

The Church.

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

VOLUME XIV., No. 41.]

TORONTO, CANADA, MAY 8, 1851.

[WHOLE No., DCCII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	May 11	Deut. 4.	Matt. 9.
M	" 12	" 5.	Rom. 10.
T	" 13	2 Kings 6.	Matt. 10.
W	" 14	" 7.	Rom. 11.
T	" 15	" 8.	Matt. 11.
F	" 16	" 9.	Rom. 12.
S	" 17	" 10.	Matt. 12.
S	" 18	" 11.	Rom. 13.
S	" 19	" 12.	Matt. 13.
S	" 20	" 13.	Rom. 14.
S	" 21	" 14.	Matt. 14.
S	" 22	" 15.	Rom. 15.
S	" 23	" 16.	Matt. 15.
S	" 24	" 17.	Rom. 16.
S	" 25	Deut. 6.	Matt. 16.
S	" 26	" 7.	1 Cor. 1.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Church	Clergy	Mattins	Even song
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock	3 o'clock
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	4 " "
Holy Trinity	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " "	6 " "
St. George's	Rev. R. Mitchele, M.A., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent.	11 " "	6 " "
Holy Trinity	Rev. W. Stennett, M.A., Assist.	11 " "	6 " "

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, May 2nd, 1851.

VISITORS:
THE PRINCIPAL,
The Hon. J. H. CAMERON, Q.C., M.P.P.
CENSOR:
Rev. H. SCADDING, M.A., First Class Master.
E. W. BARRON, M.A., Principal U.C.C.

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THIRD SUNDAY AFTER EASTER.
MAY 11, 1851.

MORNING PRAYER.
FIRST PROPER LESSON.—(DEUTERONOMY IV.)

The Collects for the Sundays after Easter, have a two-fold object. 1st, They direct us to dwell upon the remembrance of the privileges purchased for us by that great redemption which we have lately celebrated. 2dly, They set before us the caution and the practical lessons, which we ought to derive from the consideration of the distinguished care, and mercy, of which we have been the objects. For all Christian doctrines are the foundations and motives of Christian practices. With these principles we shall find the Proper Lessons in perfect agreement and harmony. Last Sunday we had the example of those, who, notwithstanding the visible protection of Heaven extended over them, and the declarations of the severity of God, and consequently found in him, who would have been a protector, an avenger. From the consideration of such examples, we now proceed to hear the exhortation of the Jewish lawgiver—the lessons he teaches his countrymen to derive from seen and heard. He, as the servant of the Most High God, tells the Jews the purpose for which God has shewed them "the light of his truth," namely "the intent that they may return into the way of righteousness." (See Collect.)

He begins (verse 1) with a call to "Hearken;" that is, both hear, and obey. He tells them (ver. 2) there must be no alteration, or diminution, from him. His doctrine is embodied in the petition of the Collect, to eschew (or avoid) all those things that are contrary to our profession, and follow all such things as are agreeable to the same. It is not enough to profess themselves God's people—they must act and think according to their professed consequences of an opposite conduct, as shown in the example, related in the Proper Lesson for Evening Prayer of last Sunday. These short-statements he enforces, (ver. 5, 15) by arguments drawn from the excellence of what they had been taught, and the awful circumstances under which their statutes had been delivered to them. These are

motives, which the Christian may well apply to his situation and circumstances. When he meditates upon the still clearer light which God has showed us—when he looks upon the still clearer revelation of God's will and counsels—the pure and holy precepts of the Gospel—well may any Christian—but, especially, well may the Christian people of this long favoured country—ask, what nation before Christ, (not excepting even the Jews) "hath statutes and judgments so righteous, or hath seen and heard the things, which we have seen and heard?" The text subject on which Moses dwells, is the besetting sin of his people, their proneness to idolatry, (verse 15 and 40.) He threatens them, and their children, with terrible vengeance, if they shall be guilty of this apostasy, and intimates that such wickedness shall at once put them out of God's protection.

"In the sequel of this people's history," says Wogan, "we see, that both the degeneracy of their posterity, which is here foretold, and the punishment consequent thereupon, which is here threatened, did actually come to pass. This appears by the various revolutions which happened to them, in the time of their judges and kings; in the ten tribes being wholly given up, by the judgment of God, to idolatry: then carried away, mingled and lost among the heathens whose works and religion they had followed: afterwards, in the captivity of the two other tribes to Babylon; their destruction by the Romans, and strange dispersion over the world ever since. From the example of this people, and the fearful judgments which befel them, let us learn to dread the temptations of prosperity, and the danger of abusing the favours of God, especially the blessings of true religion. As heaven and earth, i. e. angels and men, saw them the happiest of all people, while they continued faithful to God; so, for their disobedience to his law, and contempt of his grace, they become a spectacle to men and angels: and are, at this day, sad and lasting monuments of the wrath of heaven, for their rejection of the Messiah, 'their King and their God.'"

Such will be our case, also, if we avoid not the things contrary to our profession; we shall be punished as the idolatrous Jews. The rest of the chapter relates to the appointment of cities of refuge, and other subjects of history, not immediately connected with our purpose.

ACKNOWLEDGMENTS.
LETTERS received to Wednesday, May 7th, 1851:—W. Wilkinson, Esq., rem.; James Dubbins, add., sub. and rem.; N. F. Quiney, Esq.; W. H. DeMoulin, Esq.; Henry Wilkinson. The papers were sent as ordered.

THE CHURCH.

TORONTO, THURSDAY, MAY 8, 1851.

NOTICE.

The LORD BISHOP OF TORONTO gives notice, that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District, during the latter half of the month of May next; in the Gore, and Districts west of Hamilton, in the months of June and July; and in August at the Manetooahning Mission, and Sault Ste. Marie, &c., Lake Huron.

A list of days and places of Confirmation will be published hereafter; and his Lordship requests that notice may be communicated to him, as early as possible, of such new Stations as may have been established or new Parishes organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every candidate for Confirmation (unless under special circumstances) should be of the full age of fifteen; and the clergy will be pleased to have in readiness, and furnish to the Bishop previous to commencing the Service of the day, a list containing the names and ages of the several candidates for that holy rite.

Some years ago, the Bishop called the attention of his brethren the clergy, to the advantage of registering in their parish books the names of the confirmed, to

which they might hereafter usefully refer, and he will be much gratified to inspect them in the Missions where this has been done.

The Bishop embraces this occasion to renew his anxious desire, that candidates for Confirmation should be fully instructed in those solemn obligations and responsibilities which they are in their own persons about to assume; and that every practical means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the true Church of Christ.

TORONTO, March 18, 1851.

The Bishop of Toronto begs to inform his Brethren the Clergy of the District of Niagara, that he intends, (D.V.) to confirm at their several Missions and Stations in accordance with the following list, May 1851:—

Wednesday 14	Grimsby	11, A.M.
Thursday 15	Jordan	10, A.M.
" 15	Port Dalhousie	3, P.M.
Friday 16	St. Catharines	11, A.M.
" 16	Eight Mile Creek	3, P.M.
Saturday 17	Niagara	11, A.M.
" 17	Queenston	3, P.M.
Sunday 18	Thorold	11, A.M.
" 18	Port Robinson	3, P.M.
Monday 19	Drummondville	10, A.M.
" 19	Chippawa	3, P.M.
Tuesday 20	Port Erie	11, A.M.
Wednesday 21	Bertie	11, A.M.
" 21	Marshville	2, P.M.
Thursday 22	Port Maitland	11, A.M.
" 22	Dunnville	3, P.M.
Saturday 24	Cayuga	3, P.M.
Sunday 25	York	11, A.M.
" 25	Caledonia	3, P.M.
Monday 26	Jarvis	11, A.M.
Tuesday 27	Walpole	11, A.M.

Should there be any error or omission in this list the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

THE PROCEEDINGS OF LAST WEEK.

Last week will form a memorable era in the ecclesiastical annals of our Diocese. In our last impression we gave a detailed account of the proceedings connected with the laying the Corner stone of a University, where the claims of revelation will be duly recognized—and in which it will be no misdemeanour to uplift the voice of praise and prayer to the Triune God.

Below will be found a report of the most important Visitation ever held in our Diocese. Many sincere friends of the Church were disposed to look with some little apprehension upon the novel experiment of inviting the Laity to take part in the discussion of matters connected with the temporalities of our communion. We need not say that these fears proved utterly groundless. The God of unity and peace so overruled the proceedings, that the most cordial unanimity prevailed from first to last—and the lively interest which was manifested for the struggles and prospects of the Canadian branch of Christ's visible fold, afforded the most cheering evidence that our Churchmen are actively alive to their onerous duties and responsibilities.

The Lay Representatives appeared to the greatest advantage. We hesitate not to affirm that not even in the Mother Country, could a greater amount of intelligence and well regulated zeal, be found in a meeting of a corresponding nature. The majority of the speakers demonstrated not merely that they were dutiful sons of the Church, but that they were able to render a sound and substantial reason why they were so.

On the Charge delivered by His Lordship the Bishop of the Diocese, we have not space to dwell at present, but on a future occasion we shall advert to some of its more prominent features. We may only remark that it is a document replete with the deepest interest, and merits—as we are certain it will obtain—a careful perusal from all who seek for guidance and counsel in the present momentous position of the Church, both in Great Britain, and in this portion of her Colonial possessions.

So far have we recorded that portion of the proceedings of the week, which are more strictly Ecclesiastical, we now turn to those regarding the temporalities and the politics of Religion, as embodied in the proceedings of the Church Union, on

Friday evening, which was a triumph close to the events of the week. The same harmony of feeling, the same devotion to the Church, which characterised the early events, were here as strongly exhibited. Here that restraint which the house of prayer placed upon the feelings was removed, and our City Hall rang again and again, with heart-stirring cheers from the large assemblage which it contained, responsive to the principles and sentiments of the speakers. For many years Toronto has not witnessed such a meeting. Never was devotion to Religion, to the Church, or to British Connexion more strongly displayed; and many a hardy denizen of the forest has since declared to us, that such a sight gladdened their hearts,—that their fears for the interests of Religion were at an end, and they would be able when they returned to their homes, to tell their families, their friends and their neighbours, that all were united and all determined for the maintenance of Religion, and of British Connexion; and that wherever practicable to do so, Branches of the Church Union should be at once formed. To our ample report of the proceedings of that meeting, we also refer our readers. We give it fully, convinced of its importance, and we are happy to say that it will take a more permanent shape than that of a newspaper. It will as a separate pamphlet form Number 2. of the Publications of the Church Union, and will be ready for delivery early in the coming week. Other publications will rapidly follow. Activity such as this, cannot fail to be successful. A good beginning has been made, and steady exertion will crown the triumph of Religion over infidelity.

The Rev. William Logan, requests all letters and papers for him, to be addressed in future to Manvers, instead of Cartwright.

The subscriber gratefully acknowledges the receipt of Twenty One Pounds, from the friends of the Church, in Toronto, towards the completion of St. Mary's Church, Newboro.

N. WATKINS, Travelling Missionary.
Toronto, May 6, 1851.

TRIENNIAL VISITATION OF THE LORD BISHOP OF TORONTO.

On Thursday last the Lord Bishop of Toronto held his Triennial Visitation in the Church of the Holy Trinity. As might naturally be expected, the proceedings attracted unusual attention, connected as they were with the permission accorded to the Laity to take part in deliberating upon the temporal concerns of the Church.

Divine Service commenced at at eleven o'clock. Prayers were said by the Rev. Saltern Givins of Oakville, the Rev. E. Denroche, M.A. The Rev. W. M. Herchmer, M.A., of Kingston preached a most impressive and highly practical discourse, taking his text from Malachi, chapter ii. v. 7. As the Sermon is to be published by special request, we shall say nothing more at present than it was entirely appropriate to the solemn occasion. His Lordship, the Bishop officiated at the altar, assisted by the Ven. the Archdeacons of York and Kingston, the Rev. H. J. Grasett, and the Rev. Saltern Givins. All the Clergy present partook of the Holy Communion.

After a short recess the Clergy and Lay Delegates re-assembled in the Church, when the roll having been called by the Rev. H. J. Grasett, as Chaplain to the Diocesan, the following Clergymen answered to their names, and were accompanied by their respective Lay Delegates, who produced their requisite certificates:—

LIST OF MISSIONS OR PARISHES IN THE DIOCESE OF TORONTO, WITH THE NAMES OF THE CLERGY AND LAY REPRESENTATIVES, WHO ATTENDED THE VISITATION OF THE LORD BISHOP, 1ST AND 2ND MAY, 1851.

Mission or Parish.	Clergy.	Lay Representative.
Toronto,		
St. James's	H. J. Grasett	Hon. J. Gordon.
Assistant	Edmund Baldwin	J. H. Hagarty.
St. Paul's	J. G. D. McKenzie	Alex. Murray.
		W. Y. Bacon.
St. George's	S. Lett, LL.D.	John Arnott.
		J. Bovell, M. D.
Trinity	R. Mitchele	Wm. Gooderham.
		H. A. Joseph.
Holy Trinity	H. Scadding	J. W. Brent.
Assistant	W. Stennett	E. G. O'Brien.
		W. J. Gamble, St.
Etobicoke	H. C. Cooper	George, Etobicoke.
		E. C. Scarlett, St.
		Philips, Weston.
York Mills	A. Sansou	Francis Neale.
		D. G. Hewett.
Thornhill	D. E. Blake	Dr. Faget.
		Mr. Marsh.
Lloydtown	H. B. Oaler	Arthur Armstrong.