

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. 51.]

TORONTO, CANADA JULY, 17, 1851.

[WHOLE No., DCCXII.]

Day	Date	1st Lesson	2nd Lesson
S	July 20	M. 1 Sam. 15.	John 8.
M	" 21	E. " 17, 1 Tim. 5.	" " 10, 1 Tim. 6.
T	" 22	M. Jer. 9.	John 9.
W	" 23	E. " 10, 1 Tim. 6.	" " 11, John 10.
T	" 24	M. " 11, John 10.	" " 12, 2 Tim. 1.
F	" 25	E. " 12, 2 Tim. 1.	" " 13, John 11.
S	" 26	M. " 13, John 11.	" " 14, 2 Tim. 2.
S	" 27	E. " 14, 2 Tim. 2.	" " 15, John 12.
M	" 28	M. " 15, John 12.	" " 16, 2 Tim. 3.
T	" 29	E. " 16, 2 Tim. 3.	" " 17, John 13.
W	" 30	M. " 17, John 13.	" " 18, Titus 1.
T	" 31	E. " 18, Titus 1.	" " 19, Titus 2, 3.

FIFTH SUNDAY AFTER TRINITY.
JULY 20, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL, XV.)

Saul's faith is again tried, and found wanting. Samuel had come to him with a message from God, announcing that the time was at hand for the fulfilment of that sentence which had been pronounced against the Amalekites, (Exodus xvii. 14.) for their attack upon Israel; and that Saul was commissioned to see it executed to the very letter. The prophet is imperative and precise in his instructions. He tells Saul that the Lord has commanded him to destroy them *utterly* and save nothing belonging to them (verse 3). Saul accordingly attacked and defeated Amalek, and destroyed all the people. But he took Agag, the king, alive; and, either to please the people, or from his love of riches, he spared all the *best* of the cattle, and destroyed nothing but what was *vile* and *refuse*.

This deed and the fatal consequences of it, were reported by the Spirit to Samuel; and that holy man, in grief at Saul's weakness, cried unto the Lord all night; "shewing," as Wogan observes, "an example of that perseverance with which every good minister—indeed, every Christian, ought to pray for sinners." In the morning, Samuel proceeded to the camp, and Saul, with hypocritical officiousness, came to greet him, and says, "I have performed the commandment of the Lord." The stern question of the prophet (ver. 14) searches the guilty soul of Saul; and he attempts to shuffle off the guilt upon the people—that they had taken the *best*, as he pretends, to sacrifice to God, and then he says "the *rest* we have utterly destroyed." This mean evasion would not deceive the prophet who solemnly (verses 16—19) calls upon him to listen to the consequences, and upbraids him with his want of faith and his ingratitude. Saul again, writhing under the reproof, tries to prevaricate; he dwells upon those points, in which he had obeyed the Lord, and he attempts to soften down and colour even those things in which he had broken the command; and again professes that the people were to blame, and had constrained him.—This is the usual practice with sinners; and we should do well to apply Saul's case to ourselves.—We are too unwilling to cast ourselves down at the footstool of mercy as miserable sinners; we try to deceive our conscience, which, like Samuel, reproaches us, and to dwell upon those things which we have done, instead of those we have *left undone*. How often do God's ministers meet with this folly and self-delusion, when, like Samuel, they press the sinner's guilt upon him, and call on him to repent and flee from the wrath to come. One says, "I am not *worse* than other people;" another says, "I was *tempted*;" another, "If I have been guilty of this or that, yet I always went to church, *when I could*;" another, "I was *obliged* to do as others did," or, "My family or my necessities *compelled* me," and so on. These are all much the same sort of self-deceptions and pretences as Saul set up. But Samuel (verses 22—23) puts the matter in its true light, and affirms that obedience is better than sacrifice, and that, because he had rejected the word of the Lord, the Lord had rejected him from being king.

Saul driven from all his pretences, confesses his guilt, and prays Samuel not to leave him. But Samuel repeats his denunciation, and, Saul laying hold of his garment to detain him, it is torn. Samuel tells him that this action is an emblem of what is to happen to him—that his kingdom shall be torn from him, and given to a neighbour that is better than he was. Saul entreats him, at least, not to disgrace him in the sight of the elders of Israel by departing, and asks him to turn and worship God with him. Samuel complies. And then fulfils the command of the Lord in destroying Agag. This was Samuel's last visit to Saul.

EVENING PRAYER.

FIRST PROPER LESSON.—(1 SAMUEL XVII.)

Samuel had, by the command of God, (see chap. xvi.) anointed David, and the Spirit had descended upon him. He is the person pointed out in the prophet's declaration to Saul, that God would give his kingdom to one better than he was. In the present chapter David is brought publicly forward, under circumstances likely to direct the attention of the people towards him. This is a subject quite familiar to our readers, and we shall make but few remarks upon it. We must, however, observe the importance of David, not only in the kingdom of Israel, but also as the person, from whose line, according to the flesh, Jesus was to descend. His

victory over the Philistine is one of the incidents which is impressed on our memories from our youthful days, and is a noble instance of those triumphs which the feeblest may achieve over the mightiest, if the Lord be on our side. The immense strength of this giant may be estimated by the following account given of the weight of his arms and armour:—

Cost of mail, at 5,000 shekels, at $\frac{1}{2}$ ounce per shekel, was lb. 156 04
Spear's head, 900 shekels of iron, 18 04
Greaves, target, &c. added made the whole about, 200 lb. weight.

A burthen greater than another man could well bear. When we read of this mighty and terrible champion defying the armies of Israel, daunting all her warriors who trusted in their sword and strength, and then overcome by a stripling shepherd, with no other arms than his staff and his sling, do we not trace, in all those circumstances, a beautiful emblem of our own Church, and the triumph of her faithful sons? In the fierce and vaunting champion of Gath, may we not imagine the furious exulting enemies of the Church of Christ, eager for her downfall, and calling her armies to come out and fight with them; To the shrinking warriors of Saul, we may liken those who, trusting to human might and expedients, and measuring things by human considerations only, are frightened at the audacity and power of the Church's enemies, and dare not encounter them. In David we may figure to ourselves those whose faith is fixed on God—who know that, however dark the present aspect of affairs may be, and whatsoever outward evils may afflict the Church, God will never leave her, or forsake her. These, the enemy and oppressor can never subdue, or terrify. They meet him, trusting "in the living God." Therefore, feeble and despised as they now seem, they will triumph through Christ Jesus.

Ecclesiastical Intelligence.

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.
Monthly General Meeting, July 2, 1851.

Alex. Burnside, Esq. Vice-President in the chair.
The Rev. D. E. Blake, Rector, Thornhill, having made a donation of one hundred pounds to the Parochial Committee at Thornhill for the purpose of purchasing a Parsonage House for the Rectory at Thornhill.

The Standing Committee recommend that in conformity with Art. III. of the Constitution of the Society the said Rev. D. E. Blake, be elected into the Corporation as a Life Member. Agreed.

John W. Gamble, Esq., Pine Grove, having made a grant of Land to the Society for the site of a Church at Burwick, which is certified by the Churchwardens of the said Church to be of the value of twenty five pounds and having also contributed twenty five pounds in money towards the erection of the said Church.

The Standing Committee recommend that in conformity with Art. III. of the Constitution of the Society, the said John W. Gamble, Esq., be elected into the Corporation as a Life Member. Agreed.

A grant of School Books was made to the Rev. John Fletcher, for the use of his Sunday-Schools in Mono.

The Standing Committee recommend that, subject to the sanction of the Lord Bishop of Toronto, the following Sundays be fixed upon for Collections in Churches in connexion with objects embraced in the Constitution of the Church Society:

On the second Sunday in January in each year, for the General Purposes of the Society, or for such special purposes within its objects as the Society may from time to time direct.

On Palm Sunday, or the Sunday next before Easter, in each year, in aid of Missionary objects within the Diocese.

On Trinity Sunday in each year, also in aid of Missionary objects within this Diocese.

On the last Sunday of September in each year, in aid of the Widows and Orphans' Fund.

It was ordered,—That the consideration of the recommendation of the Standing Committee, relative to the Annual Sermons, be deferred till next meeting; in order to obtain the opinion of the Chairmen of the District Branches, as to the best periods at which the Sermons should be preached.

Moved by the Rev. S. Givins, seconded by the Hon. Wm. Allan.

That the Secretary be requested to prepare and lay before this Society at as early a period as convenient—1. A Statement of the number of Widows receiving Pensions from the Widows and Orphans' Fund.—2. The number of Orphans under the care of such widows, or where the orphans are not under the care of such widows or guardians, the amount received by them respectively, from said Pensions. Carried.

DIocese of Quebec.

THE CLERGY RESERVES.

At a meeting of the Clergy of the Church of England, and Delegates from various Parishes and Townships of this Diocese, on Thursday last, after some good and animated speeches, the following Resolutions were unanimously adopted:—

Moved by the Rev. G. Ross, Rector of Drummondville, seconded by Mr. John B. Paddon, Delegate from Lennoxville, supported by Mr. John U. Ritter, Delegate from Three Rivers.—

1.—That the Bishop and Clergy of the Diocese of Quebec, and Laity of the same, being represented by the Delegates attending, by desire of the Bishop, the anniversary meeting of the Diocesan Church Society, do solemnly protest against the alienation of the Clergy Reserves for any other than their original purpose, and do hold the same to involve a violation of the principles of the British Constitution, a dangerous infringement of vested interests, a departure from the pledges virtually given by Act of Parliament to the Church, and a most injurious deprivation of means provided by the pious munificence of the Imperial Government for the extension of religion, and specially for fulfilling the great and solemn duty of preaching the Gospel to the poor.

Moved by the Rev. Henry Burges, B. A. of Nicolet, seconded by Mr. James Armstrong, Delegate from River du Loup, en haut, supported by Mr. George Chapman Delegate from Pointe Levi.—

2.—That no class or condition of persons in this Province can be endangered in estate or conscience, by the maintenance of this religious property for its original purpose.

Moved by the Rev. John Kemp, of Bury, seconded by Mr. Simon Gavin, Delegate from Dudswell, supported by Mr. Joseph Rockingham, Delegate from Inverness.—

3.—That any measure framed with the view of diverting this property from its original purpose, is to be regarded as erroneous in its original principle, and fraught with alarming evils to this Diocese in particular, inasmuch as the settlements, opened from year to year, within the limits of Lower Canada and especially within that portion of it which constitutes the Diocese of Quebec, afford no adequate resources whatever for the support of the ministry of the gospel among the inhabitants,—who, if deprived of the benefit of such an endowment, will be left as sheep without a shepherd, and will present a spectacle of reproach to a Christian country.

Moved by the Rev. John Dalziel, of Eaton, seconded by Mr. E. Clarke, delegate from Sherbrooke, supported by Mr. Hugh Russell, Delegate from St. Margarets.—

4.—That a Petition, embodying the views now expressed, as the solemn opinion of the Clergy and Laity of the Diocese of Quebec, in general meeting assembled, be presented to the Provincial Parliament, during the present or ensuing session, and be also transmitted to the Queen, and the other Branches of the Imperial Legislature; that the Revs. Official Mackie, D. D., E. W. S. well, and A. W. Mountain, the Honourables W. Walker, and Edward Hale, of Sherbrooke, and H. N. Patton, Esq., be a Committee to draft the same, in conformity with these views; and that the Lord Bishop of Quebec be authorized to sign and transmit it as hereinbefore directed, on behalf of this meeting.

ENGLAND.

DIocese of Gloucester and Bristol.

The inconveniences, long felt and acknowledged, occasioned by the junction of these two dioceses, and the residence of the prelate of both in the lower part of the country, have given rise to a pretty general wish that the old system should be restored, and very many adherents of the Established Church, both lay and clerical, are making a move to effect this very desirable return to old arrangements. In accordance with this feeling, a petition is now in course of signature.—*Gloucester Journal*.

THE SYNOD AT EXETER.

On Wednesday the 25th day of June in the year of our Lord 1851, the Right Reverend Henry Lord Bishop of Exeter, held a Diocesan Synod at Exeter.

The Bishop with the Clergy attended the Morning Prayer in the Cathedral Church where the Sermon was preached by the Rev. George Hole, Rector of Chulmleigh and Prebendary of the Cathedral, after which the Holy Communion was celebrated, and then the Bishop with the Clergy proceeded to the Chapter-house, where the Clergy, whose names are subjoined, appeared, and all being seated, the Bishop addressed the Clergy, explaining the reasons for calling the Synod, and the matters to be proposed for their deliberation.

Among the Clergy present were:—
John Moore Stevens, Archdeacon of Exeter; Robert Hurrell Froude, Archdeacon of Totnes; John Bartholomew, Archdeacon of Branstaple; Edward Charles Harrington, Chancellor of the Church; Richard Stephens, Sub-Dean.

Prebendaries.—Richard Ellicombe, Robt. Holdsworth, James Duke Coleridge, D. D., George Hole, Peter Johnson, Charles Lyne, Richard Luney, Henry Woolcombe, Robert Scott, Joseph Dorford, James Ford, Nutcombe Oxenham.

The Bishop's Chaplains.—Edward Copleston Phillpott, Thomas Phillpott, Francis Du Boislay, James Butler Kitson, Richard Baker Carew.

Henry Nicholls, Vicar of Rockbeare, Official of the Archdeacon of Exeter; Richard Chambernowne, Curate of Dartington, Official of the Archdeacon of Totnes.

The Declaration on Baptism, upon which the Bishop had invited the opinions and suggestions of those to whom hesent it was revised, in accordance with the suggestions received, and the following is the form in which that and two other Declarations were proposed to the Synod:—

I.—DECLARATION.

Adverting to the circumstances of the time in which we are called to minister in this reformed portion of the Church of Christ, we deem it necessary to declare our firm and immovable adherence to that great Article of the Faith, "One Baptism for the remission of sins;" affirming it, as it is authoritatively set forth in the Nicene Creed by the II Oecumenical Council, has since been held by the Catholic Church in all ages,