

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. 13.]

TORONTO, CANADA, OCTOBER 24, 1850.

[WHOLE No., DCXCIV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Oct. 27, 22ND SUND. AFT. TRIN.	Prov. 2. 3	Luke 13. Pp 1.
M	" 28, ST. SIMON & ST. JUDE.	Job 24, 25	Luke 14. Philip 2.
T	" 29,	Eccles 10.	Luke 15. Philip 3.
W	" 30,	" " 11.	Luke 16. Philip 4.
T	" 31,	" " 12.	Luke 17. Coloss. 1.
F	Nov. 1, ALL SAINTS' DAY.	Wisd. 3. 5 to v. 17.	Heb. 11. Rev. 19. 4.
S	" 2,	Eccles 16.	Luke 18. Coloss. 2.
F	" 3, 23RD SUND. AFT. TRIN.	Prov. 11. 12.	Luke 19. Coloss. 3.

* To verse 10. † Verse 33, and 12 to verse 7. ‡ To verse 17.

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, M.A., Rect. r.	11 o'clock	3 o'clock
St. Paul's	Rev. E. Baldwin, M.A., Assist.	" "	" "
Trinity	Rev. J. G. D. McKenzie, B.A., Incumb.	" "	" "
St. George's	Rev. R. Mitchel, M.A., Incumbent	" "	" "
Holy Trinity	Rev. Stephen Lett, L.L.D., Incumb.	" "	" "
	Rev. H. Scadding, M.A., Incumb.	" "	" "
	Rev. W. Stennett, M.A., Assist.	" "	" "

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending October 28th, 1850.

VISITORS.

The Principal—J. C. Morrison, Esq., M. P. P. Censor—Rev. W. Stennett, M.A., Second Classical Master.

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. 1.

"Fear God."—Holy Bible.

"Fear God!" for the winds speak his power, The earthquake His terrors proclaim. While the sunshine, the rain, and the beautiful flower, All whisper the terrible name: Earth shakes to her centre; the sea, at His nod, Rolls back in affright: each echoes—"Fear God!"

"Fear God!"—the hoar frost and the cold, If He bid, pierce the fountains of life; Our bread and our water contagion unfold, And our blessings are sources of strife: Where the foot of proud man earth's surface hath trod, All around speaks aloud this mandate—"Fear God!"

"Fear God!"—for the bright glow of health, At His word, is by sickness displaced; He speaks—to the winds is scattered thy wealth— And hope is by anguish effaced. Beware not His ire—beware of the rod— Frail child of a day! be wise—"Fear thy God!"

WILLIAM OSBORNE.

St. Catharine's, 13th Oct. 1850.

TWENTY-SECOND SUNDAY AFTER TRINITY.

OCTOBER 27, 1850.

THE EPISTLE (Philippians i. 3—11).—The Church at Philippi was founded by St. Paul. The converts in this Church ever retained the most sincere affection for the Apostle, who first introduced the Gospel among them. Free from the factions and jealousies which seem to have prevailed in most of the apostolic churches, they not only contributed to the support of the Apostle while labouring among them, but administered on several occasions to his necessities, both during his residence at Corinth, and when he was in imprisonment at Rome. While others were involved in controversy, or distracted by schism, they continued also to preserve the doctrine of the Apostle in all purity, to adhere to the fellowship of his discipline, and to live consistently with his instruction. This is the only letter of St. Paul which does not abound with reprehensions and censure. It speaks nothing save in commendation of the Philippians.—It tells of the excellence of their conduct, the inviolate integrity of their faith, the greatness of their personal kindness. It manifests the overflowing of a noble heart, indulging in the expression of its thoughts, to those by whom those thoughts would

be appreciated. The portion of the Epistle read in the services of the day, gives a beautiful illustration of the mutual connection which should exist between a minister of the Gospel and his people. It shows the sympathy of the converts with the distresses of the Apostle, their kind alleviation of his wants, and their tending relief to his necessities; while it contains the joy of the Apostle in thinking of his converts, the fervour of his deep affection for them, and his prayer to Almighty God in their behalf. He desires that their mutual love to each other, and their mutual love to God may increase, with their knowledge of the perfections of God, and their spiritual sense of his truth; and that they may increase more and more in righteousness, unto the praise and glory of God. The mutual love to which the Philippians are exhorted by the Apostle, is also enforced by our blessed Lord in the parable of the rich man and his debtor. This causes the Epistle to correspond with the Gospel of the day.

THE GOSPEL (St. Matthew xviii. 21—35).—Our blessed Lord takes advantage of a question of his disciples, to enforce upon his auditors the duty of forgiveness of injuries; and to persuade them to a spirit of brotherly kindness and forbearance.—For this purpose, He relates to them, under the parable of a merciful king, who forgave an exceedingly large sum, on the earnest petition of his servant, the great mercy and goodness of God, in forgiving those who trespass daily against him. He points out also at the same time, under the story of the unkind servant, who, unmindful of the large benefits he had lately received from his master, cruelly treats a fellow servant, a debtor to him of a much smaller sum, the want of charity often manifested by men towards each other. A sense of the mercies bestowed on us by God, should lead us to shew mercy to our neighbour. The promise of the forgiveness of our own sins made by God, should persuade us to forgive those who injure, and pardon those who offend us.—Two lessons indeed are to be derived from the contemplation of this short narrative; a commendation of God's mercy towards sinners, and the duty of Christians to forgive. As God is forbearing and long suffering towards sinners who repeatedly offend against Him: so must a Christian man behave himself towards his brothers or fellow servants who trespass against him. As God forgiveth our misdeeds freely, so must we also forgive every one his brother, his trespasses. A portion of Scripture which inculcates the great duty of mutual kindness and forgiveness, is suitable to any portion of that period of the year, which is set apart to promote the peculiar inculcation of the duties of holiness and righteousness.

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. 12 £74 8 0

St. George's Church, Grafton £5 12 1

Trinity Church, Colborne ... 1 3 11

—per Rev. John Wilson..... 6 16 0

Newmarket £0 16 8

St. Alban's 0 11 11

Whitchurch 0 10 3

—per Rev. S. F. Ramsey 1 18 0

St. Thomas, per Rev. M. Burnham 1 10 0

Christ's Ch. Hillier, per Rev. R. G. Cox, 0 15 0

St. Paul's, Toronto.

—per Rev. J. G. D. McKenzie 8 13 9

St. John's Tecumseh, per Churchwarden 2 10 0

Trinity Church, Thornhill... £3 5 0

Station near Bond Lake 0 16 0

—per Rev. D. E. Blake 4 1 0

St. George's Church, Kingston

—per Ven. Archdeacon Stuart 11 8 0

do. Military Service

—per Rev. T. H. M. Bartlett..... 7 2 6

St. Paul's Church, Kingston

—per Rev. W. Grieg 1 11 6

St. Philip's Weston, per Churchwardens 1 11 6

St. James's Toronto (additional) per C.W. 1 0 0

St. Paul's, Fort Erie £1 17 9

St. John's, Limestone Ridge. 0 12 3

—per Church wardens 2 10 0

St. Andrew's, Grimsby ... 1 17 6

School-house, Beamsville ... 0 15 0

—per Rev. F. J. Lundy 2 12 6

Trinity Church, Simcoe..... £4 8 9

Christ's Church, Victoria ... 0 19 3

Christ's Church, Maitland. 0 13 10

Congregation at Jarvis 0 9 7

—per Rev. F. Evans 6 8 5

38 Collections amounting to..... £134 9 8

T. W. BIRCHALL,
Treasurer.

Toronto, Oct. 23, 1850.

The Treasurer has also to acknowledge the following collections for Mission Fund:—

St. Andrew's, Grimsby £2 2 11

School-house, Beamsville ... 0 14 7

—per Rev. F. J. Lundy..... £2 17 6

A copy of the Report of the Church Society for 1849—50, has been forwarded by post to each of the Clergy—and

Parcels of Reports for the Rev. Messrs. Geddes, McMurray, Usher, Boomer, Rutan, Elliott, Palmer, Marsh, Elora, Merritt, Lundy, and Townley, have been forwarded to the Rev. J. G. Geddes, Hamilton.

For the Rev. Messrs. Leeming, Ingles, Atkinson, Dixon, Fuller, Creene, inclosed to Wm. Duff, Esq., Queenston.

For the Rev. Messrs. Wilson, Kennedy, and Archdeacon Bethune, inclosed to the Ven. A. N. Bethune, Cobourg.

For the Rev. Messrs. Hallen, Ardagh and Bourn, by the North Stage.

For the Rev. R. Garrett, per Mr. Gray.

For the Rev. Messrs. Mack, Elliott, Salter, and Ritchie per A. Rankin, Esq.

For the Ven. Archdeacon Stuart, Rev. Messrs. Rogers, Allen, Brent, Shirley, Patton, Bleasdel, Plees, Blakey, To-ke, Bartlett, Cox, inclosed to the Rev. T. H. M. Bartlett, Kingston.

The Rev. T. Greene, per Rev. J. W. Marsh.

CHURCH UNIVERSITY.

The Treasurers of the Church University, beg to acknowledge the receipt of five pounds, with the following letter:—

Guelph, October 16, 1850.

My dear Grasett,—The enclosed sum of Five pounds was yesterday placed in my hands, by a Mr. Grenside, as the contribution of his father the Rev. C. Grenside, Rector, of Great Massingham, Norfolk, towards the funds of the Church University.

Will you have the kindness to hand this sum to the proper authority, and to procure the insertion in *The Church* newspaper of a line acknowledging the contribution of the Rev. Gentleman above named, as I promised young Mr. Grenside that his father's contribution should be acknowledged in this way.

I remain, my dear Grasett, very truly yours,

ARTHUR PALMER.

The Rev. H. J. Grasett, M. A.,
Toronto.

HAMILTON SUNDAY SCHOOLS.—The Examination of the Sunday Schools, in connection with the Church of England in this Parish, took place a short time since. About four hundred children assembled in the spacious school rooms in the basement of Christ's Church at 11 A. M., and were there examined by the Rector and his Curate—the boys in one apartment, and the girls in the other—first in a portion of Scripture, and then in the Catechism of the Church. The rooms were conveniently arranged for spectators, of whom a goodly number were in attendance. The children acquitted themselves tolerably well, and all present seemed much interested in the questions and answers. There were no prizes distributed, but the funds available for the Sunday School were expended in purchasing a large number of new books for the library, a far more permanent advantage both to Children and parents. After a short address from the Rector, the children were conducted in an orderly manner by their Teachers, to the Lawn in front of the Rectory, where spacious tables had been prepared, loaded with refreshments—the contributions of the ladies interested in the Sunday Schools. The repast ended—amusement became the order of the day—and the juvenile assemblage were soon scattered over the green fields in innocent and joyous exercises. The day was beautifully fine, and the novel spectacle of so many children engaged in mirthful sports in the grounds around the Rectory, attracted a number of visitors, who seemed to take a lively interest in the scene. When all were satisfied with amusement, they were again assembled on the Lawn, and after singing a suitable hymn, received the Rector's benediction, and then dispersed quietly to their homes. It is gratifying to state that the Sunday Schools in this Parish are in a flourishing condition. Four schools in different sections of the Parish impart religious instruction in accordance with the Church's teaching, to upwards of four hundred children. Each school is conducted by zealous and faithful teachers, under the superintendence of the Rector of the Parish, and each has a library of sound religious works. Much praise is due to the Teachers and Superintendents for their indefatigable exertions in seeking out the children of the poor, and bringing them within the pale of Christian instruction. They thus become fellow-workers to their ministers, and most useful auxiliaries in training up the lambs of their flock.

DIocese OF QUEBEC.

(Continued from page 74.)

VISIT OF THE BISHOP OF QUEBEC TO THE MISSIONS IN GASPE.

[In the concluding portion of this journey, of which the account is here given, no episcopal or other clerical ministrations were performed: it is simply an account of the return to Quebec: but the journey was marked by some singularities of which a description may help to draw the attention of the public to the improvements required upon the route and the claims of the section of country through which it lies.]

The travellers met again at *Mullen's*, twenty miles above Carleton, where they breakfasted, and then proceeded, thirteen miles further, to Mr. Busted's at Ristigouche. The scenery, in ascending this part of the Bay, is often beautiful, particularly in passing through the valley, under the mountains, which is crossed by the River Nouvelle. Above this there are the traces still of military posts held by the French, before the conquest of Canada. There are two different spots, of very peaceful aspect, commanding the Bay, which retain the name of "the Battery," and in the

neighbourhood of one of these the remains of a French officer were dug up, with some of his military appendages. There was some detention at Mr. Busted's, in an endeavour on the part of Mr. Fraser (whose kindness and attention could not be surpassed) to procure conveyances from the neighbourhood for the Kempt road or for part of it, and the time was passed with this respectable family, whose establishment and premises are characterised by a remarkable air of neatness and comfort. The prayer book of the Church was found in this house; and the family avail themselves of some occasional ministrations of Church clergymen which are brought within their reach on the New Brunswick side of the Bay, being nearly 100 miles distant from the nearest clergyman on the Canada side. A few of the Quarterly papers of the Society for the Propagation of the Gospel and other small publications were here left for circulation. The situation of the house is beautiful, at the head of the Bay, where it is entered by the River Ristigouche, issuing from the forest clad mountains, which open out and form a kind of sequestered amphitheatre, while the level margin and the cleared slopes which form the base of the mountains, over which the road is constructed, are crossed by an exquisitely translucent little river. At Mr. Busted's the Bishop and his companion took leave of the kind fellow-traveller, Mr. Fraser, and proceeded (the Bishop being driven by Mr. Ferguson, a relative of the Busted family.) to the elevated residence, six miles distant, of an enterprising and thriving Scotch farmer of the name of Dickson, who has the contract for carrying the mail through the Kempt road, and with whom arrangements were now to be made for the means of prosecuting the journey. A light cart was here procured, in which Mr. Dickson drove the Bishop, and a saddle horse was provided for Mr. Mountain. The mountain scenery through which they passed is, in some places, of extraordinary beauty, the backward view, across the mouth of the Ristigouche into New Brunswick, displaying range behind range, to a great distance, of irregular and varied height, and the windings of the road carrying the travellers, here and there, where they looked down into dips of a vast depth between mountain-sides which presented one unbroken mass of foliage. The highest point over which they actually passed is said to be 2100 feet above the level of the Bay.

The Kempt road, so called from its having been opened under the auspices of Sir James Kempt, then Governor of Canada, was formed more than twenty years ago, for the purpose of affording communication by land between the District of Gaspé and Quebec, and it connects the inhabited part of the former with Metis, on the south shore of the St. Lawrence, distant about ninety miles from Ristigouche. No public money, however, having been since laid out upon it, it is advancing towards a condition of being absolutely impassable. Mr. Mountain, on horseback, rode in advance, and the party not having left Ristigouche before 5, P.M. the darkness had closed over them, in the solitary woods and along the mountainous defiles through which they passed, before they reached their destination for the night. This was an uninhabited log hut, sixteen miles distant from Mr. Dickson's, upon the margin of the rapidly-flowing river Asmaqougin, or, as others call it, Apsetmagougin (and both probably are imperfect pronunciations of the Indian name,) whose opposite bank consists of a stern, lofty and precipitous, or rather overhanging, rock. Here they got in at half-past nine, P.M. and found the floor of the hut covered with an ample supply of loose straw, which formed their bed for the night, and which furnished also the means (the weather being damp and chilly) of stopping up the window, in which no panes were left. There was a chimney of rough stones in which Mr. Dickson, who was supplied with a tinder-box, made a fire,—the fragments of a rude cart found on the outside affording the principal materials, and the wheels, in particular, which were each of one solid piece, forming a choice article in the accumulated fuel. The horses, after having had a feed of oats, were turned out by the river side.

On Wednesday 31st July, the travellers set out in the morning twilight, having twenty miles to travel before reaching a house. The day was fine—but the horseman of the party was completely drenched from the hips downwards by the dew upon the branches and bushes, from the overgrown condition of the road. Between the badness of the road and the length and steepness of several ascents, it took the Bishop at least six hours to make the distance upon wheels. Mr. Mountain had arrived a short time before. The place is called *the Forks* from the confluence of another considerable river with the Matapedia, and the clearing is occupied by a settler from New Brunswick, of the name of Noble, with his family, who receives such travellers as use the road, his house being so located as to afford a stopping-place for the night to those who leave Ristigouche in the morning. At this point the Bishop struck upon the route which he had taken twenty-six years before, when, having gone down by water to visit the Churches of the District of Gaspe, in his capacity of Archdeacon, he engaged two Indians at the Roman Catholic Mission of Ristigouche, to take him through the woods, no road having been then opened; and having first ascended the Matapedia River and Lake, with a couple of canoes, performed the rest of the journey to Metis on foot. Mr. Mountain's horse was here left behind, and the party proceeded in two light carts to Brochu's, at the head of the Lake just mentioned, a distance of twenty-six miles. About half-way on the road, there are some three or four houses, with small patches of cultivation. A great track of country in different places along this road, has been desolated and disfigured, (as is often seen in the forests of North America,) by the ravages of fires. In one instance the first had swept everything down except the bare poles for the space of thirty miles in length by nine in breadth. These conflagrations are commonly occasioned by the carelessness of lumbering-parties or others who camp out in the woods and take no trouble to extinguish their fires. But even a spark from a pipe in dry and windy weather, lighting upon combustible materials, may produce this extensive and hideous desolation. Much excellent land is spoiled in this manner—for it is worth but little after having gone through such a process. Two of the bridges on the Kempt road have