyn, who, although he had only a few hours notice, disposed of the subject in his usual happy and eloquent style, in a discourse which was highly interesting and instructive.

We would also notice the very talented and able Lecture which was delivered on Wednesday evening the 26th March, by the Rev. Francis Evans, A.M., on the subject of the "Invocation of Saints and the worship of the Virgin Mary," which was also well attended and was delivered in the most impressive and animated manner.

ENGLAND.

ADDRESS FROM THE PRESIDING BISHOP OF THE AMERICAN CHURCH TO THE ENGLISH EPISCOPATE.—The following address has been transmitted by the Presiding Bishop of the American Church to the Archbishop of Canterbury:—

To the Archbishops and Bishops and other authorities of the Church of England and Ireland. The Presiding Bishop of the Protestant Episcopal Church in the United States of America sends greeting. Grace, mercy, and peace from God our Father, through Jesus Christ our Lord. God save, bless, and keep you; defending you from the power of sin, Satan, and death eternal.

May the Holy Ghost sanctify you to do His will—who raised Himself from the grave for our justification, and now sitteth on the right hand of the Eternal, to make intercession for us, his sinful creatures, as the only Mediator between God and man. Amen.

While we deeply sympathize with your sufferings in repelling the unrighteous attacks of the Pope of Rome, that great enemy of the Gospel, we bless God that you are protected by a civil power, which under Divine mercy protected your predecessors from Papal fulminations in setting forth the Holy Bible, and enabled, and still enables you to spread its saving truths throughout a benighted and perishing world.

May that union between you and such a Christian Government continue unimpaired till Popery shall be no more! May the endeavours of misguided men who would sever this connexion [now most of all other times needed for the preservation of civil and religious liberty] be frustrated! May the arm which is now raised to destroy Moses, under a false pretence of favouring Aaron, be arrested by the united strength of all true Israelites!

Thus may the Church of England be blessed, and her sons and her daughters go in and out in peace and safety, while they serve and worship the God of their martyred fathers in sincerity and truth.

These devout wishes are offered with great sincerity to the Throne of Grace by your Lordship's most faithful friend, and aged servant in the Lord Jesus Christ.

(Signed) PHILANDER CHASE.
Jubilee Cottage, Diocese of Illinois, Jan. 8, 1851.

The following is the Archbishop's reply:—
Lambeth Palace, Feb. 26, 1851:

Right Reverend and dear Brother,—I have communicated to my Episcopal brethren the affectionate letter which you have addressed to us upon the subject of the aggression lately made upon our Church, and they commissioned me to convey their joint thanks for your sympathy, and for the many kind wishes and feelings towards us which you have expressed.

Though we have much to lament, as well as much to amend, amongst us, I trust that there is likewise amongst our people much of the vital faith in the truths of the Gospel; and late events have had the effect of showing, that the false pretensions of the Papacy are well understood and justly repudiated throughout the land, and that we need not fear, under God's blessing, the encroachment of Romish tyranny.

That the kingdom of God may prevail, and that Christ may reign in every heart, both in the old country and the new, is the sincere prayer of your faithful friend and affectionate brother.
(Signed) J. B. CAMERON.
Right Rev. Bishop Chase.

CONSECRATION OF DR. EDEN.—On Sunday last, the Rev. Robert Eden, D.D., Oxon, whose election to the See of Moray and Ross, vacant by the resignation of the Right Rev. Dr. Low, we recently announced, was consecrated to his office by the Bishop of Aberdeen and Primus, assisted by the Bishops of Edinburgh, Argyll, and Glasgow, in St. Paul's Church, Edinburgh.—The Bishop of Brechin was prevented from joining in the solemn rite by continued indisposition, from which, however, we are glad to learn he is fast recovering.—The service commenced at eleven o'clock, but long before that hour numbers of people had assembled at the doors of the church, waiting to be accommodated after the congregation had taken their places. Nothing could exceed the devout behaviour of the persons present.—The solemn service appeared to make a deep impression even on those whom curiosity alone had attracted. To the members of the Church themselves the occasion was justly a most gratifying one. Dr. Eden's elevation to the Scotch Episcopate has been hailed by it is believed all parties in the Church with the utmost thankfulness and joy, and all who have the privilege of knowing him, know what a blessing his accession to the Scottish Church is, under God, likely to prove. It was doubtless owing in some degree to the individual, and to the circumstances connected with his coming to Scotland, that so much and so general an interest was excited; but we are assured that great good has resulted from the celebration of this rite in Edinburgh. It is long since a similar event took place there, and it was manifest from the appearance of the people on the occasion, that the majority present had never before witnessed an Episcopal consecration. The Bishop elect was presented to the Primus by the Bishops of Edinburgh and Galloway, the usual oaths having been previously administered by W. Jukes, Esq. The clear and emphatic way in which Dr. Eden repeated the words of these oaths, and gave his answers to the questions in the ordinal, was strikingly felt, and his whole demeanor was in a very remarkable degree suited to the solemn office which was about to be developed upon him by the imposition of the hands of the whole of the Bishops present. The Sermon on the occasion was preached by the Rev. R. Seymour, rector of Kinwarton, Warwickshire. It was remarkably suitable to the occasion, and his feeling and pointed allusion to his friend, the Bishop elect, and the panegyric he pronounced on him, was striking and powerful. The holy communion was administered according to the national or Scottish communion-office, and the numbers who remained to partake of the blessed sacrament, in a church where the English communion-office is ordinarily used, afforded evidence how much the unfounded prejudices against the former beautiful liturgy have of late disappeared. The offertory was devoted to the funds of the Church Society. In the afternoon, service took place at three o'clock, a few minutes only after the morning and communion services terminated, and a most earnest and eloquent discourse was preached by the newly consecrated Bishop, and thus closed a day which is calculated to be a memorable in the annals of the Scottish Church.—*Guardian 12th March.*

COUNSEL'S OPINION ON THE RUBRIC.—On a case submitted to them by the parishioners of St. Barnabas, Dr. Adams and Mr. Baley have given it as their opinion that no course was open to the parishioners by which they could retain Mr. Bennett in his cure, or compel the Bishop to state his reasons for considering Mr. Bennett unfaithful to the Church of England. The opinion goes on to discuss the legality of certain practices in connection with the case, which we deem it unnecessary to transcribe, as the question of rubrical observance is scarcely one to be determined by Council's opinion.