

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. 38.]

TORONTO, CANADA, APRIL 17, 1851.

[WHOLE No., DCXCIX.

WEEKLY CALENDAR.

| Date. | 1st Lesson | 2nd Lesson |
|--|------------|------------|
| April 20. Easter Day. * { M. Exo. 12. Rom. 6. E. " 14. Acts 2.† | | |
| " 21. Mon. in East. Week. { M. " 16. Matt. 28. E. " 17. Acts 3. | | |
| " 22. Tues. in East. Week. { M. " 20. Luke 24.† E. " 32. 1 Cor. 15. | | |
| " 23. " " " " { M. 2 Sam. 18. Acts 20. E. " 19. 2 Peter 2. | | |
| " 24. " " " " { M. " 20. Acts 21. E. " 21. 2 Peter 3. | | |
| " 25. St. Mark, Ev. & M. { M. Ecclus. 4. Acts 22. E. " 5. 1 John 1. | | |
| " 26. " " " " { M. 2 Sam. 22. Acts 23. E. " 23. 1 John 2. | | |
| " 27. 1st. Sun. aft. Easter. { M. Num. 16. Acts 24. E. " 22. 1 John 3. | | |

* Creed of St. Athanasius, and Psalms, Matins 2, 57, 111; Even song, 113, 114, 118. † Verse 22. ‡ To verse 13.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

| Churches. | Clergy. | Matins. | Even song. |
|--------------|---|------------|---------------|
| St. James's | { Rev. H. J. Grasett, M.A. Rector. E. E. Baldwin, M.A. Assist. } | 11 o'clock | 3 1/2 o'clock |
| St. Paul's | { Rev. J. G. D. McKenzie, B.A. Incumbent. Rev. R. Michèle, M.A. Incumbent. Rev. Stephen Lett, LL.D. Incumbent. Rev. H. Scadding, M.A. Incumbent. Rev. W. Stennett, M.A. Assist. } | 11 " " | 4 " " |
| Trinity | | 11 " " | 6 1/2 " " |
| St. George's | | 11 " " | 7 " " |
| Holy Trinity | | 11 " " | 6 1/2 " " |

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, April 21st, 1851.
VISITORS:
THE PRINCIPAL—JOS. C. MORRISON, Esq., M. P. P.
CENSOR—J. P. DELA HAYE, Esq., French Master.
F. W. BARRON, M.A., Principal U.C.C.

CONTENTS OF THIS NUMBER.

| | |
|--------------|---|
| First Page. | The Suppression of Religion—The feeling in the Province; Papal Aggression Bill; Diocese of Nova Scotia; The Church Society—St. George's Parochial Branch; Toronto Vocal Music Society; Mechanic's Institute; Lectures in St. Lawrence Hall. |
| Second Page. | Arrival of the Africa From Our English Files; United States. |
| Third Page. | Colonial Intelligence. |
| Fourth Page. | Editorial:—The future Commercial policy of Great Britain; Important Historical Manuscript. |
| Fifth Page. | Editorial:—Churchwardens; |

EASTER DAY.—April 13.
MORNING PRAYER—FIRST PROPER LESSON.—Exodus xii.—Our readers need only to turn to those words of St. Paul, which are placed as an anthem before the Collect of this day, when they must see how admirably this first Lesson agrees with the subject thus chosen by the Church. Christ is termed, by St. Paul, our *Passover*; and, in this situation, or appointment, of the *Passover*; and a relation of all those interesting particulars, in which it was a type, or representation, of our deliverance from spiritual death and bondage, by the particular remark, that while this Lesson is so well suited to the subject which we celebrate this day, it also forms a point, in the outline of Old Testament history, to which all the Lessons, of all the Sundays from Septuagesima, have been gradually veering, and in which the history of the promise, in its course with the chosen people, (during the period spoken of by St. Paul, as the period of prohibition the Law), well terminates; leaving an eminent instance of God's fulfilment of all His temporal promises to the seed of Abraham, according to He will no less truly fulfil His spiritual promises to Abraham's seed, according to the Spirit. The period of the history of Abraham's seed, while only under the promise, may be said to terminate here; and before his family are placed under the law, as like our schoolmaster, a sacramental memorial, of the Sacrament of the Lord's Supper, is established, to shew forth, before-hand, the Lord's death, flesh; as, at the fulfilment of the law, there was another sacramental memorial to shew forth the *Passover*, was a means of immediate reception of promised blessings by the chosen people, the seed of Abraham, according to the flesh, and a pledge to assure all mankind of other blessings, to be received by the faithful children of Abraham, according to the sign of something to come, intended, by God, to represent certain points, that future thing, to which, prophecy, in which, instead of words, things and actions shew, before hand, other things and actions which will come to pass, and will be, in many points,

promise, when the promised seed should come into the world;—the second *Passover*, was a means of immediate grace or blessing, to those who are the seed of Abraham, according to the promise, that is, to the faithful; and, also, a pledge of the fulfilment of the promise of greater and eternal blessings, at his second coming—at the general resurrection. Of the *Passover*, and the spiritual application of it, we shall notice the particulars in an article, in some future number, upon that subject. At present, our space will not admit of it. We confine ourselves to a mere sketch of the first Proper Lessons, and to the shewing their connexion with that class of Lessons to which they belong. The Lord having now sufficiently displayed his power, and the reluctance of Pharaoh to yield to his will, determines, by one most awful visitation, to fulfil his promise made to Abraham, of delivering his people, at the end of 400 years of affliction; and, in this, to establish a solemn and sacramental memorial of his truth for the faithful, till the seed promised should actually come. He commences by giving instructions to Moses and Aaron, by what means they were to secure the Israelites from being involved in the calamity of the Egyptians. On this we shall say more in the article on "the *Passover*," alluded to above. This is related in the first twenty verses. The next eight, contain Moses' repetition of these instructions to his people, with an injunction to commemorate it every year; and, also, the reason (verse 27) they shall give their children for naming this memorial the *Passover*—because God's destroying angel PASSED OVER the Israelites, when he cut off the first born of Egypt. Next follows the account of this dreadful scourge which came upon the oppressors of Israel.

"The Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."

When that cry of woe and terror arose, even the hard heart of Pharaoh could no longer resist; in anguish and terror he sent for Moses, whom he had ordered out of his sight, and entreated, and hastened, their departure, without making any conditions, while his people furnished them with every thing needed. And the Israelites marched out triumphant. The latter portion of the chapter recites the whole time of their stay in Egypt, to be 430 years—speaks of the memorable nature of the occasion—and lays down directions respecting the manner in which, and the persons by whom, the feast was to be thereafter observed.

EVENING PRAYER—FIRST PROPER LESSON.—Exodus xiv.—This Lesson concludes the history of the promise specially made to the chosen people, of deliverance from their foes, and records their final triumph; and is well adapted to represent our final triumph, which shall take place at the general resurrection. We may seem to be hemmed in by our enemies—behind us, Satan and our spiritual foes, the world and the flesh,—before us, death. But if the pillar of cloud and fire hover about us, to our enemies it is darkness and confusion—to us, light and comfort. To the eye of faith, our defender is visible, and sheds light amidst the deepest darkness. The very grave and gate of death, like the Red Sea, shall open for us a way of safety through it, to the triumph of a joyful resurrection; and in the last great day roll back, in terrible majesty and destruction, upon the enemy which pursueth after our souls. We shall approach it, and pass through, singing the hymn of joy and triumph:

"Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection.—For as in Adam all die: even so in Christ shall all be made alive." 1 Cor. xv. 20.

But the more immediate relation of this Lesson, to those which preceded it, is to be found in St. Paul's declaration (1 Cor. x., 1, 2) that this passage through the sea was the entrance to their state of liberty, and to a new land; their separation from their idolatrous masters; and thereby a type of baptism—our means of entrance into the Church of Christ, our separation from the unbeliever and the world. The first Lesson sets before us a type of the new covenant—the second, a type of the means of entrance into that covenant. This is alluded to in the words of our baptismal service—who "didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism."

Ecclesiastical Intelligence.

DIocese of Toronto.

JOHNSTOWN DEANERY BRANCH.

At the Annual Meeting of the Johnstown Deanery Branch of the Church Society, held in Cornwall, on Thursday, 13th February, the following Report was read:—

The command of the Saviour of men is still in force, "Pray ye therefore the Lord of the Harvest that he would send forth labourers unto his harvest." The command means not only literally, that we should beseech Almighty God, the divine bestower of every good thought, word, and work, to put it into the heart of men, or "move them by the Holy Ghost," to take upon them the sacred office of the ministry, and labour zealously in the harvest-field, by endeavouring to win souls to Christ; but, by implication, it means also, that it is the bounden duty of every one of us to pray and to strive for the advancement and extension of Christ's holy Church. And the reason of this appears to be very clear; for, as the Son of God was content, or, in scripture language, it was his pleasure to lay down his life for our salvation: ought we not to do all we can for the enlarging the boundaries of his Church, or in other words, for the saving of the souls for whom he died.

We are aware that the members of his Church are in many ways zealous enough in its cause. But is there not reason for saying that in the way in which their zeal would be most useful, and the not pursuing which, necessarily cramps the exertions of the Church, most of her members are very remiss. The Saviour, speaking of the time of his coming, asks, "Shall I find faith upon the earth?" And were we allowed to judge should we not infer, that already the time is come when there is this almost total want of dependence or trust or faith in God and his Christ; for what greater proof of this can be given, than the reluctance we find in so many persons to give either of their abundance or of their penury to the service of God. "He that giveth to the poor lendeth to the Lord." Does it matter whether it be to the poor in spiritual advantages or to the poor in things temporal. But what are the next words?—"so it shall be repaid him." Did we realize this to ourselves; did we put faith in this promise; was there not a practical unbelief in it, we should find the members of the body of Christ much more ready to put into the treasury of God than we do. That treasury would be considered the best and most secure savings' bank; for, believing in his promise we should know we were laying up in store for what otherwise will prove to be a time of distress and much sorrow.

This Report will shew the applicability of the above observations; as in each Parochial Report, excepting only those of Cornwall and of the Rev. Mr. Watkins, there is a falling off. It is also a matter of deep regret that it is not of so favourable a character as it might have been; for although there are nine parochial societies within the limits of this rural deanery, five reports only have been received, and hence the sum total is much less in amount than it otherwise would have been, and thus also the falling off in the sum total is partly accounted for.

Of the Reports received, the first is from the parish of Cornwall, which always deserves to occupy one of the most conspicuous places, inasmuch as it has generally afforded the largest annual amount contributed to the funds of the Society. Such again is the case this year; and besides the contributions to the Church Society, there has also been subscribed by this congregation, to the funds of the Church University, £205 15s. and 950 acres of land.

| | £ | s. | d. | £ | s. | d. |
|---|----|----|----|------|----|----|
| Annual subscriptions for Cornwall | 50 | 0 | 0 | | | |
| Baptismal fees given by the Rector | 2 | 7 | 6 | | | |
| Missionary Box | 0 | 4 | 7 | | | |
| Collection for divinity students | 5 | 9 | 6 | | | |
| " " missions | 3 | 12 | 6 | | | |
| " " widows and orphans | 5 | 17 | 0 | | | |
| " " general fund | 5 | 13 | 0 | | | |
| | | | | 73 | 4 | 1 |
| Rev. Mr. Plees, travelling missionary | 36 | 5 | 0 | | | |
| Osnaug, annual collection | 6 | 0 | 0 | | | |
| Collection for general fund | 1 | 0 | 0 | | | |
| | | | | 7 | 0 | 0 |
| Rev. Mr. Watkins, travelling missionary: | | | | | | |
| Annual collections, Portland | 10 | 2 | 6 | | | |
| " " Newboro' | 10 | 18 | 9 | | | |
| " " Landsdowne | 10 | 0 | 0 | | | |
| " " Leeds | 12 | 10 | 0 | | | |
| " " Westport | 5 | 0 | 0 | | | |
| | | | | 48 | 11 | 3 |
| Rev. Mr. Tremayne, travelling missionary: | | | | | | |
| An colls., Burnet's school-house | 14 | 12 | 6 | | | |
| " " New Boyne | 10 | 8 | 9 | | | |
| " " Front of Landsdowne | 7 | 10 | 0 | | | |
| " " Gananoque | 12 | 10 | 0 | | | |
| | | | | 45 | 1 | 3 |
| Williamsburg and Matilda: | | | | | | |
| Annual collections | 12 | 0 | 0 | | | |
| Coll. for widows and orphans | 2 | 10 | 0 | | | |
| " " students | 1 | 5 | 0 | | | |
| | | | | 15 | 15 | 0 |
| | | | | £225 | 16 | 7 |

After the reading of the Report the following Resolutions were passed.
Moved by the Rev. Mr. Plees, seconded by Mr. Jas. Edgar,
1st. That the Report just read be adopted.
Moved by Hon. P. Vankoughnet, seconded by Rev. Mr. Watkins,
2nd. That the encouragement and support of Missionaries being one of the first objects enumerated in the Constitution of the Church Society, and this District Branch being impressed with the importance of employing and maintaining Travelling Missionaries, do cordially recommend this object to the liberal portion of the members of the Church.

Moved by Rev. Mr. Lewis, seconded by Mr. Edward Chesley.

3rd. That the Diocesan Church Society having now existed nine years, its usefulness has been tested by experience, and may, therefore, with the greatest confidence, be recommended to the liberal support of every member of the Church.

Moved by Rev. J. Mountain, seconded by Dr. Dickson.

4th. That this District Association deserves to record its thankfulness to the Giver of all good for His gracious blessing vouchsafed to the Parent Society during the nine years of its existence, and would recommend to all its members the duty of being instant in prayer for its continual prosperity and success.

Moved by Mr. Mulhern, Catechist, seconded by Mr. Jacob Gallinger.

5th. That the officers and members of committee appointed at the last annual meeting of this District Branch be respectfully desired to continue in office during the ensuing year.

EDWARD J. BOSWELL, Secretary & Treasurer.

ENGLAND.

THE ENGLISH CHURCH SERVICE.—During a recent visit at Stratford on Avon, the Reverend Henry Ward Beecher attended service in the established Church, and in a letter to the Independent thus describes the service on that occasion:

"As I approached the church, the churchyard was to be passed, and an avenue of lime trees meeting overhead, formed a beautiful way, and my soul exulted to go up thus to the house of God. The house was stately and beautiful—it was to me, and I am not describing anything to you as it was, but am describing myself while in the presence of scenes with which you are familiar. As I sat down in the pew close by the reading desk and pulpit I looked along to the chancel, which stood some fifty or sixty feet back of the pulpit and desk, and saw upon the wall, the well known bust of Shakspeare, and I knew that beneath the pavement under that, his dust reposed.

"In a few minutes, a little fat man, with a red collar and red cuffs, advanced from a side room behind the pulpit, and led the way for the Rector, a man of about fifty, bald, except on the sides of his head, which were covered with white hair. I had been anxious lest some Cowper's ministerial fop should officiate, and the sight of this aged man was good. The form of his face and head indicated firmness, but they were suffused with an expression of benevolence. He ascended the reading desk, and the services began. You know my mother was, until her marriage, in the communion of the Episcopal Church; this thought hardly left me while I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view (of heaven until I gain the gate.)

"I am so ignorant of the church service that I cannot tell the various parts by their right names—but the portions which most affected me were the prayers and responses which the choir sang. I had never heard any part of a supplication—a direct prayer sung by a choir, and it seemed as though I heard not with my ear, but with my soul, I was dissolved—my whole being seemed to me like an incense wafted gratefully toward God. The Divine presence rose before me in wondrous majesty, but of ineffable gentleness and goodness, and I could not stay away from more familiar approach, but seemed irresistibly, yet gently, drawn toward God. My soul, then thou didst magnify the Lord, and rejoice in the God of thy salvation. And then came to my mind the many exultations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. I had risen, it seemed to me, so high, that I was where David was when his soul conceived the things which he wrote.

"Throughout the service, (and it was an hour and a quarter long,) whenever an 'Amen' occurred it was given by the choir, accompanied by the organ and the congregation. Oh, that swell and solemn cadence rings in my ear yet. Not once, not a single time did it occur in that service from beginning to end, without bringing tears from my eyes. I stood like a shrub in a Spring morning—every leaf covered with dew, and every breeze shook down some drops. I trembled so much at times, that I was obliged to sit down. Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognised, how I longed then to give utterance to what that love seemed to me. There was a moment in which the heavens seemed opened to me, and I saw the glory of God! All the earth seemed to me a storehouse of images, made to set forth the Redeemer, and I could scarcely keep still from crying out. I never knew, I never dreamed before of what heart there was in the word *amen*. Every time it swelled forth, and died away solemnly, not my lips, not my mind, but my whole being said—Saviour, so let it be.

"The sermon was preparatory to the communion, which I then first learned was to be celebrated. It was plain and good; and although the rector had done many things in a way that led me to suppose that he sympathized with over much ceremony, yet in his sermon he seemed evangelical, and gave a right view of the Lord's Supper. For the first time in my life I went forward to commune in an Episcopal Church.—Without any intent of my own but because from my seat it was nearest, I knelt down at the altar with the dust of Shakspeare beneath my feet. I thought of ten thousand things without the least disturbance. It seemed as if I stood upon a place so high, that like one looking over a wide valley, all objects conspired to make but one view. I thought, too, of the general assembly and church of the first born, of my mother and brother and children in heaven, of my living family on earth, of you, of the whole church entrusted to my hands—they afar off, I upon the banks of the Avon."—*New York Spectator*.