

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. 49.]

TORONTO, CANADA, JULY 3, 1851.

[WHOLE No., DCCX.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
July 6, 3RD SUND. APT. TRIN.	M. 1 Sam. 2.	Luke 18.
" 7,	E. " 3.	Col. 2.
" 8,	M. Prov. 23.	Luke 19.
" 9,	E. " 24.	Col. 3.
" 10,	M. " 25.	Luke 20.
" 11,	E. " 26.	Col. 4.
" 12,	M. " 27.	Luke 21.
" 13,	E. " 28.	1 Thes. 1.
" 14,	M. " 29.	Luke 22.
" 15,	E. " 30.	1 Thes. 2.
" 16,	M. Eccles. 1.	Luke 23.
" 17,	E. " 2.	1 Thes. 3.
" 18,	M. " 3.	Luke 24.
" 19,	E. " 4.	1 Thes. 4.
" 20,	M. 1 Sam. 12.	John 1.
" 21,	E. " 13.	1 Thes. 5.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches.	Clergy.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock	8 o'clock
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	8 " "
Trinity	Rev. J. G. D. McKenzie, B.A., Incumb.	11 " "	8 " "
St. George's	Rev. R. Mitchele, M.A., Incumbent.	11 " "	8 " "
Holy Trinity	Rev. Stephen Lett, L.L.D., Incumb.	11 " "	8 " "
	Rev. H. Scadding, M.A., Incumb.	11 " "	8 " "
	Rev. W. Steunett, M.A., Assist.	11 " "	8 " "

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.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, July 7th, 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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THIRD SUNDAY AFTER TRINITY.

JULY 6, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL, II.)
Samuel, the last of the Judges, and the person who appointed the first of the kings of Israel, is, in this Lesson, introduced to our notice. And the Lesson, independently of its historical connexion, exhibits, in the example of Hannah, Samuel's mother, the blessings which follow those who humbly trust in the Lord, and to whom he has given "an hearty desire to pray." In the first ten verses, we read the outpouring of a grateful heart in prayer and praise, to that God, who had been pleased to hearken to her humble request, and to whose service she dedicated the son he had given her.—From verse 11 to verse 26, an account is written of the wickedness of the sons of Eli, the priest, under whom Samuel ministered to the Lord. Eli appears to have been, himself, piously inclined, but too easy, or indolent, to punish the flagrant wickedness of his sons. In consequence of this, God tells him the consequences of this wickedness, of which he shares the guilt, by having permitted it to grow to such a head, without using his authority as a father, and a judge, to check and punish it. From which view of the Divine proceedings, we may understand, that all parrots who imitate Eli, and will not have the firmness or take the trouble, to correct their children in their wickedness, will be answerable to God for the crimes committed by them, and punished with them. His two sons, who had been guilty of those enormities, the prophet told him, should be cut off in the flower of their age; which happened when the Philistines took the ark (chapter iv. 1), and when he himself, as predicted, lived to see an enemy in God's habitation, an "affliction of the temple." (Chap. iv. 13—22.)
In verse 35, the coming of a faithful High Priest is prophesied in whose family the succes-

sion should be continually kept up. This points immediately to Zachok, who was High Priest in the reign of Solomon; but it also had, probably, a secondary allusion to our Great High Priest, Jesus Christ. To complete the measure of Eli's punishment, he is informed, that the survivors of his family should be so degraded, that they should be glad to seek a refuge from starvation, by taking the most menial office about the temple, instead of being priests themselves. We are not, however, to presume, from these temporal judgments, any thing with respect to the final sentence, in another life, against Eli. Indeed, charity may discover many points on which it may build the hope that mercy was extended to him—that these were fatherly corrections, from the heavenly parent, who chastiseth us for our profit; and that his afflicted soul drew from them that profitable reproof, which wrought a godly sorrow. There are several marks of this in his conduct afterwards, as we shall see in the next chapter.

EVENING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL, III.)

This chapter set before us, with great simplicity, and also great majesty, the innocence, and holiness of Samuel ministering before the Lord—devoted to his service, and, therefore, receiving distinguished tokens of his favor. Samuel, especially, as contrasted with Eli's sons, was a splendid example of the truth which God in the previous chapter, had delivered by the prophet—"Them that honour me I will honour, and they that despise me shall be lightly esteemed." They despised the Lord, and came to an untimely end, and brought their whole family into disgrace and ruin. But Samuel honoured God, and God honoured him by a special commission to be his prophet, and by raising him to judge Israel, and to be held in reverence, not inferior to that of their greatest sages. The revelations of the Lord to his people had become less frequent; but it now pleased him to vouchsafe to speak to Samuel, and declare to him, more freely, his counsel. He had become aged, and nearly blind—when God, as we read in this Lesson, called Samuel to be a prophet, and made the fate of Eli the first revelation. Samuel, from the terrible nature of the punishment announced, was unwilling to tell it to Eli. But the latter abjured him—that is, put him upon oath, and called down all the evils of the curse upon Samuel's own head if he withheld the truth from him. And the humble tone of resignation, and acknowledgment of God's justice, which appears in the old man's answer, seems to give some foundation for that charitable hope, which we expressed in our notice of the former chapter. "It is the Lord," said he, "let him do what seemeth him good."
Samuel experienced the effects of devoting himself to the Lord's service, in the blessing that attended all that he did and said. His reputation daily increased, "And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord."

Ecclesiastical Intelligence.

DIocese of Toronto.

THE ANNUAL MEETING OF THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

We almost regret that we postponed any report of this meeting in the hope of giving it fully this post, but the same causes then in operation still bear upon us, with even greater force. Still the proceedings of this Society are too interesting to be altogether passed over, and we now give even a limited report in preference to none. Amongst the laity and clergy present, we observed the following:—

The Ven. Archdeacon of York, the Revs. D. E. Blake, Rural Dean of the Home District, Dr. Lett, Jonathan Shortt, S. Givins, V. P. Mayerhoffer, E. Denroche, Edmund Baldwin, A. Hill, T. W. Marsh, C. L. Inglis, Alexander Dixon, Henry Scadding, Dr. Beaven, W. S. Darling, H. B. Osler, Richard Mitchele, R. J. Macgeorge, T. S. Kennedy, John Pentland, D. Fraser, W. Leeming, Thomas Greene, H. C. Cooper, J. G. D. McKenzie, the Hon. the Chief Justice, Dr. Mewburn, and E. G. O'Brien, Esquire.

The meeting opened with prayer by the Lord Bishop and the Report which we gave at length in our last publication was read by the Secretary in the Rev. J. G. D. McKenzie.

The Rev. E. DENROCHE briefly prefaced the first resolution, with some general remarks upon the working and aim of the Society, and then moved the following

resolution, which was seconded by Dr. BOVELL, and adopted.

Resolution 1.—That the Report just read be adopted, and that it be printed under the direction of the Standing Committee of the Society, in such number and form as to them may seem expedient.

The Rev. T. S. KENNEDY moved the second resolution.

Resolution 2.—That this meeting desires to record its thankfulness to Almighty God for the success which He has been pleased to vouchsafe to the Society during the past year.

The Rev. A. DIXON seconded same, and it was adopted.

The third resolution was proposed by the Hon. the Chief Justice, and was as follows:

Resolution 3.—That we commemorate with unfeigned rejoicing and thanksgiving to Almighty God, the third Jubilee of the Venerable Society for the Propagation of the Gospel in Foreign Parts; and that it be recommended by the authority of his Lordship, the Bishop of Toronto, as a suitable acknowledgment of our indebtedness to that eminently useful Society, that sermons be preached and collections made in behalf of the Society throughout the various Parishes and Missions of this Diocese, on any Sunday prior to the 31st of July next; the proceeds of such collections to be devoted, at the suggestion of his Lordship, to either of these two objects, which are amongst the four specified by the Society, viz:—The extension of the Episcopate abroad, and the General Purposes' Fund.

This resolution was seconded by the Rev. Dr. LETT, and adopted.

The fourth resolution was proposed by Col. O'BRIEN. It is as follows:

Resolution 4.—That we feel it a duty to unite with our brethren at home in recording our earnest protest against the recent aggression of the Bishop of Rome, upon the supremacy of our Most Gracious Sovereign, and the independent rights of our National and Apostolic Church.

The Rev. R. J. MACGEORGE seconded this resolution, and in doing so, observed—"It is not my intention to make any remarks preparatory to seconding the resolution with which I have been intrusted, my friend Col. O'Brien has rendered this unnecessary. I would simply observe that the longer I live, the more am I convinced that the baneful progress of Romanism, can only under God, be effectually met, by a faithful exhibition of the Constitution and doctrines of the Reformed Catholic Church. Perverts to Rome (with few exceptions) are made of individuals who have never been taught to render a sound and intelligent reason why they are members of the Anglican Communion."

Moved by the Rev. H. SCADDING, seconded by GEORGE RYKERT, Esq.

Resolution 5.—That this Society rejoice to hear of the establishment of a Church Society for the Diocese of Montreal, and of the continued prosperity of the sister Societies of Nova Scotia, Quebec, New Brunswick, and Newfoundland.

In moving the fifth resolution, the Rev. H. SCADDING said: "In congratulating our brethren of the Church in the newly formed Diocese of Montreal, on the establishment amongst them of a Church Society similar to that of our own, we are reminded of the important fact of their being now set off as an additional independent Church, possessing in their midst not only a body of clergy with places of worship and the Christian ordinances, but a Bishop also and a Cathedral, and a complete ecclesiastical organization of their own. We are aware, indeed, of the zeal and high principle with which the present Bishop of Quebec administered the affairs of the Church in the large extent of territory recently under his jurisdiction. We remember to this day the paternal spirit displayed by him in his administration in their still more western regions, now constituting the Diocese of Toronto. But at the same time we know what advantages accrue to the interests of the Church on every fresh subdivision of her territory into minister Dioceses. We know what life and vigour are immediately infused into the district which is so set apart, as to feel its individuality and independency. We doubt not that the usual results for good will attend the recent erection of the Diocese of Montreal. And most sincerely should we all unite in offering up our prayers that grace and wisdom may be vouchsafed to him who has been chosen to be the chief pastor of the new Diocese—one of the most important perhaps within the jurisdiction of the Anglican Church—for there, if no where else—in the face of a great Romanist community, the Church has to be well presented to the view:—there, if we expect ever to do any thing in the way of influencing Romanists and bringing them back again into unity with ourselves—there the Church has to be presented before the eyes of the world, in its Catholic aspect—Catholic, I mean, in the theological, and not the common newspaper acceptance of the term. Again, we may well express, as the resolution does, the sincere pleasure which we experience at the continued prosperity of the sister societies of Nova Scotia, Quebec, New Brunswick, and Newfoundland,—for where Church Societies flourish, there, we are sure, to some extent at least, the interests of the Church are flourishing. We could wish indeed, that that these Societies flourished more than they do—that every member of the Church were also a member of the Church Society, and energetic and generous in its support. But there is a better state of things yet that we may wish for—that we may hope to see—a state of things wherein,—not simply shall each Church Society embrace all the members of each Colonial Church—but each Colonial Church absorb and swallow up each Church Society—a state of things wherein each Church assembling, layman and clergyman together, in synod or convocation or convention—or whatever the term may be, shall transact its affairs as a Church,—and no longer under the partial organizations of Church Societies. What additional moral force will then attend our actions, when—not a society—a portion merely of each Church—but each Church itself will be sending out its missionaries, opening missions, building churches and parsonages, establishing schools, circulating the Bible and Prayer-book! I had the privilege, last summer to be present at the annual convention of Western New York; and I could not but be struck with the beauty and propriety of the spectacle. There, assembled together in a large body, were the clerical and lay representatives of the Church of Western New York, transacting—not as a Church Society—but as a Church, the very species of business, in many respects, which we attend to here. I could not but ask myself why should it not be so amongst

ourselves? Throughout the proceedings, harmony and dignity and solemnity reigned—laymen as well as clergymen exhibiting the highest intelligence—understanding their position—understanding the Church—not confounding it with the Protestant sects, but tracing back its descent historically from our Lord, and resting its authority and powers on that fact—and legislating and acting for it in that solemn point of view. Surely so would it be amongst ourselves, could we be in a similar manner brought periodically together, and made to see ourselves as a great community—and understand ourselves as a Church; a like intelligence and zeal would speedily be manifested in every one of our members. I trust many amongst us will live to see the day when we shall enjoy equal privileges with our brethren in the neighbouring Church. In the mean time, however, the continued prosperity of our own Church Society, and that of the Sister Societies of Nova Scotia, Quebec, New Brunswick, and Newfoundland, are legitimate subjects of congratulation."

The sixth resolution was proposed by the Hon. Vice-Chancellor ESTEN, seconded by S. B. HARMAN, Esq., and adopted as follows:

Resolution 6.—That the thanks of the Society be tendered to the Clergy of the Diocese, for having so zealously responded to the call that was made by the Society, under Article XIX of the Constitution, on behalf of the Missionary Fund, the Widows & Orphans' Fund, and the General Purposes' Fund.

The seventh resolution was proposed by the Rev. C. L. INGLES, B. A., and seconded by Dr. PAGET, and adopted.

Resolution 7.—That the thanks of this meeting be presented to the officers of the Society for their services during the past year.

The eighth resolution was proposed by G. W. ALLAN, Esq., seconded by the Rev. H. B. OSLER, and adopted as follows:

Resolution 8.—That the following members of the Society be Vice-Presidents for the ensuing year:—The Hon. the Chief Justice, the Hon. Mr. Chief Justice Macaulay, the Hon. Mr. Vice-Chancellor Jameson, the Hon. Mr. Vice-Chancellor Esten, the Hon. Mr. Vice-Chancellor Sprague, the Hon. Mr. Justice Draper, the Hon. P. B. de Blaquiere, the Hon. John Macaulay, the Hon. James Gordon, the Hon. Colouel Wells, the Hon. Z. Burnham, the Hon. Jas. Kerby, the Hon. William Allan, the Hon. George Crookshank, the Hon. Robert C. Wilkins, the Hon. Philip Vankoughnet, the Hon. Henry Sherwood, M.P.P., the Hon. Geo. S. Boulton, Sir A. N. McSabb, M.P.P., the Rev. J. MacGill, LL.D., the Rev. James Beaven, D.D., J. B. Askin, Esq., Thos. Mercer Jones Esq., Guy C. Wood Esq., Frederick Widder, Esq., Mr. Sheriff Jarvis, Mr. Sheriff Rutan, Alexander Burdick, Esq., Justus S. Merwin, Esq., John Arnold, Esq., the Chairmen of the District Associations.

Moved by the Rev. S. GIVINS, seconded by LUKIN ROBINSON, Esq.

Resolution 9.—That William Proudfoot Esq., and L. Moffatt, Esq., be Auditors; that Thomas W. Birchall, Esq., be Treasurer; that the Rev. J. G. D. McKenzie, B.A., be Secretary, and Thos. Champion, Esq., Assistant Secretary, for the ensuing year.

The Rev. S. GIVINS, in moving this resolution, observed—"That it was essential to the success of such an association as this Society, that the office bearers should enjoy the entire confidence of its supporters; for if, unfortunately, doubts or suspicions should arise, apathy, if not disunion would be the painful consequences. In moving the resolution appointing the auditors, treasurer and secretary, he had the satisfaction to believe a better selection could scarcely be made.—The gentlemen entrusted with the financial affairs of the Society, have long enjoyed the confidence of this community, not merely as men of unquestionable integrity and superior abilities as men of business, but (what enhances them in our estimation), as zealous Churchmen. With regard to the other gentlemen named in this resolution, he would merely remark, that he believed he spoke of the sentiments of the members of this society generally, when he said that the Clerical Secretary had proved himself a meet successor to his lamented predecessor, while, from the frequent opportunities he had of judging of the devotion of the Assistant-Secretary to this most difficult office; he felt it both a pleasure and a duty to bear testimony to the zeal with which he discharged his onerous and multifarious duties."

Moved by the Rev. J. G. D. MCKENZIE, Secretary, seconded by THOMAS CHAMPION, Esquire, Assistant Secretary.

Resolution 10.—That in conformity with the recommendation of the Standing Committee, Article XIII. of the Constitution be repealed, and that in its place the following rule be substituted:—That there shall be a Standing Committee (three of whom shall be a quorum), to prepare the business for the Monthly Meetings of the Society.

That the President, Vice Presidents, Treasurer or Treasurers, Secretary and Assistant Secretary, be *ex officio* members of the Standing Committee.

That the other members of the Standing Committee not exceeding twenty in number, shall be elected by the Society out of its incorporated members.

That of the non-official members of the Standing Committee, the four who, having been on the Committee for one entire year, have attended the fewest meetings of the Standing Committee, and of the Sub-Committees, during the twelve months, ending on the first Wednesday in March, shall go out at the Annual Meeting in June; and if any doubt shall arise under this rule, which member of those who have attended the fewest meetings is to retire, then the one who has served the shortest time on the Committee shall be considered to have vacated his seat.

That the Standing Committee shall recommend to the Society at its meeting in March in each year, four members to be elected in the place of the four retiring members, who shall not be eligible for the ensuing year.

That any member of the Society wishing to propose other candidates for election on the Standing Committee, be required to give in the names of such candidates to be proposed by him, at or before the monthly meeting in March.

The Rev. J. G. D. MCKENZIE in proposing this resolution said—"That for the change proposed to be made in the standing committee we are indebted to the Venerable Society for the Propagation of the Gospel in Foreign Parts. The principle of rotation, as applied to the standing committee, had been found to work well with that society, and this encourages us to hope that it may prove beneficial to ourselves. One effect of it will be, that of bringing into closer connexion with our society some others of our more active Laity, more particularly, who, by the fixed and unvarying arrangements of the standing committee hitherto maintained, could not have been added to that body without inconveniently augmenting its numbers. We are glad to connect with the affairs of this society as many of our earnest Laity as we can, and the number of each, I am persuaded, is not small. We have many earnest and