

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. 17.]

TORONTO, CANADA, NOVEMBER 21, 1850.

[WHOLE No., DCXCVIII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Nov. 24	Prov. 17, Phil. 1.	John 16.
M	" 25	Isaiah 4, Heb. 1.	John 17.
T	" 26	" 6, Heb. 2.	John 18.
W	" 27	" 8, Heb. 3.	John 19.
T	" 28	" 10, Heb. 4.	John 20.
F	" 29	" 11, Heb. 5.	John 21.
S	" 30	Prov. 20, Acts 1.	Acts 2.
P	Dec. 1	Isaiah 1, Acts 2.	Heb. 7.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.
For the week ending November 25th, 1850.
VISITORS:
THE PRINCIPAL—Prof. RICHARDSON, M.B., M.R.C.S.L.
CENSOR:
Rev. G. MAYNARD, M.A., Mathematical Master.
F. W. BARRON, M.A., Principal U.C.C.

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TWENTY-SIXTH SUNDAY AFTER TRINITY.

NOVEMBER 24, 1850.

BEING THE SUNDAY NEXT BEFORE EASTER.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent, Rubric at the end of the Service, for the 25th Sunday after Trinity.

Behold, the days are come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days are come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The passage chosen for to-day's Gospel concludes with a remarkable acknowledgment by "those men who had seen the miracle" of the loaves, that He who wrought it was indeed "that Prophet which should come into the world."

It is in connexion with this confession that our Church has appointed for the Epistle one of the great prophecies of Messiah's coming; in order that we may have in one view, the source from whence so general an expectation of His advent had been derived, and also the acknowledgment that this general expectation had been realized. Our Church, having first brought before us the prophecy, then shows us how the miracles of our Blessed Saviour drew from those who witnessed them the confession that in Him the prophecy was fulfilled. Thus would she prepare our minds for the approach of that holy season, when the recollection of His first coming so naturally reminds us of the wisdom of preparing for His second. Our Church would to-day "stir us up" to renewed thought upon that solemn judgment, which we must then undergo.

This prophecy of Jeremiah is one of those which chiefly served to keep alive in men's minds from age to age the belief that a great Prophet should come into the world to confer on God's people such blessings as they had never before received. No words could more highly raise their expectations, or more accurately describe the Messiah's dignity and office, than those which the Prophet uses.

"Behold, (he says) the days are come;" speaking of the event as near at hand, though many hundred years had to pass before it should take place. Thus did the Church of old look for, and hasten

unto the coming of that day; and thus should we be "looking for, and hastening unto the coming of that other day of God," which is still to be regarded as "at hand," though it may not dawn for many generations. "One day is, with the Lord," we are told, "as a thousand years, and a thousand years as one day."

Describing the Messiah under the well-known emblem of "a Branch," the prophet intimates the stem from which this Branch should spring. "The Lord saith, I will raise unto David a Branch;" showing that He was to be "of the house and lineage of David." This emblem of a Branch is probably used to intimate the growth of Messiah's kingdom and the dignity of His Person. Unmarked and little valued on first shooting from its stem, this Branch was to attain such height and breadth, that all the nations of the earth would rest under its shadow. And the perfect holiness of the Messiah's character is expressed by calling it "a righteous Branch." His people are elsewhere called "trees of righteousness, the planting of the Lord:" but He alone, of all the sons of Adam, is truly "righteous;" even as He is called "Jesus Christ the righteous, who is the propitiation for our sins."

Secondly, His offices were to be those of a king and judge. "A king shall reign and prosper, and shall execute judgment and justice in the earth." And the effects of His reign were to be such, that "in His days Judah should be saved, and Israel dwell safely." The blessings of His reign would be such as even to dim the brightness of that great deliverance which had been wrought for their fathers in Egypt. "Even that which was made glorious would have no glory in this respect, by reason of the glory that excelleth." Men would cease to dwell in memory on that great instance of God's mercy, having so far nobler an instance of it to commemorate.

We are fully authorized to apply all this to the Christian Church, which we know to be the Israel of God, and which the Lord Jesus reigneth as King and Shepherd. Under his protection we may "dwell safely," and in this "day" of grace, we may "be saved," if we neglect not so great salvation. And, assuredly, the day is coming, when He shall "judge the world with righteousness, and minister true judgment unto the people."

But, thirdly, the most remarkable part of the prophecy is "The Name, by which He shall be called." "This is the Name by which He shall be called, THE LORD OUR RIGHTEOUSNESS;" that is, Jehovah our Righteousness; for the word "LORD" stands for Jehovah, wherever it is printed, as in this place, in large characters. Now "Jehovah" is the incommunicable Name of God; and, therefore, this Name, thus applied to the Messiah, declares to us His essential Godhead; while the latter part of His Name, "Our Righteousness," intimates that being born of David's seed, and thus becoming man, He should work out for us a perfect righteousness; by which repenting sinners might be justified before God. In like manner the Apostle tells us, that "Christ has made unto us Righteousness." His righteousness it is, which merits for us what in ourselves we could never deserve; and His presence in our hearts it is, which quickens us to a new and holy life, so that "the righteousness of the law may be fulfilled in us, who walk not after the flesh, but after the Spirit."

Well may the prophet say, "The days come when it shall no more be said, The Lord liveth, which brought up the children of Israel out of Egypt." The memory of that redemption shall be lost in this far mightier deliverance to accomplish which God has become the Son of man; yea, (which is more than even that stupendous fact,) "He hath been made sin for us, who knew no sin; that we might be made the righteousness of God in Him." "The Lord liveth," who by so wondrous a descent "has visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David."

Surely the first duty suggested to us by this passage, is that of praise and thanksgiving for this unspeakable gift. The next is, to receive this Blessed Visitor to our fallen world in all His gracious offices and in His Divine as well as human character: adoring Him as God: obeying Him as king; believing that He shall come to be our judge; and in expectation of that awful judgment, depending singly on His mediation for pardon and acceptance.

May His righteousness be both imputed to us for our justification, and also wrought in our hearts daily by His Holy Spirit; so that He may live in us, and we may live by the faith of Him, who thus loved us, and gave Himself for us!

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

LAYING THE CHIEF CORNER STONE OF THE CATHEDRAL CHURCH OF THE DIOCESE OF TORONTO.

Yesterday, the 20th inst., the Corner Stone of St. James's Cathedral, was laid by the Hon. and Right Rev. the Lord Bishop of Toronto.

There was Divine Service at the Church of the Holy Trinity, at one o'clock, when for the Psalms and Lessons for the day, the following were used:

PSALMS LXXX, cii.

First Lesson..... MALACHI iii.

Instead of the Magnificat, PSALM cxxxii. was sung.

Second Lesson... MATTHEW xxvi. v. 6 to 14.

Instead of the Nunc Dimittis, PSALM xlviii. was sung.

A Sermon from 2 Samuel chapter vi., verse 12, was preached by the Bishop. And a collection made on behalf of the Building Fund.

After Service, the procession was formed at the North side of the Church, and proceeded thence down Yonge-street and along King-street to the site of the new Cathedral in the following order. G. T. Denison, Esq., kindly acting as Marshal:—

Church Beadles (Two and Two)

Sexton and Head Beadle.

Sunday-School Children.

Deacons.

(In Surplices and Hoods.)

Priests.

(In Surplices, Scarfs, and Hoods.)

Parish Clerk.

Lewis Moffatt, Esq.,

Churchwarden

Bearing the Bottle.

T. D. Harris, Esq.,

Churchwarden.

Bearing the Brass Plate.

Choir.

Organist.

Rector of St. James's Church.

Bishop's Chaplains.

Vergers.

LORD BISHOP.

Fred. Cumberland, Esq.,

Architect,

with the Trowel.

J. P. Ridout, Esq.,

Architect,

with the Plans.

Building Committee.

Mr. Metcalf,

Contractor,

With the Plumb.

Mr. Forbes,

Contractor,

With the Mallet.

Officers and Members of the Church Society.

Congregation, on Foot.

Carriages.

On the arrival at the Stone the gentlemen forming the procession, arranged themselves on the platform, when the Service was commenced, the Ven. Archdeacon of York reading the versicles and prayers.

At the laying of the Stone, Lewis Moffatt Esq. handed to the Bishop the bottle which had been hermetically sealed by Mr. Hooper, which his Lordship inserted in the place prepared for it. The space not occupied by the bottle having been filled with pulverized charcoal, T. D. Harris, Esq., handed the plate which had been taken from the Corner Stone of the burnt Church, to his Lordship who laid it over the cavity.

The inscription on the new plate was then read by Thos. Champion, Not. Pub., Acting Registrar, and the plate handed to the Bishop who laid it on the stone, after which it was cemented into its place. The Trowel was then handed by F. Cumberland, Esq., and after spreading the mortar the Stone was lowered to its place. Thos. Ridout, Esq., then gave the Mallet and Plumb to the Bishop, who having tried the Stone pronounced the words as in the following service.

The Choir under the leading of J. P. Clarke, then sang the Anthem composed for the occasion.

The concluding prayers were said by the Rector.

The Hymn was then sung which was generally joined in by the Crowd present.

After which his Lordship the Bishop blessed the people.

Contents of the Bottle inserted in the Cavity of the Stone.

Toronto Patriot of April 12, 1849, containing an account of the Fire on the 7th April, by which the Church was destroyed.

Report of the Committee appointed by the Vestry of St. James's Church to report on the Rebuilding of the Church. Toronto, 1849.

Second Report of the Committee appointed by the Vestry of St. James's Church, to report on the Rebuilding of the Church. Toronto, 1849.

Resolutions and Amendments, to be submitted to the Vestry of St. James's Church, at the Meeting to be held on Friday, December 14. 1849.

Thoughts on the Rebuilding of the Cathedral Church of St. James. By the LORD BISHOP OF TORONTO. Printed for private circulation only. 1850.

A Charge delivered to the Clergy of the Diocese of Toronto, at the Primary Visitation, held on the 9th September, 1841. By the Right Rev. JOHN STRACHAN, LORD BISHOP OF TORONTO.

A Charge delivered to the Clergy of the Diocese of Toronto, at the Visitation in June, MDCCLXVIII. By JOHN, LORD BISHOP OF TORONTO.

The First General Report of The Church Society of the Diocese of Toronto, for the Year ending on the 7th June, 1843.

Second Report of The Church Society.

The Constitution of the Incorporated Church Society of the Diocese of Toronto adopted at the meeting of the Society held on the twenty-third day of October, 1844, and sanctioned by the Lord Bishop, as the Act of Incorporation direct.

The Eighth Annual Report of the Incorporated Church Society of the Diocese of Toronto for the year ending on 31st March, 1850.

The Churchman's Pocket Almanac for the year of our Lord, 1850.

Scobie's Almanack, 1851.

The Church Newspaper, of Nov. 14, 1850, containing an account of the introductory Lectures of the Medical Faculty of the Church University.

The inside sheet of the Church Newspaper of Nov., 21, 1850.

List of persons engaged in The Church printing office.

Order of Services for the day.

Order of Procession for the day.

Conditions, &c., of Competition Designs of St. James's Church, Toronto.

A Lithograph of St. James's Cathedral, Toronto, destroyed by Fire, on the morning of the 8th April, 1849.

The following Coins, &c. taken from the Old Stone:—

British Shilling, Geo. IV, 1829.

" Sovereign, Wm. IV, 1831.

" Farthing, Wm. IV, 1831.

Coronation Medal, William and Adelaide, Sept. 8, 1831.

And in addition,

Coronation Medal, Victoria, June 20, 1837. Given by J. Marling, Esq.

Medal struck on the Marriage of Her Majesty and Prince Albert, Feb. 10, 1840. Given by Thos. Wheeler.

Bronze Medalion of His Excellency Lord Elgin and Kincardine, Governor General, executed by Mr. Thos. Wheeler.

COPPER COINS— $\frac{1}{2}$ Geo. IV.; $\frac{1}{2}$ do.; 1d., do.

" $\frac{1}{2}$ Wm. IV.; $\frac{1}{2}$ do.; 1d., do.

" $\frac{1}{2}$ Vic.; $\frac{1}{2}$ do.; 1d., do.

Montreal Bank, 1d., Habitat; do. Building

" $\frac{1}{2}$ Habitat; do. Building.

SILVER COINS—Crown Vic.; $\frac{1}{2}$ do.; Florin, do.; 1s. do

6d., do.; 4d., do.; 3d., do.; 2d., do.; 1 $\frac{1}{2}$ d., do.

GOLD COIN—Sovereign Vic. $\frac{1}{2}$ do.

A halfpenny token, silver in the centre, with copper rim: Vic. Given by Mr. John Hogg.

A parchment roll on which was engrossed the following inscription, being a copy of that engraved on the Brass Plate:—

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THIS CORNER-STONE OF

The Cathedral Church of St. James,

IN THE CITY OF TORONTO, COUNTY OF YORK, CANADA WEST.

WAS LAID ON THE 20TH DAY OF NOVEMBER, IN THE YEAR OF OUR LORD MDCCCL.

AND IN THE FOURTEENTH YEAR OF THE REIGN OF HER MAJESTY QUEEN VICTORIA.

THE RIGHT HONOURABLE JAMES, EARL OF ELGIN AND BRITISH NORTH AMERICA.

BY THE HONOURABLE AND RIGHT REVEREND

JOHN STRACHAN, D.D., LL.D.,

LORD BISHOP OF THE DIOCESE.

THE REVEREND HENRY JAMES GRASSETT, M.A.,

RECTOR OF THE PARISH.

THE REVEREND EDMUND BALDWIN, M.A.,

ASSISTANT MINISTER.

THOMAS DENNIE HARRIS AND LEWIS MOFFATT,

CHURCHWARDENS.

JOSEPH D. RIDOUT, JAMES BROWNE, AND

WILLIAM WAKEFIELD, ALEXANDER DIXON,

WITH THE RECTOR AND CHURCHWARDENS, BEING THE

COMMITTEE FOR THE ERECTION OF THE CHURCH.

FREDERICK W. CUMBERLAND, AND THOS. RIDOUT,

ARCHITECTS.

METCALF, WILSON, AND FORBES,

BUILDERS.

THIS CHURCH HAVING BEEN DESTROYED BY FIRE ON

THE 6TH DAY OF JAN., 1839, AND AGAIN ON THE

7TH DAY OF APRIL, 1849, WAS RE-BUILT BY THE

VOLUNTARY CONTRIBUTIONS OF THE CON-

GREGATION, ASSISTED BY A GRANT

OF ONE THOUSAND POUNDS

STERLING FROM

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

"EXCEPT THE LORD BUILD THE HOUSE, THEIR LABOUR IS BUT LOST THAT BUILD IT."

Services performed at the Laying of the Stone.

Minister—O Lord open Thou our lips.

Answer—And our mouth shall shew forth Thy praise.

Minister—Glory be to the Father and to the Son: and to the Holy Ghost;

Answer—As it was in the beginning, is now, and ever shall be: world without end. Amen.

Let us pray.

OUR FATHER, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever.—Amen.

COLLECTS.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plentifully bringing forth the fruit of good works, may of Thee be plentifully rewarded; Through Jesus Christ our Lord. Amen.

A prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one