

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. 8.]

TORONTO, CANADA, SEPTEMBER 19, 1850.

[WHOLE No., DCLXXXIX.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Sept. 22, 17TH SUND. AFT. TRIN.	M. Ezek. 14.	Matt. 24.
M	" 23,	E. " 18.	1 Cor. 8.
T	" 24,	M. Zec. 10.	Matt. 25.
W	" 25,	E. " 11.	1 Cor. 9.
T	" 26,	M. " 13.	Matt. 26.
F	" 27,	E. " 14.	1 Cor. 10.
S	" 28,	M. Mal. 1.	Matt. 27.
F	" 29,	E. " 2.	1 Cor. 11.
M	" 30,	M. Tobit 1.	Matt. 28.
T	" 1,	E. " 3.	1 Cor. 12.
W	" 2,	M. Tobit 1.	Mark 1.
T	" 3,	E. " 2.	Mark 2.
F	" 4,	M. Tobit 1.	Mark 3.
S	" 5,	E. " 2.	Mark 4.
F	" 6,	M. Tobit 1.	Acts 12.
S	" 7,	E. " 2.	Jude v. 6.

* Also, St. Michael and all Angels. † Or Genesis 52. ‡ Or Daniel 10 v. 5. § To v. 20. ¶ To v. 16.

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's*	Rev. H. J. Grasett, M.A. Rector, } Rev. E. Baldwin, M.A. Assist. }	11 o'clock.	3 o'clock.
St. Paul's.	Rev. J. G. D. McKenzie, B.A. Incum. }	11 " 4 "	" 4 "
Trinity	Rev. R. Mitchell, M.A. Incum. }	11 " 6 1/2 "	" 6 1/2 "
St. George's.	Rev. Stephen Leitch, LL.D., Incum. }	11 " 7 "	" 7 "
Holy Trinity	Rev. H. Scadding, M.A. Incum. } Rev. W. Stennett, M.A. Assist. }	11 " 8 "	" 8 "

* 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.

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HYMN.

The following Hymn, by James Montgomery, was written on the occasion of the consecration of a new Church at Pitmoor, in the Parish of Sheffield, on the 15th of August, 1850:—

Not in Jerusalem alone
God hears and answers prayer,
Nor on Samaria's mountain known,
Reveals his presence there.

True worshippers may now draw nigh,
Sinners may seek his face,
Assured to meet his ear and eye,
All times in every place.

Hence, in the secrecy of thought,
Our silent souls may pray;
Or round the household altar brought,
Begin and close the day.

Yet meet it is, and right, and good,
Where He records his name,
To mingle with the multitude,
And his high praise proclaim.

There while the Lord their God they bless,
And He shines forth on them,
His church appears in holiness,
Their New Jerusalem.

Then let us consecrate to Him
These walls with love and fear;
God dwell between the cherubim,
O God in Christ dwell here.

SEVENTEENTH SUNDAY AFTER TRINITY. SEPTEMBER 22, 1850.

THE EPISTLE (Ephesians iv. 1—6).—The last three chapters of this Epistle contain practical lessons and moral exhortations. The Apostle reminds the Ephesians, as an inducement to persuade them to listen to his admonitions, that he is now a prisoner for their sakes. He, as one who is in bondage, entreats them who are free to walk worthy of the high privileges to which they are called, in subjection, meekness, and patience. The chiefest duty here prescribed is the endeavour "to keep the unity of the Spirit in the bond of peace." This unity is often illustrated in Scripture by the union that is between the members and the body. As all the members of the natural body, though many, form but one man; so all the Christians are united into one mystical body, the Church; in which they are joined by one Spirit, called, therefore, the unity of the Spirit. This is to be kept in the bond of peace; by the one fellowship, discipline, and communion, which serves to join all the parts and members of Christ's body, as a band is wont to tie and fasten things together. St. Paul urges many reasons to recommend the practice of unity. He declares there is but one body, one Christian Catholic Church, in which are the sacraments of grace, the promises of assured blessings, the oracles of the word of God, the divinely-appointed ministry; one

Holy Spirit, giving life, activity, and vigour, to all the members united in that body; one hope, in the communion of this body, of everlasting life. There is one Lord Jesus, the Holy Mediator, upon whose shoulder the government of the Church rests: one faith in the Divine Atonement for sinful man, and the outpoured influence of the Holy Spirit for the renewal of corrupt man: one baptism in the name of the blessed Trinity, the laver of regeneration, and door of entrance into the mystical body: one God, the Father and Creator of all, both Jew and Gentile, the object of one worship. These things being so, the Jewish and Ephesian convert, circumcision and uncircumcision, should meet in one Church. Ceasing from divisions, differences, and schisms, they should keep the unity of the Spirit in the bond of peace. This sacred duty, enjoined by the Apostle, and still binding on the members of the Christian and Catholic Church, is very little regarded, in these days of latitudinarianism, division, and rebuke. The sectarian, by departing from the one polity, one discipline, one ceremony, sanctioned by the universal and uninterrupted use of all Churches of all lands, for fifteen hundred years, breaks the bonds of peace. The Romanist, by corrupting the doctrines of the faith, by requiring terms of communion never demanded in the Catholic Church until the period of the Trentine Council, departs from the unity of the Spirit. The Church of England, one branch of the Catholic Church of Christ, writes the teaching of the Apostles with an observance of the Apostolic discipline. Admitted by one baptism into the one mystical body of Christ, the Church; seeking daily to be renewed by one Spirit; acknowledging one Lord Jesus Christ: animated by one hope of glory; holding one faith, pure, Scriptural, and Catholic; worshipping one God and Father of all: may we more and more endeavour to obey the precept of the Apostle, and to keep the unity of the Spirit in the bond of peace.

THE GOSPEL (St. Luke xiv. 1—9).—The Jewish, like the Christian Church, protested against two classes of errors; against those who would take from the faith once entrusted to its keeping. The Seducers would diminish the truths of revealed religion, by denying the doctrines of the resurrection and by affirming there was neither an unseen world, nor angel, nor spirit. The Pharisees would make void the Word of God by their traditions, teaching for doctrines the commandments of men. The written law said, "honour thy father and thy mother." The Pharisees taught the people to evade the law, and to say that that, by which the parents could be benefitted, was Corban, a gift already given up as a sacred deposit to God. The law commanded reverence for the Sabbath day, but did not forbid acts of kindness and mercy being rendered on that day. The Pharisees hindered the object of the institution of the sabbath by their desire to prevent miracles of mercy and love performed by our Lord being wrought on that sacred day. Jesus knows and answers the thoughts entertained in the hearts of those who sat at meat with Him. He cures the paralytic, and proves to the Pharisees, that according to their own traditions, his work of love was neither a transgression of the law, nor inconsistent with the severest observance of the sabbath. Unwilling to lose so favourable an occasion of saying a word in season, "the Master" conforms to the customs of the country, and relates a short and instructive story. This parable reproves the luxury, pride, and selfishness of the Pharisees, and inculcates upon all his fellow guests, the lesson of humility, meekness, and lowliness.—The Gospel and Epistle unite in representing some of those good works, for the performance of which we are taught in the collect of the day, to ask the aid of the grace of God.

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. 5, amount £230 3 7 1/2

St. Luke's, Palermo per Churchwardens	0 5 0
157 Collections amounting to	£230 8 7 1/2
T. W. BIRCHALL,	Treasurer.

Toronto, Sept. 18, 1850.
The Treasurer has also to acknowledge the following, from Bytown, for 8th year:

Missions	£4 2 10
Widows and Orphans	6 0 0
Theological Students	5 5 0
per Churchwardens	£15 7 10

DIocese OF MONTREAL.

ARRIVAL OF THE BISHOP.—The Bishop of Montreal arrived at St. Johns on Thursday morning, in the steamer *Burlington*, at half-past seven o'clock; his Lordship was met by the Bishop of Quebec and a number of the Clergy and Laity of the Diocese of Montreal. The party breakfasted at the Rectory, after which Divine Service was performed in the Church. Prayers were read by the Rector of the Parish, and the lessons by the Rev. W. A. Mountain, Chaplain to the Bishop of Quebec, who also read the Epistle; the litany was said by the Rev. M. Townsend, and the Holy Communion was afterwards administered by the two Prelates to the Clergy present and a large number of the Laity.

At half-past eleven an address was presented by the Rev. M. Townsend, on behalf of the clergy and Churchwardens of the District, a large number of whom were present.

At twelve o'clock the whole party partook of a sumptuous luncheon, at the house of D. C. Pierce, Esq., and left for Montreal at a quarter before two. At about half past three o'clock they arrived in this city, and were met on the wharf by a large body of the Clergy and Laity in their robes, many of whom were introduced to his Lordship on board the boat. They then proceeded in carriages to the Ottawa Hotel, where, for the present, his Lordship will remain. He was accompanied by his lady, son and daughter. To-morrow, at one o'clock, his Lordship will be waited on with an address of welcome.

The following clergy were present besides those already mentioned:—The Revs. J. Braithwaite, J. P. White, K. Lonsdell, D. Gavin, C. Haensell, G. M. Armstrong, F. E. Judd, and the Revs. Dr. Leach, J. Jones, W. Bond, and W. Anderson also arrived at St. Johns in the course of the day.—*Montreal Gazette*.

DIocese OF QUEBEC.

On Monday evening, the 9th instant, the undermentioned Clergy of the Richelieu District waited upon the Bishop of Quebec, at the Rectory, St. Johns, to take an affectionate leave of his Lordship, on the occasion of his retirement from the administration of that portion of his late charge, now comprised within the new diocese of Montreal.

The clergy appeared in their robes, and the following address was presented by the Rev. Micajah Townsend, Chairman of the District:

To the Right Reverend Father in God, George Jehoshaphat, Lord Bishop of Quebec.

My Lord,—We, Clergymen of the Richelieu District, on behalf of ourselves and of our several Congregations, respectfully approach your Lordship, to give expression to the feelings of affection which we have for you, and to bid adieu to our long-remembered and long-loved diocesan.

We question not the wisdom of our beloved Church and Government in the division of the extensive Diocese of Quebec, in which the growing numbers and wants of the Sheep and Lambs of Christ's fold demanded a corresponding increase of Pastoral labour and supervision: We doubt not the claims to our respect and love, of the Chosen One of the Church, to whom our spiritual allegiance is now transferred;—yet, our hearts are knit to you, my Lord, by associations connected with the first planting and cherishing of the Church in many portions of this Colony; as the son of the first Prelate of this Province,—and as the worthy successor of the sainted Stewart.

We most gratefully acknowledge, my Lord, that your prudent counsels have guided us through many difficulties; and your example of humble piety, and untiring labours, has stimulated us to renewed faith and exertion, when disheartened by discouragement.

The abundant increase, which God has given, where your Lordship and your Clergy have planted and watered the truths of the Gospel, and the Institutions of the Church, and the rearing, during your Lordship's administration, of two Institutions so important to its interests, as the "Church Society," and a College for sound classical and sacred learning, are subjects for gratitude in all, and will afford most pleasing recollections to your Lordship through the remaining period of your labours.

Although the severing of the official connexion, which has so happily, and so beneficially to the interests of the Church existed, between your Lordship and so large a body of your Clergy, is, for the time, deeply painful to us all, the primary duty which we owe to the "great Shepherd and Bishop of our Souls," prompts us cheerfully to acquiesce in any measure, by which the glory of God and the interests of our Lord's Kingdom on earth may be advanced.

While we beg, my Lord, the continuance of your availing prayers for us, we respectfully tender the assurance, that we will not cease to invoke the CHIEF PASTOR, that your valuable life, health, and usefulness to the souls of men, may be prolonged for many years; and that God's blessing, in time and eternity, may be the portion of yourself and family.

We pray your Lordship to accept our official and affectionate Farewell.

(Signed) M. TOWNSEND,
CHARLES BANCROFT,
DANIEL GAVIN,
G. M. ARMSTRONG,
JOSEPH BRAITHWAITE,
J. P. WHITE,
FRANCIS E. JUDD,
RICHARD LONSDALL.

St. Johns, 9th September, 1850.

To which his Lordship replied:—

MY DEAR BRETHREN—It is—I scarcely need say it,—very soothing and gratifying to my feelings to receive this address from you—and you will believe, I am sure, that I fully and cordially reciprocate the sentiments which you express, of sorrow for our separation and pleasing remembrance of the relations which have heretofore subsisted between us.

The kindness and attention which, upon all occasions, I have received from you (as elsewhere from my

brethren of the clergy), in my periodical visits to the cures, and your willing co-operation with me in my endeavours to promote the cause entrusted to our fidelity, are such as can never, while I live, be obliterated from my mind—and I will estimate the more, feeling both the general recollections of our past intercourse, and this parting and special demonstration of your regard, because in my own retrospect of the execution of my charge, (although I have conscientiously followed out that which I believed to be right), I am but too deeply sensible of numerous instances in which I have needed all that indulgent construction which you evince so ready a disposition to afford.

It is a matter of great thankfulness that the Church has been enabled to establish those institutions to which you refer—and which, with whatever difficulties they may yet be destined to struggle, will, I trust by the Divine blessing, abundantly verify their early promise of valuable fruit.

Whatever may be my feelings in parting from you, I bless God from the bottom of my soul, that he has enabled me to pass to other, and I am thoroughly persuaded, to faithful and efficient hands, so large and so important a portion of my charge, and thus to procure for both portions of the late Diocese of Quebec, the benefit of closer and more exact supervision, and for the portion to which you belong, the comfort and advantage of having a resident Bishop with whom you can the more frequently and easily be in contact and communication. And it is a happiness to me to place under his direction, so many faithful brethren who will strengthen his hands and comfort his heart in all the anxieties and responsibilities of his charge.

May God prosper us all, Bishops and Clergy, in our labours, and guide us to do all things for his glory, the enlargement of the kingdom of his blessed Son, and the good of the souls committed to our care!—and may his blessing, in things temporal as well as spiritual, rest ever upon the heads of you and yours!

I thank you in an especial manner for the promise of your prayers, and God forbid that I should sin against the Lord in ceasing to pray for you.

BAZAAR AT POINT LEVI.—The autumnal bazaar in aid of the fund to liquidate the debt of the Church of England at Point Levi, takes place to-morrow. The Ladies of the Managing Committee have added wonderfully to their stock: the newest, the most curious articles in worsted, beads, thread, ribbons and laces will be exposed for sale, and no lady of taste or gentleman of spirit will stay away. The bazaar is to be held in a magnificent tent, lent to the Lady Managers by Col. Higgins, Royal Artillery. There will be a band and refreshments, and it appears fine weather. —*Quebec Chronicle*.

DIocese OF FREDERICTON.

EPISCOPAL CHURCH AT LOWER COVE, ST. JOHN'S, N. B.—We noticed that the foundation of a Church has been built at Lower Cove, and that the wooden frame is about being erected; when the building is completed it will be cruciform form. We hear that the cost is expected to amount to about £1200. Much good will likely result from the additional accommodation this Church will afford to Episcopalians residing in the lower part of the city, and it is probable, in the course of time, when a suitable provision can be made for another clergyman, that it will lead to a division of the Parish.—*St. John's Courier*.

ENGLAND.

DECLARATION TOUCHING THE ROYAL SUPREMACY.—The following declaration has been put in circulation among the Clergy:—

"Whereas it is required of every person admitted to the order of Deacon or Priest, and likewise of persons admitted to ecclesiastical offices or academical degrees, to make oath that they abjure all foreign jurisdiction and to subscribe the three Articles of Canon xxxvi., one whereof touches the Royal supremacy;—

And whereas it is now made evident by the late appeal and sentence in the case of *Gorham v. the Bishop of Exeter*, and by the judgment of all the Courts of common law, that the Royal supremacy, as defined and established by statute law, invests the crown with a power of hearing and deciding in appeal all matters, howsoever purely spiritual, both of discipline and doctrine;

And whereas to give such power to the Crown is at variance with the Divine Office of the Universal Church, as prescribed by the law of Christ;

And whereas we, the undersigned Clergy and laity of the Church of England, at the time of making the said oath and subscription, did not understand the Royal supremacy in the sense now ascribed to it by the Courts of law, nor have until this present time so understood it, have believed that such authority was claimed on behalf of our Sovereign;

Now we do hereby declare—

1. That we have hitherto acknowledged, and do now acknowledge, the supremacy of the Crown in Ecclesiastical matters to be a supreme civil power over all persons and causes in temporal things, and over the temporal accidents of spiritual things;

2. That we do not, and in conscience cannot, acknowledge in the Crown the power recently exercised to hear and judge in appeal the internal state or merits of spiritual questions touching doctrine or discipline, the custody of which is committed to the Church alone by the law of Christ.

We, therefore, for the relief of our own consciences, hereby publicly declare that we acknowledge the Royal supremacy, in the sense above stated, and in no other.

HENRY EDWARD MANNING, M.A., Archdeacon of Chichester.
ROBERT ISAAC WILBERFORCE, M.A., Archdeacon of the East Riding.
WILLIAM HODGE MILL, D.D., Regius Professor of Hebrew, Cambridge.