

# 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. 34.]

TORONTO, CANADA, MARCH 20, 1851.

[WHOLE No., DCCXV.]

## WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
M	23	Gen. 39. John 10.	2 Tim. 1.
M	24	Judges 16. John 11.	2 Tim. 2.
M	25	Eccus. 2. John 12.	2 Tim. 3.
M	26	Judg. 18. John 13.	2 Tim. 4.
M	27	" 20. John 14.	Titus 1.
M	28	Ruth 1. John 15.	Titus 2, 3.
M	29	" 3. John 16.	Phillem.
M	30	Gen. 43. John 17.	Heb. 1.

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, March 24th, 1851.

VISITORS:

THE PRINCIPAL.

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

CENSOR:

J. P. DE LA HAYE, Esq., *Francis J. Taster.*

F. W. BARRON, M.A., *Principal U.C.C.*

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## THIRD SUNDAY IN LENT.—MAR. 23, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Genesis xxxix.—We here enter upon another stage in the history of the chosen people—the extraordinary circumstances of Joseph's life, which finally led to the settlement of his father Jacob, and his family, in Egypt. The narrative of these events occupies the whole of the Proper Lessons for Morning and Evening Service, both for this and the following Sunday. The principal object in view, in the selection of all these four chapters, was, we are of opinion, the continuation of a chain of important events in the history of the promise, and of the family, to whom it was committed. These events, the present class, or division of Lessons, set before us in orderly succession, till we are brought to the established yearly record of them in the Passover, which record was a type, or prophetic representation, of them, fulfilled in the great sacrifice, and the glorious resurrection, to be commemorated at Easter. But, at the same time, though we consider this to be the principal reason for the appointment of these Proper Lessons, we can find many passages in them, which, if not among the purposes of those who selected them, may by the pious churchman, be, by a very natural train of thought, connected with the Collect, Epistle, and Gospel for the day.

Joseph's brethren, being jealous of him, sold him to some merchants as a slave, who carried him into Egypt, and disposed of him to Potiphar. In all this, indeed, the counsels of the Most High were proceeding in their course, and the promise which He had made to his servants, in the manner in which the Holy Spirit had declared it should.—"The Lord was with him even in the darkest situation." The Lord was with him and he was a prosperous man. Though a servant in Potiphar's house, yet he was, as it were, master. Everything was committed to his hand. Such is the situation of Joseph, as described in the first six verses of the chapter. But his faith, and trust in God, were to the test. And we read, that his wife, who appears to have been like the woman described in the Gospel for the day, into whose seven other spirits more wicked than himself—were to tempt him into an adulterous attachment, and to injure his confiding master in his honor and domestic happiness. She not only seemed given up to those vices, and unfruitful works of darkness, which St. Paul reproves in the Epistle, but also was animated with a spirit of malice and falsehood equal to her lust. For when Joseph represented to her the sinfulness of compliance

with her seductions, in the sight of God, and the ingratitude of which he should be guilty to his kind master; and when he fled from her presence, she took advantage of his having left his garment in her hand, to found upon it specious evidence for a false accusation. By this means, she turned the indignation of his master against him, and he was cast into prison. The circumstances of this transaction are related in the fourteen next verses (7—20.)

But as Potiphar's wife was an example of those lusts, which St. Paul, in the Epistle for the day, reproves, and of the guilt and wickedness, into which, if indulged, they can hurry their slaves—so Joseph is, to us, an example of the manner in which they may be resisted by those who are followers of God, and walk in love, and who know and feel, that no such person "hath any inheritance in the kingdom of God." It is an example which we should do well to set before our eyes, at this season of Lent, when we are specially called upon to mortify our lusts and passions, and to "have no fellowship with the unfruitful works of darkness, but rather to prove them." (Epistle.) We may observe this example, not only as a pattern and proof of what, by the grace of God, we can do, but also, as shewing us that God doth not forsake those who follow him. For, as we read in the concluding verses of this Lesson, the Almighty (to use the language of the Collect.) stretched forth the right hand of his Majesty to be Joseph's "defence against all his enemies." The wicked woman who had belied him, thought her revenge was complete; that she had plunged Joseph into the depth of misery. But, while she fancied she had completed her triumph, God laughed her to scorn, and caused her to minister to his designs and to Joseph's posterity. The grace of God shone forth in all Joseph did, and gave him favor with the keeper of the prison.—There, as in Potiphar's house, all was committed to his honesty and wisdom.

EVENING PRAYER—FIRST PROPER LESSON.—Genesis xlii.—The narrative of those events which led to Joseph's deliverance, and to his being raised to be chief minister of Pharaoh, are passed over, because the Church, not being able to have the whole read, selects, as Proper Lessons, the most important points. However, we doubt not, but that most of our readers know, that God enabled Joseph to interpret the dreams of Pharaoh's chief butler and baker; and that from that, he was called upon to interpret Pharaoh's dream. This he did, predicting the seven years of plenty and seven of famine. And the sage advice he gave, to provide for the famine, caused Pharaoh to appoint him his prime minister.

Under these circumstances we find, in the present chapter, that his ten brethren are brought before him, having been sent to buy corn in Egypt, as the famine had extended to the land of Canaan, where Jacob dwelt, and where there had been no store laid up for it. In the first 21 verses, we have a very interesting and affecting description of the scene. The brethren, as years had elapsed since they sold Joseph, and he was at that time a youth, did not know him; but he recognized them, and, pretending to treat them as spies, desired them to prove the truth of what they had asserted when questioned, by going back and bringing their younger brother, Benjamin, whom they said, they had left at home with their father. To insure their return, he detained one of them as a hostage. When, thus, unexpected affliction fell upon them, their conscience smote them with their guilt, and reminded them how much they deserved that God should bring them into trouble.

"In our Morning Lesson," says Mr. Wogan, "we considered Joseph as the most perfect example of true repentance. But as repentance is of two sorts, the one a flying from and abhorring sin, before it is committed; the other, a forsaking it after the commission; the one as grounded on a wise forethought resisting the temptation, and eschewing of evil as hateful in itself; the other, on an after thought or sense of guilt, regretting more the punishment, than the turpitude of sin; the first of these sorts, which we have seen in the character of Joseph, is much the nobler of the two; yet the latter, which was that of his brethren, though a baser kind, as containing more of a servile fear, than a filial love of God, is not rejected of him.—And, whereas, the general corrupt state of the world, even in the Church, is such, that very few follow the example of Joseph; and the case of his brethren so very common as generally to engross the name of repentance, as if there were no other; yet, our Church in these lessons hath set both kinds before us for the instruction and imitation of her

children; the first, as the most perfect and generous; the other, as never ineffectual, if sincere: that therefore the greatest of sinners are not to despair of mercy, whensoever they repent. Nay, the design of all the severe afflictions of Divine justice, towards great and hardened sinners, is to convince them of sin, and excite them to repentance.

"As pride is the source, and original cause, of every other sin, we may observe, that this vice was the bitter root of all those heinous crimes, which these brethren of Joseph fell into. They could not be ignorant of their faults, especially when admonished of them, as we may presume they were by Joseph, before he acquainted his father therewith (see chapter xxxvii. 2), that so the authority of a parent's reproof might reclaim them. But their pride, disdaining such reproofs from a youth, and not brooking this first call to repentance, instead of reforming what was wrong, they proceeded to further degrees of wickedness; from pride, and contempt of admonition, they proceed to envy; from envy to malice and hatred; from hatred, to cruelty and murder; and would have put their bloody purpose in execution, had they not been restrained by Reuben, and overruled by the divine will. Nay, after they had cast him into the pit, and been accessory to his being sold a slave into Egypt, and to all his consequent sufferings there, we do not hear they ever repented of so cruel and unnatural an action: their only concern was how to deceive their aged father, and conceal their crime. Thus hardened in their sins, and given up to a reprobate sense, they seemed past all cure, and all hopes of amendment. In this state of impenitence, had they been suffered of God to continue therein, they must finally and inevitably have perished. God, therefore, takes a most extraordinary method to awaken their consciences. First, by a famine, he takes away the staff and bread; and reduces them, and their families, to extreme poverty and want. This was a second loud call to repentance; but without effect: they "heard not the rod, nor who had appointed it."—The distress puts them only on caring for the body, but not for the soul. They consult, and resolve on a journey as far as Egypt to get food for the famine of their houses; but take no thought for the bread of life. Here a new affliction befalls them; which was a third call to repentance, more loud and alarming than any of the former; and carried in it so legible a character of their crime, as compelled them at length to cry out, *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.*—Conviction is the first step of repentance; confession the next. But this, if extorted only by our sufferings, is not sufficient, nor sincere enough to prevail for the remission of our sins."

The remainder of the chapter recites the reproach of Reuben, who had entreated them not to hurt Joseph; and the effect which the conversation had upon Joseph, whose emotions towards them, notwithstanding his wrongs, were so powerful, that he was obliged to turn aside to conceal his tears. The alarm that they, and Jacob felt, when on telling him the events which had befallen them, and, particularly, that they had found each their money returned in the mouth of the sack,—Jacob's protesting against sending Benjamin—all these particulars are interesting, and many useful reflexions might be derived from them; but we have already taken up a large portion of our space, and these matters are not connected with our design of shewing the concord of these Lessons with the Collects, &c., and with the period for which they are appointed, or proper.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

Previously announced.....	£235 12 4	
St. John's Church, Tecumseth	£0 14 5	
Trinity Church, do.....	0 19 4	
—per Churchwardens.....	1 13 9	
Oxford, per Rev. H. Revell.....	0 16 9	
145 Collections, amounting to.....	£238 2 10	
T. W. BIRCHALL, Treasurer.		
March 19, 1851.		
The Treasurer has also to acknowledge from the		
Rev. R. G. Cox, on account of Hillier P. A.	£1 4 3	
do. do. Marysburgh.....	1 3 9	
William Duff for General Purposes.....	0 10 0	
J. F. Smith.....	0 2 6	
The Rev. H. Revell, collection made on	acct. of the Widows and Orphans' Fund	1 14 0
Do. col. made on acct. of Mission fund.....	1 0 0	
The Rev. G. Hallen, col. made on acct. of	the Widows and Orphans' fund.....	1 1 2

## Ninth Annual Report of the Niagara District Branch of the Diocesan Church Society.

In presenting the ninth Annual Report of the Niagara District Branch of the Diocesan Church Society, your Managing Committee deem it their first duty to acknowledge, with devout thankfulness, the continuance of the Divine favour upon their humble proceedings.

It is not to be expected that in a society like this, whose operations are becoming every year more uniform in their character, there can be always much of variety or of striking interest to record. Being subject, moreover, to those fluctuations, which more or less affect all public bodies dependent upon popular support, we are not to be surprised if it have its periods of depression as well as of success. But this affords no just ground of discouragement; on the contrary, viewing it as a trial of faith, it should incite us to renewed exertion, in undoubting reliance upon the promise that "in due season we shall reap, if we faint not."

The state of the Travelling Mission is about the same as usual. The Missionary reports that "his stations for Divine Service are nearly the same as those mentioned in his Report of last year, and that the only changes he has made are at the Junction and at Stonebridge. The one at the Junction he felt himself called upon to give up, in consequence of the indifference shewn towards it; and he did so with the less regret, as it is within a reasonable distance of Port Robinson, where there is a weekly Sunday Service, and it was with pleasure he learnt that some in the neighbourhood of the Junction availed themselves of it. This appointment he has transferred to Broad Creek, on the "Feeder," where he has now a promising congregation.

The one at Stonebridge he had expressly for the Coloured Company stationed there. Upon the latter being disbanded, the service was discontinued, and the appointment transferred to Marshville, where there is now Divine Service every Sunday, and the attendance is good.

The Rector of Grimsby authorized the Missionary to state to the Church people in Caister, that he would consider them under his care; the Missionary, therefore, has no regular appointment there, but he occasionally visits them.

During the past year he has baptized fifteen children, married four couple, and buried three members of the Church.

He has made the quarterly collection at each of his stations, and though the people are poor, and many of them profess to belong to different religious denominations, the collections will be found to be respectable, and to have this pleasing characteristic, that they are generally made up of a little from each.

The Missionary has circulated the grant of books sent to his Mission by the Parent Society, for which he desires to return his thanks. He has likewise distributed four dozen Prayer Books, and one hundred Catechisms."

Since the month of October last, every parish in this District has been visited by one of your secretaries, and, with a single exception, the cause of the Church Society advocated before attentive congregations.—That exception was the parish of Grimsby. Your Secretary had actually entered the village, accompanied by the Rev. Messrs. Townley and Clarke, for the purpose of holding this special service, when he was most unexpectedly summoned to the dying bed of a near and dear relative, and thus prevented from keeping the appointment. As regards this parish, however, the appointment is the less to be regretted, for the members of the Church in Grimsby understand well the nature and objects of the Church Society, and have, from its commencement, been its steady friends and supporters.

It is humbly hoped that, through the divine blessing, these special services were followed by some good results, and that they tended to keep alive an interest in behalf of this excellent Society. On a few occasions the weather was unfavourable, and the congregations, consequently, were not so full as they would otherwise have been; but, on the whole, the attendance was good and the people were extremely attentive. At Fort Erie, especially, the warmth of feeling manifested by the members of the Church on that occasion was most encouraging, and afforded pleasing indication that a zeal was awakened, which, it is earnestly hoped, will not be allowed soon to die.

In the last Annual Report of this Branch Society, distinct mention was made of the fact,—of which the members of the church must now constantly be kept in mind,—that by a recent arrangement, all Missions or Parishes, which now become vacant, and which heretofore contributed little, or perhaps nothing at all, towards the support of the Incumbent, 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; whilst within the bounds of another parish, (that of Chippawa,) the congregations of Drummondville and Stamford have for the first time, been called upon to contribute to the support of the officiating Clergyman.

Now it is obvious that in many rural parishes so circumstanced, this new arrangement must, to a greater or less degree, affect the contributions to the general objects of the Church Society, their chief efforts being now directed to provide for their own wants; whilst in some parishes it may happen that, from the paucity or poverty of the members of the Church, they may not be able to make up even what is required of them for the support of their own minister, much less to contribute to any object extra parochial.

It may be said, it is true, that in contributing to the support of its own minister, a parish is carrying out an important church object. This is granted. But if to effect this one object, all its resources be required, and all its contributions to other Church objects must be withdrawn, then it follows that the general funds of