The Church.

"Stand pe in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and pe shall find rest for your souls."

VOLUME XIV., No. 7.]

TORONTO, CANADA, SEPTEMBER 12, 1850.

[WHOLE No., DCLXXXVIII.

Day	Date.	on the off Rogish		1st Lesson	2nd Lesson
F	Sept. 15,	16TH SUND. AFT. TRIN. {	M,	Ezekiel 2,	Matt. 16.
M	16,	be selped to formed	M.	Zeph. 1,	Matt. 17.
T	" 17,	true to urine the Re	M,	" 3, Haggai 1,	Matt. 18.
W	" 18,			Zech. 1,	
T	" 19,	man of the control	M,	2, 3, 4, 5,	Matt. 20.
F	" 20	ON THE PROPERTY AND ADDRESS.			Matt. 21. 1 Cor. 5.
S	" 21,	ST MATTHEW AD	500	Ecclus. 35,	
F	" 22,		M.	Ezek. 14.	Matt. 23.

| St. James's | | Rev. H.J. Grasett. M.A. Rector. | Rev. E. Baldwin, M.A. Assist. | 11 o'c. 3\frac{1}{6} o'c. | Rev. J. G. D. McKenzur, B.A. Incum. | 11 " 6\frac{1}{3} " St. George's. | Rev. Stephen Lett, LL.D., Incum. | 11 " 7 " HolyTrinity! | Rev. W. Stennett, M.A., Assist. | | 11 " 6\frac{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.

† In this Church the seats are all free and unappropriated.

\$\frac{1}{2}\$ 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.

CONTENTS OF THIS NUMBER. dism in 1850; Church Uni-

First roge.

Poetry.
Sixteenth Sunday after Trinity.
Sixteenth Sunday after Trinity.
Ecclesiastical Intelligence—
Colonial; England.
S cond Page.
Ecclesiastical Intelligence,
United States.
From our English Files.
Third Page.

Communication.
Colonial Intelligence.
Fourth Page
Editorial: The State of Cork's Visitations;

.D.

g.

G.

inum.

nded

n the

ay be

truc

)RK

dism in 1850; Churen Oniversity;

Fifth Page.
Editorial:—Sympathy from the Old Country; Religious Indifferentism; Diocese of Fredericton; Caution; To Subscribers.
Latest English Intelligence,
United States.

Sixth Page. Poetry.
Review.
The British Empire.
Poster Monte of the British Maid.

Poetry.

THE RAINBOW. BY HENRY VAUGHAN.

Still young and fine! but what is still in view
We slight as old and soiled, though fresh and new;
How bright wert thou when Shem's admiring eye
Thy burning flaming arch did first desery;
When Zerah, Nahor, Haran, Abram, Lot.
The youthful world's grey fathers, in one knot
Did with intentive looks watch every hour
For thy new light, and trembled at each shower.
When thou dost shine, darkness looks white and fair,
Forms turn to music, clouds to smiles and air;
Rain gently spreads his honey-drops, and pours
Balm on the cleft earth, milk on grass and flowers.

Bright pledge of peace and sunshine! the sure time

Bright pledge of peace and sunshine! the sure tie of thy Lord's haud, the object of His eye! When I behold thee, though my light be dim, Distant and low, I can in thine see Him Who looks upon thee from His glorious throne, And minds the covenant betwixt all and one.

SIXTEENTH SUNDAY AFTER TRINITY SEPTEMBER 15, 1850.

THE EPISTLE (Ephesians iii. 13-21).-The incorporation of all nations into the Christian Church the admission of the Hebrew and of the alien from the commonwealth of Israel, the declaration of peace and reconciliation both to Jew and Gentile through the Lord Jesus Christ, and access for both through his sacrifice by the same Spirit to the Father, with the lessons of holiness enforced upon the es, by their participation in these privileges, form the subject of the Epistle to the Ephesians. Strength from the Holy Spirit in the inner man, faith dwelling in the heart as an energizing, abiding principle; love constraining to obedience, and leading to a conformity to the example of Christ, are among the best blessings of the new covenant, into which the Gentiles were now admitted. The Apostle in these verses, as every Christian minister may do for every Christian congregation, prays in behalf of the new converts, that God would grant to them grace, that they may walk worthy of their high vocation; and be partakers not only of all the outward privileges of the new dispensation, but that they may know that union of knowledge, holiness, and happiness, which man possessed at his creation, to constitute the image of God; and which may be justly called the fulness of God.-Where this fulness of God exists in the soul, the heart will not be fettered to the world, neither will it be contented even with the prayer for its own happiness or the consciousness of inward peace. It will break forth into the glowing aspirations of praise, with which this Epistle concludes, and will ascribe glory to God in the Church, by Christ the Saviour, throughout all ages, for ever.

THE GOSPEL.—(St. Luke vii. 11—17.)—The miracle of raising the widow's son, unites an example of our blessed Lord's sympathy for human sorrow with the display of the mightiest exercise of his superhuman power. The loud lamentations of the attendant crowd, the tears of the widowed mother, the sight of the obsequies of one cut off in the midst of youth, opulence, and enjoyment, would excite the kindest emotions of the human nature. The sad procession of mourners passes at the entry of the city by Him who is known as the prophet in Israel. By speaking comfort to the parent, by touching the bier, by bidding the bearers to stand still, Jesus proves Himself man, to compassionate human weakness, and to sympathize with human sorrow. By commanding the dead to live, by summoning the dismissed spirit to animate the so lately resigned tenement of clay, by restoring the young man in health, activity, and speech to his wondering mother, Jesus proves himself to be invested with the attributes of deity, and to hold dominion over the sprits and bodies of mankind .-Our Lord, during the period of his tabernacling among men manifested his power over all the gradations of corruption. Jairus's daughter, was restored, when only just dead. The widow's son was raised the second day after death, for the interment in Eastern countries rapidly followed the decease. Lazarus was called forth from the silence of the grave after corruption had begun. Many bodies of the saints arose at the moment when Christ raised up his own body, endued with powers and properties more than human, from the sepulchre in which it had been entombed. Lord of life and of death, Jesus, by all these conquests over the grave, demonstrates the certainty of "a resurrection and a life," and proves the truth of his own declaration, that all those who "believe in Him should not perish, but have everlasting life." We may learn also from the narration of this miracle, that it is not unlawful to express inward grief by not weep and lament as a man without hope; nei-

ther will he siffe all sentiments of natural affection by the fores of excitement, or under the mask of indifference founded upon religion. Abraham, the father of the faithful, bewailed his dead wife Sarah. Joseph mourned many days for his father Jacob. All the people wept for Moses and for Josiah .-"Jesus wept" for Lazarus. "Nature by grace is not abolished, but perfected; is not deadened nor repressed, but quickened, soothed, and purified. Her impressions are not quite raised, but suited to the colours of faith and virtue."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

Mission Fund.

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

Previously announced in No. 5, amount £227 14 111 Trinity Church, Streetsville .. £0 16 Stone Chapel, Sydenham 0 15 Hurontario Church.....

Tuesday, October 8, and ending Thursday, December

-Greek Gospels,-from Matt. viii. 18; Mark, iv. 26; Luke, viii. 22; John, vi. I. Evidences of Christianity (Paley.) Auxiliary Evidences and Undesigned Coinci-

WEDNESDAYS.—Greek Testament, -- Romans chap xii. to the end; Galatians. Thirty-Nine Articles

-Article xi. to xviii. inclusive. THURSDAYS .- Clemens Romanus, Epist. 1. ad. Corinth. Liturgy,—Catechism to end of Occasional Offices.

-Tertulian,-Liber Apologeticus. Churci Government, Part 1. Scriptural Tes-

SATURDAYS .- Composition of Sermons, Pastoral Theology, &c.

> CLASSICAL DEPARTMENT.
> First Division. Sophoeles, Œdipus Tyranous. Plato, Apologia Socratis. Horace, Epist. Book I. Cicere, De Officiis, Lib. I.

Homer, Odyssey, Book Book I. Herodotts, Selections in Graca Majora. Horace, Odes, Book II. Livy, Book III. Second Division.

To the Rev. G. M. Armstrong, Rector of Louth.

REV'D AND VERY DEAR SIR, -As the time is at hand when we shall be separated from you as the Pastor of our Church, we cannot permit your departure without an expression of our sorrow that you are called upon to leave us, and how deeply and sensibly we feel the loss we are about to sustain.

to leave us, and how deeply and sensibly we feel the loss we are about to sustain.

When you commenced your ministry in this part of the Parish about ten years since, (much to the regret of what few members of the Church were now.) [?] we were bereft of the services of our church, or any place to assemble for Public Worship, according to the ordinances of our holy religion, but by the blessing of God through your zeal and perseverance in furthering the cause of your Divine Master, with the light assistance that it may have been in the power of your congregation to render, we have now in this part of the Parish a good substantial well furnished building of stone for Public Worship, and also the congregation at Port Dalhousie have a church finished in a neat and pleasing style, which was much to have been accomplished in the short time you have been amongst us, and is a proof of the respect and christian love with which your people have been inclined to assist in accomplishing what you have begun. But Rev'd Sir, it is not only in the building of the churches we acknowledge your usefulness, but in every other manner as a Minister of the Christian Religion, and much to your personal inconvenience and often times we feared to the injury of your health.

At all times the parting of friends is painful, but

At all times the parting of friends is painful, but when we look back to your sojourn amongst us, and your many privations on our account, as well as the fervency of your devotions on our behalf, the separation proves doubly so, which we can only reconcile by your being called to a higher and more useful sphere

of duty.

In parting with you Rev'd Sir, we beg your accepance of our sincere and fervent wishes for the happiness of yourself and Mrs. Armstrong, as well as your aged and much respected Mother and your Sister, praying that the blessing of Providence may rest upon you, and we shall ever retain in our hearts a grateful recollection of your devotedness to our spiritual welfare.

W. O. CLARK, GEORGE P. M. BALL, Church Wardens.

Signed for and on behalf of the congregation of St John's Church, Jordan.

Esquires, Churchwardens, and to the congregations, of St. John's Church Jordan.

MY DEAR FRIENDS, I thank you most sincerely for the very kind address you presented to me, on the eve of my departure from your midst, amongst whom God has most graciously permitted me to go in and out so acceptably for nearly ten years. The kind mention you made of my services only increases the regret which I feel that I have done so much less than I ought to have done to promote your eternal interests.

The building of Churches or Houses of Worship was The building of Churches or Houses of Worship was necessary in order, decently and orderly to carry on the services of our holy religion, and 1 am thankful with you that we were enabled to meet them, and I carnestly hope that their doors may never be closed, but that on every Lord's Day, and whenever opportunities may afford, the truth as it is in Jesus may be faithfully declared in your midst, and allow me to express the confidence I entertain that you will not be backward to do all that in you lies to promote this object so momentously important for your own and

object so momentously important for your own and your childrens sake.

With regard to the privations I may have endured on your account, assure my friends that all will be far, far more recompensed if I have been made useful to your any way to your experience allocion. To be far more recompensed if I have been made useful to you in any way to your everlasting salvation. To be made instrumental in saving the life of a fellow creature, his fellowman will do much, how much more then should a redeemed sinner and one appointed to a Minister's office do to endeavour to rescue a soul from perishing eternally, but when we think how much it it has cost God to save us, and of the love and sufferings of his Dear Son, we can only regret that our warmest services are still so cold and lukewarm.

Toronto, Sept. 11, 1850.

Treasurer.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG.

COURSE OF STUDIES for the term, commencing fuesday, October 8, and ending Thursday, December

for each other, as I pray you also to do in my behalf.

I beg to acknowledge also, your kind wishes in behalf of Mrs. Armstrong, and my beloved Mother and Sister, and in their name return you most sincere

From your affectionate and former Pastor.

G. M. Armstrong. Christianville East Canada, July 1850.

DIOCESE OF MONTREAL.

The Bishop of Montreal was expected to arrive at his Episcopal City on Saturday evening. The Clergy and Laity were preparing to meet his Lordship at the wharf. The following sketch of the Bishop's life is from the Illustrated News of the 24th August, and is accompanied by a likeness.

"The Right Rev. Dr. Fulford, first Bishop of Montreal in Canada, the second Son of the late Col. Fulford, near Exeter, Devon, was born in 1803, and educated

laborious minister, but as an able writer. In 1838 he published a volume of plain Sermons on the Ministry, Doctrine, and Services of the Church; in 1840 a second volume under the same general title on the Church and her Gifts, and in 1841 an Essay on the progress of the Reformation in England, and a reprint of two Sermons by Rishop Sanderson.

by Bishop Sanderson.

At the Privy Council held at Buckingham Palace, on Thursday week, the Bishop was presented to Her Majesty." His Lordship did not arrive on Saturday, as he purposes to remain a few days in Boston. The Bishop of Quebec was in Montreal waiting to give him wel-

IRELAND.

REPRESENTATIVE BISHOPS.—The Archbishop of Dublin and the Bishop of Ferns, Cloyne, and Killaloe, are, according to rotation, the representative Bishops in the next session of Parliament.

The Bishop of Ely has been engaged in his triential visitation during the last few days, having commenced on the 6th instant, at his Cathedral. Yesterday and on the previous days he visited Cambridge, a large body of the clergy meeting him at Trinity Church. The charge which his lordship delivered consisted of little more than practical directions to the clergy in the discharge of their duties. He expressed his deep regret that the cause of Education should have been in any degree retarded by the lengthened discussions which had of late taken place between the National Society and the Committee of Council on Education. He thought there was no desire on the part of the Government to interfere with the clergyman in the religious instruction of the people, nor to impose conditions with which they would find it hard to comply. The Bishop then turned to the question which has been to so great an extent before the public. He remarked that on the subject of baptism disputes had existed more or less for ages, and he did not see that the differences which had sprung up in regard to that sacrament were ever likely to be satisfactorily settled. Many years ago, when he was engaged in theological studies in the University of Cambridge, a great controver y raged on the subject of infant baptism, and he read all that was put forward touching it. In his opinion, the subject was one of extreme difficulty, sacraments being, by means of their mixed nature, always more warmly disputed than any other part of religion. It appeared to spread the discussion, might have been cleared away by a proper explanation of terms; for if people went on applying the same term to different things, and using it in different senses, there was but little chance of ever coming to an agreement upon the question at issue. A great outcry had been raised, against the recent decision of the Judicial Committee of the and using it in different senses, there was but little chance of ever coming to an agreement upon the question at issue. A great outcry had been raised, against the recent decision of the Judicial Committee of the Privy Council. It seemed to him (the Bishop) that some parts of the statements made by Mr. Gorbam, in his published works, were controlled and modified by others, and that as toleration of various views on the subject of infant baptism had been shown in the Church, he was entitled to institution to his benefice. He did not see, therefore, that the Judicial Committee of the Privy Council could have come to any other decision than that announced. There was nothing in the decision which impugned the doctrine of the Church; on the contrary, he believed the Church remained as unshaken as the rock on which she was built. A desire had been expressed in some quarters, for the revival of a Court of Appeal for unsoundness of doctrine. There were many practical difficulties in the way of the accomplishment of such an object; and with regard to that question, therefore, he thought true wisdom consisted of patience and forbearance. The Bishop concluded with an earnest appeal to his clergy to assist in maintaining a spirit of unity and peace.

The thirteenth annual report of her Majesty's Commissioners for building new churches states that in addition to 449 churches, with accommodation for 483,273 persons, including 281,076 free seats, formerly reported twenty-one additional churches have, by the aid of grants from their funds, been completed.

Sir William and Lady Cockburn have presented to the parish church of New Radnor, Herefordshire, "the new casting of the church bells," as a monument to their deceased son. In a letter to the churchwardens Sir William says:—

their deceased son. In a letter to the churchwardens Sir William says :-

"Will you kindly ask permission of the parish of New Radnor that I may present the casting of the church bells as a useful monument to my beloved eldest son, born in your parish, and whose twenty-first and last birthday was celebrated, as he himself wished, last year, at Downton. I make no stipulation as to my wish that those bells, when completed, should, by a muffled peal, record the 3d of each May, when, at Rome God 'stripped me of my glory, and took the crown from my head."

The Bishop of Exeter, it is said, is taking steps to bring Mr. Gorham before the Arches Court for heresy as held and taught in his book. With reference to this case in particular, as well as the integrity of the Church's doctrine generally, the committee of Church Unions, appointed immediately after the recent great Church meetings is understood to be preparing some Church meetings, is understood to be preparing some most important propositions to be submitted to another great meeting.—London Correspondent of the Oxford

Herald.

PENANCE.—The Consistory Court of the diocese of Ripon has sentenced Mr. Joseph Horner, the elder of Wakefield, corn miller, and a member of the Town Council of that borough, for certain slanderous reports circulated by him to prejudice the character and reputation of a young lady, to the performance of "a salutary and suitable penance, according to his demerit, for his excess aforesaid." The penance is to be performed in the parish Church of Wakefield, on the 25th inst., immediately after morning service. near Exeter, Devon, was born in 1803, and educated at Tiverton Grammar School, from which he entered Exeter College, Oxford, where he took his degree of B. A., at the Easter term of 1824, and of which in the following year he was elected a Fellow.

In 1832 he was presented by the Duke of Rutland, to the living of Trowbridge, in the Diocese of Salisbury; in 1842 removed to Croyden in Cambridgeshire; in 1845 was nominated by Earl Howe, Minister of Curzon Chapel, Mayfair—where he continued until his recent appointment to the newly erected See of Montreal.

Dr. Fulford is known not only as an esteemed and