

THE CANADIAN CHURCHMAN.

"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."

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COMMON PLACE BOOK.

A JEWISH PARABLE.

A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing by in his chariot took pity on him, and invited him to take a seat in his chariot behind. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked why he did not lay it on the chariot. The poor man said that it was enough that he had been allowed to be himself carried in the chariot, and he could not presume to ask for more. "Oh, foolish man," was the reply, "if I am willing and able to carry you am I not able also to carry your burden?"

Oppressed and anxious Christian, do you not see in this man your own unbelief and folly? He who has accepted your person, and is your reconciled Father in Christ Jesus, expects you to cast upon him all your burden of cares too, and He is able to sustain it.

"TAKE AND EAT THIS . . . AND FEED ON HIM
IN THY HEART BY FAITH."

The true eating and drinking of the body and blood of Christ is with a constant and lively faith to believe that He gave His body and shed His blood on the cross for us, and that He does so join and incorporate Himself to us, that He is our Head, and we His members, and flesh of His flesh, and bone of His bone, having Him dwelling in us and we in Him. And herein stands the whole effect and strength of this sacrament. And this faith God works inwardly in our hearts by His Holy Spirit, and confirms the same outwardly to our ears by the hearing of His Word, and to our other senses, by the eating and drinking of the sacramental bread and wine in the holy supper.—*Archbishop Cranmer.*

TYRE.

High on the stately wall
The spear of Arvad hung;
Through corridor and hall
Gemadim's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more
Five fathom deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors along.

Far from the wondering East
Tubal and Javan came,
And Araby the best,
And Kedar, mighty name.
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching on rock or naked stone
His dark net spread before the sun,
Unconscious of the dooming lay,
That broods o'er that dull spot, and there shall
brood for aye.

DR. FRANKLIN ON THE CHURCH AND PRAYER BOOK.

A correspondent of the *Banner* produces the following quotation from a letter of Dr. Franklin of Nov. 8, 1764, to his daughter, "one of whose descendants," the writer says, "ministers at our altars:"

"Go constantly to Church, whoever preaches. The act of devotion in the common Prayer Book is your principle business there; and if properly attended to, will do more towards amending the heart, than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons, even if the preachers you dislike; the discourse is often much better than the man as sweet and clear waters come through very dirty earth. I am the more particular on this head as you seemed to express a little before I came away, some inclination to leave our Church, which I would not have you do."

FORMS OF PRAYER.

It is remarkable that (as they that search those things observe) the words of the Lord's Prayer are divers of them, such as come near the words of petitions which were usual among the Jews, though He, in whom was all fulness and wisdom, was not scarce of matter and words, so little was novelty and variety considerable in prayer in his esteem. Mistake it not, the spirit of prayer hath not his seat in the invention but in the affection. In this many deceive themselves, in that they think the work of this spirit of prayer to be mainly in furnishing new supplies of thoughts and words; no, it is mainly in exciting the heart anew at times of prayer to break forth itself in ardent desires to God, whatsoever the words be, whether new or old.—*Archbishop Leighton.*

BOOKS IN THE OLDEN TIME.

Before the art of printing, books were so scarce that ambassadors were sent from France to Rome to beg one copy of Cicero's works, and another of Quintilian's because a complete copy of these books was not to be found in all France. Albert Abbot of Gemblors, with incredible labour and expense, collected a library of 150 volumes, including everything; and this was considered a wonder indeed. In 1494 the library of the Bishop of Winchester contained parts of seventeen books on various subjects, and, on his borrowing a Bible from the convent of St. Swithin, he had to give a heavy bond drawn up with great solemnity, that he would return it uninjured.

When the book was purchased it was an affair of such consequence, that persons of distinction were called together as witnesses. Previously to the year 1300, the library of Oxford consisted only of a few tracts, which were carefully locked up in a small chest, or else chained lest they should escape; and, at the commencement of the fourteenth century the Royal library of France contained only four classics with a few devotional works.

THE WORDS.

The world useth a man as ivy doth an oak the closer it gets to the heart the more it clings and twists about the affections; though it seems to promise and flatter much, yet it doth indeed but eat out his real substance and choke him in the embrace.—*Bishop Reynolds.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 10th Sunday after Trinity.

Previously announced in the <i>Canadian Churchman</i> , Vol. 1, No. 18.....	£210	2	34
Christ's Church, Scarborough,	£2	7	7
St. Paul's, do. do.	0	14	9
—per Rev. W. S. Darling.....		3	2
Packenhams.....	0	8	5
Fitzroy Harbour.....	0	9	1
—per Rev. W. C. Clarke.....		0	17
Christ's Church, Hamilton.			
—per Churchwardens.....	6	5	6
St. Paul's Church, London.			
—per Churchwardens.....	10	11	11

126 collections amounting to. £230 19 6

ANNUAL SUBSCRIPTIONS.

Rev. H. C. Cooper, his annual subscription for 10th and 11th years.....

2 10 0

THOMAS SMITH KENNEDY.

Secretary C. S. D. T.

D. c. 1st, 1852.

On Wednesday, the 1st December, the Society met.

Present—the Lord Bishop in the Chair. The Hon. the Chief Justice, Hon. P. B. DeBlaquiere, Hon. W. Allan, Dr. Burnside, Rev. H. J. Grasett, Rev. Provost Whitaker, Rev. Dr. Beaven, Rev. D. E. Blake, Rev. H. C. Cooper, Rev. Dr. Lett, Rev. S. Givins, Rev. R. J. MacGeorge, Rev. W. S. Darling, Rev. R. Mitchell, Captain Lefroy, H. Mortimer, Esq., Alex. Dixon, Esq., and the Secretary.

After the usual prayers, the minutes of the two preceding meetings, the 3rd and 10th ult. were read.

The Secretary laid the balance-sheet of the Society on the table. The sum of £4 10s. was voted to Dr. O'Meara, to reimburse him for expenses incurred in visiting stations beyond the bounds of his Mission. The Secretary was directed to intimate to Dr. O'Meara that it would be satisfactory to the Society if, from time to time, he would send a brief statement of the places visited by him, and of any circumstances connected therewith, which he may consider interesting to the Society, and which might be introduced in the Annual Report.

A letter was read from Dr. O'Meara, asking for assistance in maintaining seven children, orphans of Indian parents, who were carried off by the cholera in the spring.

The Society were reluctantly compelled to concur in the course recommended by the Standing Committee, and decline granting relief in this case, as if the Society applied its funds to objects not embraced in its constitution, applications would be numerous, and the Society would find much difficulty in disposing of them.

Dr. O'Meara made application on behalf of the Indians of Owen Sound for an Interpreter. The Secretary was desired to write to the Rev. Mr. Mulholland, and enquire what salary would be expected—if Mr. C. Kezhick would be contented with so small a sum as the Society can at present afford, Mr. Mulholland might enter into an arrangement with him, and draw half-yearly upon the Society.

The names of S. J. Stratford, Esq., M. D., and E. G. O'Brien, Esq., were ordered to be placed on the list of life members.

The Secretary presented a deed from Edmund Muruey, Esq., and wife, of Belleville, conveying West half of Lot 23, in the 2nd Concession of Fenelon, containing 100 acres, to the Lord Bishop of the Diocese, to be held in trust for the general purposes of the Society.

The Secretary was ordered to convey the thanks of the Society to Mr. and Mrs. Muruey.

The Secretary was likewise ordered to convey the thanks of the Society to John Buiwell, Esq., of Port Burwell, for the great pains he took to explain to the Society certain matters about which the Secretary had been ordered to write to him.

Dr. Lett moved that the Secretary be requested to make a return to the Society, setting forth what amounts had been contributed by the several Parishes in the Diocese to the Society, both through the parochial Branch, or by means of special collections, during the last three years, and which of the Clergy had paid their 25s. regularly; and gave notice that when such return was before them, he would be prepared to propose a resolution founded on it.

The Committee appointed to draft the By-laws at the Special Meeting then reported. The By-laws, together with the resolution consequent thereon, appeared in the last number of the *Churchman*.

The Secretary of the Church Society, Diocese of Toronto, takes this method of notifying the Clergy, that he has caused packages of last year's Reports to be sent to such of them as have established local branches. At page 58 will be found a list of Life Members and Incorporate Members. The Secretary is aware that the latter is very imperfect, and respectfully solicits, especially from the Clergy, and Secretaries of Branches, assistance in correcting it. This would be comparatively an easy task, if each Clergyman would, with the Secretary of his Branch, scrutinize the list, and forward to the Secretary at Toronto such information as they

possessed. In some cases it will be found that the names of parties deceased continue on the list, and the names of others who are entitled to the privilege have been omitted; some who were contributors may have ceased to contribute the stipulated amount. It is most desirable that a correct list, with the Post Office address opposite to each name, should be hung up in the Board Room of the Society, as a reference, if at any time a doubt should exist as to the right of a person to record his vote. Such a list the Secretary hopes to be enabled to publish before the 1st February. Those who were annual subscribers of 25s. previous to 1844, and have continued to be so, are incorporated members, but since 1844, the mere subscription did not entitle the donor to be placed on the list, as the Act of Incorporation requires in addition that he be proposed and balloted for, and it also limits the number so to be elected to 300.

CHURCH PROPERTY IN CANADA.

TO THE EDITOR OF THE LONDON TIMES.

SIR,—I solicit permission through the columns of your widely circulated Journal to offer some observations upon the question of Church property in Canada, and must plead as my excuse for the length of this communication the great importance of a clear understanding, and, therefore, of an equitable and constitutional settlement of that long and much vexed question to the interests of the church of England and of the Protestant religion generally in that colony. The crisis appears to have arrived in which the determination must be made, whether the foundation is to be preserved in Canada upon which our Protestant religion and Protestant institutions are to be firmly built up and perpetuated or whether the last barrier is to be removed in that country against the encroachments of a system of religion against which this Crown and realm protest, and against the inroads of those false and infidel opinions which are unhappily fast gaining ground throughout the world.

It cannot be necessary that I should prove the fallaciousness and absurdity of the opinion, that religion for its support and diffusion is to be left to its own merits, and that what is the cause of God must ultimately work out its promised advancement, though the substantial aid of men should be withheld from it. And if we were nearly unanimous here in contradicting an opinion so wild and untenable, we are more than justified in maintaining for a country struggling with all the disadvantages of a new settlement and slender resources that provision which the law has assigned there for the perpetuation of sound religion.

If there be advocates among the masses of the community in Canada for the alienation of that provision—namely the clergy reserves—to purposes foreign to their original intention, and if there be clamorous pleaders in the Parliament of that province for its secularization, it is undeniably unwise, as well as unjust, to yield to the one or to the other that which they cannot legally or equitably claim, and the surrender of which must entail the worst calamities upon that country.

Without recapitulating the past history of this unhappy question, I may be permitted briefly to say that, after the right of the clergy reserves—long and vigorously defended—would no longer be supported, the act that was passed in the year 1840, during Her present Majesty's reign, and was intended and was everywhere viewed as a final settlement of that perplexing question. The act itself (3rd and 4th Victoria, chap. 78) is stated to be for "the final settlement of the question of the clergy reserves, the maintenance of religion, and the diffusion of Christian knowledge within that province;" and that it was so judged, not only by friends of the church of England, but by many of her political opponents, is evident from the language of one who afterwards became most unaccountably the advocate of that act of settlement of Mr. Priece, in 1846 during a discussion which arose upon that subject in the Legislative Assembly on a mere question of executive management, "I deprecated any further legislation as likely to endanger that settlement which had been considered final; that peace had succeeded the long and fierce conflict; that the country was settling down in the hope that agitation on that subject was at an end; and thus one great source of heartburnings and mutual recriminations among the religious bodies would be at once and for ever lost in the oblivion of the past." The same Mr. Priece, in 1850, introduced into the Legislative Assembly a series of resolutions on which was founded an address to Her Majesty praying for the consecration of the clergy reserves to secular uses!