

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. 46.]

TORONTO, CANADA, JUNE 12, 1851.

[WHOLE No., DCCVII.]

WEEKLY CALENDAR.

| Date. | 1st Lesson | 2nd Lesson |
|----------|-------------|------------|
| June 15. | Gen. 1. | Matt. 3. |
| " 16. | Job 26, 27. | Mark 16. |
| " 17. | " 28. | 2 Cor. 13. |
| " 18. | " 29. | Luke 1. |
| " 19. | " 30. | Gal. 1. |
| " 20. | " 31. | Luke 2. |
| " 21. | " 32. | Gal. 2. |
| " 22. | " 33. | Luke 3. |
| " 23. | " 34. | Gal. 3. |
| " 24. | Josh. 1. | Rom. 13. |
| " 25. | Job 36. | Gal. 4. |
| " 26. | " 37. | Luke 5. |
| " 27. | " 38. | Gal. 5. |
| " 28. | Josh. 10. | Luke 6. |
| " 29. | " 23. | Gal. 6. |

| CHURCHES. | CLERGY. | Mats. | Even song. |
|--------------|---|------------|---------------|
| St. James's | Rev. H. J. Grasett, M.A. Rector. | 11 o'clock | 3 1/2 o'clock |
| St. Paul's | Rev. E. Baldwin, M.A. Assist. | " " | " " |
| St. George's | Rev. J. G. D. McKenzie, B.A. Incumbent. | " " | " " |
| St. Andrew's | Rev. R. Mitchele, M.A. Incumbent. | " " | " " |
| St. Nicholas | Rev. Stephen Lett, LL.D. Incumbent. | " " | " " |
| St. John's | Rev. H. Scadding, M.A. Incumbent. | " " | " " |
| St. Peter's | Rev. W. Stennett, M.A. Assist. | " " | " " |

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, June 16th, 1851.
VISITORS:
THE PRINCIPAL.
JOS. C. MORRISON, Esq., M. P. P.
CENSOR:
J. P. DELA HAYE, Esq., French Master.
F. W. BARRON, M.A., Principal U.C.C.

| Page. | Contents of this Number. |
|------------|--|
| 1st Page. | Trinity Sunday. |
| 2nd Page. | Ecclesiastical Intelligence—Diocese of Toronto. |
| 3rd Page. | Ecclesiastical Intelligence—United States. |
| 4th Page. | Annals of the Asia & Pacific. |
| 5th Page. | Annals of the English Files. |
| 6th Page. | Communication. |
| 7th Page. | Editorial Intelligence. |
| 8th Page. | Editorial:—Appointments for Confirmation; Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts; The Annual Meeting of the Church Society of the Diocese of Toronto; "The Church;"—Provincial Parliament; Special Ordination; The Bishop of Exeter; The Rice Lake Bazaar; The Church Union; Free Schools; A word to our Baptist opponents. |
| 9th Page. | Editorial:—The late Professor Ogilby; Letter to the Right Hon. Lord John Russell, on the present state of the Church in Canada. |
| 10th Page. | Literary Notices. |

TRINITY SUNDAY.—JUNE 15, 1851.

This, as well as the last Sunday, stands as it were single, and its Lessons are confined chiefly in their reference to the subject of this particular day. We have in the previous Lessons, been presented with chapters relating to each of the three persons of the blessed Trinity separately, and we have now to contemplate the three persons in one God—the Trinity. This will close that division, and in which, we said, that our Church sets before us proofs, that, in respect to doctrine, "the Old Testament (see 39 Articles, Art. vii.) is not contrary to the New, and both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man." And we have accordingly, in the Lessons for this day, passages from both the old and the new Testaments, recognizing the doctrine of the Trinity.

"It is easy to observe," says Wogan, "that all the foregoing festivals which the Church has dedicated to the special honour of our blessed Redeemer, namely, his incarnation and nativity, his passion, resurrection and ascension, together with the solemn offices of the preceding week, in commemoration of the gifts and graces of the Holy Spirit, do most obviously and naturally lead us up to, and jointly terminate, in the great festival of this day, on which we celebrate the united love of the most holy and undivided Trinity. We have, on this day, the Three Sacred Witnesses in Heaven concurring to attest, as to complete, the redemption of mankind; so that we may now, in one view, consider and adore the amazing condescension of the Son, the glorious descent and graces of the Holy Ghost, and the infinite love of the Father by whom that Son was sent, and that Spirit so graciously and plentifully poured forth.

MORNING PRAYER.
FIRST PROPER LESSON.—(GENESIS I.)
All we know, and all we need know, regarding the mystery of the union of the three persons in the god is declared to us in Scripture; and it is the work of faith, to receive and embrace that,

which God reveals in his Word, as certain and infallible truth. It is only necessary for us to point out to our readers those passages, in the Lessons for the day, in which the Church presents to her members proofs and traces of this great and fundamental doctrine.

The first and second verses at once open the whole subject to us, and teach us that herein the Old Testament is not contrary to the New. "In the beginning God created the heaven and the earth," said Moses. And "In the beginning," said St. John, "was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Jesus himself also alludes to this, when he observed to the Jews, "Before Abraham was I am." The Holy Spirit, also, is described as taking part in this great work—"the Spirit of God moved," (or hovered, or brooded,) "upon the face of the waters."

From the second to the 26th verse, God is described creating all things in their several order, a subject on which we do not enlarge, but proceed to the 26th verse at once, as again relating to the subject of the day, for there God is represented as saying, "Let us make man, in our image, after our likeness." To whom could it be addressed, "Let us make man?" Our image and our likeness was not the likeness of angels, but his own, for this we are expressly told in the 27th verse. Therefore, in the Godhead there were more persons than one, though they were one God. Here is the doctrine of the Trinity alluded to, in two different portions of this chapter; and on this account, it is appointed to be read on this day. The remainder recites God's blessing upon all things—his assigning man, and all living creatures, their food, and his final approbation of everything that he had made.

MORNING PRAYER.

SECOND PROPER LESSON.—(MATT. III.)

This Lesson displays the same great doctrine asserted distinctly in the New Testament. The chapter, though merely a portion of some events in the history of our Saviour, and mentioning certain circumstances only incidentally in the narrative, yet introduces them in such a succession, that the proofs of this great doctrine are brought before us with as much mutual dependence, and connexion, as they could be, in a treatise formerly written to establish it. It begins, (verses 1, 2, & 3,) with speaking of the preaching of John the Baptist, and a declaration that he was the person foretold by the prophet Esaias, who should go before the long promised Messiah, "crying in the wilderness, prepare ye the way of the Lord, make his paths straight." He is called the Lord—a title applied to God; but, that no question may be raised, whether the person, whose way John was to prepare, is God, we may just refer to the 1st chapter of St. Matthew, and 23d verse, and there we shall find Esaias's words again quoted, with a still plainer distinction of the rank of the Messiah. He is there called "Emmanuel, which being interpreted, is God with us." There can be no question, then, that the person whose way John was to prepare, was God. The next step is to point out that person. This is done by John himself. When the fame of his preaching brought to him persons from far and near, he told them plainly (verse 11) that one mightier than himself, was coming, whose shoes he was not worthy to bear, who should baptise them with the Holy Ghost; and (verse 12) should be the judge to reward the faithful, and punish the wicked, in the great day. When Jesus came (verses 14 and 15) he at once humbly acknowledges him to be the person foretold. And then, on Jesus being baptized, the other two persons of the Godhead bear witness to him—the Spirit of God descends upon him like a dove, and the voice of the Father is heard from heaven, saying, "This is my beloved Son, in whom I am well pleased."

EVENING PRAYER.

FIRST PROPER LESSON.—(GENESIS XVIII.)

The selection of this Lesson is obviously made from the relation which it has to the Trinity, in the three persons (verse 2) who came to Abraham and with whom he held conversation as to the Lord. That they were the three blessed persons of the Trinity, visible as one God, we cannot state, because we are expressly told "no man hath seen God at any time;" but that, on their coming, and in connection with their errand, God did converse Three Persons in the unity of the Godhead; each of whom hath so largely, and so effectually, con-

with Abraham, appears upon the face of the history itself. But, it was not the three angels themselves or any one of the three, that Abraham addressed as the Lord. For this is clear, because we are told (verse 22) that the three men went away, and Abraham "stood yet before the Lord." Our Church therefore, is to be presumed, places this Lesson before us only with a view to the number of these three angels of God, and looking on them as a sort of emblem of the Trinity. The latter portion of the Lesson displays a remarkable instance of God's long suffering and goodness.—Abraham, with fervent charity, pressed his prayer till he could advance no farther; and the Divine mercy kept pace with his importunity. But even the scanty measure, which Abraham, named was not to be found in Sodom, and its destruction was terrible.

EVENING PRAYER.

(SECOND PROPER LESSON.—I JOHN, V.)

The 6th, 7th, and 8th verses contain the statement of the three persons of the Trinity, which obviously guided the framers of our Liturgy to fix upon this chapter as the second proper Lesson for this evening's service. The first verse states that, "He, that believeth that Jesus is the Christ, is born of God, and every one, that loveth him that begat, loveth him also that is begotten of him."—Then (verses 2 and 3) he shows us the true test of our love, and (4 and 4) wherein our strength lies—namely, faith. He next (verses 5, 6, and 7) describes the objects of our faith—the Father, the Word, and the Holy Ghost; and says, "These three are one." In verses 9, 10, and 11, he states the testimony on which our faith rests; and verse 12, the crown of it. The remainder of the chapter is occupied in drawing from these doctrines motives for encouragement and hope. They, whose faith is steadfast, have the certainty of eternal life. Their prayers will be heard and answered in whatsoever is necessary for their real welfare; their sins will be forgiven; and they will be kept from wickedness. It closes the whole with an affirmation that Jesus is the true God, and eternal life; and cautions them to keep from idols.

Ecclesiastical Intelligence.

DIocese of Toronto.

The Treasurer acknowledges the receipt of the following:—

| | |
|---|---------|
| Regimental School-house 71st Regiment for the Mission Fund. | |
| —per Rev. H. J. Grasett | 0 5 0 |
| St. George's, Etobicoke 1/2 Subscription... | |
| —per Rev. H. C. Cooper | 1 15 0 |
| London, Western and Huron, | |
| —per Rev. E. L. Elwood | 1 5 0 |
| Gore and Wellington District Branch ... | 82 6 2 |
| St. James's, Toronto, Par. Committee... | 87 15 0 |
| Frankford Parochial Branch £1 12 9 | |
| Port Trent " " 0 1 3 | |
| —per Rev. W. Bleasdel | 1 14 0 |
| St. George's, Toronto, Par. Committee.. | 50 0 0 |
| London, Western and Huron, | |
| —per Rev. G. C. Street | 2 0 0 |

The Rev G. C. Street, acknowledges Colonel John Bostwick's gift of 5 acres very valuable land, adjoining the town of Port Stanley.

CONFIRMATION AT THE EIGHT MILE CREEK, NIAGARA DISTRICT.

Many years since, when there were only three or four clergymen throughout the whole of Western Canada, the Rev. Robert Addison, one of the small band, officiated at Niagara, and did missionary duty throughout the District. On one occasion he lent to a parishioner a volume of "Sermons on the Church," by that sound and eloquent divine, Bishop Beveridge. In process of time the aged servant of God was called to receive the reward of his labours; the person to whom the book was lent also died, and it was put away with other volumes and pamphlets, and became forgotten. But like bread cast upon the waters, it returned after many days.

Five or six years since, a respectable, intelligent farmer of this District, while travelling between Niagara and St. Catharines, was overtaken by a violent thunder-storm, and took refuge from its severity, in a small house by the way-side. While there, to pass away the time, he began to inspect a few well smoked volumes, which lay in dusty repose on a shelf hung against the wall. One of the books, "Bishop Beveridge's Sermons on the Church" attracted his attention (the identical volume lent nearly half a century before by Mr. Addison,) and he became much engrossed with its contents. The storm passed away, but our traveller could not lay down the book without further examination, and he requested the owner of the house (an old lady) to permit him to take it home for perusal. She consented, and much gratified, he bore away his new-found treasure. He immediately commenced a diligent examination into the arguments of the Venerable Prelate, and after much close study became convinced that the Church of England, is a true branch of the Apostolic vine, and that the polity of the denomination to which he had formerly belonged, was a modern invention, altogether irreconcilable with Holy Scrip-

tures and the practice of the Church Catholic in all ages. Having arrived at this conclusion, his next step was to unite himself to that body of which Christ is the head, and shortly after, owing to his zeal, and the strenuous efforts of one or two of his neighbours, a Sunday service was held regularly in their vicinity, by the Rev. Dr. Lundy, in a school-house commodiously situated for that purpose, nor has there been any failure in this service since its first commencement. On the departure of Dr. Lundy to another sphere of duty, the eloquent and much beloved rector of St. St. Catharines, and his highly esteemed assistant Mr. Shanklin, took upon them the duties of the Station, and in their hands it has prospered exceedingly. Like the grain of mustard seed, though small in its beginning, it has struck root downwards and its branches are daily spreading wider and wider.

But having thus lengthily premised, I must now attempt, briefly to describe, the highly interesting confirmation, which our venerable Diocesan held at this station on the 16th ult. On drawing near the "Eight," as it is generally called, we saw crowds of well-dressed, intelligent looking people hastening to the spot,—an expression of seriousness, blended with the gratification which beamed in their countenances. The school-house is of larger dimensions than is usually seen in the country, and around the little knoll on which it stands, groups of trees afforded a pleasant shade. Within a few yards of it, two white tents had been pitched—one of them very large (of which more anon)—the other neatly arranged with every convenience, as a robing-room for the Bishop and Clergy. I was much gratified to find there were so many of the Clergy present—the Rev. Mr. Fuller, Rural Dean, the Rev. Thos. Green, the Rev. Alex. Dixon, the Rev. A. F. Atkinson, and the Rev. Mr. Shanklin, being all on the spot. The school-house was densely thronged, and to accommodate the crowds who could not effect an entrance, the weather being delightfully warm, the windows were all opened and rows of benches placed outside. I am happy to mention that this want of room, which has been found of late to be a serious inconvenience, will not be felt much longer, as there is an excellent prospect of a commodious church being erected speedily. After service, and an appropriate sermon by his Lordship, the candidates for Confirmation were invited to come forward, and about thirty responded to the call. It was a most affecting sight, for there were to be seen on their knees, the representatives of three generations,—grand-parents, parents, and children—taking upon them their baptismal vows. There knelt the old man with his silvery hair, and his aged partner,—trembling as it were on the brink of death's cold stream, but coming forward hopefully and thankfully to avail themselves of the offered means of grace. And there the middle-aged, thoughtful and earnest and there young men and maidens, yet upon the threshold of life, on whom the world is just opening, with all its seductive vanities and lying deceits—there they knelt, girding on armour for the great struggle with their adversary, the Prince of the powers of the air. Beautiful indeed was the scene,—one never to be forgotten by those who witnessed it;—and as the Bishop laid hands upon them, and offered up the solemn prayer to the throne of grace, all seemed deeply moved in spirit, as if they truly felt that it was good to be there. After all had been confirmed, the Rev. Mr. Atkinson presented each candidate with a certificate of confirmation, on the back of which was a blank form, to be filled up after the party had presented himself at the Lord's Supper. This is an excellent custom, and one which it would be desirable for all the clergy to follow. The certificate will I doubt not be carefully preserved in nearly every case, and will serve as a perpetual remembrance of "the vows that are on them," while the second certificate, so long as it remains unfilled up, will be a perpetual witness against the sinful lukewarmness of those who neglect the words of our Saviour "Do this in remembrance of me." After the distribution of those certificates, his Lordship addressed the candidates in a manner so touching, that tears were brought into eyes, long unaccustomed to such visitors. As many of the candidates had "been added to the Church," within the space of a few weeks, previous to the confirmation, he touched particularly on their cases—earnestly exhorting them to be steadfast—unmovable—in their Christian profession. "I should like well that I could give the whole of his address, but space will not permit, even if my memory should prove faithful, in summoning it back, in all its simplicity, earnestness and holiness. Suffice it to say, that it abounded in eloquent words of hope, encouragement and warning, peculiarly adapted to the cases of the candidates, but abounding in profitable lessons to all around. After the benediction had been pronounced and the congregation dismissed, Mr. Donaldson and Mr. Bate, two of the pillars of the Church, at this station, came forward and invited the Bishop, Clergy and strangers, to walk into the large tent before alluded to, and on doing so, we found that this zealous congregation, had prepared a luncheon on the most liberal and hospitable scale, there being at least sufficient for one hundred. After remaining at table for about half an hour, his Lordship arose and after bidding a kind farewell to the numbers that pressed round him, he proceeded to Niagara.

So ended the confirmation at the Eight-mile Creek, and when I consider the number and character of the candidates, together with the history of the Church at this station, I feel thankful that I was present, at what was assuredly the most interesting sight of the kind, I ever witnessed.

May the Church's prayer for the confirmed, pronounced by the Bishop, prove effectual. "Almighty and everliving God, * * * let Thy fatherly hand ever be over them—let Thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost, ever liveth and reigneth, ever one God, world without end. Amen."

Port Dalhousie, May, 1851. A. D.