

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. 14.]

TORONTO, CANADA, OCTOBER 31, 1850.

[WHOLE No., DCXCV.

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
F	Nov. 3, 23RD SUND. APT. TRIN.	M. Prov. 11, Luke 19.	" 12, Coloss. 3.
M	" 4, "	M. Ecclesi. 20, Luke 20.	" 21, Coloss. 4.
T	" 5, "	M. " 22, Luke 21.	" 23, Thes. 1.
W	" 6, "	M. " 24, Luke 22.	" 25 to 27, Thes. 2.
T	" 7, "	M. " 27, Luke 23.	" 28, Thes. 3.
F	" 8, "	M. " 29, Luke 24.	" 30 to 31, Thes. 4.
S	" 9, "	M. " 31, John 1.	" 32, Thes. 5.
F	" 10, 24TH SUND. APT. TRIN.	M. Prov. 13, John 2.	" 14, Tim. 1.

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, 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. Incumbent.	11 "	4 "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 "	6 "
St. George's	Rev. Stephen Lett, LL.D. Incumbent.	11 "	7 "
Holy Trinity	Rev. H. Scadding, M.A. Incumbent. & 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.

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.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending November 4th, 1850.

VISITORS:

The Principal—J. H. Richardson, M.B., M.R.C.S.L.
 Censor—W. Wedd, Esq., M.A., Third Classical Master.
 F. W. BARRON, M.A., Principal U.C.C.

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Original Poetry.

SABBATH SONGS, No. 2.

"Love the Brotherhood."—Holy Bible.

Love thy Brother! when the tide Darkly rolls in Life's rough sea;
 Love thy Brother! Christ hath died For him as well as thee.
 Soothe his sorrows—right his wrongs—
 Cheer him when his spirit faints:
 Love him—for he still belongs
 To the fellowship of saints.

Naked, friendless,—although none
 Seek him when in prison cast,
 There the Church yet owns her son,
 And loves him to the last.
 Love thy Brother! and believe
 The cup of water to him given
 Shall a rich reward receive:
 'Tis registered in heaven!

WILLIAM OSBORNE.

St. Catharine's, 21st Oct. 1850.

TWENTY-THIRD SUNDAY AFTER TRINITY. NOVEMBER 3, 1850.

THE EPISTLE (Philippians iii. 17—21). — St. Paul throughout all his Epistles only alludes once to the day of his death. He continually mentions, with exultation and joy, his hope of the speedy coming of his Lord. This was the one continued theme ever present to the minds of the Apostles. This animated them to perseverance amid persecution and strife, dangers and distresses. They looked for the glorious appearing of their Saviour, as the day of their entrance upon their reward, the consummation of their hopes, in the resurrection of their body, and in the participation of the glory and exaltation of their Divine Master. They had seen his glory while tabernacling among them, as the glory of the Only-begotten of the Father: they believed his promise that when he should appear, they should be like Him; and they longed to exchange their life of toil and rejection and hardship, for the enjoyment of his presence and exaltation. This truth does not seem to exert the same practical influence over the minds of believers, that it exercised at an earlier day. The Church appears to be less in a waiting posture than it was in the Apostolic age. The delay of the period of our Lord's

coming, the want of union among the members of his body, the too common opinion that the day of death is the day of glory to the saint, may account for this. The true Christian, however, will be still constantly looking for the second coming of his Lord, as the day of his fruition of the joy set before him, and of his attaining unto the perfect consummation and bliss promised to him both in body and in soul. The Apostle alludes to this great hope ever present to his mind, in the Epistle of the day, and desires the coming of his Saviour; that his present body of humiliation, sin, and sorrow, may be changed into a body of glory, holiness, and incorruption. He points out also that place, the home in which the body shall be fitted to dwell, and exhorts his beloved converts at Philippi, to seek, while on earth, to live as if they always remembered that their true citizenship, and home, was in Heaven. He intreats them to follow the example of himself, and of those, who like their pastors Epaphroditus, and Timothy, walk in a consistent perseverance in well doing. He warns them against the example of those, who like the Judaizing converts, would incorporate the Jewish rites upon the Gospel, and would thus render void the sacrificial death of Christ; or of those, who like the heathen around them, indulge their sensual appetites, mind only earthly things, and glory in their shame. The Church in her selection of this portion of Scripture as the Epistle of this day, would render general the exhortation of the Apostle; and in his language would entreat all her children to walk worthy of the privileges of those whose home and citizenship is Heaven.

THE GOSPEL (St. Matthew xxii. 15—22). — The country and capital of Judæa, like all large communities of mankind, were agitated and distracted by very many contending opinions, notions, theories, and interests, at the time of our blessed Lord's tabernacling among them. No subject was discussed with more bitterness and party spirit among the contending of the day, than the question now proposed to our Lord, as to the lawfulness of giving tribute unto Caesar; or whether the payment of money by the Jews towards the support of a foreign potentate was consistent or inconsistent with the Mosaic Law. The Herodians were a party in the state who advocated submission to the government of the Gentile foreigner, and who defended the policy of Herod. Under the appearance of honour and respectful deference to his decision, as that of a great Prophet, they desire in reality to elicit an answer from our Lord, which shall expose Him to the hatred of the people, who denied the lawfulness of the foreigner imposing tribute on the Jew; or which shall excite against Him the anger and suspicion of the rulers, who exacted these payments from the people. Jesus answers the question proposed to Him, while He reproves the Herodians for their hypocrisy. He demands a penny to be brought to Him, and declares that inasmuch as the Jewish people is subject unto God, (for He chose it to be his peculiar people), and unto Caesar, (who had subdued it by force of arms,) it ought to render unto God that which is due to God, and unto Caesar that which is Caesar's. He enforces, by a tacit admonition, the same doctrine afterwards maintained by St. Paul, "that the powers that be are ordained of God;" and that the Church of God, though forming a spiritual kingdom, and existing in opposition to the world, yet ought to be obedient to the civil power by which it is protected, until it command any thing that is contrary to the known law, or to the revealed will of God. The Church forms in itself a spiritual kingdom, which administered by its own officers, and deriving its authority from no human source, confers on its members great and inestimable privileges. Ever leavening, struggling with, and contending against the world, it may attain its own objects, pursuits, and ends; and yet remain in peace with the civil government, whether republican, monarchical, or despotic. Wicked, indeed, would be that state which would seek to render itself unchristian by refusing to associate with itself the protection of that portion of the Church of Christ, by the mercy of God planted within it. Inconsistent indeed would be that portion of the Church which should so allow itself to be fettered by its alliance with the state, as to be unable to exercise all the powers entrusted to her by her Divine Head. Christianity has most flourished when the Church has been so united to the state, that neither intruding into the office of the other, each has been allowed the due exercise of all her proper functions; so that while the state has been hallowed by the sanction and blessing of the Church, the Church in her turn has been protected

and nourished by the state. This portion of Scripture has been appointed among the Gospels of this season, that it may instruct the congregations in declaring the difference between the spiritual kingdom of Christ, and the kingdoms of the world.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

WIDOWS AND ORPHANS' 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 the Widows and Orphans of the Clergy in this Diocese. *The twentieth Sunday after Trinity—13th October, 1850.*

Previously announced in No. 13	£134 9 8 1/2
St. John's, Cavan	£0 17 0
St. Paul's, Cavan	0 15 0
—per Rev. S. Armour	1 12 0
St. George's (additional), per C. W.	0 11 3
Trinity Church, Port Burwell,	
—per Rev. T. B. Read	0 11 3
St. John's, Murray, per Rev. J. McIntyre	1 5 0
Trinity Church, Barrie, per C. W.	1 8 6
Beamsville (additional)	0 2 6
St. Mark's, Niagara, per Churchwardens	5 5 3
Moulton, Low Banks	£0 3 0
Wainfleet, Marshville	0 8 9
Monlton, Broad Creek	0 7 0
Bertie, Point Abino	0 6 3
Humberstone, Port Colborne	0 10 0
—per Rev. W. C. Clarke	1 15 0
St. James's Perth, per Rev. M. Harris	2 10 0
Franktown, per Rev. J. Padfield	0 10 0
Christ's Church, Delaware	£2 0 0
Caradac Academy	1 0 0
per Churchwardens	2 19 7
St. John's York Mills, per Churchwarden	2 19 7
54 Collections amounting to	£155 19 7 1/2

T. W. BIRCHALL,
 Treasurer.

Toronto, Oct. 30, 1850.

The Treasurer of the C. S. D. T. acknowledges the receipt of £25 from an English Churchwoman, resident in the United States, to be applied to the purchase of Bibles and Prayer Books, for distribution by Travelling Missionaries in the most destitute parts of the Diocese.

In the Report of the Church Society for 1849 and 50, Mr. Reuben Young's name has been omitted as a subscriber of 10s., to the Carrying Place Parochial Association, Prince Edward District.

We have been requested to insert the following list of subscriptions to the Cavan Parochial Association, Newcastle District, which did not appear in the Church Society Report for 1849—50. The list never having been forwarded to the Secretary:—

CAVAN.	s.	d.
In connexion with St. John's Church.		
Thompson, J.	5	0
Weir, William	3	9
Wilkinson, Robt.	2	6
Wilkinson, S.	2	6
Wilson, George	5	3
Wood, Arch.	1	3
Armour, Rev. S.	25	0
Armour, Mrs.	5	0
Armour, J. D.	5	0
Benson, Mrs.	1	3
Beware, J.	1	3
Cathcart, Alex.	5	0
Cathcart, A.	5	0
Dawson, W.	10	0
Dawson, P.	5	0
Eastwood, Mrs.	2	6
Fee, Henry	5	0
Fee, Miss	1	3
Friend, A.	1	3
Garnett, A., sen.	1	3
Garnett, Mrs.	0	7 1/2
Gray, John	2	6
Howden, Robt.	2	6
Howden, Jas.	2	6
Jackson, C.	1	3
Jackson, S.	1	3
Knolston, Mrs.	5	0
Kennedy, L.	1	3
Lamb, D.	2	9
Lamb, Mrs.	2	6
Lawson, W.	10	0
Lawson, Mrs.	5	0
Martin, Wm.	1	3
Marrow, W.	2	6
Meason, C.	1	3
Morrison, John	1	3
Moore, G. D.	1	3
Morphat, J.	2	6
Mulighan, Jos.	2	6
Mulighan, Mrs.	2	6
McCall, Mrs.	1	3
McIndoe, M.	2	6
McIndoe, W.	1	3
McNeil, Jas.	2	6
Robinson, John	2	6
Robinson, R.	2	6
Sanderson, A.	1	3
Scott, Mrs.	2	6
Sisson, James	1	3
Staples, Thos.	5	0
Storry, Thos.	2	6
Sowden, W.	10	0
Sutcliffe, John	2	0
Syers, Thos.	5	0
Thexon, Rich.	2	6
Thexon, Mrs.	1	3
Thompson, Robt.	5	0
Thompson, J.	5	0
In connexion with St. Paul's Church.		
Armstrong, Arch.	5	0
Armstrong, Jos.	2	6
Benson, Mrs.	1	3
Boyd, Samuel	2	6
Brown, Wm.	2	6
Cassidy, John	2	6
Clarke, James, jr.	1	10 1/2
Clark, Alex.	1	3
Cowan, James	1	3
Canan, D.	1	3
Elgar, John	1	3
Fair, James	2	6
Fair, George	5	0
Fair, John	2	6
Fitzgerald John	5	0
Fitzgerald Robt.	2	6
Fitzgerald Jas.	2	6
Graham, Thos.	1	3
Graham, Jos.	1	3
Graham, Wm.	1	3
Graham, W.	1	3
Hall, Elizabeth	2	6
Horne, John	1	3
Hyslip, D.	2	6
Hyslip, Benj.	1	3
Lang, John	2	6
Lang, Wm.	1	3
Lang, Robt.	2	6
Latimore, Ed.	2	6
McInnis, R.	5	0
Nesbit, J.	0	7 1/2
Nesbit, R.	1	3
Ninse, Rich.	1	3
Nixon, John	0	7 1/2
Osborne, Geo.	2	6
Perrin, John	5	0
Peles, Henry	2	0
Reynolds, Wm.	1	3
Reynolds, J. R.	2	6
Shaw, Thomas	1	3
Shaw, John	5	0
Sowden, Mrs. F.	5	0
Turner, Wm.	2	6
Wallace, Robt.	1	3
Wood, James	2	6

DIOCESE OF QUEBEC.

ENTHRONIZATION OF THE BISHOP OF QUEBEC.

This ceremony was performed in the Cathedral on the festival of St. Matthew. At eleven o'clock, his Lordship attired in the Episcopal robes, and preceded by the Vestry Clerk, bearing her Majesty's Letters Patent, by two Chaplains in surplices and the Verger, walked from the Rectory to the great West door of the Cathedral, at which one of the Chaplains knocked for admission. The door having been opened, his Lordship was met by the Rev. G. Mackie, D. D., Official of the Diocese, and eleven other clergymen all in surplices, candidates for the Ministry in black gowns, Cathedral Churchwardens, and members of the Select Vestry. A procession was then formed, and, while a voluntary was played on the Organ, walked up the central aisle in the following order:—

Sexton.
 Gentlemen of the Vestry, two and two.
 Churchwardens.
 Candidates for Holy Orders, two and two.
 Clergymen two and two.
 Official of the Diocese.
 Clerk.
 Chaplains.
 Verger.
 The Lord Bishop.

Upon reaching the Pulpit, the Vestry and Wardens went to the right, the Clergy to the left, and opened out a passage through which the Bishop, preceded by the Official and Chaplains, entered within the Communion Rails. His Lordship being seated in his Chair at the North side of the Table, directed the Rev. A. W. Mountain, one of the Chaplains, to read the Letters Patent reconstituting the Diocese of Quebec; which having been done, the Oath of Allegiance and Supremacy, and an Oath to defend the rights of the Cathedral, were administered to the Bishop, by the Rev. Dr. Mackie, Commissary, who afterwards conducted his Lordship to the Episcopal Throne, saying,

I, George Mackie, Commissary, by the authority to me committed, do induct, install and enthrone you, the Right Reverend Father in GOD, George Jehoshaphat, by Divine permission, Lord Bishop of Quebec, into the Bishopric and Episcopal dignity of Quebec; and the Lord preserve thy going out and thy coming in from this time forth for evermore; and mayest thou remain in justice and sanctity and adorn the place to you delegated by GOD—GOD is powerful, and may He increase your grace.

At the completion of this ceremony, the Clergy, who had remained standing before the Altar rails, retired to the stalls, and the other gentlemen to seats provided for them. Divine Service then commenced, the Revs. E. W. Sewell, and G. Percy B. A. saying the prayers, and the Revs. R. G. Plees, and J. Torrance, reading the lessons. The *Te Deum, Jubilate, and Gloria* to Psalms were then sung by the choir, and two anthems were sung by the Choir, reinforced by the leading voices of the Choirs of Trinity and St. Peter's Chapels, who kindly gave their assistance on the occasion.

After the *Te Deum*, the following suffrages and prayer were said from the Altar by the Rev. S. S. Wood, M. A., one of the Chaplains of the Lord Bishop, who was seated with the other Chaplains, within the rails.

O Lord save Thy servant George Jehoshaphat, Bishop of this Diocese.

Ans.—And send him help from Thy holy place.

C.—O Lord hear my prayer.

Ans.—And let our cry come unto Thee.

C.—The Lord be with Thee.

Ans.—And with Thy Spirit.

Let us pray.

O Almighty God, we beseech Thee to grant to Thy servant George Jehoshaphat, Bishop of this Diocese, that by preaching, and doing those things that be godly, he may both instruct the minds of the Clergy and people of this Church and Diocese with true faith and example of good Life and Good Works and finally receive of the Most Merciful Pastor the Rewards of Eternal Life, Who liveth with Thee and the Holy Ghost, World without end. Amen.

The Ante Communion service was read by the Revs. Official Mackie, and S. S. Wood, and the sermon preached by the Bishop.

The Clergy present, besides those already mentioned, were the Revs. R. R. Burrage, G. Cowell, M. A., E. C. Parkin, I. P. White, C. Morice, C. H. Stewart, B. A., and S. H. Simpson.

At the conclusion of the service a peal of bells was rung from the tower of the Cathedral.

DIOCESE OF NEWFOUNDLAND.

The annual meeting of the Newfoundland Church Society was held, pursuant to notice, in the upper room of the St. John's Central School-house, on the evening of Wednesday, October 2. The chair was taken by the Bishop of the Diocese, as President of the Society.

The Bishop addressed the meeting, and gave an interesting account of two short Missionary tours performed by his Lordship during the summer—the one to New Harbour, in Trinity Bay, to hold a Confirmation—the other in the Church-Ship to Burin, to consecrate the handsome Church recently finished in that settlement, and to give Confirmation. His Lordship alluded also to the great work which has lately occupied much of his time and thoughts,—the completion of the nave of the magnificent Cathedral of this Diocese.

At the close of the Bishop's address, the report of the committee for the past year was read.

The adoption of the report was moved in the usual way, and, with other resolutions submitted in the course of the evening, received the unanimous approval of the meeting.

The Rev. Messrs. Disney and Gifford, the two first clergymen who have been stationed on the Labrador, gave some interesting statements of their labours on that distant and heretofore destitute coast.—*Halifax Church Times.*