

# The Church.

"Stand ye in the ways and see, and ask for the Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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WEEKLY CALENDAR.			
Day.	Date.	1st Lesson	2nd Lesson
R	Mar. 9.	1st SUNDAY IN LENT. { M. Gen. 19* Luke 20. E. " 22. Col. 4.	
M	" 10.	" { M. Deut. 34. Luke 21. E. " 1. 1 Thes. 1.	
T	" 11.	" { M. " 2. Luke 22. E. " 3. 1 Thes. 2.	
W	" 12.	Fast. { M. " 4. Luke 23. E. " 5. 1 Thes. 3.	
T	" 13.	" { M. " 6. Luke 24. E. " 7. 1 Thes. 4.	
F	" 14.	Fast. { M. " 8. John 1. E. " 9. 1 Thes. 5.	
S	" 15.	Fast. { M. " 10. John 2. E. " 23. 2 Thes. 1.	
R	" 16.	2nd SUNDAY IN LENT. { M. Gen. 27. John 3. E. " 34. 1 Thes. 2.	

UPPER CANADA COLLEGE.  
RESIDENT SCHOOL HOUSE.  
For the week ending Monday, March 10th, 1851.  
VISITORS:  
THE PRINCIPAL,  
Jos. C. MORRISON, Esq., M. P. P.  
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CONTENTS OF THIS NUMBER.

First and Second Pages.	Fourth Page.
Poetry—Amen.	Editorial:—Trinity College; Illustrations of M. Methodism.
First Sunday in Lent.	Fifth Page.
Ecclesiastical Intelligence—Diocese of Toronto.	Editorial:—The late Miss Bethune, Death of Rev. Dr. Ogilby. From our English Files. United States.
Diocese of Fredericton.	Sixth Page.
Diocese of Cape Town.	Poetry:—My Prayer Book.
Diocese of the United States.	Review: Literary notices; Communion—Lent; Common-Place Book.
Arrival of the "Europa."	
Communications.	
Third Page.	
Colonial Intelligence.	

Poetry.

A MEN.

"Therefore I say, Amen, So be it."  
So be it, Lord; the prayers are prayed,  
But still we pause on bended knee,  
And lingering, though the words are said,  
Look fondly up to Thee.

So be it, Lord; let nothing bad  
Scatter our incense on the air,  
No wandering thoughts that we have had  
Arise to cloud our prayer.

So be it, Father; yet awhile  
We hang upon Thy patient ear,  
And in the brightness of Thy smile  
A moment tarry here.

Like one who on a cloudy day  
Has caught a glimpse of the blue sky,  
And though the gleam have pass'd away,  
Still looks with longing eye:

Or like a strain of music sweet,  
That dies away on mountain ground,  
Till one by one the hills repeat  
The solitary sound;

So down the full church falls alone  
The pastor's voice;—it sinks, and then,  
Sweet echo to that solemn tone,  
We breathe our soft "Amen." C. F. H.

FIRST SUNDAY IN LENT.—MAR. 9, 1851.

MORNING PRAYER.—FIRST PROPER LESSON.—Genesis xix. to v. 30.—Mr. Wogan has well stated the suitable character of the Proper Lessons for the day, as an introduction to the season of penitence, which we denominate Lent.

The Church having hitherto set before us such select portions of Scripture, as were most proper to excite us to, and prepare us for, the duty and discipline of repentance; and upon Ash-Wednesday (the first day, and head of the fast) having prescribed to us, in what words, and with what spirit, we may express our penitential sorrow (the Proper Psalms appointed for that day being the completest form, as their composer was the most perfect example of repentance, we any where may meet with in Scripture) she this day proceeds to enforce the necessity of a sincere conversion; by applying in the most affecting manner, to those two main springs of all human actions, our hopes and our fears. The passion of fear she endeavours to awaken, by the representation of that amazing judgment which God inflicted on the cities of Sodom and Gomorrah, for their horrible wickedness and impenitency.—Our hopes and desires of mercy she quickens and animates into a full assurance of pardon, by that lively emblem of our redemption, prefigured in the history of Abraham offering up his only son; as related in our evening lesson.

And how proper, how seasonable, is this address, to the circumstance of penitents, now entering on the discipline of penance? For, whereas, among those who are enjoined it at this time, some,

through the hardness of the hearts and the deceitfulness of sin, are yet in all of bitterness and bond of iniquity; other labouring under the terrors of an accusing or torpid conscience, are almost swallowed up over-much sorrow; the Scriptures for this day, therefore, most admirably adapted to suit each of these cases: for what more effectual to the obdurate heart than that dreadful scene of fire and brimstone wherewith God turned the cities of Sodom and Gomorrah into ashes, and condemned them to an overthrow; making an example unto those that should live ungodly! and presenting to them, in a figure, the dreadful scene of the last and terrible day of judgment! On the other hand, what more encouraging to raise the humble and contrite penitent than the sure mercies of God, exhibited to us in the type, and since veiled in the real passion, of our dear Redeemer!

The first eleven verse relate the visit of the messengers of God to Lot, and the care that he had for his faithful servants lest he should be destroyed in the iniquity of Sodom. They also set before us the horrible crimes and depravity into which man, when given up to his own lusts and ignorance, will plunge. Our readers may profitably compare this history with the first and second chapter of St. Paul's Epistle to the Romans; they will see there a plain statement of what the natural man, without the grace of God, will always be. In the 12th, 13th, and 14th verses, the angels desired Lot to warn his sons-in-law of their danger, and to call on them to come out of that wicked place, and follow the messengers of the Lord, and escape the impending destruction. But they despised the message, and he seemed to them as one that mocked. So God's ministers always, and every Lord's-day especially, call on the wicked to come out from their evil associates and dangerous living. So John the Baptist called on the Jews, "Repent, for the kingdom of heaven is at hand," as "a hen gathereth her chickens under her wings," but they "would not." They mocked and insulted him. And, like Lot's sons-in-law, they and their city were involved in a destruction as signal and terrible as that of Sodom.

But a remnant were saved of Lot's family; they were brought out, the Lord being merciful to them (verses 15, 16, 17); but even to them not a moment was to be lost: the word of the messengers of God was, "Escape for thy life, look not behind thee!" And so saith Jesus to his disciples: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." So say also his apostles and his ministers; so saith his Church in the appointment of this season of Lent:—"Behold now is the accepted time, now is the day of salvation." Let there be no "lingering," no "looking back," no putting off the day of repentance to a "convenient season." Not a day, not an hour, not a moment is to be lost in repenting—in avoiding the snares of the world, and the company of the wicked.

"How apt is the sinner to linger, and to defer his repentance! How often is God forced, as it were, to arrest him by sickness, or some grievous calamity, and so drag him into perdition! And O how merciful is the Lord to that man whom, by any means, however painful and afflicting, he bringeth forth into safety, 'and setteth him without the city!' Let such an one hear the voice of his gracious Deliverer saying to him, in the person of Lot, 'Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed'—Escape, O sinner, for thine eternal life; look not behind thee on the pleasures thou hast left, neither let thy affections stay upon the earth; escape to the holy mountain, lest thou be consumed with the world."—Bishop Horne.

In the 26th verse, is a signal example of the folly and danger of disobeying, and looking back, when the Lord hath pointed out the path of duty and safety.

"Herein likewise the wretched wife of Lot becomes the type and emblem of a soul, which, neglecting the practice of mortification and self-denial, and yielding to the forbidden gratifications of sense in this life, is doomed, at length, to a state of eternal reprobation in the next; and there, unchangedly fixed in its aversion to God and goodness, looks back, indeed, towards its former sins with fierce insatiable desires; but instead of the sensual enjoyments, which in life she took pleasure in, sees nothing but the dreadful effects of her lusts, even that indignation and wrath, tribulation and anguish, which before she would not believe,

but must now, by too late experience, feel, and be condemned to feel for ever. This will be the posture and state unalterable of every soul that departs unmortified and impenitent. O let us think of this in time: let us often remember Lot's wife, but more especially at this penitential season, when we are particularly called upon, by the angels of the Church, to forsake the Sodom of the world, lest we likewise perish; and the same vengeance of eternal horror and despair overtake our unbelief and punish our neglect."—Wogan.

The remaining verses (except verse 26) relate the terrible destruction of Sodom and Gomorrah, and the escape of Lot to Zoar, a small city, which like the ark and the Church, was, by the appointment of God, reserved as a refuge for him, and having its name changed from Bella to Zoar, or Little, warns us, that though many may be called, few are chosen.

EVENING PRAYER.—FIRST PROPER LESSON.—Genesis xxii.—As the Morning Lesson urged us to the duty of repentance, that for the Evening sets before us that glorious scheme of redemption, for the celebration of which our penitence is to be a preparative. The former Lesson speaks of wrath and danger; this, of mercy and refuge. In this remarkable Scripture we have displayed to us a type, or prophetic representation, ordained by God, shewing his plan, determined from the beginning, to ransom our forfeited lives, by providing an atonement—a sacrifice to be offered in our stead, to satisfy the demands of justice. It is one of the most remarkable types of the Old Testament, and shadows, with great distinctness, the victim which was, in the fullness of time, to be offered in our stead; and the life, of which, though forfeited, it procured the restoration.

We are told (verse 1) that God did tempt—that is, tried Abraham. He put his faith to a very painful and severe trial. Not that we are to suppose that God tried or proved Abraham's faith, because he (God) did not know whether it were sincere or not; for God knoweth all things, even the heart; and Abraham might say to him, as Peter did to Jesus, "Thou knowest that I love thee." The trial was not to satisfy God, but for our sakes. It was a remarkable proof, placed on record, showing of what kind was the fate of him who was afterwards termed the "Father" of the faithful—that it was not a dead and speculative, but a lively and active, faith—working by love,—bringing forth unbounded obedience and submission. That faith was tried in the very tenderest point. The affectionate father was commanded to sacrifice, with his own hand, his beloved, his only son—the son in whom the promises were to centre, and be fulfilled. It might have staggered any but the strongest faith. To one, weak in faith, it might have occurred that the command and the promise were contradictory. One, whose faith was wavering, might have reasoned according to his wishes and affections. Instead of remembering, that whose loveth son or daughter more than God is not worthy of God, he might have argued thus: God cannot mean this; God has promised that in Isaac the promised seed shall come—that all the nations of the earth shall be blessed—that all the happiness and glories he has covenanted to me and mine descend. He cannot intend that I should offer him up for a sacrifice. It would be a contradiction, or breach of the promise. It is impossible. But not so Abraham. He instantly prepares to obey (verse 3—6). His faith assured him, that with God "all things are possible;" and that if he would, he could raise up Isaac, even from the dead. He was sure that God's truth would appear, and that the seeming contradiction would be reconciled.

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead." (Heb. xi. 17—19)

In verses 7 and 8, we have the relation of that severe part of the trial, which must have pierced Abraham to the quick, when Isaac innocently asks that touching question, "where is the lamb for a burnt offering?" The prophetic answer is most remarkable, "God will provide himself with a lamb."

In verses 9 and 10, Isaac is laid upon God's altar, bound, and the uplifted knife is over him, indicating that, by God's decree, his life was doomed and forfeited—that by his father he was bound hand and foot, and ready to be offered—that he had no power to help himself. But Isaac was the representative in this of all believers, who

were called Abraham's seed. (See Rom. ix. 6, 7, and Gal. iii. 29.) Thus our first parent, Adam, had placed us, on the altar of God's justice, bound and helpless, and by the unquestionable sentence of God doomed to death. Our life is forfeited, but the type again changes the scene. In verses 11, 12, and 13, the involuntary prophecy of Abraham (verse 8) is fulfilled. God, in his mercy, HIMSELF PROVIDED A LAMB for Abraham to offer, INSTEAD of his son. This ram, or male lamb, represented the sacrifice vicarious, or substituted, of our blessed Redeemer, the Lamb of God that was offered for the sins of the world, instead of the doomed and forfeited lives of the children of Adam, and to restore to us that life which had been condemned. The restoration of Isaac, as it were, to life, when a lamb had been provided to be offered in his stead, was, as St. Paul (Heb. xi. v. 19) describes it, "a figure," or representation of his resurrection, and a type of our resurrection, in whose stead the atoning blood of the LAMB OF GOD has been poured out. God has provided us a lamb, whose sacrifice for us we are shortly to commemorate, even Jesus Christ.

This most remarkable type, or prophetic representation, of the great features of the atonement, is followed (verse 15—18) by a very solemn confirmation of the great promise that we have traced from the Fall, and the special determination, that in Abraham's seed should come that Redeemer, in whom all the nations of the earth should be blessed.

Abraham then returns home; and the remainder of the chapter merely recites the children that were born to him.

## Ecclesiastical Intelligence.

### DIocese of Toronto.

#### PAROCHIAL ASSOCIATION OF LOBOROUGH.

The annual meeting of the Parochial Association of St. Paul's Church, Loborough, was held at the Village of Loborough, on Monday evening the 27th ult. At the hour appointed for the meeting, 7 o'clock, the church was filled with a large and respectable congregation; and all evinced by their close attention throughout the proceedings of the evening, the interest they felt in the welfare of our beloved Zion. There were present on the occasion six clergymen, beside the incumbent, viz. the Rev. Messrs. Rogers, Greig, Brent, and Patterson, of Kingston, the Rev. Mr. Lauder, of Napanee, and the Rev. Mr. Anderson, of Tyendinaga.

The meeting having been opened with the usual prayers, the report was read by the incumbent, the Rev. T. W. Allan, which was unanimously adopted.—Various resolutions founded on the report were then submitted to the meeting, moved and seconded by the clergy and some of the laymen present; and in the several addresses of the speakers, the congregation seemed to take the liveliest interest. It was indeed a most gratifying meeting, and augurs well for the progress of the Church in Loborough.—News.

#### CHURCH SOCIETY MEETING.

The annual meeting of the London branch of the Church Society of the Diocese of Toronto, took place at St. Paul's Church, in this Town on Thursday evening, the 20th instant. Although the day was exceedingly wet and disagreeable we were happy to observe a good number of our townspeople in attendance as well as many persons from the Township of London and other places. The meeting was addressed by several distinguished Clergymen of the Church from a distance, and some of the lay members—who spoke in the most cheering manner of the success and prospects of the Society. Among the many able speeches that were delivered we cannot but notice the address of the Rev. Wm. Bettridge, Rector of Woodstock, which was exceedingly eloquent and appropriate, and the interesting one of the Rev. Bold C. Hill, Missionary at the Grand River, whose very rich description of the advancement of education and religion in some parts of Ireland, and illustrations of the benefit and necessity of the Society uniting their exertions with the Clergy in the objects of the Society, were listened to with the greatest attention by the audience.—London Times.

The sum necessary to be provided for the support of a Clergyman of the Church of England having been subscribed in and around Wilmot Village, an application will be forth with made to the Bishop of Toronto for the settlement of a Missionary in this important and respectable neighbourhood. Arrangements are also being made for the erection of a Church.—Galt Rep.

#### THE LECTURES AT ST. PAUL'S CHURCH, LONDON.

The interest which these Lectures has excited, appears fully maintained—that, on Wednesday last, by the Rev. R. Flood, M. A. was terse and to the point, concise in its arguments, which were clearly delivered and confined to a more brief compass than any of the preceding lectures can claim, and therefore probably may obtain a more distinct impress on the minds of the majority of its hearers. On Wednesday next, the 8th and last of the series will be preached D. V. by the Rev. Wm. Bettridge, Rector of this place,—subject, "The doctrine of Intention—our present duty, &c." It will, we should imagine, form a summing up in some measure of the former ones, with an exposition of their practical application, and from the Rev. gentleman's well known ability we venture to predict an intellectual treat of the highest order, that no one should permit himself to be deprived of, who can by possibility attend.—British American.