

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."

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TORONTO, CANADA, OCTOBER 3, 1850.

[WHOLE No., DCXCI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Oct. 6, 19th SUND. APT. TRIN.	{ M. Daniel 3, Mark 9. E. " 6, 2 Cor. 5.	
M	" 7,	{ M. Judith 5, Mark 10. E. " 6, 2 Cor. 6.	
T	" 8,	{ M. " 7, Mark 11. E. " 8, 2 Cor. 7.	
W	" 9,	{ M. " 9, Mark 12. E. " 10, 2 Cor. 8.	
T	" 10,	{ M. " 11, Mark 13. E. " 12, 2 Cor. 9.	
F	" 11,	{ M. " 13, Mark 14. E. " 14, 2 Cor. 10.	
S	" 12,	{ M. " 15, Mark 15. E. " 16, 2 Cor. 11.	
F	" 13, 20th SUND. APT. TRIN.	{ M. Joel 2, Mark 16. E. Michal 6, 2 Cor. 12.	

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A. Assist.	11 o'c.	3 1/2 o'c.
St. Paul's...	Rev. J. G. D. McKenzie, B.A. Incumb.	11 " 4 "	" "
Trinity...	Rev. R. Michele, M.A. Incumbent.	11 " 6 "	" "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " 7 "	" "
Holy Trinity†	{ Rev. H. Scadding, M.A., Incumb. Rev. W. Steunett, 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.

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Poetry.

THE SAINTS WITH JESUS.

BY BISHOP KEN.

Soul, when your flesh dissolves to dust,
To God's safe hands yourself entrust;
Be not too curious to inquire
Where to aspire.

Whether to paradise you fly,
Or in blessed Abraham's bosom lie,
Or to that orb your flight you raise
Where Enoch stays;

Or to the third celestial sphere,
Where wonders Paul was rapt to hear;
Or Hades blest, where souls elect
Full bliss expect.

Secure your love while here below,
And, dying, you'll to Jesus go;
Paul longed loved Jesus' face to view—
For that long you.

Blessed Jesus' boundless bliss divine
In you in miniature will shine;
Glory for glory, beam for beam,
Will on you stream.

A crown, a throne of God's right hand,
Where saints their robes of ray expand,
Where saints are kings, and on their state
High angels wait.

Such blessings on the saints attend,
When Jesus-like they heaven ascend;
The Lamb, of joy the boundless spring,
They'll ever sing.

Death our forerunner is, and guides
To Zion, where the Lamb abides;
There saints enjoy ecstatic rest
In mansions blest.

Death, I well knew that every day
Wise Providence appoints your way;
Your thirst for blood would slay mankind,
If not confined.

I long to reach the Lamb's dear sight;
Be sure to hit my vital right,
Lest life half-left prolong my days,
And bliss delay.

NINETEENTH SUNDAY AFTER TRINITY.

OCTOBER 6, 1850.

THE EPISTLE.—(Ephesians iv. 17—32.)—The exhortations of the Apostle in this Epistle are addressed to the Gentile converts of the Church in Ephesus. Incorporated into the Church at baptism, admitted to the privileges of the Christian covenant, they are exhorted to renounce the vices of their state of heathenism, and for the future to depart from those ways of unsatisfactoriness and crime in which they had walked hitherto. The elevation of a fallen nature, the renewal of a corrupt heart, the removal of the curse, and the counteraction of the effects of Adam's transgression, are the blessings offered in that one divine religion, successively revealed to man in the three stages of the Patriarchal, Levitical, and Christian dispensations. Inheritor by the fall of Adam of a dis-

eased body and sinful soul, man may in the second Adam hope to attain a glorified body and holy soul. Man, by nature an enemy of God may become a son of God through Jesus Christ. Sin entered into the world, and death by sin; and death is the last enemy to be destroyed. Satan obtained dominion over the mind. We may be translated from the kingdom of Satan unto God. Created in the image of God, man, by the sanctifying influences of divine grace, may again be found in righteousness and true holiness, after the image of Him that created him. This desire after holiness, this love of righteousness, by the renewal of the Holy Spirit, for whose gracious assistance the collect of the day prays, may be attained in this present life. To effect this renewal, the present sanctification of a corrupt nature, the Sacraments, the Church, the Holy Scriptures, the means of grace are given. The Apostle exhorts the Ephesians to seek to be thus changed, in his exhortation "to put off the old man, and the corruptions of the flesh, and to be renewed in the spirit of their mind."

The sin of lying was permitted by some of the heathen philosophers. The sin of stealing was palliated, in some instances, by the comments of the Jewish Rabbis. St. Paul strictly prohibits any approach to the commission of these crimes, and enforces honesty of purpose, purity of conversation, and a strict restraint upon the affections of the mind, the thoughts of the heart, the words of the mouth, and the members of the body.

THE GOSPEL.—(St. Matthew ix. 1—5.)—It was a common opinion among the Jews, that all sufferings were the consequence of sin; and that diseases of the body were never healed until the sins that occasioned them were forgiven. Our blessed Lord assumes to Himself the power of forgiving sin. The Pharisees immediately bring against him the charge of blasphemy, declaring it is God alone who can forgive sin. Jesus acknowledges the truth of this declaration, and proceeds by curing the sick man of the palsy to show that He has made no idle claim to this privilege. As no power but that of God could forgive sins, so no power but that of God could work this miracle of healing. The Pharisees saw the sick man raised from a couch of sickness to the vigour of activity and health. They were thereby assured of the cure of his bodily disease. They should not have disbelieved, that by the power of the same word, the forgiveness of sin might have been declared, and the conscience absolved from the misery of guilt. They should have rather believed that He who could thus display the attributes of Deity, was the Messiah and the Christ. Our Lord in this as in other miracles not only asserted his dignity by his actions, but appealed to their own principles in proof of his claim to be received as the Messiah. The palsy is a disease occasioned by the general relaxation of the nerves and muscles, which for want of the animal circulation duly distributed, renders those parts in a manner dead, and quite disabled from the discharge of their proper functions. So also he who is dead in trespasses and sins is incapable of exercising himself in any of the employments of a spiritual and renewed soul. The Gospel and Epistle mutually explain each other. The paralytic could not move without a Divine power enabling him to do so; neither can the man alienate from God take any steps towards the recovery of the Divine favour, unless he be led to do so by the influence of the Holy Spirit. Thus the example set before us in the Gospel justifies the wisdom also of the collect for the day. It proves the justice and the truth of the acknowledgment then made to God, that without Him we are not able to please Him: and it shows us the necessity of that request, which we ground upon this acknowledgment; when beseeching Him mercifully to grant that his Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

Ecclesiastical Intelligence.

DIocese of Toronto

DIOCESAN THEOLOGICAL COLLEGE, COBOURG.

SUBJECTS OF EXAMINATION FOR EXHIBITIONS.

1851.

Homer, Iliad, Book VI.
Xenophon, Cyropaedia, Book V.
Sallust, Catalina.
Horace, Odes, Book III. and de Arti Poetica.
Euclid, Books 1, 2, 3.
Algebra, to end of Simple Equations.

On Wednesday evening the 4th Sept. inst., there was a meeting of the Congregation of Mersea, for the purpose of forming a Parochial Branch of the Diocesan

Church Society. Divine service was celebrated by the Rev. R. C. Boyer; after which a very impressive, practical, and appropriate discourse for the occasion was delivered by the Rev. W. Ritchie, Rector of Sandwich. After the sermon the Rev. F. Mack, Rector of Amherstburg explained the nature, objects, and benevolent designs of the Society; gave an historical sketch of the labours of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and of the Society for Promoting Christian Knowledge, and shewed that the Church Society is the handmaid of the former benevolent institutions; and that it is the duty and privilege of every member of the Church to enroll himself a subscriber and so be a "doer of the word and not a hearer only." The address was attentively listened to by a respectable congregation, who evinced great zeal in leaving their scattered homes during a stormy evening. After sunset the gusts of thunder and lightning were awful and terrific whilst the congregation were assembled. This augurs well and is very encouraging to the supporters of the Church Society, as affording them additional encouragement that their labours are not in vain, but that in due season they shall reap, this mission being now under their auspices and but lately established.

ST. MARK'S CHURCH SUNDAY SCHOOL.—An interesting Sunday School Festival was held on Thursday the 12th instant, within the enclosure erected for the accommodation of the Provincial Show, by the kind permission of the contractor, J. Barker, Esq., and the local Committee. The ground and buildings was certainly admirably adapted to the purpose. Two of the spacious buildings each about 100 feet in length were placed at the disposal of the Rector and Teachers. One was appropriated for amusements, of which both inside and out, there was no lack, and the other for the feast. In the centre of the latter, a table nearly forty feet long was loaded with almost every description of buns, cakes, tarts, &c., besides a goodly supply of the various fruits of the season, the liberal contributions of the leading families of the congregation. On side tables extending throughout the building were arranged covers for the youthful guests—while at the upper end, that useful personage, Mr. Luck, presided over the tea and coffee department. The arrangements were admirable, and reflect great credit on the young ladies and gentlemen who devoted themselves so zealously to this labour of love.

The Scholars of the Sunday School at Queenston, being within the Parish, were invited, and under the charge of their respected superintendent, William Duff, Esq., accompanied by many of their friends, landed from the *Chief Justice* at 2 o'clock, and proceeded to St. Mark's Church, where their young associates of this Town were assembled in full force. In all amounting to 200 Scholars. After a suitable hymn had been sung, and prayers said, a short and appropriate address was delivered by the Rev. S. Givins. The procession being formed (headed by the Rector, the Rev. T. Creen, and accompanied by the Superintendent and Teachers,) wended its orderly way across the common to the enclosure. A truly cheering spectacle to a christian mind!

On arriving at its destination the children were let loose for an hour to amuse themselves, in the various ways provided for them. When the arrangements for the feast had been completed,—they soon filled the building and after grace said, the Teachers and many kind friends volunteered their services to wait upon them and it did one's heart good to see with what right good will the happy little beings addressed themselves to the work before them. The supplies were most dainty and abundant—not merely for the Children but for the Teachers and many of the visitors from a distance.—After all had been satisfied, they resumed their amusements till near six o'clock, when the Band of the Royal Canadian Rifles, (the use of which had been most courteously granted by Col. Muter, and contributed much throughout the afternoon, to the enjoyment of all present)—played the National anthem and the children re-assembled and proceeded to town where they dispersed. Throughout the day the conduct of the children was most exemplary and gave the best proof of the usefulness of Sunday schools in training up children in the way they should go, and must have been a source of sincere gratification to those inestimable persons who are engaged in this benevolent work.

A large number of the ladies and gentry of the town and neighbourhood were in attendance and seemed to derive almost as much enjoyment from witnessing their innocent sports and unbounded happiness as the Children themselves.—*Niagara Chronicle.*

ENGLAND.

COVENTRY CHURCH UNION.

Douglas Hotel, Edinburgh, Aug. 28, 1850.

My Dear Sir—With deep regret that our paths of duty should thus appear to lead in different directions, it becomes my duty to inform the Coventry Church Union, in which it has been for so long my pride and pleasure to hold the office of president, that, after much inquiry, thought, and deep earnest prayer for guidance to the God of all truth, I have come to the unwilling but entire conviction and thorough persuasion, that the claims of the established Church in England have been fallacious since the Reformation, and the Roman Church is the sole communion with any just title to the name of Catholic. I have accordingly been this morning received into her fold; and if a clear conscience, unharassed by a single doubt, be any index of truth, I have no reason to doubt the rectitude of my conduct. In conclusion, I would beg the prayers of yourself and every member of the Church Union, that this step, undertaken with the sole view of God's glory, may tend to the propagation of His holy and unchangeable truth, the welfare and establishment of His Church, and the eternal welfare of my soul. I remain, my dear sir, with unchanged sentiments of respect and regard, yours very faithfully,

FIELDING.

The Rev. T. Sheepshanks, Sec. Church Union, Coventry.

Goventry, September 4, 1850.

My Lord—It is with feelings of no ordinary regret that the Committee of the Coventry Church Union have received, through their secretary, and hereby accept, your resignation of the office of president in their society. The cause which has led to the severance of your connexion with the Coventry Church Union could not fail to excite a deep regret in the minds of all its members. Your lordship announces to us your secession to the Church of Rome. You tell us that you have come "to the unwilling but entire conviction and thorough persuasion that the claims of the Established Church to Catholicity have been fallacious since the Reformation, and that the Roman Church is the sole communion with any just title to the name Catholic;" and you appeal to a conscience unharassed by a single doubt, within a few hours after your reception into the Roman communion, to justify the rectitude of your conduct, and to prove the truth of its exclusive claim to Catholicity. It does not seem to be incumbent upon us to enter now upon a discussion of those historical facts upon which your lordship's conclusion must necessarily be founded; yet we cannot forget, nor will it have escaped your lordship, that your conduct upon this matter has imposed upon us a duty, in regard to those who may be tempted by the influence of your example, and those who may see in your secession an occasion of maligning those principles on which our union was formed, and to which we here express our own unshaken attachment. We feel constrained to point out that your lordship, in your late step, is chargeable either with precipitancy, or an unfair reserve towards us. If, as we would fain believe you were still firm in your attachment to the Church of your baptism, when you accepted the responsible post of presiding at the General Church Meeting on July 23d—if you had then no doubts as to your position, we must assume that you have acted with rashness in coming to so grave a conclusion in so short a time. If, on the other hand, you have long meditated this, surely it was due to us, who had placed confidence in you, that your doubts should have been frankly stated to us. With either of these conclusions (and one of the two is inevitable), we are satisfied to leave the case as it concerns others. As it concerns yourself, we cannot but express our deep conviction that you have hazarded a step of the most vital importance on insufficient grounds, and that, whatever confidence you may now feel, a time will come when you will equally with us regret it. As we sincerely believe this, be assured that our earnest prayers will not be wanting to you, that it may please God of his mercy to open your eyes to the sin of which you have been guilty in deserting the true Catholic Church in England, and to so guide you into all truth that the eternal welfare of your soul may be assured in the day of judgment. We are, my lord, your lordship's faithful and obedient servants,

T. SHEEPSHANKS, } Clerical
J. W. KNIGHT, } Secretaries.
GEO. ELD } Lay
R. HARVEY MINSTER, } Secretaries.

The Viscount Fielding, Douglas Hotel, Edinburgh.

SCOTLAND.

DIOCESAN SYNOD OF EDINBURGH.—At a special meeting of the Clergy of the Diocese of Edinburgh, held at Edinburgh, on Monday, 2nd inst., the following resolutions were adopted:—

1. The Synod of Edinburgh, in the first place, resolve respectfully to address the Right Reverend the College of Bishops, in order to testify their grateful acknowledgments for the communication of their Synodical decision against the Prayer Book recently published, entitled "the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of Scotland, &c. Edinburgh, 1849."

2. This Synod express their regret and astonishment at an assumption of power so uncanonical and so dangerous to the peace of their communion as that of issuing a Prayer Book for the use of the Church, without the authority of a General Synod or Convocation; and they humbly pray that their spiritual Fathers in Christ will take decisive steps for the assertion of their authority, as governors of the Church, and as the guardians of her existing laws; an authority which, by the continued publication and advertisement of this Book, they regret to find has lately been resisted and denied; and, further, this Synod earnestly implore their Right Reverend Fathers to issue such a Pastoral Declaration as shall satisfy the members of the Episcopal Church in this country, and also make known to the Bishops of the United Churches of England and Ireland, and of the Colonies, and to those of the Episcopal Church in America, that this book is not put forth under any competent authority, and that it is not recognised as a Formula having the sanction of any law of the Church.

DIocese of Quebec.

ORDINATION.—On Sunday, the 22nd Sept. an Ordination was held by the Lord Bishop of Quebec in the Cathedral Church of this city, when the following gentlemen were admitted to the Order of Deacons:—

Mr. Thomas Penefather, B.A., of Trinity College Dublin, and Mr. Frederic Augustus Smith, both sent out by the Society for the Propagation of the Gospel.

Mr. Isaac Constantine, and Mr. Francis de La Mare, Students of Bishop's College, Lennoxville.

The Candidates were presented by the Rev. Official Mackie, D.D. and the sermon upon the occasion was preached by the Rev. S. S. Wood, M.A., Rector of Three Rivers, and Chaplain to the Lord Bishop.

Mr. Smith and Mr. de La Mare have been appointed to the charge respectively of the south and north Shores of Gaspé Bay—the latter comprehending settlements of Jersey people who can benefit by ministrations conveyed in the French language alone. The destination of the other two gentlemen is not yet fixed.—*Quebec Chronicle.*