

# 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. 25.]

TORONTO, CANADA, JANUARY 16, 1851.

[WHOLE No., DCCVI.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Jan. 19.	Isaiah 51.	Matt. 17.
M	" 20.	Gen. 38.	Matt. 18.
T	" 21.	" 40.	Matt. 19.
W	" 22.	" 42.	Matt. 20.
T	" 23.	" 44.	Matt. 21.
F	" 24.	" 45.	1 Cor. 5.
S	" 25.	Fast. " 46.	Matt. 22.
E	" 26.	Wisd. 5.	Acts 22.
		Isaiah 55.	Matt. 23.
		" 56.	1 Cor. 7.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches.	Clergy.	Matins.	Even Song.
St. James's	Rev. H. J. Grasset, M.A. Rector.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " 4 "	" 4 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incum.	11 " 6 "	" 6 "
St. George's	Rev. R. Mitchell, M.A. Incumbent.	11 " 7 "	" 7 "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumb.	11 " 7 "	" 7 "
	Rev. H. Scadding, M.A. Incumb.	11 " 6 1/2 "	" 6 1/2 "
	Rev. W. Stennett, M.A., Assist.	11 " 6 1/2 "	" 6 1/2 "

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, January 20th, 1851.

VISITORS:

THE PRINCIPAL

The Hon. J. H. CAMERON, Q. C., M. P. P.

CENSOR:

The Rev. H. SCADDING, M. A., First Class. Mas.  
F. W. BARRON, M. A., Principal U. C. C.

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## Poetry.

### THE HYACINTH.

Oh, doff thy name, thou lovely flower,  
That, all undimmed by heathen lore,  
Our wandering eye may joy to gaze  
On thy rich clustering beauties' blaze.  
Star of the earth, point thou our sight  
Upwards, to yonder fields of light,  
To Heaven's own garden, thickly set  
With starry flowers unnumbered yet,  
Save by His eye, who bids each shine,  
And speak His praise with power Divine.  
Sweet flower, too soon thy root must rot,  
And all thy beauty be forgot.  
How like to God's dear saints art thou,  
Perfumed with grace, His love they show,  
We breathe the incense; and 'tis past:  
We look:—But they have look'd their last.  
Yet grief be gone; the envious tomb  
Hides not for long their precious bloom;  
Who in His Church doth fall a flower,  
Shall "rise a star" for evermore.\*

\* "She shall rise a star that fell a flower."—An old Epitaph on a Young Lady.

## SECOND SUNDAY AFTER EPIPHANY.

JANUARY 19TH, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Isaiah lii.

As the Lessons for last Sunday, expose the helplessness of the idols, in which the Gentiles, before Christ was manifested to them, trusted, so, in this chapter, is set forth the faithfulness of the true God; and many of the prophet's expressions seem to allude to the spiritual seed of Abraham, through Christ; those who should be children, not according to the flesh, but by walking in the steps of his faith. The prophet encourages those that "follow after righteousness, and that seek the Lord," to remember Abraham and Sarah, their ancestors, and how God had blessed them, and kept all his covenant with them. He who had been faithful to the parents, will be faithful to the children; and the encouragement the prophet gives to Abraham's children, may be well applied to those, whose faith resembles his. Our readers,

without much trouble, can so apply the words of Isaiah; for they will find a sure and faithful instructor in St. Paul, if they will but turn to the eleventh chapter of the epistle to the Hebrews, and look at verses 8, 9, 10, 11, and 12. They will there find, that the prophet, when he tells the Jews (verse 5) that the Lord "will comfort Zion," writes not only for them, but for us, to whom Jesus according to the promise of Abraham, has been manifested, as a blessing to "all nations of the earth." (Gen. xxii. 18) With such a God, and such pledges of his faithfulness, his people (verse 4—8) may dwell securely, and not fear men that shall perish like a garment.

"At the ninth verse," says TRAVELL, "the prophet beseeches God to exert his strength and power as in the generations of old, when he destroyed the Egyptians, who are here called *Rahab*; and when he subdued their king, who is described under the name of a *dragon*, or great fish. He refers also to that signal miracle, by which the Israelites, being ransomed from Egyptian bondage, were safely conducted through the red sea, as if it had been dry land. Surely, therefore, the Lord will not forsake his people, but will redeem them from captivity, and cause their return to be accompanied with every mark of joy and gladness.

"At the twelfth verse, Isaiah introduces God, as making a comparison between his own almighty power and the weakness of man. When I, saith the Lord, promise you help and comfort and why should you be afraid of the sons of men, who are as short-lived as the grass itself? Thou must surely have forgotten, that I am the creator of all things, or else thou couldst not have been in such continual dread of an oppressor, who was so little to be feared.

"But thy deliverance is nigh at hand, thou shalt quickly be loosed from the prison where thou hast been a captive, neither shalt thou any more want food. And my power to set thee free can, by no means, be questioned, since it was I who, long ago, divided the roaring waves of the red sea, for the deliverance of my own people. It is through thee that I have declared my will, and have kept thee under my immediate protection, that I may once more restore thy ancient government in Zion, and may thereby give the clearest proofs that thou art my peculiar people.

"It may here be remarked, that in the writings of the prophets the establishment or destruction of kingdoms and states is represented by the motion or revolution of the heavenly bodies; which explains what is here said, of God's *planting the heavens, and laying the foundations of the earth.*"

The seven last verses are occupied with an affecting description of the affliction which the sins of the Church had brought upon her; the persecution heaped upon her by exulting foes; and the deliverance, which God would, in his good time, work for her. He will ever defend his Church; and may his Church in this favored land, not forfeit his protection, for there be many that would afflict her, and say unto her, "Bow down, that we may go over;" and would make her "lay her body as the gound, and as the street, to them that go over."

EVENING PRAYER—FIRST PROPER LESSON.—Isaiah liii

Here the prophet, not only foretells that the Messiah, and God's mercy in Him to fallen man, shall be manifested, but describes the circumstances of His appearance, His office, His sufferings, and other particulars, with such wonderful accuracy and minuteness, that no man can mistake the original, whom the portrait, drawn by Isaiah's master-hand, is intended to represent. Read this chapter, Christian, and remember that it was written between 700 and 800 years before that Saviour, whom it predicted, was manifested to the world. "These prophecies," says Dr. GRAY, "seem almost to anticipate the gospel history, so clearly do they foreshew the divine character of Christ; His miracles; His peculiar qualities and virtues; His rejection and sufferings for our sins; His death, burial and victory over death; and lastly, His final glory, and the establishment, increase, and perfection of His kingdom, each specially pointed out, and portrayed with the most striking and discriminating characters." Remember this, and let your faith repose on the assurance, that none but the spirit of God, could declare these things, and that the Saviour, announced by the Spirit of God, was "the way, and the truth, and the life."

In the first verse the prophet alludes to the prejudice and unbelief, with which Jesus would be received by the Jews. He describes, in beautifully poetic figures, how destitute of worldly power and pomp, how lowly, how plainly, He should come,

without any earthly attractions, to recommend—without any earthly authority to enforce, his mission. He was to be, in a worldly sense, feeble as a tender plant, and as a root springing out of dry ground.—Yet, this feeble plant grows to a mighty tree, whose branches overspread all nations, notwithstanding every effort to stop its growth.

Then follows the affecting descriptions of the objects of His coming, and our ingratitude and unworthiness; our being justified for His merits, and His sufferings for our sins. The account of these, given in the 4th, 5th, 6th, 7th, and 8th verses, needs no explanation. And it is beyond the power of language to heighten the solemn interest, which has been imparted to it by the simple, but energetic words of the prophet.

The remaining verse states the particulars of His death and burial, the gracious atonement effected, the mighty deliverance for which He paid the ransom, and the final triumph over our spiritual foes, the noble harvest of that spiritual seed, which He should gather among the nations, to whom He should be manifested or appear. Blessed, then, be that Redeemer, who poured out His soul unto death, and bare the sins of many, and made the intercession for the transgressors! "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever!" (Rev. v. 13).

"And now, who can read and consider this extraordinary chapter, without being struck with astonishment at the wisdom and providence of God? We have here a prophecy, delivered many hundred years before the events which are foretold in it actually took place; and we know from the history of the New Testament, that these events were fulfilled with a most surprising exactness. Many of them too, were apparently so contradictory to each other, as to be quite out of the reach of all human foresight. What lofty ideas must this give us of the divine goodness which conducted them all to the great end of our peace and happiness! It deserves to be remarked, that in this short chapter, seven of the verses mention the important circumstance, that the sufferings of our Lord were laid upon him in consequence of our sins, and that He suffered in our stead. Surely all these considerations demand our utmost love and gratitude; our gratitude to that merciful God, who offers us pardon for the sake of Christ's sufferings; and our love to that blessed Saviour, who submitted to them all, in order to save us from sin and death.—Let it then be our earnest endeavour not to forfeit these great benefits by a continuance in sin, but let us resolve from henceforth to walk in the way of the Lord harmless and undefiled, and faithfully to do our duty in that state of life into which it has pleased God to call us.—Travell's Lectures.

## Ecclesiastical Intelligence.

DIocese of Toronto.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG.

The following Scholarships will be open for competition, and awarded according to the results of a General Examination, to be holden at Cobourg, on Tuesday Wednesday, and Thursday, the 12th, 13th, and 14th August, 1851:—

Two of £40 Sterling per annum, each; founded by the Society for the Propagation of the Gospel in Foreign Parts.

Two of £40 Currency per annum, each; chargeable upon the Bishop's Students' Fund in this Diocese.

Two of £30 Currency per annum, each; chargeable on the same fund.

ALL of the above to bear date to the successful Candidates from the 1st October, following.

THE SCHOLARSHIPS will be tenable for not more than four years, and the age of the Candidate must not be under nineteen.

CANDIDATES for the Scholarships above announced will be required to communicate their intention of offering themselves, to the Rev. H. J. Grasset, M. A., Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st July 1851,—their application to be accompanied with Testimonials as to their moral and religious deportment for the three years preceding and their fitness for the work of the Ministry, from at least two licensed Clergymen in the Diocese in which they reside.

THE SUBJECTS for the Examination above announced, are fixed as follows:—

- HOMER, Iliad, Book VI.
- XENOPHON, Cyropedia, Book V.
- SALLUST, Catilina.
- HORACE, Odes, Book III.; and De Arte Poetica.
- GREEK TESTAMENT, St. Luke, Chap. 1. to X. inclusive; and Acts, Chap. I. to VIII. inclusive.
- EUCLID, Books I., II., III.
- ALGEBRA, to the end of Simple Equations.

ANNUAL PRIZE ESSAY.  
THE SUBJECT for the Annual Prize Essay, to be contended for by the Students of the Diocesan Theological

Institution, and to be adjudged on Friday 15th August, 1851, is as follows:—

"The connection between Ancient Heresies and Modern perversions of Catholic Truth."

PRIZES will be given for the three best Essays on the above subject:—

1. THE KENT Testimonial Prize (value last year, £7 10s.)
2. THE BISHOP'S Prize value £5 Currency.
3. THE PRINCIPAL'S Prize, value Three guineas.

THE ESSAYS,—to have each a Motto and to be accompanied with a sealed note, superscribed with the same Motto, containing the name of the writer,—are to be delivered in to the Principal on or before the 25th May next.

## SCHOLARSHIP'S IN DIVINITY.

In order to afford a more extended encouragement to candidates for Holy Orders, by increasing the number of Divinity Scholarships—an arrangement which renders necessary a proportional deduction from the annual amount of each—the following Scholarships, by direction of the Lord Bishop of Toronto will be open for competition, and awarded according to the results of an annual examination to be holden at Cobourg, on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th August, 1850:—

- Two of £30 currency per annum each.
- Two of £25 do. do.
- Two of £20 do. do.

## OPENING OF ST. MARY'S CHURCH, NEAR BRANTFORD.

On the 27th ultimo, being St. John's Day, a handsome little new church, to be called St. Mary's, situated a few miles east of Brantford, near the road between that place and Hamilton, was opened for the worship of God. The congregation was numerous and respectable, and consisted of all classes. The people appeared to be generally members of the Church, and devoutly joined in the service. The church was occupied by six clergymen, among whom was the Rev. Arthur Palmer, Rector of Guelph and Rural Dean of the District. The Morning Prayers were read by the Reverend A. Nelles, the Lessons by the Rev. R. N. Merritt, and the Litany by the Rev. A. Elliot. The Communion Service was performed by the Rev. J. C. Usher, and the Epistle was read by the Rev. J. Kennedy. The Rev. A. Palmer preached on the occasion, from the following words of the 5th Psalm: "But as for me I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship towards Thy Holy Temple." The discourse was very appropriate and affecting, truly evangelical, and strictly in accordance with the spiritual principles of our reformed and pure branch of the "Holy Catholic and Apostolic Church." At the offertory about £10 were collected. The Te Deum, Jubilate Deo and the Gloria Patri were chanted, and it was pleasing to observe that a considerable portion of the assemblage united, with skill and devotion, in the primitive and delightful exercise. Two metrical hymns were also sung, which had been selected as suitable for the occasion. The services were performed precisely according to the Rubrics, which excellent regulations ought never to be departed from. The congregation seemed highly gratified, and it is to be hoped that the lively pleasure, which they felt on the occasion, was not unaccompanied by spiritual blessing.

This interesting church is constructed of brick, of a light stone colour, in the early English style; and the rules for the erection of churches, recommended and published by the Church Society, in the Diocese of Toronto, have been followed, as far as circumstances would permit. The roof is covered with shingles. The nave is forty feet in length, and twenty-five feet in width; and the chancel is thirteen feet long, and seventeen feet broad. On the outside is a vestry from which the chancel is entered by a door just outside of the communion rails, and there is a priest's door immediately opposite on the south side of the chancel. The entrance to the nave is through a tower on the south side, midway between the east and west ends. The chancel is separated from the nave by two steps, over which is a handsome arch, and the sanctuary rises a step higher. The church is lighted by three lancet windows on the north side, and two on the south, one being on each side of the tower. There is also a triplet at the west end of the nave, and another in the chancel. The roof is equilateral, and made entirely of wood, no plaster being used on the interior. The height of the tower and spire, when completed, will be between fifty and sixty feet. The interior is, as yet, unfinished. It is to be fitted up with open seats. Pulpit, Reading-desk, Font and Altar, in conformity with the style of the edifice. All the seats will be free. It is taken for granted that a cross will be placed upon the church, (probably over the east end of the chancel,) as in England, this symbol of our salvation usually ornaments the house of the Lord.

The people who will in future have the happiness to worship in this interesting church will feel themselves under lasting obligations to the Rev. R. N. Merritt, the Travelling Missionary of the District, both for his arduous in prompting them to undertake its erection and his firmness in insisting upon its being correctly constructed.

It is to be hoped that many sacred structures of a similar character will, ere long, be erected, where they may be required; and they will soon become objects of admiration instead of ridicule. Buildings in the form of a barn will no longer be deemed worthy of being consecrated to the service of the Almighty.

This church cannot, however, be recommended in every respect as a model for parish churches; it has some defects which, it is said, on account of existing circumstances, could not be avoided. The nave should have been about ten feet longer, and entered by a south porch nearer the west end than its present entrance; and then it would not have been necessary for