

# 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. 42.]

TORONTO, CANADA, MAY 19, 1853.

[OLD SERIES, Vol. XVI

## THE COMMON-PLACE BOOK.

### GOOD ADVICE FOR EVERY BODY.

If you your lips  
Would keep from slips,  
Five things observe with care;  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.

### CHRIST SPEAKING TO THE EAR AND THE EYE.

Christ's first tongue was a tongue that might be heard; He spoke to the shepherds by angels: His second tongue was a star; a tongue which might be seen. Harken after Him these two ways—as He speaks to thine ear in the preaching of His word, as he speaks to thine eye in the exhibiting of His Sacraments.—*Donne.*

### THE PRESENT WITHOUT THE PAST.

What a spirit is there in that world *old!* Who would live in a world where there was nothing *old!* Experience would not be considered; nor sedateness, nor reflection, slow and thoughtful. Fancy might, perhaps; but not imagination, that deeper power of the soul. And could the heart let go all its attachments, and yet live? And hope, ever beautiful hope, though the future be its nourisher, is the child of the past, and waits by the bed of weariness or sorrow. And how large would be the discourse of reason, looking before, and never after? What would prospect be to us, without retrospect? A strange land without a guide. And what is the present to us, without a lingering feeling for the past? A state of self-complacency strangely blended with restlessness, and an impatient desire to be something we are not, no matter what, and to gain something we have not, no matter how.—*R. H. Dana.*

### ATHEISM.

The owl Atheism,  
Sailing on obscene wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And, hooting at the glorious Sun in Heaven,  
Cries out, "Where is it?" *Coleridge.*

### THE TEARS OF NATURE A SORT OF INVITATION TO GRACE.

Though there be good tears and bad tears,  
tears that wash away sin, and tears that are sin;  
yet all tears have this degree of good in them,  
that they are all some kind of argument  
of good nature, of a tender heart; and the  
HOLY GHOST loves to work in wax, and not in  
marble.—*Donne.*

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

### THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

#### PALM SUNDAY—MISSION FUND.

Collections made in the several Churches and Chapels and Missionary Stations, in behalf of Missionary objects within the Diocese, appointed for Palm Sunday.

Previously announced in *Canadian Churchman*  
Vol. I, No. 41..... £90 17 5  
Christ's Ch., Huntingford, £1 11 10  
Lot 28, Concession XII, 0 8 9  
—per Rev. F. Fauquier, 2 0  
St. Mary Magdalen, Nan-  
panee,..... 0 15 0  
St. John's, Butler's Corners, 0 5 0  
—per Rev. W. B. Lauder, 1 0 0  
St. James's, Perth, per Churchwarden 1 15 0

33 Collections amounting to..... £95 13 0

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

Toronto, May 18th, 1853.

[The following Report should have appeared before had space permitted.—Ed. C. C.]

### ANNUAL REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

In reviewing the labours of this Branch of the Church Society, during the past year, your Committee see much to humble them before God,

well as much to afford them encouragement in the self-denying work of spreading the Gospel. When the spiritual wants of our brethren are duly considered, as well as the solemn responsibility which rests upon every member of the Church to co-operate in carrying on Missionary work, your Committee feel assured, that so far from having any cause for self-gratulation, they have reason to feel shame and confusion of face, at the coldness, and lukewarmness, and indifference of too many who profess the christian name. But, on the other hand, they feel abundant cause of thankfulness to Almighty God, that amidst all these discouragements, the Church is rapidly increasing her energies, and calling upon all her faithful children to be active and zealous in the promotion of her interests. Devoutly acknowledging, with heartfelt gratitude their obligation to the Giver of all good, for any measure of success which may have attended their poor and imperfect labours during the past year, they now come before you determined, should God spare them, not to slacken their exertions, but rather to increase their zeal and diligence to the utmost of their ability, in this work of labour and love.

Your Committee beg to express their deep regret at the unavoidable absence, in a distant land, of the venerated and respected Rector of their parish, whose presence on such occasions, served to cheer and animate them amidst all their labours, and by whose valuable counsels and suggestions they felt prompted to fresh exertions. They are, however, consoled by the reflection, that their reverend brother is now actively and energetically employed in awakening a deeper sympathy on our behalf in the mother country, and diffusing much sound information respecting the position of our ecclesiastical affairs in this Diocese, with a view to their final and satisfactory adjustment; and also, in soliciting the aid of British Churchmen towards the support and sustenance of our rising University of Trinity College. In this work of laborious self-denial, undertaken from a pure sense of duty to the Church, we sincerely wish "God speed" to the exertions of the Association; and trust that ere long we shall see him return home in health and safety, after reaping an abundant harvest; as the fruits of his labours, on behalf of our beloved Church.

Your Committee beg respectfully to call the attention of this meeting, and of their brethren generally, to the want of missionary zeal, and missionary exertion which is so painfully felt throughout the Church at large. And they would take this opportunity of earnestly pressing upon the minds of all, in every rank and station, that God requires them to be instrumental in the propagation of that holy religion, which his Blessed Son came into the world to establish. The principles upon which the Church Society has hitherto been conducted, were such, that they tended most directly to benefit the parishes which contributed to its funds, in a far greater degree, than they served to sustain the Society's objects. In reference to this point, which your Committee have reason to fear is not sufficiently considered, they beg to state, that of all sums collected by the various parochial associations, only *one-fourth* is paid into the funds of the parent Society, while the remaining *three-fourths* are expended for local purposes, where such amounts have been respectively collected.—Now, it appears to your Committee, that such an arrangement as this must greatly tend to cripple the resources of the Society, and to cramp that missionary zeal and exertion, which it is one leading object of the Church Society to foster and promote. As an illustration of the working of this principle, it is obvious, that the individual who contributes the sum of 5s. a year to any parochial association, gives, in fact, but 1s. 3d. to the parent Society for general purposes, while the far greater balance of 3s. 9d. is expended in his own parish, for his own direct benefit. He who contributes 10s. a year, gives to the parent Society 2s. 6d.; and he who subscribes 20s. gives but 5s. for the promotion of its different objects. And this is the whole amount of our christian beneficence, as contributed through the medium of our Parochial Association!

The difficulty of sustaining an Institution like the Church Society, upon such a principle as this, has been so sensibly felt by its chief managers, that a Committee was recently appointed to inquire into the working of the present system of management, and to report upon the state of its affairs. The result of this investigation goes to show that the Society has not hitherto received that cordial and united support, which in so good a cause, might reasonably and justly be expected from both Clergy and Laity. It was moreover very clearly shewn, that the most sacred of the Society's objects, viz.: the provision for the Widows and Orphans, could not be sustained upon the present scanty means of support which the Society is receiving from the different Parochial Associations. They have accordingly recommended a modification of the by-law which requires only *one-fourth* of the collections; and that in future it be increased to *one-half*, and that

each clergyman, over and above the amount which may be raised in his Parish or Mission, shall pay the sum of one pound, five shillings, annually into the funds of the Parent Society, in order to entitle his widow and orphans to any participation in the provision in that case provided. In this recommendation, your Committee beg to state, that they entirely concur; as well as in the proposition that no parish or Mission shall hereafter partake of any gratuity or pecuniary benefit from the Society, which does not comply in the fullest manner with all its rules and regulations. And they beg to recommend, in the strongest manner, the various objects of the Church Society, to the cordial, zealous, and united support of all their brethren throughout the Diocese.

Having thus briefly adverted to the operations of the Parent Society, and its future prospects, your Committee would now beg to call your attention to the more limited sphere of their own operations, and to lay before you a statement of what has been effected during the past year within their own district. There are at present, in connection with the Newcastle District Branch, the following Parochial Associations, viz.: Cohourg, Port Hope, Cavan, Clarke, Darlington, Grafton, Colborne, Rice Lake, and Manvers. Meetings have been held in nearly all these places, and the various reports show the following result of the Society's labours.

(To be Concluded in our next.)

### NEW ZEALAND.

The Bishop of New Zealand returned in good health to St. John's College, in his diocese, on the 19th of October, after a voyage of about four months among the Solomon Islands and the New Hebrides. He was received everywhere gladly, and treated with the utmost kindness. He has brought home with him to St. John's College for education twenty-two boys and two girls; and might have brought hundreds, if he had the means of conveyance. The door seems to be opening more widely every year to the reception of Christianity by the South Sea Islanders, through the judicious means adopted by the admirable Bishop Selwyn.

### UNITED STATES.

#### KENTUCKY.

The first Sunday after Easter, April 3rd, the Rt. Rev. the Bishop of the Diocese visited the church of the Ascension, Frankford, preached twice, and confirmed 18 persons; making 39 confirmed in that parish within the last seven months. Ascension Church is under the care of Rev. JON N. NORTON, Rector, and the Rev. JOHN W. TENABLE, assistant minister. A correspondent, to whom we are truly thankful for the favor writes us, that one of the Bishop's sermons was on the text—"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, &c.;" That he showed, by a close and cogent argument that a religion of facts must have a history, and historical documents; and that these are contained in the Scripture, and that the ancient creeds and liturgies of the Church. That such a religion supposes also the existence of a regularly organized government, with a standing ministry, reaching back to the apostolic days, and having the power of self-perpetuation to the end of time. "The old paths" being thus pointed out, the Rt. Rev. Prelate then enforced the prophet's warning—"Ask for the old paths, and walk therein." We are glad to hear of such words coming from any Bishop, and especially from bishop SMITH; for we can not; if we would, forget that he was once the rector of the parish where we first breathed the divine atmosphere of the Church. Of course we can not suppose that when he affirms government to be a necessary part of religion he means such a government as leaves men in the alleged right of private judgment, to think, to speak, and do, just what and as they have a mind to; that is, a government that virtually teaches men that they should not submit to be governed.—*Churchman.*

### From our English Files.

#### CANADA CLERGY RESERVES.

It is with a feeling of the very deepest regret that we record the success of this most iniquitous measure which, under the sanction of the Imperial Parliament of Great Britain, not simply connives at but actually invites one of the grossest acts of spoliation and robbery which ever emanated from the brain of the most rabid Chartist, or the most endowment-hating Socialist. We say this measure invites this act, and so it very plainly does for the Canadian Legislature cannot but see that the secularization of the Clergy Reserves would be regarded in England as the simple and natural development of the bill, which will so soon pass into a law. For our

own part we must deeply regret that Lord Derby should have forborne from supporting, or rather from urging the Bishop of Exeter to persist in, that Prelate's motion against the second reading on Friday night. We would have contested every single inch of ground on this question. As it is, the House of Lords has not only passed the second reading, but has refused, by a considerable majority, Lord Derby's proposal; in Committee, to maintain, in perpetuity, the existing settlement so as to make the Bill prospective, but not retrospective. The Bill will now, of course, speedily pass into a law, and the Church in Canada will be eventually beggared—the Churchmen of Canada will be deprived of their spiritual sustenance—through a measure of spoliation unparalleled in the annals of Parliament, introduced by a Ministry which numbers among its most prominent members the representative of the University of Oxford, and supported, or rather we ought to say, carried by the support of more than one Bishop of the English Church, whom we should never have expected to find countenancing so mischievous a measure.

One feature on Friday night's debate afforded us no less surprise than amusement. We little thought when we printed the admirable letter of the Bishop of Toronto, which appeared in our columns a fortnight back, that we should give occasion to a "passage of arms" between no less personages than Her Majesty's Colonial Secretary and the Bishop of Exeter. And yet, so it was. The Duke of Newcastle evidently felt very much annoyed that the touching and powerful appeal of the venerable Prelate should have been allowed to win its way to the hearts of the general public by its publication in our columns. The Duke roundly accused the Bishop of Exeter of being a party to that publication. For ourselves we do not see what very high crime or misdemeanour the Bishop of Exeter would have committed if he had been a party to such a transaction, but he was able, with a perfectly easy conscience, to deny any knowledge whatever of the matter. Of course we cannot reveal editorial secrets, even to satisfy the distressed mind of a Cabinet Minister, but we assure the Duke of Newcastle that we did not gain possession of the Bishop of Toronto's Letter by any unworthy or surreptitious means; and moreover, that we regard the fact of its publication in our columns not simply as one of the highest compliments ever paid to us, but as a most ample reward, if any were required, for the steady, consistent, and uncompromising opposition which we alone, of those which are properly styled Church newspapers—those we, of course, mean professing sound principles—have given, from the beginning to the end, to the spoliation and secularization of the Canada Clergy Reserves.

One word more and we leave this very painful subject. There is one reflection which is forced upon us by what has occurred with respect to this measure. It is this—that we not only cannot for the future place the smallest measure of confidence in those statesmen by whom this measure has been brought forward as friends of the Church—not only can we no longer expect them to stand forward in defence of the rights of the Church—but we must be prepared to find them whenever circumstances shall require, as they think, such a course of action, acting in the most direct opposition to those rights, prepared to surrender them in a moment in consideration of what they call *abstract justice*. We will explain what we mean. It was surely not too much for Canadian and English Churchmen to expect that such men as the Duke of Newcastle, Mr. Gladstone, Mr. Sydney Herbert, and others, would have been the foremost in opposing such a measure as this, if any one else had brought it forward. And yet these very persons not simply propose this measure themselves, but they justify it, not as a necessary measure, not as a mere question of expediency—but as, in its own nature, founded on true, and just, and honourable principles. If they had said, "We do not like this measure, we regret its necessity, but as statesmen we see that it is necessary, and therefore, though much against our wishes we feel bound to support it,"—that would have been, at all events, an intelligible ground. But this is not the case. They are content to barter away imperial good faith and national honour—to rob the Church in Canada of property, which as much belongs to her as any personal property can belong to its owner—to run the risk—a risk, which may God avert but still we say to run the risk—of alienating forever from the mother country the affections of the true, and loyal, and warm hearted Churchmen of Canada—men who have proved themselves in the day of trial the staunchest defenders of the British Crown. And why have they done this? Not from necessity, but on what they call principles, as we said before, of *abstract justice*. This, to our mind, is not only the most offensive, but the most alarming feature in the conduct of