

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. 39.]

TORONTO, CANADA, APRIL 24, 1851.

[WHOLE No., DCC.

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
April 27.	1st. SUN. APT. EASTER. { M. Num. 16, Acts 24. E. " 22, 1 John 3.	
" 28.	{ M. 1 Kings 2, Acts 25. E. " 3, 1 John 4.	
" 29.	{ M. " 4, Acts 26. E. " 5, 1 John 5.	
" 30.	Fast. { M. " 6, Acts 27. E. " 7, 2-3, John	
May 1.	ST. PHIL. & ST. JAMES. { M. Ecclus. 7, John 1. E. " 9, Jude	
" 2.	{ M. 1 Kings 8, Acts 28. E. " 9, Rom. 1.	
" 3.	{ M. " 10, Matt. 1. E. " 11, Rom. 2.	
" 4.	2ND SUN. APT. EASTER. { M. Nu. 23, 24, Matt. 2. E. " 25, Rom. 3.	

* From verse 43.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mains.	Even song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector. Rev. E. Baldwin, M.A., Assist.	11 o'clock.	3 1/2 o'clock.
St. Paul's	{ Rev. J. G. D. McKenzie, B.A., Incum. Rev. R. Mitchele, M.A., Incumbent.	11 " "	4 " "
Trinity	{ Rev. Stephen Lett, LL.D., Incum. Rev. H. Scadding, M.A., Incum.	11 " "	6 1/2 " "
St. George's	{ Rev. H. Scadding, M.A., Incum. Rev. W. Stennett, M.A., Assist.	11 " "	6 1/2 " "

* 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.

† 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, April 28th, 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.

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FIRST SUNDAY AFTER EASTER.

APRIL 27, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—Numbers xvi.—The Sundays after Easter continue in the Collects, &c., to relate to the august subjects we have been commemorating, and to dwell upon duties, and recollections, connected with this great era in the history of man's salvation. Our Lessons on Easter-day, and on the Sundays from Septuagesima, which are intended to prepare us for it, have set before us the history of the promise from its first announcement to the time of the establishment of an annual memorial, recording God's truth in one article of his promise to the chosen people, and affording a pledge of his truth in other articles, till the promised seed should come, and was to remain as a type, or prophetic representation, fulfilled by Christ our Passover. Having terminated this series of Lessons, shewing that the Old Testament is not contrary to the New, the Church occupies the Sundays between Easter, and Ascension-day, with other subjects, well suited to our meditations after the celebration of the Easter festival. As, in the former Lessons, Christ's connection with the first promise, and with all the subsequent renewals of it, to the chosen people, has been shewn to be recognized in the Old Testament, and that he is there described and fore-shewn as our deliverer—the Lesson for this day shews, that he was not only testified of as our atoning sacrifice, and triumphant deliverer from sin and death, but that he is also our mediator and intercessor,—he stands between us and the wrath of God, and pleads, in our behalf, His merits. As the Israelites, though delivered from the absolute slavery of their tyrant, continued to wander in the wilderness, and by their corruption, pride, and ingratitude, to deserve the wrath of their God—so the Christian, though made "free by the liberty wherewith Christ hath made us free," and by the Gospel delivered from those chains, and from that bondage of error in which the heathen were held,

still wanders in the world; and still, by his pride and corrupt and corrupt passions, deserves the wrath of God. A mediator was appointed to turn away God's anger, which we have provoked; and that mediator is Christ. This is foreshewn to us, in the first Proper Lesson for this morning, under a most striking and interesting transaction in the history of the Israelites. Korah, Dathan, and Abiram, strove to excite the people to disaffection against Moses and Aaron, whom God had appointed; the first, charging Moses with selfish and ambitious designs—and the latter, though laymen, wishing to obtrude themselves into the office of the priesthood. They dared to dispute the matter, and to set up their own reasonings against the appointment of God. They professed, that they saw no reason why one should not be a priest as well as another, and that all the people were holy.—Moses, finding they had got together a strong party, and that nothing could save the people from the spreading madness of their agitation, but an appeal to God, resolved to decide the point, and appointed a time for that purpose. Accordingly, as we read in this Lesson, a most awful manifestation of divine displeasure was displayed. The earth opened and swallowed up these sinners, and their families in the sight of the people.

So deeply, however, had the spirit of pride and rebellion shot its roots, that the people, though terrified from open resistance, by the miracle, yet dared to murmur at Moses and Aaron, and to charge them with destroying the people of the Lord. Their wicked and insolent murmurs, roused the vengeance of the Almighty.

"A most dreadful pestilence ensued; and then it was, that Aaron did, as is recorded of him in the text, 'he took a censer, with fire from off the altar, and put on incense, as Moses commanded, and ran into the midst of the congregation, and made an atonement for the people.' He exposed himself, for their sake, to the vengeance of heaven, which was rolling on like an irresistible torrent, and already swept away near fifteen thousand of his brethren; he stood in the midway between the wrath and them, 'between the dead and the living, and the plague was stayed.' It stood where Aaron stood; before him all were consumed: all behind him were saved:—an action this so full of faith and love, as to deserve the admiration of all ages; so wonderfully blessed in its consequences, that it cannot but well repay the time and pains we shall employ in inquiring into the grounds and reasons of them, and learning how it should come to pass, that the intercession of Aaron should arrest the wrath of God in its impetuous course, and save from impending death the remnant of rebellious Israel.

"Let us then ask—Was it for Aaron's sake, that God spared the remnant of his people? Had Aaron any merit of his own, which might be imputed to them? Far from it; since, however comparatively holy and faithful he might be, yet was he a descendant of that Adam, of whose children it is testified, that 'there is none that doeth good; no not one.' He and 'every high-priest taken from among men,' were necessarily heirs of the universal corruption; they had their infirmities, as the apostle urges, and were obliged to offer up sacrifices for their own sins, as well as for those of the people. Aaron, therefore, of himself, could make no atonement for them; and without an atonement the justice of God could not let them escape. To account for this wonderful deliverance, we must carry on our thoughts farther; we must look to some higher atonement, some greater and more powerful intercessor and High Priest, in whose name Aaron might act, and in virtue of whose merits he might, as a representative, prevail with God to be gracious to his people.

"And here, there is but one person upon whom all our thoughts must immediately be fixed, namely, our Lord and Saviour Jesus Christ, the great High Priest of our profession, the effectual Intercessor for the salvation of sinners. Had we any doubt, whether Aaron, when officiating according to the law, represented Him, St. Paul, in the Epistle to the Hebrews, has determined the point beyond all contradiction. He tells us, that the law had a shadow of good things to come, of which, Christ and his heavenly truths were the body and substance; that Aaron, and all other high priests, were the representatives of him who is our gracious intercessor and High Priest for ever; that the Holy of holies in the temple was the figure of heaven itself; that all which Aaron did there, foreshadowed what our Lord did and does for us above.

"Were the men of Israel sinners and rebels against their God? So we are all. All have

sinned; all have broken their allegiance to their Creator and Sovereign, and gone over to his and their enemy. For who amongst us has not experienced the mercies of God; and who has not abused them? Who has not trembled at his judgments; and who has not forgotten them again? Who in the hour of sickness and sorrow, has not made vows and resolutions of amendment; and who, in the day of health and gladness, has not broken those vows and resolutions? Alas, my brethren! our own hearts, if we do but consult them, must tell us, that the history of Israel is true, and that we all have in us, derived from our common father Adam, a portion of the same rebellious spirit which was in them. 'Are we better than they? No, in no wise; for,' as saith an apostle, 'we have charged both Jews and Gentiles,' that is, all the world, 'that they are all under sin; as it is written' in the Scriptures of truth, 'There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God.'—Mankind, therefore, resemble the people of Israel in their sins. Let us next examine, whether they do not likewise resemble them in their punishment.

"Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and consume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by this, but the same concerning lesson which the apostle teaches us in words, that 'the wages of sin is death,' and that 'death passed upon all men, for that all have sinned?' Forfeiture of life and inheritance necessarily followed the transgression.—In Adam all died; all became mortal in their bodies, and subjected to the sentence of natural death.

"But what? Must we then indeed perish?—Must we all perish? 'Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?' Is the plague begun among the people, and is there no person who can stay it? O no so: blessed be our gracious God! there is yet hope of comfort, health, and salvation. Turn your eye once more to the instructive picture, and there view the Intercessor making atonement, and saving the remnant of his people. Destruction was not the end for which God formed man. 'For God made not death.' He created man to be immortal, and made him an image of his own eternity.—Through envy of the devil came death into the world, and still, as at the first, they alone who hold of his side do find it. The covenant of works being broken by transgression, the covenant of grace immediately succeeded in its room. This was the remedy provided against sin and death, and the blessed means of reconciliation fore-ordained by the Divine Persons, before the foundation of the world; that the sinner, who had no righteousness of his own to plead in arrest of judgment, upon the new terms of this act of grace, might again find acceptance and life, through the divine satisfaction and intercession of our Lord Jesus Christ. He was consecrated to be our High Priest, and ordained to perform an office, in attempting which, every high priest taken from among men must else have failed. He had no need to offer sacrifice for his own sins, since he had none; but being himself all-righteous, was perfectly qualified to save others. Nor was his priesthood to pass from one to another, or to have an end like that of Aaron; but it was eternal and unchangeable as the Son of God who exercised it. Such was our High Priest, who perceived that, on account of man's transgression, wrath was gone forth from the presence of the Lord, and that the plague was begun among the people."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

LECTURES IN ST. PAUL'S CHURCH.—This course of Lectures were concluded on Wednesday Evening last, by the Rev. W. Bettridge, of Woodstock; much interest seems to have been taken in the series of Lectures by our Townspeople. Very large congregations regularly assembled, and listened with almost breathless attention to the discourses delivered. Much attention seems to have been directed also to the subject by the Lecturers themselves. They have evidently "read up" for the occasion, and are armed "cap a pie" for the controversy with Rome. The Lectures seem to have been well considered, arranged and condensed; a vast amount of information and historical statements being furnished in them. They certainly assume and well defend, a lofty position and fearlessly set forth the dominant and unchanged nature of Romanism. Mr. Bettridge's final Lecture of Wednesday Evening last on the "Doctrine of Development and Intention" was well delivered and well received. Its matter was well selected and to the point, its arguments logical; and the spirit breathed throughout candid and fearless. The Lecture delivered by the Rev. Mr. Flood, M.A., of Carleton, on Wednesday the 9th of April, on the subject of "Extreme Unction," was

also an excellent address. The subject was handled in a masterly manner, and in a style of sincerity and impressiveness rarely excelled.—*London Times.*

ST. GEORGE'S CHURCH, TORONTO.

The Annual Meeting of the St. George's Parochial Branch of the Church Society, took place in St. George's Church, on Thursday evening last, and the attendance was unusually large. Among the gentlemen present, we remarked the Hon. H. Sherwood, M. P. P., the Hon. W. B. Robinson, the Hon. Vice-Chancellor Esten, the Hon. Vice-Chancellor Spragge, the Rev. Dr. Beaven, the Rev. J. G. D. McKenzie, the Rev. H. Barrow, J. Arnold, J. B. Robinson, jr., Capt. Lefroy, J. H. Hagarty, Dr. Bovell, S. B. Harman, W. Spragge, T. P. Roberts, F. W. Barron, A. M., Robert Stanton, F. H. Heward, R. Crickmore, Col. O'Brien, &c., &c.

The proceedings commenced as usual with prayer by the Incumbent the Rev. Dr. Lett, who having taken the chair; briefly stated that as the progress of the Society and the objects pressing upon its members, were amply set forth in the report, and, would doubtless be referred to by those who had kindly taken charge of the resolutions he would not make any remarks more particularly as it was not usual for the Chairman to take up the time of the meeting by any observations of his own; he must, however, express his satisfaction at the increasing interest taken in this Branch Association as evidenced by the increasing numbers whom he had the pleasure to address. Dr. Lett, then called on the Secretary, Mr. Harman, to read report of the past year. (For report see supplement.)

Mr. JOHN BEVERLY ROBINSON, jun., proposed that the Report just read be adopted; and in doing so thought it proper to inform the audience, that he was not one of those referred to by the chairman as having promised to favour them with long and interesting speeches upon this occasion. That assertion of his might apply to the gentlemen sitting to his right and left, but not to himself. He had, however, much pleasure in moving the adoption of the Report, and further, that it be printed; inasmuch as he was persuaded, that when the members of the Association had had the same opportunity of examining and perusing it as he had, instead of merely hearing it read at the table, they would one and all arrive at the same conclusion, viz., that every paragraph in it was well worthy of their adoption and approval; and further, if he mistook not, they would feel themselves under considerable obligations to the Secretary, to whose industry and business talents they were indebted for the very clear and satisfactory manner in which all the affairs of the parish had been brought before them. It might be as well to notice one or two prominent facts referred to in the Report; the first of which was the most important, viz., the debt of the church, which was an incubus hitherto on all their efforts. Now, he had the satisfaction of stating, that there was a good prospect of its being liquidated,—£225 thereof having been in the last two years, since the formation of this Society, discharged, and the further sum of £1400 or £1500 had been taken in Building Society stock, the instalments on which he believed were punctually paid; and which sum of £1500 would therefore be available in the course of a few years, leaving only at last a balance of between £500 and £600 to be made up, and which, with proper exertion, might easily be accomplished in the course of two or three years: thus furnishing another instance, if any be necessary, of the great good to be accomplished by organization and united action. Another prominent subject referred to in the Report was the necessity of having a School-house in connexion with the Church, the great necessity of which became at once apparent, from the fact, that there were now 300 scholars attending the Sunday class. What, he would ask, in the way of permanent good, could be effected by this limited education, in comparison with what might reasonably be expected to be accomplished, if this was followed up by tuition every day in the week? So important did it appear to him to be, that he was persuaded it would be well for us to look to it at once, and take steps the most efficient to supply the accommodation wanted for this purpose. To do so, various means are suggested. There are now (as the Report states) £140 or more collected for building a School-room, and instead of waiting until we could erect a permanent one, at the expense of £400 or £500, might we not, at an amount perhaps not exceeding £200, put up such a plain rough-cast building as would in all probability do for the next eight or ten years? by which time, the debt of the church being liquidated, we could then afford to erect a substantial and permanent building. There were other subjects referred to in the Report, not immediately perhaps connected with the affairs of our parish, but still of great interest to all Churchmen, and which he could not pass over;—he meant the new University, and the formation of a Church Union—the latter of vital moment at the present time, when we are threatened with the deprivation of all means of promoting religious teaching of any kind. By this time, all must be persuaded, that if we do not promptly bestir ourselves, with a determination to retain what we have got, we had better at once and for ever give it up. How is it that other denominations act, and, though but half our numbers, make their strength felt when attacked? What do the Roman Catholics do? Why, simply resist the aggression, and, to make it effectual, rise as one man in doing so. This Union, if properly worked out, will enable us to do the same, and gain for us what as Churchmen we most want, viz., Schools, Colleges, and University, within ourselves, and subject to our discipline alone. Our conduct hitherto as a Church has been unaccountable, and still more so, the acts of some of our public men, who seem to be guided by no consistent course of action, but seek to gain a fleeting popularity by giving up, one after another, all the advantages and principles of right belonging to the Church. He hoped another state of things, was in store for us. In conclu-