

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. 18.] TORONTO, CANADA, DECEMBER 2, 1852. [OLD SERIES, VOL. XVI.

COMMON PLACE BOOK.

TEMPTATION.

When Satan tempts the afflicted Christian to rebellion by saying to him, "Where is now thy God?" he should promptly reply, "He is present with me, giving the evidence of his love to me as a son, by applying his chastening and purifying rod."

BWARE OF THE FIRST STEP.

All vice, says Tillotson, stands on a precipice, and to engage in any sinful course is to run down the hill. There is therefore no safety except in the fixed principle and purpose to do right. "Tis a fond thing," says the same writer, "for a man to think to set bounds to himself in anything that is bad, to resolve to sin in number, weight and measure, with great temperance and discretion, and government of himself—that he will commit this sin and then give over, entertain but this one temptation, and after that he will shut the door and admit no more. Our corrupt hearts, when they are once in motion, are like the raging sea, to which we can set no bounds, nor say of it, *Hitherto shall thou go and no further.* When the devil tempts a man to commit any wickedness, he does, as it were, lay a long train of sins, and if the first temptation take, they give fire to one another. Let us, then, resist the beginning of sin, because then, we have most power, and sin hath least."

SUNRISE.

Mine be the joy at early dawn,
The rising sun to hail;
To catch the breezes of the morn,
And tread the verdant vale.

Then is the time that flowers unfold,
Then music floats around;
And the heart unwe'd by recent care,
Is fresh as the dewy ground.

Then from the wood-crown'd turly hill,
The mists dissolve away;
And gay as the mountain lark, the soul
Exalts in the new-born day.

Then all the kindnesses of God
In bright array pass by;
Varied and beautiful they glide,
As the clouds in the eastern sky.

The darkness of the night dispell'd
By day's delightful dawn,
Shades forth unto the musing mind
The Resurrection morn.

O! may the glories of that morn
Oft rise upon my sight!
And shed on every earthly care
Their own transcendent light.

FRIENDSHIP.

You may take saiza to open the liver, steel to open the spleen, flour of sulphur for the lungs castoreum, for the brain; but no receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.—*Bacon.*

COMMUNION OF SAINTS, INTERCESSORY PRAYER.

Nowhere does the communion of saints appear more than in intercessory prayer. One brother prays for another, and the second for the first, and all for all, in an endless chain; and strength descends, and the countless links are kept together in the unity of the whole, each by other. If men realised more fully the blessedness of love, and of love manifested in prayer, then would the unity of the Church become more and more perfect; and also in tribulation and pain, men would receive unspeakable comfort from the knowledge, and unspeakable grace from the effect, of the supplications of their brethren.

To those who have realised this truth in any degree, the Daily Service of the Church is a continual and increasing happiness. Praying at the same hour, and in the very same words of their brethren, and so fellow

members of the mystical body of Christ, they feel that their many voices rise to Heaven as one, and that one Spirit descends upon all, and abides in all, because all are one.—*Wm. Blake, by Heygate.*

LET NOT THY MOUTH CAUSE THEE TO SIN.

One light word on religion, one light joke which ridicules the things and persons belonging to it, leaves a scar upon the mind which time hardens. One cannot laugh outwardly and feel deep respect inwardly.—*Anon.*

DUTY IS OURS—EVENTS ARE GOD'S.

It may be but little you can do; the quantity of good rests with God, but that is no question of ours; it only remains with us to do what we can, to fulfil just that portion which he demands from us.—*Anon.*

FAITH AND SENSE.

Faith says many things concerning which the senses are silent, but nothing which the senses deny; it is always above them, but never contrary to them.—*Pascal.*

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 16th Sunday after Trinity.

Previously announced in the <i>Canadian Churchman</i> , Vol. I, No. 17.....		£37 13 7
Clark's Mills.....	£0 15 0	
Baker's Sch. House.....	5 0	
Gore do.....	4 1	
Read's do.....	4 0	
Dunbar's do.....	2 9	
Tiner's do.....	2 7	
Red do.....	0 11	
	£1 14 4	

—per Rev. P. Shirley, who remitted..... 1 15 0
Huronian Church..... 0 13 8

130 collections amounting to..... £24 2 3

THOMAS SMITH KENNEDY,
Secretary C. S. D. T.

Dec. 1st, 1852.

Correspondence.

(For the *Canadian Churchman*.)

THE CHIEF SUPERINTENDANT OF SCHOOLS, AND HIS REPORT FOR 1851.

Dear Sir,—The Chief Superintendent having favoured us in the *Canadian Churchman* of the 4th inst with a long extract from his forthcoming Report, I crave a little of your space to meet some of the numerous fallacies which it contains.

First, however, I would direct attention to the adroitness with which he endeavours to evade the Editorial in the *Churchman* of the 21st October, on the Church's "democratic right" to separate Schools. The only way in which he attempts to meet the arguments of that article, is by saying, "That if the School tax paying Electors please, denominational Schools—and no others—may, according to law, be established in every city and Town in Upper Canada." Now no one knows better than Dr. Ryerson that this is no answer to the Church's claims; it is only in fact subjecting her to the smaller tyranny of cities and townships, in addition to the oppression of Provincial legislation. What we demand as Churchmen, and demand as a concession due on the most democratic principles, to the claims of our consciences, is—that wherever there are a sufficient number of Church people, they shall have a legal right to a Church school, supported by the taxes they themselves pay, and a proportionate share of the public school monies. To leave our claims to be settled by a body of dissenting, indifferent, or infidel electors, is, I repeat, but another step in high-handed religious persecution. That we wish to interfere with the municipal rights of others, as the Chief Superintendent insinuates, is simply a disingenuous absurdity; for as he knows full well, we have not the most remote intention of endeavouring to prevent any majority, legislative or municipal, doing what they

please for themselves; but we do very indignantly protest against their having the power to take our money, under the pretence of educating our children in direct opposition to our conscientious wishes.

But I proceed to notice the Chief Superintendent's extract from his Report for 1851.

First, I protest against a public document of that nature being made the vehicle of egotistical declamation, of theological discussion, and of a singularly auto-critical lecture to the ministers and pastors of this Province. It is a most unfair use of the public money, thus to enlarge, what ought to be a mere official statement of school affairs, for the purpose of enunciating the private views of an individual on a disputed religious question; and to all, but the ultra-liberal religionists whom he happens to represent, it is a grievous denominational wrong, for Provincial funds to be thus used in disseminating one class of doctrinal sentiments, since to those who hold opposite views no such means of defending their opinions is offered. While the Government repudiates the very idea of State-Ministerial support, it has surely no right to put the Province to the expense of printing the sectarian Religious lectures of one of its officers!

Besides, the whole thing is an arrogant abuse of Dr. Ryerson's office, and an insult to the Ministry of all denominations in the Province. He is neither appointed nor paid to inculcate his particular sentiments upon the question of religious education; he therefore takes a most unconstitutional advantage of his official position in thus endeavouring to bring all his numerous underlings, particularly those important classes, School Trustees and Teachers, to adopt his rationalistic theories on that vital question. Nor is he commissioned to lecture, and to denounce before the public, those Ministers, and that very numerous and intelligent portion of the lay community, who venture to differ from his most unscriptural doctrines.

If such is to be the method of procedure adopted by a Chief Superintendent of Common Schools, it need be no matter of surprise if we long a most influential portion of the people, disgusted at seeing themselves and their pastors thus demeaned over, should demand the entire abolition of the office.

But we must hasten to consider the document itself a little more in detail.

1. Dr. R. opens the extract by an attack upon England, thus: "The question of religious instruction" "has hitherto deprived England of a national system of education, permitting to it nothing but a series of petty expedients in varying forms of government grants to certain religious denominations, while the great mass of the labouring population is unreach'd by a ray of intellectual light, and is perishing for lack of knowledge." (1) amidst the din of sectarian war about "religious education," and under the very shadows of the cathedral and the chapel." The Chief Superintendent well understands the value of large assertions, boldly made, in swaying the public mind, especially where "his adversary, who, coming after, would search him," has not the same means of making himself heard.

That in a country so densely populated as England, much ignorance, both moral and intellectual, will prevail, is certain; at least until that brotherly love, which is ordinarily only the result of early religious training, is much more prevalent than, alas, it is any where at present. But that this ignorance prevails to the extent from the causes which the preceding extract would insinuate, is certainly a misrepresentation. A considerable portion of my life was spent in the manufacturing districts of England, and from personal knowledge I can declare that Sunday School instruction was very general; and most sincerely do I wish, that deep as are the evils, yet, and the guilt, both legislative and proprietary, connected with our manufacturing system,—yet, I repeat, sincerely do I wish that I could see even the same evidences of a pervading religious influence on this Continent, which I there habitually saw. But Sunday School operations on our Common School system also entirely undermines, as I purpose to show in a subsequent letter.

The need, however, of a far more general and thorough education of the masses, especially as it tends to advance their moral and religious principles, no one acquainted with England will deny. Let, however, Dr. R., and all who support him, remember, that it is owing to men of their principles, that England is not now reeking in a far more efficient system of education, religious and secular; as it was the bitter opposition of the liberal party to the Church of England, which overthrew the Factory Education Bill. But the Chief Superintendent will triumphantly say, that this was the very consequence of insisting upon a system of sectarian education! I grant it; yes, and will plead guilty, not only on behalf of the Church, but of Eng-

land also, to the charge, that they think no education safer than an irreligious one! Let, then, the shame, ay, and the deep sin of an uneducated people rest upon those whose unholy hatred prevented the people's being educated as men and as Christians!

England fully admits the principle that "knowledge is power," and, thank God, she has, as yet, acted on the further belief—founded on that sacred volume which was for so long the basis of her legislation—that "power," without the grace and wisdom to use it aright, is a fearful weapon of impiety towards God, and of misery and anarchy in the commonwealth! Hence she has hitherto refused to aid in imparting earthly and intellectual knowledge unless accompanied by that religious instruction and training which is the only guarantee for its right use. May she ever continue to follow this course, sanctioned as it is by the wisdom that is from on high! And with all England's evils and faults, we challenge Dr. Ryerson to point us out among the nations who have put intellectual instruction dissociated from religious training, in the fore rank of their national policy, one in which scriptural, religious principle is at this moment so generally diffused, and which, under the Divine blessing, has ridden so triumphantly over the political storms and social convulsions of the last sixty years!

But that neither England nor England's Church undervalues education in the proper sense of the term, that is, religious and intellectual training, I will adduce the testimony, first, of an American prelate, and then of an English Wesleyan Minister. That noble hearted prelate, the Right Reverend Samuel A. McCook, D.D., LL.D., Bishop of Michigan, thus expressed his sentiments at a meeting in Exeter College, Oxford: "On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem; and permit me to say, that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see every where in England between religion and education." "It is this which is the security; and will be the strength of our land. Dissect it, and I believe it was the remark of an eminent individual in your own land, whose name is always remembered with gratitude, the Duke of Wellington—"Believe it was he who said, 'Dissect religion and education, and you only make men clever devils.' It has always been so; and it will be so until we have in our land (the United States) which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance." Such are the sentiments with respect to the inseparable union which ought to exist between religion and education, and such his admiration of the conduct of England herein of an American Bishop. How beautifully it contrasts with the official slipshod of a Canadian Chief Superintendent of Common Schools!

In a letter recently reprinted in the *Christian Guardian*, and supposed to be written by the Rev. Doctor Hannay, one of the most able of the English Wesleyan Ministers, language almost equally strong with the above is used, as to the energy and success with which the Anglican Church is endeavouring to educate her people, and to this, as one chief cause, he attributes the rapid increase of the Church. I regret that the paper in which an extract from this letter appeared, is destroyed; however, the Doctor concludes thus—"From this it will be seen that the relative strength of the religious parties in this country (England) has, during the period referred to, been very much changed; the Church having in that time gained much ground; and if the non-conformist bodies have not actually lost ground, they have relatively done so by the growth of their rival (the Church of England)." Again contrast the conduct of the English Wesleyan Minister, with the want of it in the Canadian position, Methodist Minister.

A. T.
Diocese of Toronto, 25th November, 1852.

(To the Editor of the *Canadian Churchman*.)

THE RECTORIES.

LETTER I.

Reverend Sir,—At the future mode of Presentation to the Rectories is still an open question, some remarks upon the subject may not be deemed obtrusive or useless.

The vesting of the Patronage solely in our much-revered Diocesan, for the remainder of the time during which it may please Almighty God to protract his eminently useful life, was a step respecting which the sentiments of the Diocese will, it is trusted, be as unanimous as was the act of the Church Society at its meeting on the 10th inst. It was a high, but well deserved token of the respect and affection entertained both by the Laity and Clergy for our ve-