

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. 9.]

TORONTO, CANADA, SEPTEMBER 26, 1850.

[Whole No., DCXC.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Sept. 29	17th Sun. aft. Trin. M. Ezek. 20:1-17; R. 21:1-17	Acts 12:1-17; Jude v. 6-17
M	" 30	M. Tobit 4:1-18; R. 6:1-18	Mark 3:1-18; 1 Cor. 15:1-18
T	Oct. 1	M. " 7:1-18; R. " 8:1-18	Mark 4:1-18; 1 Cor. 16:1-18
W	" 2	M. " 9:1-18; R. " 10:1-18	Mark 5:1-18; 2 Cor. 1:1-18
T	" 3	M. " 11:1-18; R. " 12:1-18	Mark 6:1-18; 2 Cor. 2:1-18
F	" 4	M. " 13:1-18; R. " 14:1-18	Mark 7:1-18; 3 Cor. 1:1-18
S	" 5	M. Judith 1:1-18; R. " 2:1-18	Mark 8:1-18; 3 Cor. 4:1-18
F	" 6	18th Sun. aft. Trin. M. Daniel 3:1-18; R. " 6:1-18	Mark 9:1-18; 3 Cor. 5:1-18

* Also, St. Michael and all Angels. † Or Genesis 22. ‡ Or Daniel 10 v. 3. § To v. 20. ¶ To v. 16.

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EIGHTEENTH SUNDAY AFTER TRINITY. SEPTEMBER 29, 1850.

This Sunday is supposed to follow the three days appointed by the Church for the third ember feast. It had no fixed services appointed to it in the old offices, but anciently borrowed those of a preceding Sunday. It was considered by the earlier ritualists as a "dominica vacans," or vacant Sunday. The ordinations which were most strictly confined to these periods in the earlier Churches, were the cause of this arrangement. Great care was taken that the ordination should be performed, after continuance the same day in prayer and fasting, and yet be done upon the Lord's day also; and because, by ancient canon, that day could not be fasted upon, they therefore took this course, to perform it on Saturday (it being one of the ember fasts), and yet in the evening of it, for that that time was accounted as belonging to the Lord's day following; or, if they would continue so long fasting, to do it early in the morning following. In the course of time, this long and late fasting was discontinued. The ordination came to be performed on Saturday, and the Sunday following had service said on it, which was at first borrowed of some other days (either from the preceding Sunday, or from the first ember day), but afterwards one was fixed, being fitted to the day or season with some respect in the frame of it to the ordination held at that time. Long after the other vacant Sundays had obtained fixed services, the vacant Sunday in September continued to borrow from the offices of the preceding Sunday. The ember fast being a fixed season, and the time of Easter varying every year, the same Sunday would never fall exactly at the same time in two successive years. The eighteenth Sunday after Trinity was found generally to fall nearest to September fast; and to this Sunday a fixed service was at last appointed: which in bearing a reference to the ordination of ministers, should be suited to the purpose of this season. The services of this day, therefore, bear an evident reference to the ember season. The Epistle records the joy of the Apostle, at the conversion of the Corinthian converts, and his gratitude to Almighty God; who had been pleased to pour on them his grace, in so great abundance, that they came behind the members of other Churches in no spiritual gift. These gifts were supposed to be the supernatural powers of the Holy Spirit: the gift of utterance of all tongues, the gifts of knowledge of all spiritual and divine truths. The Church, in the selection of this passage of Scripture would teach those persons, on whom holy orders have lately been conferred, the necessity of their seeking the grace and gifts of the Holy Spirit, for the right discharge of the duties of their sacred functions.

THE GOSPEL. (St. Matthew xxii. 34—36).—The conversations of our Lord frequently enjoin upon the Jews a strict observance of the moral law. Such obedience is always enforced by the sanction of one and the same motive, that of love; "love is the fulfilling of the law." The question, Which was the great commandment of the law? was at this time much litigated among the Pharisees. Some held it to be the law of sacrifices; others the

law of circumcision, or of the Sabbath, or of meat, or of purification. But Jesus declares that, on the love of God, as the great commandment of the law, and on the love of our neighbour, as the second, depended all the law and the prophets, or their whole moral and religious code. This love may be defined, "A divine virtue, by which we love God above all things for his own sake, and our neighbour as ourselves, for the love of God." This principle of love to God, leading to love to our neighbour, is a better fulfilment of the law, than the observance of any minuter rite, or burdensome ceremony. Having thus answered the question proposed to Him, our Lord demands, in return, of the Pharisees, what they think of Christ, or what opinion they have formed of the character of Christ? He desires to elicit an expression of their sentiments concerning the Messiah: in the expectation of whose coming, all ranks and sects and classes were agitated. The Pharisees declare, in their answer, the common belief of themselves and of their countrymen. Acknowledging one portion of the declarations of their prophets, which spoke of the Messiah as the root and offspring of David, they said they expected the Saviour was to be of David's line. Jesus reminds them that David himself, moved by the influence of Divine inspiration, referring to the Messiah, calls Him "Lord;" and thus ascribing to Him titles of more than human majesty speaks of Him in terms, which imply more than human power. The Pharisees confess, by their silence, the superiority of our Lord's argument. Unable to deny that the passage quoted by David did apply to the Messiah, or to reconcile the apparent contradiction of the prophecies, they could not see that He who spake before them was Son of David, as tabernacling among them in human form as a holy and spotless man; and yet was Lord of David, as He yielded before their wondering eyes more than human powers, in recalling the dead to life, in challenging to an obedience to his will the powers of nature, or the inhabitants of an unseen world. It is the Christian's privilege to know Christ as David's Lord and David's Son; David's Lord, as existing with the Father before the world was, as being the brightness of the Father's glory, and the express image of his person, as being in the form of God, and thinking it no robbery to be equal with God; David's son, as taking upon Him the form of a servant, as being found in fashion as a man, in being in all points like unto his brethren, yet without sin. The ambassadors on Christ's behalf should always be the heralds of the declaration made by Christ himself, that He is both David's Lord and David's son. The theme of their public preaching, this should be the source of their personal consolations. Amid negligences and ignorances, if he embrace the humanity of our Lord, the minister will not be led into despair; if amid the temptations of pride, vainglory, and self-deceit, he remember the divinity of our Lord, he will not fall into presumption. The Church hath selected this portion of Scripture for the gospel of this day, as it shows how the Christian minister should not be as these Pharisees, faithless and unbelieving; or as the answer given by our Saviour to the question of the doctor of the law may prove, how those lately appointed to the ministry should be able to give a reason for the hope that is in them, to answer the unbeliever, and to convince the gainsayer.

Ecclesiastical Intelligence.

DIocese of Toronto

MISSION FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of Missionaries. *Trinity Sunday, 1850.*

Previously announced in No. 8, amount £230 8 7½
St. John's, Bath } 0 7 0
St. Paul's, Fredericksburg }

164 Collections amounting to £230 15 7½

T. W. BIRCHALL,

Toronto, Sept. 25, 1850. Treasurer.

The Treasurer has also to acknowledge the following:
R. v. G. C. Street, sub. to C. S. D. T. 2 10 0
Collections for W. & O's. F. per Mrs Boulton 0 3 9

The St. George's Church Choral Society of Goderich, of which the Rev. E. Elwood is President, purpose giving a Concert of Sacred Music, in St. George's Church, Goderich, during the Assize Week in October next.

The proceeds of the Concert to be appropriated to the erection of a pulpit and reading desk for the said Church.

ST. PAUL'S SUNDAY SCHOOL.—On the 13th inst., an examination of the Sunday School of St. Paul's Church was held at one o'clock, P. M., in the body of the building, by the Rev. B. Cronyn, with the assistance of the Rev. James Mockridge, of Warwick. The number of male and female children belonging to the school present were about 200, who, with as many of their parents and friends as could conveniently attend, took a lively interest in the all-important object of their convention. The examination procured much credit both to the teachers and pupils, and high satisfaction to all present. The proficiency of the children generally, since the former examination, was evident, and testified at once to the skill and faithfulness of the teachers, and the ability and diligence of those under their instructions. The attainments of the senior classes in the scriptures of the Old and New Testaments, were worthy of all praise; and the junior departments of the school showed that they were laying a sound foundation for the future. At the close of the examination, about four o'clock, P. M., the whole school repaired to the residence of their worthy rector, the Rev. B. Cronyn, where a very nice entertainment was prepared for them, in the lawn fronting his house. It is impossible to give an accurate description of the delight which at this time was manifested by not only the children, but all present, on their interesting meeting; and when we think of the union, and affectionate feeling which such feasts tend to produce among the young, as well as those more advanced in years, the reflection is indeed not only pleasing, but profitable. The proceedings of the day were brought to a close by a very appropriate and feeling address from the Rev. B. Cronyn, which he delivered in his usual happy manner, to the children, who, at this period, were collected around him, in which he congratulated them on their improvement since last year, and impressed upon them the necessity of perseverance and diligence in the good work in which they were engaged. —*London (C. W.) Times.*

DIocese of Montreal.

On the 13th instant, a large and highly respectable deputation appointed at a meeting of the members of the several congregations of the United Church of England and Ireland, held on the 20th ult., waited on the Lord Bishop of Montreal to present the following address:—

To the Right Reverend, Father in God, Francis, Lord Bishop of Montreal.

We, the Lay Members of the United Church of England and Ireland, residing in the Parish on Montreal, in public meeting assembled, beg leave to approach your Lordship to congratulate you on your safe arrival within your Diocese, and assure you of a hearty welcome on the assumption of the duties of your high office.

Our earnest desire and prayer is, for the efficiency and prosperity of the Church of which we are members, and we regard the division of this extensive Diocese into two Dioceses as conducive to these objects.

As Laymen, we do not presume to enter into your Lordship's councils, but, sensible of the great benefits which must result from combined action and a good understanding between the Clergy and Laity, we respectfully tender you our cordial co-operation in all matters in which your Lordship may be pleased to require our services for the prosperity of the Church.

May the Almighty bless and prosper your Lordship in the holy and important trust confided to your care.

S. GERARD, Chairman.
E. L. MONTIZAMBERT, Secretary.

After which, His Lordship read the following reply:—
MR. GERARD,—The address which you have now presented to me on behalf of the Laity of the Parish of Montreal, upon my arrival amongst you as the first Bishop of this newly constituted Diocese, is one which it is peculiarly gratifying to me to receive. I can assure you that I have for many years taken a deep interest in the concerns of our Colonial Church, not only in these Provinces, but in all parts of the world; and I have watched its progress and growing importance with sincere satisfaction and thankfulness. Humble and inadequate to its duties as its condition still continues to be, yet, when we look through the last twenty years and compare the past with the existing state of the Colonial Church, I confidently assert that, considering all circumstances, it presents the most encouraging page in the present ecclesiastical history of England. The appointment of a Bishop for your separate District of Montreal, is but one amongst many similar advances which have been made towards the fuller development of the organization of the Church and the furtherance of the cause of true religion. I trust that, by God's blessing, this measure may be productive of those benefits in this Diocese which you have anticipated from it.

The attachment of such an influential body of the Laity of this great city and neighbourhood, while it testifies to the past labours of the Clergy in the discharge of their pastoral duties, and the careful superintendence of your late esteemed Diocesan, gives also the surest promise of still further growth and increase. The assurance you have given me of your cordial co-operation with me, is a great encouragement to me at the commencement of my administration of the affairs of this extensive Diocese—it will be to you, gentlemen, that I shall look with hope and confidence. I feel that, coming amongst you as a stranger, I shall have much to learn before I shall be fully acquainted with all the details of your social condition—your habits of life and thought—the actual state of my Diocese—its wants, and the best advised and most practicable means of supplying them. I rely upon your bearing with me whilst I am endeavouring to identify myself with you in all the relations of life, that you will give me credit for an anxious desire to do that which is right and just, and support me in the discharge of my arduous duties. And if we be not wanting to ourselves, I confidently anticipate that the increasing life and energy which always accompanies the full development of the Divine institutions, will be so manifested amongst us, that the Church will be enabled, year by year, to occupy a more fixed and substantive position—one more commensurate with the requirements of so large and useful a Diocese.

Certainly we cannot, in any more fitting way, do our duty to God, and evince our gratitude for the munificence of those friends in England, who have provided the means for endowing this newly-constituted See of Montreal, than by endeavouring that the seed thus sown, may, by God's blessing, produce the proper fruit.

While, however, we are all bound to seek to provide for the wants of our own people, and I must ever remember my duty to the Church of which I have been appointed a chief Pastor and Overseer, yet, still I hope always to be able to cultivate a spirit of charity toward all around me; and if there be any rivalry with any of those who are members of other communions, I trust it will be only such a rivalry as shall lead each of us to strive, who can most humbly and faithfully devote himself to the work of his ministry, seeking to cherish in the hearts of all who are under our care, the purest principles of truth and piety.

DIocese of Quebec.

COMPLETION OF THE EPISCOPAL VISITATION OF LOWER CANADA.

The triennial Visitation of the Lord Bishop of Quebec (late of Montreal) throughout the whole of his enormous Diocese, as it existed before the recent division of Lower Canada into two separate Dioceses, was completed last month.

The journeyings of the Bishop in the accomplishment of this object commenced in the early part of January 1849, and have been continued, at intervals, ever since. In order to view them as a connected whole, it would be necessary to consult, in conjunction with the Journal which here follows, containing an account of a voyage to the Gulf and of a visit to the two Missions of Frampton, East and West, the several accounts published in the *Toronto Church*, Vol. xii. No. 32, (8th March, '49) and No. 51, (19th July, '49) and Vol. xiii. No. 10, (4th Oct., '49) No. 27, (31st Jan., '50) No. 28, (7th Feb., '50) and No. 40, (2nd March, '50.) The most distant point visited in any of the journeys performed by ascending the St. Lawrence, was Clarendon upon the Ottawa, 350 miles above Quebec; the most remote which was reached by descending the same river, was at the Magdalen Islands, from 500 to 600 miles below that city.

THE MAGDALEN ISLANDS.

It was not till 1847 that the Bishop was made aware of any claim existing in these islands, (in which there are computed to be about two thousand French Acadian Roman Catholics,) upon the care of the Church of England. The inhabitants are in the habit of regarding themselves as connected rather with Nova Scotia, Prince Edward's Island, or Newfoundland, (of which last Colony they formerly constituted a dependency,) than with Canada; and the still very small body of Protestants among them, having grown out of yet smaller beginnings, appear to have become habituated to the idea of being no longer in the jurisdiction of the Christian Ministry of the late Mr. F. Bowen; however, having been obliged in his capacity of District Judge in the County of Gaspé to pass over to the Islands, in the year above mentioned, in order to hold an annual Circuit Court, had occasion to learn the fact that a good number of Protestant families were settled upon the islands, and having been always alive to the spiritual interests of his fellow-creatures, he made the Bishop acquainted with the particulars. It was accordingly arranged that upon the next visit of the Judge in 1848, he should be accompanied by the Rev. R. Short, one of the Missionaries in the County of Gaspé, who volunteered for the service. In the execution, however, of this arrangement, the labours of Mr. Short were interrupted, and left incomplete in consequence of the unfortunate illness of the Judge, (terminating some time afterwards in his death,) which broke out at the islands, and when they returned to Gaspé, the only portion of the Protestant inhabitants who had been visited were the settlers upon Entry Island.

The ministrations of Mr. Short were thankfully received, by these Islanders,—they presented to him nineteen subjects for baptism—and they expressed, in a body, their desire to have the ministry of the Church of England planted among them. But before putting matters actually in train for such an object, the Bishop, having occasion to visit the Missions in Gaspé determined to take the opportunity of proceeding also to the Magdalen Islands, and ascertaining by personal inspection, the wants and the dispositions of all the Protestant settlers who are there to be found. It had been originally his Lordship's intention to have availed himself of the facility of crossing from Gaspé, afforded by the visit of the present Judge (DeBlois) who very kindly and considerately waited for him as long as he could venture to do in consistency with the object of securing his arrival in time for the opening of the Circuit Court. Circumstances unavoidably delayed the departure of the Bishop from Quebec; and he found the means of engaging a passage in a Brigantine bound for Halifax, the master of which undertook to land him at the Islands. In this vessel he accordingly embarked on the 25th of June, carrying with him a supply of bibles, prayer-books, and tracts, voted for the purpose by the Diocesan Committee at Quebec, of the Society for Promoting Christian Knowledge; and, having touched at Cape Cove in Gaspé, where the vessel left a small portion of her cargo, (120 or 130 miles from the islands) he was landed, with the intermediate help of a little fishing-schooner from the Acadian settlements of Cape Breton, with which he fell in, and in which he passed the previous night, at St. W. Point in the Magdalen Islands, with the singular rock full in view called the *Corps mort*, or *Deadman's Island*, at 4 o'clock in the morning of the 4th of July.

* This is the second subdivision, since his original consecration to the Episcopate, in 1839, for the whole of Canada West was, for a time, included in his charge. It is also matter of particular thankfulness that a Diocese has been erected and established two thousand miles from Quebec, in Prince Rupert's Land, in which there was no provision for the Episcopal jurisdiction, when the Bishop, passing out of the limits of his own jurisdiction, supplied the want, for the moment, by his visit to those regions in 1847. Thus there are now four Dioceses where, before the summer of 1849, there was only one, and there are seven in all in British North America.