

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. 21.] TORONTO, CANADA, DECEMBER 23, 1852 [OLD SERIES, Vol. XVI.

COMMON PLACE BOOK.

PRAY FOR THE LITTLE ONES

"Aid for young children.—We beseech thee to bear us, good Lord."—*Litany.*
Yes pray for the young children—there are some
For whom no father's prayer hath ever risen—
For whom no mother's gentle voice hath sought
One blessing from the treasure-house of heaven.
There are the worse than orphans—little ones
Whose parents know no Saviour and no God.
Oh! let the Sabbath prayer ascend for them,
To Him who bought them with His precious blood.
Yes, pray for the young children. One hath gone
Out lately to the lone and silent grave.
Fast fall the icy raindrops on the ground,
And leafless branches o'er the church-yard wave;
Yet not more cheerless is the wintry gloom—
The dreary dimness of its short-lived day—
Than was the lot of that now sleeping child,
Ere God in mercy summoned her away.
For she had made acquaintance with pale want,
And sin, and misery, from her very birth.
For her there seemed no sunshine in the sky.
No dewy floweret on the weary earth;
And none had cared to bathe her aching brow,
Or smooth aside each heavy, tangled curl.
Perhaps it was in answer to your prayers
God sent his Angel for his infant girl.
Yes, pray for the young children—not alone
When in the courts of God ye bend the knee—
By day, by night, in sorrow and in joy,
Send up to heaven your solemn litany.
Aid, Oh! remember then to "feed his lambs."
Is Jesus' own appointed test of love;
And lead the way, while ye pray, to Goshel streams,
And the green pastures of a Saviour's love.

THE DESIGN OF ALL EXTERNAL INSTITUTIONS.

We ought to be very careful, neither on the one hand, to slight or neglect the external institutions of our religion, nor on the other hand, to depend upon our compliance with them, unless we at the same time answer their end and design.

This, therefore, should be our care, to reverence all the institutions of our Lord, and to use them faithfully and diligently; but, at the same time, never to content ourselves till we find the Spirit of God and of Christ dwelling in us and becoming a settled principle of piety and virtue to us throughout the course of our lives.—*John Brudford.*

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 *Canadian Churchman*.

Vol. I, No. 2).....£269 13 10

Since, additional Collection from

Mr. H. F., Esquire, per Rev. F.

Evans,.....£ 1 0 0

143 Collections, amounting to.....£270 13 10

Wednesday the 20th being the last Wednesday in the month, there will be a Meeting of the Standing Committee, at the Society's Board Room, No. 8 Wellington Buildings, King Street, at 3 P.M.

December 23rd, 1852.

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

The annual meetings of the several branches in the Gore District and Wellington District will take place as follows:

Guelph, Monday, 3rd Jan., 1853.....	7, P. M.
Elora, Tuesday, 4th.....	11, A. M.
Galt, Tuesday, 4th.....	7, P. M.
Paris, Wednesday, 5th.....	11, A. M.
Brantford, Wednesday, 5th.....	7, P. M.
Mount Pleasant, Thursday, 6th.....	11, A. M.
St. Mary's Upper Cayuga, 6th.....	7, P. M.
Norval, Monday, 10th.....	7, P. M.
Oakville, Tuesday, 11th.....	11, A. M.
Wellington Square, 12th.....	7, P. M.
Ancaster, Wednesday, 12th.....	11, A. M.
Dundas, 12th.....	7, P. M.
Binbrook, Thursday, 13th.....	11, A. M.
Barton, 12th.....	7, P. M.
Hamilton Annual Meeting of District Branch, Wednesday, Jan 26th.....	7, P. M.

The Churchwardens of Trinity Church, King Street East, desire to acknowledge, through the medium of this paper, the receipt of £36 19s 6d, the proceeds of the Collection made on the morning and evening of last Lord's day, for the erection of a Parsonage House. They would also intimate, that the gentlemen forming the Committee for the obtaining of Subscriptions on behalf of the above mentioned object, will shortly call upon the members of the Congregation, and upon all who take an interest in the prosperity of the Church at large, and of Trinity Church in particular, with the view of enlisting their sympathies, and of collecting their contributions towards this important undertaking.

Toronto, December 20th, 1852.

The Minister, Churchwardens, and members of Trinity Church, Merrickville, wish to convey, through the *Canadian Churchman*, their sincere thanks to Mrs. Sidney Jones, Rockford, Brockville, for her handsome donation of a Marble Font, accompanied with a Walnut Stand for Baptismal service in said Church.

Truly yours,

E. MORRIS.

DIocese of Fredericton.

FREDERICTON, Nov. 16, 1852.

REV. AND DEAR SIR.—The Clergy of every Deanery in the Diocese have requested me to convene a Diocesan Meeting, to be held at St. John's at the time of the next general meeting of the Church Society, with a view of considering the Bill lately introduced into the House of Commons by the Right Hon. W. Gladstone, "To explain and amend the Laws relating to the Church in the Colonies." Though I am not the originator of this movement, I do not feel at liberty to refuse a request made apparently by the whole body of the Clergy unanimously, including the Deaneries of St. John, Fredericton, Chatham, St. Andrews, Kingston, Shediac and Woodstock.

With a view of rendering the matter as practical as possible, I propose that each Clergyman should call a meeting of the habitual attendants at his Parish Church or Churches, and take the sense of the persons assembled—being, of course, understood to be bona fide members of the Church of England or Mr. Gladstone's Bill, viz., whether it be expedient that the Bishops, Clergy and Laity in communion with the Church of England, should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal ecclesiastical affairs.

It appears to me that an affirmative or negative answer to this proposition lies at the root of all legislation in the matter; and in the absence of any certainty that Mr. Gladstone's Bill will be brought forward in its present printed form; or if brought forward, that it will be carried; or that the British Government may not have some measure of their own, it seems to me, I confess, to be attempting quite as much as we are competent to discuss, if we endeavour calmly to consider the above mentioned proposition.

To suppose that a large body of persons (many of whom may never have seen Mr. Gladstone's Bill) will be able in a short time, to make themselves master of a subject which touches on many delicate and difficult questions, is, according to my judgment unreasonable; and it is obvious that the sense of a few Clergy and Members of the Legal profession, in Fredericton and St. John, would not be the sense of the Church generally.

When then the Clergy have called such meetings as I have proposed, and have taken the sense of the several meetings on this simple proposition, the result can be forwarded to me, to lay before the meeting in St. John; or, if it be thought proper two Lay representatives from each Mission, and in St. John from the several parishes in that city, (chosen at the meetings proposed by me by a majority of the persons assembled) can be instructed to lay before the general meeting the resolutions of the parties with whom they are connected. Such lay representatives should clearly reside in the mission which they represent, and, in my judgment, ought to be communicants.

The time and place of meeting can be fixed at the first general committee of the church society in St. John. I think it right to observe, to prevent misconception, that I have no particular measures which I wish to see adopted by the meeting, and that the meeting is simply called, so far as I understand it, for the purpose of collecting opinions on this one subject. This at once relieves us even from the appearance of any collision with authority, and may serve, I hope, to quiet any doubts or suspicions which may arise.

I am, Rev. and dear Sir,

Your faithful friend and brother,

JOHN FREDERICTON,

CHURCH AFFAIRS.—Meetings have been held the present week, in several of the Parishes in this neighbourhood, in compliance with the circular from His Lordship the Bishop of the

Diocese, published in our last number. A report of the proceedings at a meeting of the attendants at Trinity and St. John's Churches, held at the Mechanics' Institute last evening, was handed to us to-day, but at too late an hour to admit our publishing it. We understood that it was proposed in one of the resolutions to petition against the passing of Mr. Gladstone's Bill.

We subjoin reports of the proceedings in Carleton and Portland.

PARISH MEETING AT CARLETON.—At a Meeting of the Parishioners of St. George's, Carleton, in the City of St. John, held on Monday, 29th Nov. to take into consideration the Circular Letter of the Lord Bishop, dated "Fredericton, 16th Nov., 1852," the Rector in the chair, the following Resolutions were passed:—

1. Whereas it appears to this Meeting to be highly desirable that the Lay Members of the Church, should be admitted to a share in the management of the Ecclesiastical affairs of the Diocese, from which at present, under the existing state of things, they are wholly excluded—

Resolved, As the opinion of this Meeting, that it is expedient, with a view of giving the Laity that share in enjoyed by them, in all the Dioceses in the United States, and to their enjoyment of which, the rapid growth and firm position of the Church in those States is greatly attributable—that the Bishops, Clergy and Laity in communion with the Church of England, in the Colonies of the British Empire, should be empowered to meet in Diocesan and other Synods, and make regulations for the management of their internal Ecclesiastical affairs.

2. That the foregoing Resolution be forwarded to the Lord Bishop, by the Rector, and that Martin Hunter Peter, Esq., M.D., and Barnabas Tilton, Esq., be the Lay Representatives from the Parish to attend the Diocesan Meeting, proposed to be held at Saint John.

FREDERICK CUSTER, Rector,
Carleton, Nov. 29th, 1852. Chairman.

Correspondence.

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

Dear Sir,—Will you oblige me by publishing in your next issue the accompanying note, and believe me,

Your truly,

L. SMITH KENNEDY.

TO THE REV. T. S. KENNEDY, Secretary.
Reverend and Dear Sir,—I shall be obliged by your correcting a small mistake in the list of names of "Incorporated Members of the Church Society of the Diocese of Toronto," in which I am made to figure off as a Clergyman, under the title of "the Rev. C. Meuburn." Not having arrived at this honorable distinction, I am anxious my friends and acquaintance should know me only as Dr. Meuburn: I have, however, no right to find fault with this blunder, seeing I was once mistaken for an Archdeacon once for a brother Clergyman going in to the vestry room to offer assistance in the Services of the day; once for a Reverend Presbyterian Scotch Doctor, by a lady on the steam boat, asking with great respect "if I was na gaeing to preach the morn'g morn, the Sabbath, at the Falls? was once, by a Yorkshire man, at the Agricultural Show, Niagara, for a Quaker! now, the fault lays with your enterprising and flattering Townsman, Mr. Salt, who assured me, "That a Low Crowned, Broad Brim Hat would look quite respectable, on the head of a stout and portly elderly Gentleman!"

I am, your's respectfully,

JOHN MEUBURN.

Danby House, Stamford,
Co., Welland.

(For the *Canadian Churchman*.)

THE CHIEF SUPERINTENDENT OF SCHOOLS, AND HIS REPORT FOR 1852.

LETTER IV.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little and there a little." *Isaiah.*

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." *1 Corinthians.*

DEAR SIR,—Let religious educationists thank God and take courage; for not only have they the Church, the whole Church, but most assuredly they have also the Bible, the whole Bible, on their side; hence, since He who inspired the one and dwells in the other, knows no change, without all question they are fighting the battles of the Saviour of the Church, of the God of the

Bible, and must therefore, if true to themselves and to their cause, be ultimately successful.

The truth of this sentiment is strikingly exemplified in a recent article on "Secular Education" in the semi-infidel *Westminster Review*. The reviewer takes the impudently honest (and verily in these days of *hucubug* honesty in any shape is very refreshing!) ground that a religious education is not fitted to suit men for the active duties of life. Thus he says, "The leading aim of Bible religious instruction is to communicate such principles of faith and practice as may insure the salvation and happiness of the individual in the life to come. That of secular instruction to impart such knowledge and habits of action as may conduce to well-being in the world in which we now live." O ye fools and blind! Either Christianity is a lie, or the surest method of securing those habits of serious reflection and enduring energy of action which are necessary to temporal success, is to imbue the mind deeply with a feeling of Christian accountability, Christian hopes and Christian love. Hence, however, in undeniable consistency with the views above enumerated, the reviewer draws this bold conclusion against religious schools and their managers: "Moreover, from the overwhelming importance attached by the Clergy to eternity in comparison with time, they would lie under a constant temptation, often unperceived by themselves, unduly to subordinate secular to spiritual instruction." I had thought to put portions of the above sentence in italics, but it is all too significant, of "secular education" tendencies, as discovered from religious training, to admit any distinction of its parts. Yet a little further, and the reviewer, who evidently feels that Christian faith and the Bible are some obstacles in his way, thus writes: "After a few generations shall have enjoyed this improved instruction, modifications in religious faith may be expected to follow."

The Bible is undergoing a criticism of reason such as it was never before exposed to, and the discoveries of science are daily shaking the established interpretations of it to the foundations. Thus since, thank God, the religious tone of England forbids the ribald sneer, or open contempt of Christianity and its Bible, both are to be "modified," that is, in plain English, to be explained away, to be deprived, by theological rationalism, of all authority, of all hope, and of all salvation! And all to clear the way for secular education! Such, be it remembered, are the sentiments of one of the great organs of its party, who, with our Reverend Superintendent of Education, supports secular, as separated from religious education. I do not say "opposed" to religious education, for even our deistical reviewer would, like the Reverend Doctor, graciously permit separate religious schools. How significant is the fact, that, the almost inexpressible should be equally ready, with the Reverend Doctor, to sanction religious training, if only he be permitted to secure his non-religious teaching first. Yet how and in such a fact, for does it not prove that the sceptic feels that he need not fear what may be the feeble efforts of Christian training when thus separated. Yes, unquestionably the sceptic is wise in his generation; for most certainly the natural tendency of the separate secular education scheme is to ignore Christianity, and to make the Bible despised. How bitterly are the men of this generation proving themselves children after their own likeness and image, of those who, preferring intellect to love, eat of the forbidden fruit of the tree of knowledge of good and evil.

The above observations have been suggested by the third "remark" of the Chief Superintendent in the extract from his Report which has called forth these Letters. It is to this effect: "But the establishment of denominational common schools for the purpose of denominational religious instruction itself is inexpedient. The common schools are not boarding but day-schools." Hence he argues that time sufficient will be left for religious instruction to be given by parents and pastors in the mornings, or after the Schools are dismissed, and upon Sundays. What does the Chief Superintendent understand by religious training? Surely he does not suppose, as the *Westminster* appears to do, that it merely consists in teaching the creeds and catechism, albeit these may be an important portion of its foundation. Religious training pre-eminently requires to be given in the manner intimated by Divine wisdom, in the passage placed at the head of this letter—"precept upon precept, line upon line, here a little and there a little," and this training is to begin, be it remembered, as Jehovah there commands, with the youngest, "those weaned from the milk and drawn from the breasts."

Of all religious instruction that which is incidentally given is, perhaps, the most effective; and for this the hours spent at school afford the finest opportunity. Thus the routine reading of Holy Scripture must afford frequent opportunities of plainly enforcing, on the young mind, its practical teaching, such as their own connection