

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."

NEW SERIES, Vol. I, No. 26.]

TORONTO, CANADA, JANUARY 27, 1853.

[OLD SERIES, Vol. XVI

Ecclesiastical Intelligence.

DIocese OF TORONTO.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in the "Canadian Churchman," Vol. I, No. 25.....£7 3 10

St. John's Church Cavan, £9 11 8

St. Paul's do do . . . 0 13 9

—per Rev. S. Armour.....£1 5 6

St. Paul's, Fort Erie,

—per Rev. E. Grasset..... 1 5 0

Grafton.....£1 0 1

Colborne..... 0 19 10

—per Rev. J. Wilson..... 5 0 0

St. Peter's Church Cobourg

—per Rev. W. A. Johnson..... 5 19 8

St. James's Ch. Kemptville £0 12 6

Christ's Ch. Marlborough . . . 0 8 9

—per Rev. H. E. Plees..... 1 1 3

18 Collections amounting to.....£21 15 3

Additions for Widows and Orphan's Fund; collections, appointed for the 16th Sunday after Trinity—June, 1852.

Previously announced.....£291 5 0

Amherst Island,

—per Rev. J. Rothwell.....£1 2 0

St. James's Ch. Kemptville £0 15 0

Christ's Church Marlboro' 0 8 9

—per Rev. H. E. Plees..... 1 3 9

162 Collections amounting to.....£296 10 9

Additional, for Mission Fund, Collections appointed for Trinity Sunday.

Previously announced.....£190 13 9

St. James's Ch. Kemptville £1 0 0

Christ's Church Marlboro' 0 10 0

—per Rev. H. E. Plees.....£1 10 0

136 Collections amounting to.....£192 3 9

GENERAL PURPOSE FUND.

Amherst Island

—per Rev. J. Rothwell.....£1 0 0

ANNUAL SUBSCRIPTIONS.

Rev. V. P. Mayerhoffer.....£1 5 0

Rev. H. Plees..... 1 5 0

£2 10 0

The Monthly Meeting of the Church Society will be held, D.V., at the Society's Board Room, No. 8, Wellington Buildings, King Street, on Wednesday next, the 2nd Feb., at 3 P. M.

THOMAS S. KENNEDY.

Sec. C. S. D. T.

THE MADEIRA CHAPLAINCY.—The Rev. A. H. Hosmer, and the Rev. J. L. Crompton, together with Mr. J. Bean, late Churchwarden, have presented the Rev. T. K. Brown to the Bishop of London for "heresy and schism." The following are the heads of the charge:—

We the undersigned, do hereby formally charge the Rev. T. K. Brown, now acting as Consular Chaplain in Madeira—A. with heresy because 1. He wholly denies the existence of mission in that meaning of the word given above and recognizes none other than the general and habitual mission conferred at ordination; 2. Ignoring the power of the Bishop, he attributes solely to the Crown or civil ruler the power of appointing a duly ordained priest to feed a special portion of the flock of Christ; 3. He attributes to the Crown a legal or Parliamentary power to terminate or supersede not only the episcopal power of giving mission, but the whole spiritual authority exercised by a Bishop; 4. He having been refused a license by the Bishop exercising jurisdiction and having not withstanding proceeded to claim a charge already delegated to another by the said Bishop (no necessity having arisen according to the laws of God and of the Catholic Church for his so doing), did defend his position in the fullest manner, venturing to call the meeting over which he himself presided "the Church," and to style the congregation united to the Bishop, and "governed" by the pastor duly licensed by him, a "Conventicle."—B: with schism and nonconformity to the ecclesiastical laws; inasmuch as, 1. He did, unjustified by any necessity according to the laws of God and of the Catholic Church, act in opposition to the Bishop exercising jurisdiction, in such manner as to be divided from him; episcopal sanction not being accorded to his ministrations; 2. He has, by preaching and ministering the Sacraments, not being duly admitted and authorized by the Bishop, and having no plea of emergency or necessity according to the laws of God and the Catholic Church, offended against

a fundamental principle of the Church's discipline, and violated sundry canons of the English branch of the Catholic Church; 3. He, by intruding with the aid of the lay power into a cure of souls refused by the Bishop to himself, and already entrusted to the care of the government of another priest duly licensed, whose license the said Bishop refused to revoke, and in the face of a formal protest put forth against his intrusive act by the said priest, was guilty of a grave offence against the laws and constitutions of the Church."

Upon these grounds the presenters pray the Bishop to institute proceedings in accordance with the laws of the Church and, in the meantime, both to inhibit the said Rev. T. K. Brown, from ministering in Divine things, and to make provision for the due performance of Divine worship.

POPERY ABROAD.

RESIGNATION OF THE BISHOP OF CHARTRES.—The Bishop of Chartres, Mgr. Clausel de Montals, has resigned the exercise of his Pastoral functions, and committed them to his coadjutor. The Bishop, who is in his 84th year, was consecrated in 1824. He was one of the chief champions of Ultramontanism in France and "saluted by the faithful as the Athanasius of the nineteenth century."

CAPE TOWN.—SYNOCDAL ACTION.—At a large meeting of the members of the English Church convened on the 28th of October, at Cape Town, a petition to Parliament and an address to the Bishop, expressive of the views of the meeting on the subject of synodal action, were after two days discussion, adopted by large majorities. The following are the leading points set forth in the memorial of the Bishop:—

The memorialists believe it to be of the gravest importance that all doubts as to the rights of the Bishops, Clergy, and laity in the colonies as to the management of their ecclesiastical affairs should be removed, and that the same liberty should be extended to them of meeting for the free discussion and better ordering of their internal affairs which is enjoyed by every other religious body within the colony. They approve the restriction that such liberty shall not involve their right to renounce or alter the Thirty-nine Articles, or the Book of Common Prayer, and that the existing laws and usages of the United Church of England and Ireland shall be the basis of all future legislation for the English communion within the colony. They express their hope that any Synod or Convention to be hereafter summoned in the diocese, will consist of Bishops, Clergy, and laity, voting in three distinct orders, the consent of all three orders being necessary to all acts binding on the Church at large, but the three orders deliberating together at their discretion; the appointment of lay delegates being according to some fair principle of representation, subject to the condition that both voters and delegates be bona fide members of the Church.

SYDNEY.—THE BISHOP'S JOURNEY TO ENGLAND.—The Sydney papers contain the farewell address of the Bishop to his diocese previous to his departure for England, where he has since arrived after a perilous voyage, and we regret to add, in an impaired state of health owing to his exertions in ministering to the sick, the yellow fever having broken out during the passage. The most important part of the address is that in which he sketches out the course which he deems the most likely to conduce to a satisfactory settlement of the question of Colonial Church Government which has brought him to this country viz., by the appointment of a commission of inquiry which should report to Her Majesty upon the present condition of the Colonial Church:—

"This report," his Lordship continues, "after having been submitted to Her Majesty, I conceive it might have been serviceable to refer to sub-committees of Churchmen in each colonial diocese, that they might have opportunity of examining into the proposed constitution, and of expressing to the Queen their satisfaction with or disapproval of any particular portion of it. After this consideration having been bestowed afresh upon any points against which objections had been raised, and the report of the commission amended accordingly, the same might have been again submitted to the judgment of the highest tribunal, and have been finally authorized by Her Majesty as chief governor of the Church of England. Or it might, if deemed preferable, be sanctioned by Act of Parliament, which includes the Queen's assent. The principles to be kept in view in giving the sanction of the civil authority to such an ecclesiastical ordinance are three—first, that all the approach towards an Erastian character be scrupulously avoided; that is that the State do not assume to itself the right to alter the existing laws of the Church, or to impose rules of government, unless the Church (both Clergy and laity) shall have had a previ-

ous opportunity of examining into the proposed settlement, and judging whether it is fully agreeable to the law of Christ; secondly, that all the fundamental rules of the Church of England whether as to the doctrine or as to its rule of discipline, be duly maintained; and thirdly, that one uniform system be established throughout all the colonial Churches (uniform, I mean, as to all vital and essential observations), whereby they may be bound together in one great system of unity, and so form collectively, one with another, and with the parent Church of England and Ireland, one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel that all men may be brought to the knowledge of it, and the nations may be prepared for the appearing of the great God and our Saviour Jesus Christ. This I entertain a strong hope, is part of the high destiny reserved for the Church of England by the extension of her colonial empire."

ENGLAND.

CHURCH PROPERTY AND THE UNENDOWED.

Our readers will find, on referring to our Ecclesiastical Intelligence, that a movement has been set on foot, having for its object to obtain the interference of Parliament in behalf of the miserably endowed, or altogether unendowed, District Churches, which are springing up on all sides in our larger and more populous parishes. The existence of the evil which is sought thus to remedy, cannot, we fear to be denied. If a "return" could be procured of the numerous courses in which the provision made for the maintenance of the Clergy is utterly insufficient,—a pittance hardly equal to a decent mechanic's wages perhaps not even that,—it would, we apprehend, excite no small wonder in the minds of many, and in the minds of many more considerable indignation, whilst on the cheeks of some who are necessarily cognizant of these things, but who being themselves in clover, unhappily give them no further thought, it might even chance to call up a blush of shame. At all events such a "return" would go far to check the self-complacent feeling with which many point to the progress of Church extension, as evidenced by the erection of so many new Churches; for, in almost every instance, by the side of the much vaunted work of piety in building a place of worship, there would stand revealed a grievous breach of the Divine appointment, "that they which preach the Gospel should live by the Gospel."

On the various evils resulting from this state of things it is needless to expatiate. They are many and complicated; some of them bearing unfairly upon the Clergyman, others affecting the efficiency of his ministrations and the spiritual welfare of his flock, and others again, reflecting injury and scandal upon the Church at large. Nor have we as yet seen the full extent of these evils. The present is an age of great religious excitement, one of consequences of which it is that there are many men to be found willing and anxious to devote themselves to the Church's service at any cost of self-sacrifice. But if,—as is by no means improbable, but on the contrary, rather to be expected, in accordance with that rule of fluctuation which presides over human affairs no less than over ebb and tide,—the present generation should be succeeded by one less zealous in the cause of religion, serious difficulties, not at all anticipated at this moment may arise in providing Clergymen to take charge of "incumbencies" which are in truth incumbrances, and of "livings" which afford an unequal opportunity of starvation. The case therefore is one which on many accounts, loudly and urgently calls for a remedy.

Thus far we are agreed with the framers of the proposed petition to Parliament, which has given rise to these remarks. The case, as set forth in the petition, is far from being exaggerated; it might, in perfect consistency with truth, be put much more strongly. But is the remedy which the petitioners suggest, the right one? Is it quite clear that they are preferring their complaint in the right quarter? The appeal is addressed to Parliament,—to the House of Commons. Is there no authority in the Church, to which the Church's need,—may we fear not add, the Church's neglect and sin,—in this matter might be more fitly represented than to an assembly a considerable portion of which consists of Papists, Dissenters, and unbelievers, and a majority perhaps of mere nominal Churchmen who neither understand, nor care for, the wants and perplexities of the body of which they profess to be members? Is not the case which the petitioners so forcibly plead, eminently one for the consideration of the Church's own deliberative assembly? What body so fit as the Convention to look into this matter, seeing that it is composed of Bishops, who cannot be strangers, nor can be supposed to be indifferent, to the position of the Clergy under

their superintendence; of other dignitaries not unacquainted with the facts, and cognizant of sources from which help might be obtained; and, lastly, of representatives of the parochial Clergy, who know full well where the shoe pinches. It may possibly be said that some of the parties alluded to have betrayed a callousness to the interests of the Church and to the condition of the "working Clergy," as they are called, which holds out but an indifferent prospect of beneficial interference from them. To this we answer that the inference is an unjust one. Many men who, if left to themselves, will not stir hand or foot to redress a wrong, may will quietly pocket their share of benefit accruing from that wrong, would yet be found ready to lend a helping hand in correcting abuses, when brought under legitimate discussion in a public assembly like the Convocation.

But if it be in the abstract the better, the more correct as well as the more obvious, course, to bring questions so nearly touching the well-being as well as the honour of the Church under the consideration of an assembly of Churchmen, rather than of a mixed assembly like the House of Commons, how much stronger does the objection to the latter course become, when regard is had to the nature of the remedy which the petitioners suggest. The petitioners aver that "the Church of England without any call for additional taxation, possesses property adequate to the support of all her ministering servants;" and they call upon Parliament, upon the House of Commons, to "take into immediate consideration the fact that the Church is already in the possession of property sufficient to provide an effectual remedy for these evils." This language, in a petition to the House of Commons, can have but one meaning. It points to a wholesale redistribution of Church property, regardless of the accumulated trusts attaching to that property; and it implies, and by implication concedes, the right of Parliament to deal with Church property as if it were the property of the State. Both these propositions are fraught with dishonesty and with danger. To say that Church property is to be disposed of without reference to the intentions of those in whose piety it originated, is to violate one of the most, if not the most, sacred of social obligations. And to say that Church property is to be dealt with as Parliament may see fit, is a proposition which not only places the temporal interests of the Church in the utmost jeopardy, but vitally touches the character of the Church as the Ordinance of God. Convinced that the course in which the framers of the petition in question have engaged, is intrinsically unlawful and full of peril to the Church,—agreeing with them in deploring the evils for which they seek a remedy, and being not less anxious than they are that such a remedy should be devised,—but remembering, at the same time, that it is not allowable to "do evil that good may come,"—we would earnestly recommend them to pause before they follow up their present movement, and to bring their zeal and energy to bear upon the great object which they have so justly at heart, in another and less questionable direction.—John Bull.

PROPOSED UNION FOR INCREASING OUR STAFF OF MISSIONARIES.

DEAR SIR.—In common, I doubt not with all who are anxious for the development of the Church in her missionary character, I hailed the proposal contained in the November number of your Journal, "for increasing our staff of Missionaries." It is the first step in the right direction, and the hearty and excellent spirit in which it has been already taken up, in the subsequent number, shows that it is one which will commend itself to earnest practical minds. It is very satisfactory to find that Churchmen are at length beginning to unlearn the easy theories which have been so extensively prevalent; and are coming to feel, that our future missionaries are not to be met with at pleasure, ready to hand, but that they must be actively and systematically sought out, and trained during a long process of patient education. How should all this be accomplished without much persevering prayer, trouble, and diligence? It is impossible: and if the Church of England is to effect anything commensurate with her duties and opportunities, this must continually be kept in view. A work of faith such as that of Missions, must needs be preeminently from first to last, a work of labour. A missionary, such as he ought to be, is the finest character in the world; and cannot be made under very great cost of something more valuable than money. Till we arrive at worthy conceptions on this subject, till the whole Church is practically alive to the necessity of co-operation, our supply of Missionaries will always be miserably insufficient. It is far beyond the power of a few persons, however zealous, to compass such a vast work as the fulfilment of responsibilities coextensive with the Church of England.

The wisdom of Mr. Wray's plan will be best tested by experience. It may be susceptible of improvements; but is well to remember, for the