

The Church.

"Stand ye in the ways and see, and ask the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XIV., No. 48.]

TORONTO, CANADA, JUNE 26, 1851.

[WHOLE No., DCCIX.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
June 29.	2d. SUND. APT. TRIN. { M. Judges 4, Acts 3. { E. " 5, " 4.	
July 1.	ST. PETER, A. & M. { M. Prov. 9, Luke 12. { E. " 10, Ephes. 6.	
July 2.	{ M. " 11, Luke 13. { E. " 12, Phil. 1.	
July 3.	{ M. " 13, Luke 14. { E. " 14, Phil. 2.	
July 4.	{ M. " 15, Luke 15. { E. " 16, Phil. 3.	
July 5.	{ M. " 17, Luke 16. { E. " 18, Phil. 4.	
July 6.	{ M. " 19, Luke 17. { E. " 20, Col. 1.	
July 7.	3RD SUN. APT. TRINITY. { M. 1 Sam. 2, Luke 18. { E. " 3, Col. 2.	

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.
For the week ending Monday, June 30th, 1851.
VISITORS:
THE PRINCIPAL.
Hon. J. H. CAMERON, Q.C., M.P.P.
CENSOR:
Rev. G. MAYNARD, M.A., Mathematical Master.
F. W. BARRON, M.A., Principal U.C.C.

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SECOND SUNDAY AFTER TRINITY. JUNE 29, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(JUDGES, IV.)

The Lessons of last Sunday displayed to us, in the morning, the triumphs, and prosperity, which attended the Jews, under Joshua, the immediate successor of Moses, while their faith in the Divine protector remained strong, and lively. In the evening Lesson, we have the last exhortation of that renowned leader, who had, during a long life, known in whom he believed, and trusted. He distinctly asserted, on the one hand, the grounds on which alone they could expect the continuance of favour, and protection; and on the other hand, the principles, and conduct, which would deprive them of that favour, and bring upon them all the calamities, and miseries, which must befall them when left to their own devices. And, as we observed, the historical Lessons will offer us proofs and examples of these principles, for our edification, under each successive form of government of the Jewish nation. Only it is to be noted, that his Lord sees in the Jewish nation a type of his Lord's church, and that the temporal victories, or reverses of the former, are to him lively emblems of the spiritual conquests, and failures, of the latter, in proportion as his faith, and holiness, shall wax strong, or feeble. But, to proceed with our Lesson—as these principles were displayed under the rule of Joshua, we here find them in like manner prevailing under the next kind of government—that of the Judges of Israel.

The Lesson commences with laying down (verses 1 and 2) the causes for which God delivered the Israelites over to their oppressors—because they again did evil in his sight. "Again," says Wogan, "they are punished; again they cry unto God; again they are delivered. Thus, likewise, when affliction presses us sore, we cry unto the Lord in our trouble, and he saveth us from our distress. Yet, no sooner are our fears and dangers over, but we abuse the mercy, and start aside like a broken bow. Thus our lives are made up (like the Jewish history) of acts of disobedience and repentances; of judgments and mercies; chequered, as it were, with sin and punishment; with forgiveness and sin; when we cry unto the Lord, he saveth us from destruction; when spared we provoke his justice again to chastise us. Oh the perverseness of human nature! Oh the unwearied patience of divine goodness! Which is the greater miracle, man striving to undo himself, or God striving to save him? Conquer thou, O Lord, these rebel hearts of ours, which so obstinately contend, to conquer Thee; for if we prevail, we are undone for ever."

"No sooner does Israel repent, but we hear of a messenger in God, a Deborah, a prophetess.—He is ever ready to receive the submissions of his people; his sisters are ever ready to treat of peace. 'Hooketh upon men; and, if any say, I have sinned and perverted that which was right, and it profiteth not, he will deliver his soul from going into thpit, and his life shall see the light'—Job xxxii:27, 28. There can be no better sign of God's readiness to be reconciled to a people, than the sending of his holy messengers to them. It is proof, he has not cast them off, whom he blesses with a continuance of his ministry.—Yet, whom we here see raised to this honour of a messenger on God, an interpreter, one among a thousand? Not any of the princes of Israel; not Barak the captain; but a woman, a wife, Deborah the wife of Lapidoth. The weakness of the instrument rounds to the greater honour of the workman. God is not tied to sex, to means, or instruments his power is magnified in our weakness. 'Debrah judged Israel at that time; but God's spirit lodged in her,' saith St. Augustine."

The transactions of the rest of this chapter are briefly, and early, stated by Travell:—"Barak being followed by a considerable number of troop from the two tribes of Zebulon and Naphtali, an encouraged by Deborah's assurance that God would give him the victory, ventured to attack Sisera and his mighty host. Through the divine assistance, the destruction of the Canaanites was so complete, that Sisera himself was obliged to seek his safety in flight; and not thinking himself sufficiently secure in his chariot, he attempted to escape on foot. In the course of his flight he came to the spot where Heber the Kenite, who was at peace with the Canaanites, had pitched his tent.—Sisera, flattering himself that he should be in perfect security, gladly accepted the offer of Jael, Heber's wife, to take shelter there. And presuming upon her apparent kindness in concealing him, she quenched his thirst, he ventured to beg that she would disown his being there, in case any should make inquiry after him.

"When Sisera, who was overcome with fatigue, had now fallen fast asleep, Jael seized the opportunity of suddenly putting him to death, which she effected by driving a nail into his temples, as he lay upon the ground. She had no sooner committed this deed, than Barak, who was in pursuit of Sisera, came up and beheld the enemy already slain. Thus did God enable the children of Israel to subdue another of the nations who dwelt in Canaan."

The whole transaction, both the cause of the sufferings of Israel, and their deliverance, is illustrative of the doctrine of the Collect—that, as long as we remain "steadfast" in the "fear and love" of God, (and no longer) he will never fail to help and govern us.

There is, however, one point in the Lesson, on which our readers may expect us to say a word; because it is a difficulty, not of a mere learned character, but connected with moral feeling, and duty. We allude to the part which Jael acted in killing Sisera. If we judge this action by the ordinary rules of right and wrong, we must condemn it. Therefore, we presume, that there were extraordinary circumstances connected with it, and that this woman was the executioner of God's wrath, as Deborah foretold to Barak that a woman should be.

EVENING PRAYER.

FIRST PROPER LESSON.—(JUDGES, V.)

This is a continuation of the subject of the former Lesson, and the hymn of triumph which Deborah and Barak sang to their victorious countrymen, who rejoiced before the Lord. She recites the might and the terrors of God—the desolation and misery which befel the land, when they sought other Gods—the restoration of their prosperity, when they were under her rule, as a prophetess of the Highest. She bids them remember these things and bless the Lord who had defended, and comforted, them. Then (verses 4—18) those are named with distinction who shewed zeal, and devotion, in their country's cause; while those who, from various excuses, did not stand by her in the day of battle, and trial, are justly reproached for their want of public spirit. The remainder of the chapter sets forth, in highly poetical language, and animated figures, the fierceness of the struggle—the death of Sisera—the disappointment, and anxiety, of his mother, and the damsels who expected his return, in triumph, and loaded with spoil; and, finally, offers a prayer that such may be the fate of all the enemies of God's people.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

NINTH ANNUAL REPORT OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Read at the General Meeting, 18th June, 1851.

The Ninth Annual Report of the Church Society of the Diocese of Toronto, exhibits a statement of affairs which, on the whole, is encouraging, and affords ground for devout thankfulness to Almighty God, that He has been pleased to visit the labours of the Society during the past year with His favour and blessing.

The following is a brief statement of the Society's income for the past year:—

Receipts of the Society, for the year ending 31st March, 1851 (not including moneys received on trust, and sales in the Depository) £1778 19 11½

The estimated income of the several District Branches, and Parochial Associations in the Home and Simcoe Districts, has amounted to £3314 11 5

From which deduct the sum remitted to the Parent Society. 575 19 4

2738 12 1

Total Receipts of the Society and its District Branches for the year..... £4517 12 0½

This Statement shews an increase in the receipts of the Parent Society of £202 10s. 9d., and an aggregate increase of about £1100. This large increase has been caused by the return of nearly £1700 collected in the parish of London for local purposes, which if deducted will, whilst it shews an increase on the income of the Parent Society as above, exhibits a decline in the aggregate of the several branches.

Only three sermons have been preached during the year on behalf of the special objects of the Society, as provided for by the 19th Article of the Constitution, viz.—

For Missions made in May, 1850, at 170 Stations..... £236 11 7½

For the Widows and Orphans' Fund, in Oct. 1850, at 201 Stations..... 351 0 10

For the General Purposes Fund, Jan. 1851, at 168 Stations. 255 13 5½

The Sales in the Depository have amounted to £949 9s. 10½, an increase over the past year of £33 8s. 9d.

There has been another increase in the number of District Branches. The Western District having been separated from the London, Western, and Huron. This division bids fair to be a useful one, and will no doubt be beneficial to the New Branch, and also promote the general interests of the Society. As has been before observed, there is a decrease in some of the District Branches, but not of so great a nature as to leave room for despondency. Whilst those Branches which have from the first been energetic in their operations, still continue to exert themselves with unabated zeal. Several of those which heretofore have done but little, are now endeavouring to make the Society what it is intended to be, and capable of being, viz., the means of carrying out the object of the Church, which is to bring the Gospel to the homes of all who live within its bounds.

There are now twelve District Branches:—

- | | |
|-----------------------|------------------------|
| 1 Newcastle, | 7 Gore and Wellington, |
| 2 Midland & Victoria, | 8 London and Huron, |
| 3 Prince Edward, | 9 Brock, |
| 4 Johnstown Deanery, | 10 Talbot, |
| 5 Bathurst Deanery, | 11 Colborne, |
| 6 Niagara, | 12 Western. |

NEWCASTLE DISTRICT BRANCH.

This Branch presents reports from eight parochial Committees, and the Committee express a confident hope that, as the number of Clergymen in the District has happily increased by the acquisition of three more, they will be able at the next Annual Meeting, to congratulate the Society on the successful working of three or four additional Parochial Committees.

The collections made by seven of the Parochial Committees of this Branch, viz. Cobourg, Port Hope, Colborne, Grafton, Cavan, Port Trent, and Frankford, have been £188 12s. 4d.

MIDLAND AND VICTORIA DISTRICT BRANCH.

The Travelling Missionary in this district continues to perform services on Sundays at the several stations which have been mentioned in former

reports. His week-day services are more liable to changes of time and place.

The appointment of an additional clergyman to the immediate neighbourhood of Kingston, which was anticipated in the last report, has recently taken place. The Rev. E. Patterson is now resident in Kingston, and his ministrations extend to Wolfe Island as well as to Portsmouth. A stone church has been erected at Portsmouth during the past year in which two services are performed every Sunday by the Rev. W. M. Herchmer and E. Patterson.

The cash account exhibits a receipt of £209 6s. 10d., and an expenditure of £147 9s. 1d.

The grants made by this Branch to the Missions of Barrieffield and Pittsburgh, and to the Travelling Mission of the district, are about to expire. The committee state that it is highly important that these missions should be maintained in full efficiency, but that cannot be, unless a new and immediate effort be made throughout the district. The committee, though acting for the whole Midland District, have seldom any other funds at their disposal but such as are collected within the single Parochial Association of St. George's Kingston.

The Committee express their desire of continuing to the Barrieffield Mission such a measure of support as may be found compatible with their new and nearer obligations, and express an opinion that as the District Travelling Mission is evidently the care and concern of every parochial association alike, it must for the future be maintained by the combined exertion of every part of the district.

Remittances have been received by the Parent Society from the following Parochial Associations within the limits of this Branch:—St. George's, Kingston; St. James's, Kingston; St. Paul's, Kingston; St. Mark's, Bamefield; Pittsburgh, Portland, Storrington, Sydenham, Camden East, Napanee, Mohawk, Loberough, and Adolphustown.

PRINCE EDWARD DISTRICT BRANCH.

The Secretaries of this Branch, in submitting their annual report, rejoice in being able to shew a marked improvement in the condition of their branch, as compared with last year. The clergy have exerted themselves in a greatly increased measure to impress upon the minds of the people the bounden duty of aiding in the advancement of Christ's truth, and the laity have been found not indisposed to such impression.

Reports have been received from Picton, Carrying Place, Hillier, Marysburgh, Murray, and Ameliasburgh.

JOHNSTOWN DEANERY BRANCH.

The Report of this Branch exhibits a falling off in each parochial committee except from those of Cornwall and the mission of the Rev. Mr. Watkins. Out of nine parochial societies only five have made any report to the Branch Society, viz: Cornwall, Prescott, and the missions of the Rev. Messrs. Plees, Watkins, and Tremayne.

NIAGARA DISTRICT BRANCH.

The ninth annual report of this energetic branch states that the travelling mission has been regularly kept up, and that some changes in the stated regular appointments of the missionary have been made. Reference is made to the arrangement made by the Society for the Propagation of the Gospel, by which the missions or parishes which now become vacant, and which, heretofore contributed little or perhaps nothing at all to the support of their ministers will be required to make up fully one half of his salary, as well as to provide for him a residence. This arrangement has already taken effect in three parishes within this district, and the salaries of the incumbents are now provided for, in part, by the people, in addition to which, another parish has also been called upon to contribute, for the first time, to the support of an additional clergyman.

The committee remark that the only change in the district which they have to notice is the removal to another Diocese of the Rev. G. M. Armstrong, late Rector of Louth, whose regular attendance at their meetings from the very commencement, and zealous advocacy of the Church Society's claims will long be remembered by the association.

Within the past year every parish in the district has been visited by one of the Secretaries of the Branch Society, and with a single exception the cause of the Church Society advocated before attentive congregations.

The total amount of the donations and subscriptions for the past year appears to be £305 3s. 8d., which, compared with the previous year, shews a decrease of £9 6s. 9d., a deficiency far less than was expected, considering that so many parishes have had to contribute largely towards the maintenance of their own ministers.