

The Church.

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

VOLUME XIV., No. 45.]

TORONTO, CANADA, JUNE 5, 1851.

[WHOLE No., DCCVI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	June 8.	WHIT SUNDAY. * (M. Deut. 16† Isalah 11, Acts 10‡	
M	" 9.	MON IN WRITSONWK. (M. Gen. 11‡ Cor. 12. (E. Nu. 11‡ " 14c	
T	" 10.	TUESDAY IN W. W. (M. 1 Sam. 10‡ 1 Thes. 5c (E. Deut. 20, 1 John 4f	
W	" 11.	S. BARNABAS. (M. Ecclus. 10 Acts 14. (E. " 12, " 15g	
T	" 12.	Fast. (M. Job 16 Mark 12. (E. " 17, 18, 2 Cor. 9.	
F	" 13.	Fast. (M. " 19 Mark 13. (E. " 20, 2 Cor. 10.	
S	" 14.	Fast. (M. " 21 Mark 14. (E. " 22, 2 Cor. 11.	
E	" 15.	TRINITY SUNDAY. (M. Gen. 1, Matt. 3. (E. " 18, 1 John 5.	

* Proper Psalms: Matins—48, 68; Evensong—104, 145. Creed of St. Athanasias. † To verse 18. ‡ From verse 31. § To verse 21. ¶ To verse 10. †† From verse 16, to verse 30. c To verse 26. d From verse 18. e From verse 12. f To verse 14. g To ver. 26.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches.	Clergy.	Matins.	Evening.
St. James's	(Rev. H. J. Grasset, M.A. Rect. r.)	11 o'clock	8 o'clock
St. Paul's	(Rev. E. Baldwin, M.A., Assist.)	11 " "	8 " "
Trinity	(Rev. J. G. D. McKenzie, B.A., Incumb.)	11 " "	8 " "
St. George's	(Rev. R. Mitchell, M.A., Incumbent.)	11 " "	8 " "
Holy Trinity	(Rev. Stephen Lett, LL.D., Incumb.)	11 " "	8 " "
Holy Trinity†	(Rev. H. Scadding, M.A., Incumb.)	11 " "	8 " "
	(Rev. W. Stennett, M.A., Assist.)	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, June 7th, 1851.

VISITORS:

THE PRINCIPAL.

The Hon. J. H. CAMERON, Q.C., M.P.P.

CENSOR:

W. WEDD, Esq., M. A., 3rd Classical Master.

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

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WHIT SUNDAY.—JUNE 8, 1851.

We have hitherto had our attention, in the Lessons, principally directed to the parts, which the Father and the Son have respectively taken, in the redemption of fallen man, from that state of condemnation, into which he had plunged himself.—The course of these services of our Church has brought us to the contemplation of the work of the third Person of the ever blessed Trinity—the Holy Ghost who sanctifieth the redeemed, blesses the first fruits of conversion to the way of life, and husbandmen; and sheds upon the labours of the spiritual which alone can enable them to gather in a glorious harvest. This day, the subject of our meditations is the Holy Ghost, who poured out his manifold and miraculous gifts upon the apostles, and descended, with their preaching, into the hearts of their hearers, preparing them for the reception of saving truths; and who, also, still is with the faithful ministers of Christ, as their comforter and strength, and with the sincere Christian, as his guide and defender. The Lessons will be all characterized, with the piety and judgment, that day, the second Lessons, as well as the first, are Lessons do not, as those we have been considering from part of a series, but have entirely reference to the day, we shall deviate from our former practice, and begin with both the first, and second Proper Lessons for Morning Prayer, and show their connexion with each other, and with the general purpose of the services for the day.

MORNING PRAYER.

FIRST PROPER LESSON.—(DEUTERONOMY xvi to v. 18.) The first eight verses contain a repetition of the injunction to keep the Passover, in the mention of

which independently of its connection with the two other festivals spoken of in this Lesson, as we presently shew,) there is the peculiar propriety of its association with the Christian Passover, the Lord's Supper, to be received, we trust, by many, devoutly on this day. When, brethren, you read, or her, the solemn exhortation "Observe the mouth of Abib, and keep the passover unto the Lord by God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by night," do not forget that the Lord brought thee out of a worse bondage, than that of Egypt, the captivity of sin and death, and that he gave thee the blood of that lamb, of whose purity the unblemished paschal lamb was but a defective type and shadow, that you might place it, not on the lintel of your doors, but receive it in your hearts by faith, and be saved from the destroying angel, which can destroy both body and soul. Will you reject the symbols of that salvation? Will your proud hearts retain the leaven of angry passions, and worldly lusts—or be so dead to the nature of that awful destruction, from which Christ's blood was shed to deliver you—that you will despise the invitation of his ministers, and reject the outward visible signs, of the inward spiritual grace, given to you, ordained by Christ himself as a means of your receiving that grace, as a pledge, to assure you that he will not fail to give his faithful servants, that which he has promised, with all its crowning blessings and glories.

The 9th, and three following verses, relate to the ordinance respecting the observance of the feast of Pentecost, on which, it is unnecessary that we should enter into further explanation. We shall only request our readers not to overlook the suggestions given in the eleventh verse, so suitable to the occasion, when the Israelites were reaping the proceeds of God's bounty, the fruits of the earth, and were reminded of the servitude and afflictions, from which they had been delivered. What could be more fitting than that at such a season, and amidst such recollections, they should cause to share in their joy, their man-servant, and their maid-servant, the Levite, and the stranger, and the fatherless, and the widow. For in the two festivals we have just mentioned, and in that of Tabernacles, which was a festival of thanksgiving on the conclusion of the harvest, and is enjoined in the three next verses, all the males of Israel were to appear before the Lord. Great, indeed, were the mercies brought before them on these three remarkable festivals, and gladly might they appear before the Lord; when they remembered him as their deliverer, from Egyptian captivity and death; the supporter of them he had delivered, giving them all things richly to enjoy,* and enabling them to gather in security, those fruits which his bounty had prepared for them. And (ver. 16 & 19.) they were, therefore, not to appear before the Lord empty, but every man to give as the Lord his God had blessed him. Shall not the Church of Christ rejoice before him, when we commemorate the gifts of the Spirit, the first fruits of that great harvest, which the Apostles began to reap, and in which, we trust, hereafter to be gathered, through our Saviour Jesus Christ? Let us not appear before our Lord empty but those gifts, whether spiritual or temporal, which we have freely received, let us freely impart, to the stranger, the fatherless, and the widow—to all, who have need and necessity.

MORNING PRAYER.

SECOND PROPER LESSON.—(ACTS X. 34.)

The connection of this Lesson with the first is obvious, and the spiritual application it gives to the first Lesson is beautiful and affecting. Its reference to that blessed Person of the Trinity, the Holy Ghost, appears in its relating the first imparting of his gifts to the Gentiles, and their authority, given through St. Peter, no longer to confine the preaching of salvation to the Jews, but to call the prodigal son, the wandering and penitent Gentile, back to his heavenly Father's house.

The seven weeks of the feast of Pentecost, were to begin (Deut. xvi. 3.) from such time as they "began to put the sickle to the corn." And here we have St. Peter, a faithful and honoured labourer, sent forth by the Lord of the spiritual harvest, "beginning to put the sickle to the corn," in that glorious field, (the nations who sat in darkness,) in which so large a crop has been gathered into Christ's garner. He proclaims that important truth, "Of a truth I perceive that God is no res-

* Pentecost commemorated the giving of the Law, from Mount Sinai, fifty days after their coming out from Egypt, a provision for their spiritual health, as the fruits of the earth were for their bodily support.

pector of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him."

EVENING PRAYER.

FIRST PROPER LESSON.—(ISAIAH XI.)

Jesus is here foretold, as illustrating, in full perfection, all the manifold gifts of the Holy Spirit, (ver 1—5.) The effect, too, of the operation of the Spirit, when it has free course, is shown in the character and blessings of the spiritual kingdom, and rule of Christ, (ver. 6—9.) It is represented under a variety of beautiful figures, displaying to us, pictures of peace and confidence, happiness and union. And its final and glorious triumph is described under its extending its gracious power and dominion over all nations, as the "waters cover the sea."

"From the tenth verse," says Travell, "to the end of the chapter, there seems to be a reference to the future glorious state of the Christian Church, when this branch, proceeding from the stock of Jesse, shall draw all nations to it, as troops are assembled together by an ensign, or standard, and shall establish it in a state of rest and peace.—Then shall the Lord call together his people, who have been dispersed in various parts of the world, and he shall deliver them from captivity with a mighty hand, as formerly he delivered them from the Egyptian bondage, and made them a dry passage across the sea. The envy and jealousy, which took place between the rival kingdoms of Ephraim and Judah, shall cease, and they shall unite in obtaining complete victory over the enemies of God's truth and people."

EVENING PRAYER.

SECOND PROPER LESSON.—(ACTS XIX. to v. 22.)

As the Spirit is described by Isaiah, in the first Proper Lesson, as resting upon Jesus, so here it is represented, as also resting upon his Apostles, to whom he promised it, and to whom it belonged to confer it, by the authority of their master. St. Paul, (ver. 1—7) finds certain persons at Ephesus, who had been baptized with John's baptism, but not with that of Jesus, neither had they been confirmed. He, therefore, lays his hands upon them, and they receive the proofs of the authority by which he does this, in having the miraculous gifts of the Holy Ghost poured upon them. From ver. 8 to verse 12, several particulars are related of the boldness, and success, of his preaching—of the fame of his miraculous powers, given him by the Holy Ghost, which caused people to resort to him from all quarters, for cure of diseases. The remainder of the Lesson exhibits an extraordinary instance of the punishment and disgrace of those, who dared to pretend to the same powers, not being authorized or supported by the same Spirit. The Spirit of truth was not to be set at defiance by wicked and avaricious men; and even the evil spirits were compelled to attest his power and holiness, and to inflict punishment on their own deluded followers, for assuming his authority, and pretending to act in the name and cause of Christ.

Ecclesiastical Intelligence.

DIocese OF TORONTO.

On Sunday, the 25th day of May 1851, the Rev. W. B. Lauder, B.A., was regularly and canonically inducted into the Benefice and living of the first Parsonage or Rectory in the Township of Richmond, and otherwise known as the first Parsonage or Rectory of the village of Napanee in the united Counties of Lennox and Addington and Midland District, and became legally possessed and entitled to all the rights, profits and emoluments thereto appertaining, it having become vacant by the resignation of the Rev. Saltern Givins.

ST. JAMES' PAROCHIAL BRANCH.

REPORT.

The Committee of the Parochial Association of the St. James' Cathedral Church, Toronto, in connection with the Church Society of the Diocese of Toronto, beg to lay before its members their Annual Report, being the third since the formation of this Branch on the 16th March, 1849.

While the Committee have to regret that the same causes are still in existence which have for the last two years operated against the interests of the Association, and delayed the accomplishment of some of its most important designs, they can rejoice in the prospect of these hindrances being removed at no distant period, when they may hope fully and satisfactorily to carry out the objects they have in view.

It must be a subject of deep thankfulness to us all to witness our Cathedral Church gradually rising upon its ruins, and promising to exceed the former building in beauty of architecture and convenience of arrangement. May the work at length so auspiciously begun, and thus far advanced, be carried forward under the blessing of God to a happy completion! It must be obvious that places which require the united efforts of the

whole congregation, cannot possibly be carried into effect while our people are scattered as they are at present. The Committee, therefore, would urge upon every member of the congregation the duty of manifesting the zeal which becomes true Christians and Churchmen, in contributing freely and bountifully towards the re-erection of their Church, remembering that the sooner this great object is accomplished, the sooner shall we be enabled to prosecute with energy and effect the minor, but not less important objects of our Association.

The Committee are happy to learn, that a handsome design has been adopted for the Parochial School-house, to accord in style of architecture with the Church.—Contracts for this work have been entered into and the building actually commenced, and is to be completed by the 31st of August next, at a cost of £928 15s.; as the expense of this erection will exceed the amount in hand for that purpose by about £270, the Committee recommend that a liberal grant be made this year in aid of the building fund. The sums set apart during the two last years towards the maintenance of the teachers of the Parochial School, and which may probably be augmented this year also, will materially assist in bringing the day school into early operation.

The Sunday-school which numbers between two and three hundred children in regular attendance, is upon the whole in a prosperous condition,—the library attached to it has been increased by about 100 volumes, procured by means of a subscription set on foot by some of the gentlemen teachers. To Messrs. Brett, Price, Holmes, and W. Baldwin, the Committee feel that their special acknowledgments are due, as it was owing chiefly to their zealous exertions that the sum of £36 11s. 10d., was collected for this purpose. After supplying the library to the extent above-mentioned, a small surplus remains which it is intended to apply to the purchase of a few articles of furniture for the new School-house.

The Parochial library has received an accession of some valuable works by means of the grant voted for that object at our last anniversary.

The subscription list for the present year in aid of our Branch Society, exhibits a total of £100 12s. 6d., showing a considerable increase over the collections of former years.

In conclusion the Committee would express their thankfulness to Almighty God for the measure of success which He has vouchsafed to their feeble efforts,—and while reminding the "rich in this world" of the divine charge, "that they be ready to give and glad to distribute,"—they would again press upon the consideration of their poorer brethren the duty and privilege of coming forward to aid to the extent of their ability the designs of the Church Society. That merciful Redeemer who condescended to accept the widow's mite, will never despise the humblest offerings of his people, who, with a glad and willing mind give of the little which they possess a portion for his service. Let rich and poor then combine in contributing to the help of the Lord against the mighty hosts of the evil one, who are leagued against Him, and let there be a union of prayer as well as of exertion, that the Spirit may be poured out from on high, and that all our works begun, continued and ended in Him, may be sanctified and blessed,—thus will glory be brought to Him,—good be done to our own souls and the souls of others, and our labour not be in vain in the Lord.

Application of the Funds of the St. James' P. A.

PAROCHIAL SCHOOL.	
Appropriation for 1849.....	£12 10 0
Do. " 1850.....	12 10 0
	£25 0 0*

PAROCHIAL LIBRARY.	
Appropriation for 1849.....	10 0 0*
BELL Fund.....	40 0 0*
UNAPPROPRIATED.	
Being cash in hand for contingencies....	10 17 1
	£85 17 1

* Deposited in Home District Savings' Bank.

Estimate of the Funds of the St. James' Parochial Association for the year 1851.

Amount subscribed about.....	£100 0 0
Of which the Treasurer has received from the Collector the sum of £87 15s.*	
Deduct Commission to Collector, about.....	£5 0 0
Deduct one-fourth of £95 to be detained by the Treasurer of Church Society.....	23 15 0
	£28 15 0

Probable amount at disposal of St. James' Parochial Association..... £71 5 0

* The sum of £87 15s. was paid by the Treasurer of St. James' P. A., to T. W. Birchall, Esq., Treasurer, C. S., May, 1851.

On Thursday the 22d instant, the Annual Meeting was held of the St. James' Parochial Branch of the Church Society, the Rev. H. J. Grasset, Rector, in the chair, when the following report was read:—

The Committee of the Parochial Association, &c. &c. It was then resolved that the report be adopted, and published in *The Church* newspaper, together with the proceedings of the meeting, and that 250 copies of the report be printed for circulating among the subscribers.

That the sum of £12 10s. be appropriated towards the salary of the Master and Mistress of the Parochial School.

That £10 be granted towards the purchase of books for the Parochial Library.

That the balance remaining in hands be appropriated in aid of the building fund of the Parochial School-house.

And that the Committee for the ensuing year should consist of Messrs. J. L. Robinson, T. W. Birchall, W. W. Baldwin, John Harrington, P. M. Vankoughnet, Alex. Dixon, E. H. Rutherford, W. Wakefield, John