

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. 44.]

TORONTO, CANADA, MAY 29, 1851.

[WHOLE No., DCCV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
S	June 1. SUN. AFT. ASCEN. DAY.	M. Deut. 12.	Mark 2.
M	" 2.	M. Esth. 7.	Mark 3.
T	" 3.	M. " 8.	1 Cor. 16.
W	" 4.	M. " 9.	Mark 4.
T	" 5.	M. Job 1.	2 Cor. 1.
F	" 6.	M. " 2.	Mark 5.
S	" 7.	M. " 3.	2 Cor. 2.
S	" 8.	M. " 4.	Mark 6.
S	" 9.	M. " 5.	2 Cor. 3.
S	" 10.	M. " 6.	Mark 7.
S	" 11.	M. " 7.	3 Cor. 4.
S	" 12.	M. " 8.	Mark 8.
S	" 13.	M. " 9.	3 Cor. 5.
S	" 14.	M. " 10.	Mark 9.
S	" 15.	M. " 11.	3 Cor. 6.
S	" 16.	M. " 12.	Mark 10.
S	" 17.	M. " 13.	3 Cor. 7.
S	" 18.	M. " 14.	Mark 11.
S	" 19.	M. " 15.	3 Cor. 8.
S	" 20.	M. " 16.	Mark 12.
S	" 21.	M. " 17.	3 Cor. 9.
S	" 22.	M. " 18.	Mark 13.
S	" 23.	M. " 19.	3 Cor. 10.
S	" 24.	M. " 20.	Mark 14.
S	" 25.	M. " 21.	3 Cor. 11.
S	" 26.	M. " 22.	Mark 15.
S	" 27.	M. " 23.	3 Cor. 12.
S	" 28.	M. " 24.	Mark 16.
S	" 29.	M. " 25.	3 Cor. 13.
S	" 30.	M. " 26.	Mark 17.
S	" 31.	M. " 27.	3 Cor. 14.

* Proper Psalms: Matins—48, 68; Evensong—104, 145. Creed of St. Athanasius. † To verse 18. ‡ From verse 34. § To verse 21.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Evening.
St. James's	Rev. H. J. Grasett, M.A., Rector, } Rev. E. Baldwin, M.A., Assit. }	11 o'clock.	7 o'clock.
St. Paul's	Rev. J. G. D. McKensie, B.A., Incum.	11 " "	" "
Trinity	Rev. R. Mitchell, M.A., Incumbent.	11 " "	" "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " "	" "
Holy Trinity	Rev. H. Scadding, M.A., Incum. } Rev. W. Stennett, M.A., Assit. }	11 " "	" "

* 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, June 2nd, 1851.

VISITORS:

THE PRINCIPAL.

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

DEAN:

Rev. W. STENNETT, M.A., 2nd Classical Master.

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

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Original Poetry.

EVENING IN A NEWLY MADE CLEARING, BY THE REV. W. STEWART DARLING.

'T was eventide—the sun's low ray
Was turning into liquid gold
Each wavelet that across the bay
Its gleaming waters gently rolled,
The summer wind that all the day
Its tale of joy had sweetly told
To the young leaves, had died away;
And the long silens growing bold
Stole from their forest haunts to play
O'er that strange clearing, where of old
At noon they had been free to stray
As the 't had been their strongest hold.
But o'er it now full many a ray
From the Sun's eye, so fierce and bold,
Chased them in terror all away;
And never but at Eve's still hour
That then was brooding o'er the scene,
Could they regain their ancient power
And be once more as they had been.
The poplar's quivering leaf grew still;
The sunlight slept upon the hill,
As the 't, before it sunk from sight
'T would pour around its richest light;
E'en the dark pines that o'er the wood
Towered in majestic solitude,
Like giant Ethiope's fierce and wild,
Glow'd in their gorgeous blaze and smiled;
The merry brook that danced along,
Seemed now to sing a drowsy song;
While in the distance rose and fell
The music of a cattle bell.
Nature in stillness seemed to bend
Before her God, and upwards send
Her mighty homage due to none
But only to the Viewless One.

SUNDAY AFTER ASCENSION.

JUNE 1, 1851.

MORNING PRAYER.

FIRST PROPER LESSON.—(DEUTERONOMY XII.)

The two Proper Lessons (Morning and Evening) of this day, conclude the series containing the cautions and threats against idolatry, and the exhortations to trust in and love, none other than the living God; whose truth, and whose gracious fulfilment of his merciful purposes and promise, have been the subjects of our meditation on the Sundays before and immediately after Easter.—

After a brief allusion to the command, so often given them, not to permit a vestige to remain, of any of those idolatrous objects, which might ensnare them, and to which the deluded heathen had bowed down in vain and superstitious reliance; the people are taught what they are to do on their entrance to, and establishment in, the promised land. In ver. 5. Moses tells them, that God will choose a place, at which he will receive their offerings. But (ver. 8 & 9) Moses intimates, that as it is not practicable in their present state, to fix a place for that purpose, their offering elsewhere than in the Temple was excused by the necessity of the case. But no such excuse will be admitted, when they shall possess the promised land, (ver. 10—14) and God shall choose a place to be consecrated to his service, and for the reception of their offerings. This portion of the Lesson is by no means unsuitable to the subjects brought before us in the Collect for the day. Jesus had ascended into Heaven, but he promised to be with his disciples, and he pointed out the necessity of continuing to have a place set apart to place his name there. He declared, that he would be found there, to receive their humble offering of prayer; for he said "where two or three are gathered together in my name there am I in the midst of them."—And the phrase used by our Church, in the address of the Collect, for the day, sets him before us as the King of Glory, coming to the place which he had chosen. From v. 15—29. the chapter is occupied with instructions relating to the eating of flesh by the Jews, enjoining them to pour away the blood which they were forbidden to eat, and giving them strict injunctions not to forsake the Levites. In the four last verses they are again cautioned to beware of the snares, and temptations of idolatry.

"We are now to conceive our blessed Redeemer in his state of exaltation; not only as our high-priest, presenting to his father the sacrifice he had made for the sins of the world, having by his own blood, entered into the holy place, and obtaining eternal redemption for us; but also as invested with the regal power, sitting and enthroned, at the right hand of the Majesty on high, as God's anointed King, upon his holy hill of Zion; and made the head of that church, which he had purchased with his own blood.

"And as his type and servant Moses had ascended before into the mount to receive from God the pattern of the tabernacle, which was afterwards to be made, and pitched among men; so our Lord was now ascended into the highest heavens, to prepare the model of the holy city, the new Jerusalem, which was to come down from God; and which accordingly, on the day of Pentecost, the Sunday next ensuing this, the Holy Spirit descending in a visible manner, brought down with him from heaven.

"In this view it is admirable to observe the propriety of the choice which our Church hath made of the two Lessons now before us; the one directs our conduct with regard to the sanctuary of God, and the reverence that is due to his house, his priests, and his service; the other admonishes us how to guard against false teachers, who may intrude into the true church; as well as against those who corrupt the true religion by idolatry and superstition.

"No less than four times, in the twelfth chapter, are the Israelites commanded to offer their sacrifices (that is, to perform all acts of public worship) at the place which God should choose for that sacred use. Even unto his habitation shall ye seek, and thither shalt thou come, &c. And then the whole concludes with the usual charge and encouragement, observe and hear all these words which I command thee, that it may go well with thee, &c.

"By this we are taught the proper use of, and the religious reverence that is due to, those places which are consecrated and set apart for the service of God.

"What that is, such as are desirous to be more particularly instructed therein, may read the homily of our church, 'concerning the right use of the church or temple of God, and of the reverence due unto the same.'—Wogan.

EVENING PRAYER.

FIRST PROPER LESSON.—(DEUTERONOMY XIII.)

As Jesus, after his Ascension, was to be no more visibly present with the disciples, to guide them with his counsels, and to exhibit to their outward senses, his miraculous powers, he prepared them to meet the seductions and trials, to which their faith must be exposed. He told them that false prophets, and pretenders to supernatural power,

would come, and would deceive many, yea, even the elect; that friends and relations, would use their influence, and appeal to their best affections to draw them from their faith; but he exhorted them to remain firm and unshaken, and told them, that if these false prophets should pretend that another Christ was come, and say, lo here, or lo there, and shew any signs or wonders, that they should not hearken to, or believe them. He assures them, that those should love father or mother, son or daughter, more than him, was not worthy of him; that the mother should be opposed to the daughter, and the daughter to the mother, and a man's foes should be they of his own household. In the Gospel for the day too, he warns them of the struggle they must undergo, and that men should think that in killing them they did God service. But to uphold them, he gives the promise of the Comforter, and (in the Epistle) bids them be sober, and watch unto prayer. To these cautions and exhortations to steadfastness which our Liturgy offers the Church of Christ after his Ascension, well correspond with the similar exhortation given to the Israelites, to resist all the seductions of false teachers, or weak friends.

"Having established," says Wogan, "rules for ordering the outward form and circumstances of divine worship, Moses proceeds to give some necessary cautions against the seductions of false teachers, in order to secure the purity of faith and doctrine. And three cases are put, in this chapter, of such seducers: First, false prophets. Secondly, false friends. Thirdly, any whole city, or considerable number of any commonwealth. He begins with false prophets; by which he means not only such as were prophets of false gods, but false prophets of the true God; i. e. such as should teach false and unsound doctrine: both these kinds are to be shunned and avoided, as impostors, and seducers from the true religion. Should any such even work miracles, or foretell future events, in confirmation of their doctrines, we are here warned not to hearken to their words. Infernal spirits, and their agents, may do some wonderful and supernatural things. The magicians in Egypt turned the water into blood, &c. Simon Magus, and Philostratus, in the primitive ages of Christianity, did many surprising feats in support of their opinions. But none of these things should move us; be their wonders, or their predictions, never so extraordinary; if they have the least tendency to alienate us from God, and his church; if they contradict the Scripture, and that rule of faith, which is there delivered; we are to look on them as mere illusions of Satan, and only permitted of God, as a trial to prove the constancy of our faith and the sincerity of our love to God. We are not to regard the matter, or the manner, of their signs or predictions, but the end and design thereof. This is the sure and genuine test of their mission: and this is the rule prescribed by Moses. This is also made a canon of the Gospel, according to that of St. John, 'Believe not every spirit, but try the spirits whether they are of God;' and according to that more solemn injunction of St. Paul, 'Though we or an angel from heaven, should preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.'"

Ecclesiastical Intelligence.

DIocese of Toronto.

On Saturday last the Lord Bishop of Toronto administered confirmation in St. Mark's Church, Niagara, when thirty eight persons were admitted to this life.

Prayers were read by the Rev. Robert Shunklin, Assistant Minister of St. Catharines, and the Lessons by the Rector. The Bishop preached from the text Gen. xxiii, ver. 5, and delivered an able and edifying discourse, well adapted to the occasion, which was rendered doubly interesting by the attendance of all the children of the Sunday School, with their teachers, arranged and seated together in classes, and presented by themselves (the School numbers 190) a large and attentive audience.

His Lordship's address after the Confirmation was fervent and impressive, and was listened to with earnest and deep attention.

DIocese of Quebec.

PARISH OF QUEBEC.—At the Annual Meeting of the Congregation attending the Cathedral, held on Easter Monday, the Hon. W. Walker was appointed by the Rector Churchwarden for the ensuing year, and T. Cary, Esq. was re-elected by the Congregation. The following gentlemen were chosen as members of the Select Vestry, W. H. A. Davis, T. H. Dunn, J. B. Purryth, R. Hamilton, G. Irvine, Capt. Jamieson, H. Le-Messurier, C. N. Montgambert, W. Poston, H. S. Scott, G. W. Uaborne, R. Wainwright.

It was moved by Hon. W. Walker, seconded by H. S. Scott, Esq., and unanimously resolved

"That the special and cordial acknowledgments of this Vestry, as representing the Cathedral Congregation, are due, and are hereby offered to Mr. Jessopp upon occasion of his approaching departure from this country, for his indefatigable and most efficient attention to the interests of the Church in every branch of the duties which have devolved upon him, during his occupation, for many successive years, of the office of Churchwarden in charge of the Pew Rents."

A handsome piece of plate with an appropriate inscription has since been presented to Mr. Jessopp by the Rector and Congregation, in acknowledgment of his long and valuable services to the Parish.

By the Ecclesiastical Gazette, we observe that the Reverend Gilbert Percy, B.A., lately Incumbent of St. Paul's Chapel, has exchanged that charge for the Chapel of St. Peter, formerly held by the Rev. R. G. Plees, who has now assumed the charge of St. Paul's.

The Lord Bishop of Montreal, with Mrs and Miss Fullford, arrived in town this morning, by the steamer Montreal, on a visit to the Lord Bishop of Quebec. They were met, on landing, by the Bishop of this Diocese, accompanied by two of his Chaplains, and immediately proceeded to the Upper Town, in the carriage of his Lordship and Sir Henry Caldwell, Bart., which were in waiting. A peal of bells from the Cathedral welcomed the Bishop as the steamer approached the wharf, and also upon his reaching the Cathedral grounds.—Quebec Mercury, 24th inst.

THE AUSTRALASIAN BOARD OF MISSIONS.

(From the Colonial Church Chronicle.)

Our readers will have been fully aware, from the pages of this Journal, of the meeting of the Bishops presiding over the six Australasian Dioceses, which was appointed to be held at Sydney in October of last year. The complete results of that important meeting are not yet made known to us; of one only we are yet fully aware, and that is the formation, under most favourable auspices, of our Australasian Board of Missions, for the propagation of the Gospel among the heathen races of Australia, and in the Islands bordering upon that Island-continent.

We have all looked forward to that meeting of the spiritual rulers of the Australian Church, as an occasion of the greatest interest. It is the first instance of any body of the Colonial Episcopate assembling together in a quasi-synod, for the purpose of conferring, of comparing their separate needs, and of adopting some organized mode of procedure for the spiritual benefit of their respective dioceses. Important, on every account, it must be felt to be; but more especially on account of the weight attached to it by the present noble Secretary for the Colonies. It will be in the recollection of our readers that, in June of last year, in reply to a very able and conclusive statement of the Bishop of Oxford on the grievances to which the Colonial Churches were subjected through their anomalous connexion with the National Church, Earl Grey not only acknowledged that it was a fit subject for inquiry, but undertook to institute an inquiry, with a view of remedying whatever might appear deficient or prejudicial to the spiritual action of the Church. It appears now, from his Lordship's statement on the same subject, and in reply to the same questioner, on the 25th of March last, that he had, finally, spring the recess, proceeded so far as to prepare a despatch to the Governor of New South Wales, directing him to appoint a commission for the purpose of inquiring into the grievances complained of.—The Prelate of the Church in those Colonies being members of the Commission. This was as it ought to be, and had it been carried into effect, would have deserved our acknowledgments. But unfortunately, his Lordship has not officially, but by rumour,—that the Prelate proposed to hold the friendly and fraternal conference above mentioned, in October; and he found, it might be found in that, an adequate reason for postponing at least for the present, his inquiry. The adequacy of this reason, or the justice of this decision, we are wholly unable to perceive. It seems to us so much like a pretext, to be used for any time, of a question which has long been common justice evade, and yet was urged to meet, that not even the assent of the Archbishop of Canterbury to the Minister's views or wishes, can satisfy our minds of his Lordship's sincerity in the matter.

But the discussion of March last has brought out one or two most important points of consideration.—First, the fact of an anomaly and a grievance existing in the status of the Colonial Churches is recognized and confessed. Their spiritual energy is fettered.—The Bishops themselves are forced into an unnatural and injurious despotism. The Churches have neither the support and other appliances of being established, nor the freedom of being non-established. From the absence of all Ecclesiastical courts, there is no redress for cases of personal grievance, or even injustice; and from the doubtful, but still threatening, application of certain Ecclesiastical statutes, all other means of providing for the redress of such cases, by voluntary but binding resolutions are forbid. We need say no more, then, of the fact of an evil to be remedied.

We should have placed more reliance on the sincere desire of the Colonial Secretary to set himself to apply a remedy, and on his assurance that he was delayed only by the meeting of the Colonial Prelates, if his Lordship had not advanced and dwelt largely upon another point, which would seem to be a ground for his not inquiring or interfering at all at present. And this is the second point that demands anxious attention.

His Lordship stated that the question, whether certain statutes did or did not apply to the Colonial churches, was a matter, that is, members of those Churches had a means of redressing grievances, without fear from Ecclesiastical law, which effectually keeps the