

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. 33.]

TORONTO, CANADA, MARCH 13, 1851.

[WHOLE No., DCCXIV.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Mar. 16.	Gen. 27.	John 3.
" 17.	Judges 2.	John 4.
" 18.	" 3.	2 Thes. 3.
" 19.	" 4.	John 5.
" 20.	" 5.	1 Tim. 1.
" 21.	" 6.	John 6.
" 22.	" 7.	1 Tim. 2, 3.
" 23.	" 8.	John 7.
" 24.	" 9.	1 Tim. 4.
" 25.	" 10.	John 8.
" 26.	" 11.	1 Tim. 5.
" 27.	" 12.	John 9.
" 28.	" 13.	1 Tim. 6.
" 29.	Gen. 39.	John 10.
" 30.	" 42.	2 Tim. 1.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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.	" "	" "
Trinity	Rev. J. G. D. McKenzie, B.A. Incum.	" "	" "
St. George's	Rev. R. Metcalf, M.A. Incumbent.	" "	" "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumb.	" "	" "
Holy Trinity	Rev. H. Scadding, M.A., Incum.	" "	" "
Holy Trinity	Rev. W. Stennett, M.A., Assist.	" "	" "

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 of 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, March 17th, 1851.

VISITORS:
THE PRINCIPAL,
Professor RICHARDSON, M.B., M.R.C.S.L.

CENSOR:
W. WEDD, Esq., M. A., 3rd Classical Master.
F. W. BARRON, M.A., Principal U.C.C.

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SECOND SUNDAY IN LENT.—MAR. 16, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Genesis xxvii.—This Lesson carries on the general subject of the class, or period, to which it belongs. It relates to the promised "seed," bruising the serpent's head—which triumphant victory over death and sin we are, by penitence, preparing ourselves to celebrate. It continues the chain of the history of the line, or family, in which we trace the promise from the fall to the fulness of time. We have traced it from Adam to Noah, from Noah to Abraham, from Abraham to Isaac; and now, we have the account of the commitment of it, by Isaac, to Jacob, from whom sprang the twelve patriarchs, the fathers of the twelve tribes of the chosen people, to whom were committed the oracles of God, and through whom the seed was to come. The solemn blessing, in which Isaac unconsciously carries into effect the fore-ordained counsels of God, in spite of his own intentions to the contrary, is related in the 27th, 28th, and 29th verses. But the particular reference to the seed, to whom the spiritual kingdom over the nations should be given, occurs in the 29th verse. We need not offer our readers, as we have done on other Lessons, any explanatory notice of the contents of the several verses. The whole chapter is a plain narrative of facts. Mr. Wogan applies the example of Esau to the immediate purpose of the season, Lent—the season of penitence. He is an example not only in his penitence, but in his folly, in selling his birthright for a mess of pottage—as every Christian does, who will deny himself in any indulgence, to mortify his lusts, and bring his body under subjection.

We have stated, that our general design is to show the harmony, and connection, of these Lessons with the Liturgy, and that we have not space, at the same time, to enter into a commentary, or discussion, of difficult passages. But we nevertheless do not preclude ourselves from occasionally noticing such passages, and without entering into learned or long arguments, to give here and there a little assistance, and a few short, plain, and practical hints.

Without, therefore, pretending to go into all the reasons, which might have effect in setting Jacob and Rebekah's conduct in a better point of view than that in which it appears upon the face of the story, or to assign the grounds on which Esau was deprived of the blessing, we shall lay down one or two principles, which may guide the plain Christian in his meditations upon this chapter.

1. God cannot do wrong, nor countenance wrong. He carries forward his counsels without regard to the follies, the crimes, the frailties of men. He makes the good and the wicked—the virtues and the vices of men—alike minister to his designs.

2. God had, before Esau and Jacob were born, determined that Jacob should be the son in whose line the promised seed should come; and though Isaac, perhaps not understanding the full intent of the prophecies, wished to have blessed the former, he was by the artifice of Jacob and his mother, prevented.

3. Whether Jacob and his mother acted rightly or wrongly in this matter, concerns us no farther than this—that, if they acted *wrongly*, we are *not to imitate* them. The Scriptures give us the failings, as well as the virtues, of the characters they represent; they set before us the whole truth, without disguise. And, though God's counsels are effected by their act, it is no evidence that God *approves* of that act.

Upon the whole, therefore, without entering into the question of right conferred upon Jacob, by Esau's selling his birthright to him for a mess of pottage, or other reasons suggested by learned men, to justify Jacob and Rebekah, we may gather from the transaction, that God had fore-ordained that the promised seed should come in Jacob's line.—Therefore, all things worked together, and his will was done.

It may be observed also, because God had fore-ordained that Esau's family should not be the one which was to have the honour and privilege of being the line in which Christ should come in the flesh, we have no right to assume from this that he *might not* be saved, and inherit eternal life.

EVENING PRAYER—FIRST PROPER LESSON.—Genesis xxxiv.—As the Proper Lesson, for Morning Prayer, related only to the general subject of this period, so that for the Evening Service, seems to have a more special connection with the immediate topics of the Collect and Epistle for the day, and with the duty of penitence and purity to which our attention is to be directed in Lent. It is, indeed, still an account of the chosen family from which the Messiah was to come, and a link in the history of their pilgrimage. It again shows the designs of the Almighty carried on, in spite of Jacob's plans, and even by the fall of his daughter, and the wicked revenge taken by his angry sons. He would have settled in Hamor's land, and married among his people, but events, over which he had no control, compelled him to wander on. But the transaction has a particular bearing upon the effects of indulging evil thoughts, against which we pray in the Collect, and exhibits the mischiefs, and adversities, we may bring upon ourselves, by giving way to those lusts against which St. Paul, in his epistle, warns us.

"Let this dreadful judgment," says Wogan, "which attended the sin of impurity, and so horrible an abuse of the means of grace, to be a lasting warning to us of the great danger of such crimes, and teach us not only how that one sin begets, and draws on to another, but how very properly the exhortation of the Apostle in the Epistle for this day against uncleanness, is made choice of by the Church to employ our meditations at this solemn season, 'in regard of that repentance we are presumed to have entered upon. For no one sinful habit can threaten greater danger, or deserve a greater measure of repentance, than this of lust and uncleanness. All our mortifications will be rejected for hypocrisy and mockery, if we cleanse not ourselves from all filthiness of flesh and spirit, in order to perfect holiness in the fear of God. But as a wise and religious exercise of fastings, and other acts of severity and self-denial, are the best remedies against all sin, so they more especially contribute to subdue those of the flesh, (I mean all softness, effeminacy, and self-indulgence, as well as unchaste appetites,) and redundancy of spirits, which ease and free living certainly leave behind. They cut off those luxuries of nature, take away the matter which the tempter's suggestions work upon, and put us in a better condition of standing our ground, and gaining the fort within, by starving out the enemy's forces that lie intrenched there.' So says Dean Stanhope on the Epistle for this day. And

the Gospel concludes with a comfortable and encouraging example, in the humble and pious woman, That our sincere, if persevering, endeavours and prayers, will, at length, prevail, for casting out the evil spirit of uncleanness, or any other predominant vice.—Amen. So be it."

The consequence of Shechem's lawless indulgence of his passion for Dinah, were of the most terrible description, and involved both his family and his city in destruction. But, we think, that few will read the account of this transaction without judging that the revenge of Simeon and Levi was quite as unjustifiable as Shechem's lust, and that the treachery and fraud, (so contrary to the line of conduct which St. Paul, in the Epistle, recommends,) by which they accomplished the gratification of their vengeance, was still more detestable, and richly deserved the indignation which it appears to have roused among the inhabitants of the land. Jacob, their father, foresaw that such cruelty and perfidy would cause a combination of all the neighbouring tribes against him, to slay and destroy him and his house. He was compelled to change his abode; and he himself seems to have shared in the feeling of disgust and anger, due to their conduct. He not only rebuked them sharply at the time, but remembered it even on the day of his death; and pronounced against them, the following affecting and awful curse, or rather declaration, (for it appears to be in the nature of a prophecy, rather than imprecation, or calling down) of the divine wrath.

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." (Genesis xlix. 5-7.)

Such were the "adversities" they brought upon themselves, by giving way to their passion; as Shechem, also, did upon himself, by giving way to his lust.

Ecclesiastical Intelligence.

DIocese of Toronto.

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	£213 13 8
St. Peter's Church, Thorold	£2 13 8
St. Paul's " Port Robinson	0 15 1
—per Rev. T. B. Fuller	3 8 9
St. John's Church, Jordan	0 17 6
St. James's " Port Robinson	0 17 6
—per Rev. A. Dixon	1 15 0
St. George's, Kingston, per Ven. Archd. Stuart	8 1 5
St. Paul's, Kingston	1 1 0
Waterloo	0 2 6
—per Rev. W. Greig	1 3 6
St. John's, Portsmouth, per Rev. W. M. Herchmer	0 13 0
St. Mark's Barriefield	2 1 3
St. James's Pittsburgh	0 3 9
McLean's School-house	0 13 6
Franklin's School-house	0 7 6
—per Rev. Henry Brent	3 6 0
Singleton's Corners, South Crosby, New-boro, per Rev. N. Watkins	0 16 0
St. Paul's Church, Loughboro	0 3 10
St. James's Portland	0 4 6
Waldron's S. house, Storrington	0 7 3
Osborne's "	0 2 1
Marshall's " Kingston	0 3 0
McFarland's "	0 4 4
—per Rev. T. W. Allen	1 5 0
Christ's Church, Port Maitland, pr. C. W.	1 10 0
142 Collections, amounting to	£235 12 4
T. W. BIRCHALL,	Treasurer.

The Treasurer has also to acknowledge the following:—

St. John's, Leeds	£0 9 0
Trinity Church, rear of Lansdown	0 5 0
—per Rev. N. Watkins	£0 14 0

CHURCH OF THE HOLY TRINITY, TORONTO.

The Annual Meeting of the Parochial Association of the Church of the Holy Trinity, Toronto, in connexion with the Incorporated Church Society, was held in the Church, pursuant to notice, on the evening of Ash-wednesday, after Divine Service. The following Report was read and adopted, and the appended Resolutions passed by the members of the Association, of whom a larger number than usual were present, together with many others of the congregation generally:—

REPORT

Of the Church of the Holy Trinity Parochial Association, in connexion with the Incorporated Church Society of the Diocese of Toronto.

The Church of the Holy Trinity Parochial Association, in connexion with the Incorporated Church Society of the Diocese of Toronto, was formed on Thursday the 28th of December, 1848. Its design is twofold—1st, to assist in common with all the other congregations of the Church, in the maintenance of the General Society, established for the furtherance of Church-objects throughout the Diocese; and 2nd, to promote by united efforts in our own especial congregation any Church-object which we may, year after year, find desirable to keep in view.

Our first year's income was..... £23 1 6
Our second do..... 26 17 2

In accordance with an understood rule of the Association, one fourth of these amounts was contributed to the General Society for the assistance of destitute missions, aid in the building and repairing of Churches, circulation of the Bible and Prayer Book, and other general objects of the Church Society. The remaining three-fourths, with some assistance obtained from the Bishop of Toronto, have enabled us, as resolved on by the Association last year, to erect and pay for the Sunday School-house which now stands on the south side of the Church of the Holy Trinity. Though an humble structure of wood, and only of a temporary nature, it possesses a certain degree of scholastic and church character, and answers its purpose very well.

With respect to the contributions of the present year, it is proposed, that they should be set apart towards purchasing the fee-simple of the two lots on which the School-house stands.

These lots commanding a view down James-street, will be eligible also as a site for the Parsonage House of the Church of the Holy Trinity.

A donation in land, convertible into money, or to be kept as an endowment, has been kindly promised by a member of the congregation for the furtherance of this object.

The income of the present year, and future years, set apart for the purchase of this real estate for the Church, might be invested in some beneficial and safe way, until the amount desired is accumulated.

The mode in which the contributions of the members of the Parochial Association of this Church have been collected on the two past anniversaries, has been through the Offertory,—each member attaching his or her name to the envelope containing the donation placed in the Alms-dish within the Church. (By this means the names and donations are enrolled in the General Society's records and annual report.) It is desired to continue this convenient and at the same time solemn and peculiarly appropriate church-mode of gathering in the funds of this Association.

It will be remembered that a person becoming a member of this Parochial Association, by donation or benefaction, is a member also, and benefactor to the General Diocesan Church Society, which now extends throughout the whole of Western Canada.

It is proposed that on Sunday, April the 6th, (the fifth Sunday in Lent), at the Evening Service (which past six p.m.) the members of this Association and the Congregation generally be requested to present their annual offerings at the usual Evening Offertory within the Church—each member, as on former occasions, inscribing his or her name on the envelope containing the donation or subscription—to be devoted, in the proportion explained above, to the purchase, as the site for a Parsonage House and School House, of the two lots on which the present temporary School House is erected, on the South side of the Church of the Holy Trinity.

Moved by Mr. O'Brien, seconded by Mr. Brent.

Resolved, 1.—That the report just read be adopted, and printed, and circulated among the members of this Association, and the congregation of the Church of the Holy Trinity generally.

Moved by Mr. Brent, seconded by Mr. Young.

Resolved, 2.—That our Minister be requested to invite the members of this Association and the congregation generally, to present their contributions for the present year through the offertory, on the evening of the 6th Sunday in Lent, (April 6th).

Moved by Mr. Young, seconded by Mr. Hogg.

Resolved, 3.—That the income of the Association for the present year be set apart for the purchase of the fee-simple of the two lots on which the temporary Sunday and Parochial School-house of the Church of the Holy Trinity now stands.

Moved by Mr. Pless, seconded by Mr. Anthony B. Townley.

Resolved, 4.—That the funds received be safely and beneficially invested by the Churchwardens for the object designated in the 3rd resolution.

SIMCOE DEANERY BRANCH.

REV. AND DEAR SIR.—At the request of my Rev'd brethren of the Simcoe District, I forward, for insertion in "The Church" newspaper, a short account of our proceedings at the various annual meetings held in behalf of our Church Society. It has been customary for several years, for the meetings to be held in immediate succession, so as to secure as large an attendance of the Clergy as possible. This result has generally been attained. This year, interest has been created in the cause, and an opportunity has been afforded for the Clergy to meet and comfort one another by communing concerning God's blessings, and urging each one to renewed exertions in this missionary field: only those who are separated (as most of the Clergy in this district are) for twelve months together, can appreciate the pleasure derivable from meetings such as ours, in the February of each year.

Every year that comes round shows more clearly the wisdom of the promoters of our Society, so admirably adapted as it is to the peculiar circumstances of the Diocese, and doubtless, as its objects become more thoroughly understood, its funds will proportionably increase.

The meetings at Barrie, Orillia, and Penetanguishene were all well attended, both by Clergy and Laity,—and