

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. 36.]

TORONTO, CANADA, APRIL 3, 1851.

[WHOLE No., DCXC VII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	April 6	M. Exo. 3.	Acts 3.
M	" 7	M. Sam. 17.	Acts 4.
T	" 8	M. " 19.	Acts 5.
W	" 9	M. " 20.	Acts 6.
T	" 10	M. " 21.	Acts 7.
F	" 11	M. " 22.	Acts 8.
S	" 12	M. " 23.	Acts 9.
E	" 13	M. Exo. 9.	Mat. 26.

* To verse 11.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches	Clergy	Morning	Evening
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	8 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assst.	11 " "	8 " "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	11 " "	8 " "
St. George's	Rev. E. Mitchell, M.A. Incumbent.	11 " "	8 " "
Holy Trinity	Rev. Stephen Lett, L.L.D. Incumb.	11 " "	8 " "
	Rev. H. Scadding, M.A. Incumb.	11 " "	8 " "
	Rev. W. Stennett, M.A. Assst.	11 " "	8 " "

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, April 7th, 1851.

VISITORS:

THE PRINCIPAL.

Professor RICHARDSON, M.B.A.M.R.C.S.L.

CHORUS:

The Rev. G. MARRAS, M.A., Musical Director.

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

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FIFTH SUNDAY IN LENT.—APRIL 6, 1851.

MORNING PRAYER—FIRST PROPER LESSON.— Exodus iii.—In our Proper Lessons for last Sunday, we had been conducted to that stage in the history of the promised seed, at which the chosen family are brought down into Egypt, to fulfil the prophecy that they should serve there four hundred years. That space of four hundred years presents no subject, in the proceedings of the chosen family, which the design of those, who selected our Lessons, required them particularly to notice. During that period new kings reigned over Egypt; the remembrance of Joseph's services had passed away; the children of Israel living in the land, originally assigned to them by Pharaoh, when they came out of Canaan, had multiplied greatly in numbers, so as to become, in the first instance, important as ministers to the wealth, and greediness of gain, of the Egyptians, who used them as servants and labourers. Afterwards, from the still further increase of their numbers, they began to grow formidable, and became objects of alarm and jealousy as well as profit to their task-masters. Therefore, the Egyptians, besides oppressing the Israelites in every possible way, with a cruel policy, gave an order for destroying all their male children. But Moses, by the contrivance of his mother and sister, was saved, and taken under the protection of the King of Egypt's daughter. By her he was educated; till, having slain an Egyptian for oppressing one of the Hebrews, he was obliged to fly from Egypt to Midian, where he married the daughter of Jethro, a priest of that country. This is the point, at which those, who appointed the Proper Lessons, resume the history of the chosen people, and of the promises committed to them. And a very important point it is, not only as it relates to the miraculous deliverance of that people, but as continuing the chain of prophecy, which hands down to us the promise of the seed, and of an "eternal inheritance."

The Lord appears to Moses, as related in the first five verses; and in his awful address (ver. 6), signifies that he is not unmindful of his promise, nor of those whom he had chosen to convey it down

to us. His announcement of himself is both majestic and full of meaning—"I am the God of thy father—the God of ABRAHAM—the God of ISAAC—and the God of JACOB;" to each of whom the promise had been distinctly renewed, and appropriated.

"Our blessed Lord," says Mr. Wogan, "while he sojourned upon earth, was wont to convey his doctrine in figurative speeches; and afterward, in the absence of the multitude, he expounded to his disciples the sense and meaning of what he had delivered to the rest in parables. But as the time of his passion drew nigh, he spake more clearly concerning himself, and the mysteries of the kingdom of heaven, inasmuch that they confessed, 'Lo, now thou speakest plainly, and speakest no proverb, by this we believe that thou camest forth from God.'

"In like manner we may observe, that, in the course of her Proper Lessons for this penitential season, the Church seems to have imitated her sacred Master in this thing also; and to follow the same method of instruction.

"Till now, she also hath been speaking to us as it were in parables: she hath led us, hitherto, by figures and shadows of things to come; obscurely, and in a mystery, foreshewing the promised Redeemer under the several types of the rainbow, the offering up of Isaac, Jacob's blessing, Joseph's sufferings and exaltation: and on last Sunday (to animate our hopes, and strengthen our faith, in the great and most comfortable article in all our creed the forgiveness of sins), the love of Christ was most pathetically represented in the affectionate and forgiving character of Joseph.

"In this day's Lessons, the glorious scene opens still more clearly: God himself descends; throws by his types and figures, and comes in person to visit and redeem his people. So that henceforward, in the remaining Lessons for Lent, we find the Lord himself transacting the great affair of their deliverance, which the Church hath selected for this day's service, do conspire to lead us on to the last scene of Christ's sufferings; and, consequently, to fit and prepare us for the benefits and merits of his death and resurrection."

God informs Moses that he had determined to deliver his people, and to send him to demand, from Pharaoh, that the Israelites should depart from his dominions. Moses is startled at the idea of one, so humble as himself, going before the mighty King of Egypt, with such a demand; but God reminds him, as Jesus did the humbled Apostle (see 2 Cor. xii. 8—9,) in whose strength he was to appear before Pharaoh. "I will be with thee," is of the same import as, "my grace is sufficient for thee, for my strength is perfect in weakness." Faith has not man's power, but God's might and sufficiency, for its support.

Moses next requests to be informed by what name he shall speak of God to his countrymen, when they shall ask by whose authority and commission he comes to them. He bids him say, "I am hath sent me,"—that is, the eternal, self-existent God; of whom our Church, in one of her creeds, says, "the Father is made of none, neither created, nor begotten." But to bring the idea of him more closely home to them, and give them a name especially associated with their forefathers, and the promise, to which he had taught them to look—He adds, "Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

He, then, repeats his knowledge of their sufferings; his determination to deliver them; and intimates the miracles he will work to accomplish this, and foretells that they shall go out triumphant, and loaded with the spoils of the Egyptians.

EVENING PRAYER—FIRST PROPER LESSON.— (Exodus v.)—In this Lesson we come to the interview which Moses and Aaron (whom he took to assist him) had with Pharaoh. Moses opens the purport of his embassy, by announcing to Pharaoh, that he came from the God of Israel to demand that the people should be allowed to go into the wilderness to hold a feast. Pharaoh, as might well be expected from an unbeliever, treated the demand with the utmost scorn; and insolently asked, "who is the Lord, that I should obey his voice to let Israel go?" (verse 1 and 2). Though Moses and Aaron might have been prepared for this, and knew by what power they were backed, yet their faith seems to have wavered a little, but did not altogether fail. In verse 3, they seem to descend from the tone of command to that of entreaty.—

But, like others, who attempt to "hang between two opinions," they only made matters worse.—Pharaoh to scorn and refusal, added derision and cruelty. He told Moses he made the people "idle;" and, to prevent their thinking about sacrificing, he declared he would increase the number of bricks required from them, and withhold take away their allowance of straw which was necessary to make them. He kept his word; and his task-masters cruelly treated the officers of the Israelites, because the people being obliged to wander over the country to pick up stubble instead of straw, could not make up the required number of bricks. The officers appealed to Pharaoh against this tyranny, but, instead of giving them redress, he sent them away with sneers, and a declaration, that they were indebted to Moses and Aaron for their sufferings. On their return from this audience they met Moses and Aaron, and bitterly reproached them for interfering. This was a severe trial of Moses' faith. It for a moment gave way, and his appeal to the Lord, as related in the two last verses, is made in the language not of mere sorrow and humiliation, but almost in that of murmuring and reproach. But it was only a momentary weakness, for he afterwards humbly obeyed the direction of the God whose promise to Abraham and his seed had been set before him.

Brethren, let not our faith be less enduring than his, who saw the promises only afar off, and embraced them. We have their accomplishment before us. Jesus, "by his own blood, (has) entered in once into the holy place, having obtained eternal redemption for us." (See Epistle for the day.)—Let not the afflictions and difficulties that meet us cause our faith to waver. "Be penitent, therefore," saith St. James, "brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.—coming of the Lord draweth nigh."

In this faith let no distrust agitate our mind, no murmur escape our lips, but come to God in His Holy Temple, and with his appointed minister and your assembled brethren, let your hearts pour forth its sorrows where those who are "heavy laden" will be "refreshed."

"We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen."

We recommend our readers to peruse these remarks on each Proper Lesson just before they go to church. They will then be prepared with a train of thought, which will enable them to hear with greater interest and edification. A friend has observed, that our recommendation should extend to the reading of the Lessons themselves previously to the perusal of the remarks, as, by this means, the mind will be better prepared to follow them.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

GENERAL PURPOSES' FUND.

Collections made in the several Churches, Chapels and Missionary Stations in the Diocese of Toronto, towards the augmentation of the General Purposes Fund of the Church Society, on the first Sunday after the Epiphany, January 12, 1851:

Previously announced.....	£250 0 0
Church at West Hawkbury, per Rev. J. T. Lewis.....	3 10 0
146 Collections, amounting to.....	£252 10 6
T. W. BIRCHALL,	Treasurer.

The Treasurer has also to acknowledge the following special donations for the Widows and Orphans' Fund:—

Niagara District Branch.....	£68 13 6
" Deduct Agency.....	0 4 8
Widows and Orphans' Fund.....	23 0 0
Special Donation.....	0 9 4
	£91 18 2

Thomas Turner, 15s.; Mrs. Meredith, 10s.; Mrs. Sisson, 10s.; Mrs. McDermot, 5s.; Thomas Henderson, 5s.; John M. Burns, 5s.; W. Burnham, 2s. 6d.; Mrs. A. Kenat, 5s.
Rum Hope Parochial Committee..... £7 19 2
Camden East, Parochial Committee, per Rev. Paul Shirley..... 1 5 0
Emily, P. Com., per Rev. Robert Harding 1 5 0
Widows and Orphans' Fund—
Church at Brook..... £0 15 11
Station at Watts..... 0 0 0
—per Rev. R. Garrett..... 1 5 0
St. Jude's Oakville, per Rev. S. Givins... 1 0 0

GORE AND WELLINGTON BRANCH.

The annual meeting of this Association was held in the City Hall, Hamilton, on Thursday the 13th instant, at 7, P.M., the Rev. A. Palmer, B. A., Rural Dean occupying the chair. The Rev. chairman introduced the business of the evening with his usual ability, explaining in a lucid and eloquent manner the origin and progress of the Parent Society, as well as of this District Branch. He stated that he had recently in the discharge of his official duties, visited a most interesting tract of country, lying between Guelph and Owen Sound; that this fine section of the Province is rapidly becoming settled—in fact, that it is already alive with population which comprise a very large number of the members of the Church of England. He drew a most affecting picture of the spiritual destitution of these poor emigrants, who were literally scattered through the wilderness like sheep having no shepherd. He explained the manner in which provision is generally made for missionaries among destitute settlers, one-half being from the funds of the Church Society and the other half from the Clergy Reserves; and he expressed his deep regret at the appearance of a recent Dispatch which intimated the probability of the Church being stripped entirely of that resource of her property on which provision for her Clergy, humanly speaking, in a great measure depends. He concluded by calling on the Secretary to read the Report, after which the Resolutions which are appended were unanimously carried, the movers and seconders accompanying them in most instances with pertinent and eloquent remarks:

REPORT.

The managing Committee of the Gore and Wellington Branch of the Incorporated Church Society of the Diocese of Toronto, appear once more by the good Providence of God before the members of that Association, to make their Annual Report of their proceedings—to render an account of their expenditure, and to announce the result of their exertions in behalf of the Society for the year which has recently expired.

Amidst the troubles which agitate the Church of England at the present day, and the dangers which threaten her peace at home, cheering and refreshing to find her children in a distant colony united and persevering in their efforts to extend the usefulness of their beloved Church, and engaged, not in empty discussion, but in works of faith and labour of love, in sending forth the spiritual Missionary to gather her scattered sheep into the fold, in diffusing the Holy Scriptures, and their invaluable handmaid, the Book of Common Prayer, to pray, and to maintain within their consecrated walls the regular administration of the Sacraments and Ordinances of the Church.

That these important objects have been prosecuted with a considerable measure of success during the past year—a glance at the Report of the Parent Society will sufficiently attest. For instance, we find that it realized an income of £3,153 17s. 10d.; being an increase of £359 3s. 2d. in the total receipts over those of the preceding year. The issue of Bibles, Prayer-books, &c., were to the amount of £216 1s. 11d. It has maintained or assisted eighteen travelling or resident Missionaries—expended £571 16s. 6d. in annuities to the widows and orphans of the Clergy—maintained several students while preparing for the ministry, besides making investments in various securities of unexpended balances, and providing for all its contingent expenses.—Such are the results which have been accomplished by the combination of the members of the Church in one Society for the extension of that religion which they are bound to disseminate.

The Gore and Wellington Branch have ever taken a prominent place among the Associations of the Parent Society. Its parochial collections and subscriptions amount to within a few pounds of those of the Home and Simcoe Districts, although the quarterly collections in our Churches are not much more than half as large, indicating, they would indulge the hope, that steady and regular effort is on the increase—although the result of occasional appeals is fluctuating and uncertain.

The Committee trust that this Association will spare no exertion to maintain the reputation it has already earned, and that not in any proud or vain-glorious spirit, but in all humility, and with a single desire to co-operate with their fellow-churchmen throughout the Diocese in promoting the glory of God, and setting forward the salvation of all men.

The following is a statement of the Treasurer's Accounts:—

PAYMENTS.		Dr.
1850.		
Feb. 27. To re-paid Parochial Associations for local purposes on account of income of 1849, viz:—		
" Hamilton branch.....	£ 48 15 9	
" Guelph do.....	31 7 6	
" Dundas and Flamboro' West.....	23 2 04	
" Nelson and Wellington Square.....	14 10 0	
" Ancaster.....	9 19 6	
" Mohawk and Tuscarora.....	7 8 1	
" Milton.....	3 1 3	
" Galt.....	19 19 54	
" Cayce.....	6 17 4	
" Blinbrook and Saltfleet.....	10 0 0	
" Brantford.....	12 10 0	
MISSION FUND..... £218 4 1		
1851.		
Mar. 12. To remitted Treasurer of Parent Society one-fourth of collections for 1850, viz:—		
" Balance in hand at credit.....	94 6 3	
of Parochial Associations for local purposes..... 289 4 11		
" At credit of Mission Fund.....	295 3 104	
	£484 7 04	