

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. 15.]

TORONTO, CANADA, NOVEMBER 7, 1850.

[WHOLE No., DCXCVI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Nov. 10, 24TH SUND. APT. TRIN.	M. Prov. 13, John 2. E. " 14, 2 Thes. 1.	
M	" 11,	M. Eccles. 35, John 3. E. " 36, 2 Thes. 2.	
T	" 12,	M. " 37, John 4. E. " 38, 2 Thes. 3.	
W	" 13,	M. " 39, John 5. E. " 40, 1 Tim. 1.	
T	" 14,	M. " 41, John 6. E. " 42, 1 Tim. 2 & 3.	
F	" 15,	M. " 43, John 7. E. " 44, 1 Tim. 4.	
S	" 16,	M. " 45, John 8. E. " 46, 1 Tim. 5.	
F	" 17, 25TH SUND. APT. TRIN.	M. Prov. 15, John 9. E. " 16, 1 Tim. 6.	

SUNDAY CHURCH SERVICES IN THE CITY.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	4 " "
Trinity	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " "	6 1/2 " "
St. George's	Rev. R. Mitchele, M.A., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent.	11 " "	7 " "
	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 11th, 1850.
VISITORS:
The Principal—Hon. J. H. CAMERON, Q.C., M.P.P.
Censor—J. P. DELAHAYE, Esq.
F. W. BARRON, M.A., Principal U.C.C.

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Original Poetry.

SABBATH SONGS, No. 3.

"Honour the King."—Holy Bible.
No treason here is taught,
The Church thus takes her stand;
And bids her children all respect
The Ruler of the land;
By God Kings reign, or Queens bear sway,
So Churchmen for their Sovereign pray.

In people, and in priest
True loyalty is seen;
This prayer ascends from west to east,
May God protect our Queen;
From every evil set her free
And bring her finally to Thee!

Yes, and in distant lands
Where e'er the truth is known,
The blood-bought Church securely stands,
Securely stands the Throne;
The fast ring Church protects the state
And England shines, supremely great.

WILLIAM OSBORNE.

St. Catharine's 27th Oct. 1850.

TWENTY-FOURTH SUNDAY AFTER TRINITY. NOVEMBER 10, 1850.

THE EPISTLE (Colossians i. 3—12).—The office of the Christian minister is in every age, one of care, difficulty, and anxiety. Among those who profess to receive his message he has to contend against the highmindedness of the proud and the lukewarmness of the indifferent, the irreligion of the careless. He is required to guard his people against the sneer of the scoffer, the arguments of the infidel, the thousand forms of error which prevail in the world around him. How much more difficult must have been the office of an Apostle. Called upon to renounce family, home, and friends, and to devote himself to a life of penury, pain, and danger, he had not only to contend against the weaknesses, errors, and prejudices of the believer, but He would be opposed in his mighty task of imposing a new religion upon the world, by stronger and more powerful influences. The attachment to long cherished institutions, which exercise a power almost irresistible on the minds of the multitude; the enmity of the civil magistrate, averse to all novel changes; the self-interested opposition of national priesthoods; the contempt of the philosophers, who deemed all religions equally true, or equally false; the prejudices of Gentile nations

against any creed emanating from Jerusalem; would all unite, independently of the personal dangers to which he would be exposed, to render his task difficult, and his office most laborious. St. Paul, however, in spite of all these difficulties, had succeeded in obtaining some converts, and in forming them into a church under the administration of Epaphras at Colosse. He retains in his absence from them an affectionate remembrance of his disciples, and now writes to them this epistle: not only to guard them against the errors of those who would engraft the institutions of Moses on the Gospel of Christ, but also against those who would corrupt the simplicity of the Christian truth, by the deceits of will-worship and the subtleties of a false philosophy. In this introduction to his epistle he enlists the favour and attention of the converts, by assuring them of his earnest desire for their welfare, and for their steadfast continuance in the faith of Christ. He offers up the most solemn prayer (in which a Christian minister may still most fitly express his aspirations for his people), and entreats that the Colossians may be filled with a perfect knowledge of divine things, and be fruitful in every good work; and that they may be daily strengthened with his grace in the inner man, that they may be thereby enabled to endure the persecution which may fall upon them from their heathen neighbours for the truth's sake; and be fitted for the reward set before them, the enjoyment of the inheritance of the saints in light. He points out also to them the goodness of God, by which they have exchanged the kingdom of darkness, in which as Gentiles they were the servants of Satan, the children of wrath, and the heirs of condemnation; for the kingdom of God, in which as the members of the Church and redeemed by the blood of Christ, they are the servants of God, the children of grace, and the heirs of the inheritance of the saints in light. The Church hath chosen this day as a useful exhortation to all converts, to evince by the fruits of their works, the truth of their knowledge, and the sincerity of their faith.

THE GOSPEL (St. Matthew ix. 18—26).—The narratives of this gospel afford another instance of the extent and variety of the miracles of our Lord; and of the consequent progress of his fame through every class and description of the people among whom He dwelt. The woman in this story, cured of the issue of blood, was bowed down with pain and poverty; while the damsel raised to life was the daughter of the ruler of the synagogue, one illustrious among his neighbours for the purity of his life and the honourable position of his station. "How admirably indeed do the words and deeds of Christ agree. His words are, 'Come unto me all ye that labour and are laden, and I will refresh you.' His deeds are every where to be met with. He healeth the blind and cleanseth the lepers, and heareth this Jairus and this woman, and succoureth those that call upon Him." It is worthy of remark, that each of these persons healed, both Jairus and the poor woman, come to our Lord, and obtain their cure in the same way. They have faith in his power and in his ability to heal them; and they approach in prayer, humbly asking the aid of his assistance and the exercise of his power in their behalf; and they obtain the end of their petitions, in the relief of their necessities and in the removal of their afflictions. They are raised from the dead as the converts, whom St. Paul in his epistle bids to rejoice as raised from the death of sin. The members of the Christian Church must approach in the same mode, with faith in the divine power of Christ and humble prayer for his mercy, if they would obtain the removal of their sins, and joy, comfort, and peace in believing. This portion of Scripture, recording two of the great miracles of Christ, is well inserted into the annual readings of our services.

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	£155 19 7 1/2
St. Paul's Church, Norval	£0 11 0
St. Stephen's, Horaby	0 10 0
Georgetown	0 7 6
Stewartown	0 6 6
—per Rev. D. Fraser	1 15 0
Amount carried forward	£157 14 7 1/2

Amount brought forward	£157 14 7 1/2
Holy Trinity Ch., West Hawkesbury, —per Rev. J. T. Lewis	1 13 0
Trinity Church Streetsville	£0 16 3
Churchville	0 17 0
Sydenham	0 18 9
Huronario Church	0 17 4 1/2
—per Rev. R. J. MacGeorge	3 9 4 1/2
St. George's Church Drummondville ad.	
—per Rev. C. L. Inglis	0 2 6
St. John's Ch., Prescott per C. W.	9 15 0
St. George's, St. Catharines	£7 11 0
School-house 8 Mile Creek	1 3 1
—per Churchwardens	8 14 1
St. Mary Magdalenes, Picton per C. W.	1 15 0
Lambson Church	£0 15 0
Bellamyville Church	0 15 0
—per Rev. W. H. Gunning	1 10 0
St. Mary Mag., Lloydtown	£0 5 9
St. James's, Albion	0 12 3
Christ's Church, Bolton	0 12 0
—per Rev. H. B. Osler	1 10 0
St. Peter's Church, Cobourg,—per Ven. A. N. Bethune	15 15 0
St. George's Church, Goderich—per Rev. E. L. Elwood	4 7 8
St. Thomas's Church, Belleville—per Rev. J. Grier	5 0 8
Duffins Creek	£0 11 11 1/2
Sixth Concession Pickering	0 6 9 1/2
Block School House	0 6 3
—per Rev. T. W. Marsh	1 12 0
St. Paul's Church, Dunnville—per Rev. A. Townley	1 3 4 1/2
St. George's, Medonte	£0 19 6
Orillia Church	0 15 1
North Orillia	0 10 5
—per Rev. George Brown	2 5 0
82 Collections amounting to	£216 7 3 1/2
T. W. BIRCHALL, Treasurer.	

Toronto, Nov. 6, 1850.

ST. JAMES' CATHEDRAL.

We perceive that the works of this building are progressing rapidly, and are of the most substantial and durable character. At present the workmen are engaged in laying the massive stones which form the base line of the building, and are already

ADDRESS

From the Parishioners of the Rectory at Napanee, to the Rev. SALTERN GIVINS, on his resignation of that Rectory.

REV. AND DEAR SIR,—We avail ourselves of the opportunity afforded by your visit to this neighbourhood, to express our sincere regret at your resignation of this parish, and at the severance of that tie which has bound us together as minister and people, for now upwards of eighteen years; we cannot but bear testimony to the great debt of gratitude this parish is under to you, as it is mainly owing to your exertions and indefatigable zeal, since you took the charge of it, (its first clergyman) that two congregations have been formed, two churches built, and that love and due regard to our beloved Church has been inculcated and kept alive under discouraging circumstances. In our present separation, we not only lose the society of a beloved Rector, but also of a sincere friend—your uniform affability and kindness of manner at all times endeared you to us—encouraged the timid to confide their cares to you, and ask advice, always cheerfully, willingly, and faithfully given. While we would shrink from intruding on domestic privacy we beg also at this time, most affectionately and sincerely to offer our sympathy to you under the late trying afflictions with which it has pleased an all-wise God to visit your family.

We beg your acceptance of the accompanying piece of plate, as a testimony, no less of our personal regard and esteem, than of admiration at the zeal and energy which have marked your course as a Clergyman while amongst us.

The ladies of the congregation of St. Mary Magdalene's and St. John's, also request Mrs. Givins's acceptance of the accompanying small token of their esteem and respect.

Dear Sir, we ask your blessings and prayers, that your labours here may not be in vain, but that the good seed sown through your instrumentality, may, with God's blessing, spring up and bear fruit in our hearts and lives, as may be unto you a crown of rejoicing, at that day when both pastor and flock shall appear together before the Lord to receive the recompense of reward. And now, dear sir, farewell; may the Lord preserve you in his keeping; may he bless you, Mrs. Givins, and family, with every blessing for this life, and hereafter with the better blessings of glory.

Signed on behalf of the Parishioners.

J. W. Perry, }
George Davy, } Churchwardens.

REPLY.

MY DEAR FRIENDS,—I thank you for your very kind address. It gives me much pleasure to find that you approve of the motives that induced me to relinquish the spiritual charge of you, and I congratulate you on the appointment of a Clergyman in every respect so desirable as your present pastor. Under his pious care, I am persuaded you will realize all the advantages I desired for you.

It is but natural we should feel regret at parting after the long and friendly connection that has subsisted between us, and I heartily reciprocate the sentiments of regret you express in your address. To the circumstances of my having been your first Minister, and the peculiar duties devolving on me, as an instrument in the hand of God, for laying the foundations of our beloved Church in this neighbourhood, (ever with your cheerful and zealous co-operation), I ascribe the favourable feeling you entertain for me, and though I duly appreciate your approbation and esteem, it is not,

I assure you, without an humbling sense of the imperfect manner in which I have discharged my duties. I trust, however, I am truly grateful to that kind providence which has blest me with grace and strength to exercise my ministry among you for so long a period with acceptance, and I hope to your profit.

Your sympathy with myself and family in our late afflictions, we value much, knowing its sincerity.

For the valuable testimonials of your regard which you have been pleased to present Mrs. Givins and myself, I tender you our sincerest thanks; though not needed to foster the interest we feel in you, we shall treasure them as memorials of a friendship, that will continue through life, and may we not hope, be renewed beyond the grave.

My connection with your parish, will be a pleasing reminiscence to me during the remainder of my life, and I shall alter much indeed, if I ever cease to feel a lively interest in all that relates to you or fail to supplicate for you the choicest blessings of time and eternity.

Believe me, my dear brethren.

Your affectionate friend.

SALTERN GIVINS.

During the same week, the members of the Church in the Township of Tyandinaga, presented the Rev. Mr. Givins, also, with a handsome and beautifully bound edition of Patrick, Lowth, and Whitty's Commentary on the Holy Bible as a token of affection; at the same time expressing their extreme regret at his removal from amongst them, which he received in a suitable manner, reciprocating their expressions of affection and esteem.

An address was presented by them in March last, which appeared at the time, in the columns of our paper.

DIOCESE OF MONTREAL.

CONSECRATION.—On Thursday, the 31st ult., the new Church of England, church at Coteau du Lac, was consecrated by the Lord Bishop of Montreal. After the ceremony, morning prayers were read by the Rev. Armine Mountain, his Lordship's acting Chaplain, the lessons of the day, the Epistle and Gospel being read by the Revs. H. Patton, Rector of Cornwall, and A. M. Mountain. A Sermon appropriate to the occasion

The Church is a very neat structure of brick and stone copings, calculated to accommodate a congregation of about 300, and is the first church in the Diocese dedicated to the worship of God by the present Bishop—we trust, only the first of many to be so dedicated during his Lordship's administration; several of which, we understand, are nearly completed and ready for consecration.

THE CHURCH UNIVERSITY.

The following letter has been addressed by the Rev. Dr. Tighe Gregory, to the Bishop of Toronto, in reply to his circular relative to the Canada College:—

Paget Priory, Killocock, Ireland,
September 16th, 1850.

MY LORD BISHOP,—I have the honour to acknowledge the receipt of your Lordship's letter, and accompanying statement or address in behalf of the Canada Church University, and should have earlier done so, but that I had been on a visit to my son, the Vicar of Brawdsey, in Suffolk, and thence took a circuitous route homeward, from engagements to preach two charity sermons in Yorkshire; and I should very willingly, in behalf of colonial education, have done the same here, but the pressure of our misapplied poor rates, and the calls on benevolence in favour of local charities, rendered it quite hopeless to obtain any collection.

I, however, did not fail to read your documents to my congregation, and thus bring under their notice, in their strongest manner, the claims on Christian sympathy which you have so ably stated, in the hope that they might, individually, draw the attention of their wealthier and less burdened friends to the important subjects.

"I am very happy to perceive that the Society for the Promotion of Christian Knowledge has taken up the measure your Lordship has so much at heart, in the most effective shape, by a grant of £3000; and I do sincerely trust that you will be enabled to secure the founding and endowment of a College truly Protestant, in a country where the Roman Catholic faith is so prevalent and so powerful.

"With every feeling of toleration and brotherly love towards the members of that and all other denominations, I yet feel the necessity of carefully guarding a rising generation against the errors of the former, most particularly. This is a time of danger to the Church established, when the mongrel Protestantism of the land finds abettors even in high places, and dramatic effect is more encouraged than spiritual religion. But still the worshippers are numerous and sincere who have not bowed the knee to Baal, and faithfully recognising the omnipotence of the Deity, and his proper throne in the compass, or placing the font in a fancifully prescribed part of the Church.

"The times of this ignorance God winked at, but now commanded all men everywhere to repent; and, indeed, it appears inconceivable how a retrograde movement, so unquestionably Romish, could have obtained in the midst of that science and intellectuality which mark the 19th century; but, alas! the imputation so injuriously levelled against Paul, might be to some whose much learning hath made them mad. I have the honour to be, &c.,

"E. TIGHE GREGORY, D.D., L.L.D.,
Chaplain to his Excellency the Earl of Clarendon, and Rector and Vicar of Kilmore, Diocese of Meath."