

# 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. 14.]

TORONTO, CANADA, NOVEMBER 4, 1852.

[OLD SERIES, Vol. XVI,

## COMMON PLACE BOOK.

### DEVOTION.

A devoted heart is like a warm spring gushing through an iceberg. As the spring melts its way through the ice, so the spirit of zealous piety bursts through all opposition and worldliness, and pours out streams of holy and permanent influence on the world at large.

### FLOWERS.

We seem to have been impressed by our Creator with a natural love of flowers. They are the playthings of childhood, and the solace of declining age; they draw away the soul from materialism to idealism, from the fleeting shadows of external to the imperishable riches of internal life.

### ON THE DEATH OF AN INFANT SON.

[Sidney Giles, a pure and angelic spirit, was born in Mount Street, Nottingham, in 1814, married at Leicester in 1841, and died in the latter town in the autumn of 1846, and was interred along with the "Infant Son" of the subjoined poem in the burial ground of Gallowtree Gate meeting-house.]

We cannot choose but weep:  
He was our dearly loved, our only one;  
And brightest hopes and joys are with him gone  
Within the grave to sleep.

We hoped to hear his voice,  
In accents sweet lisping his mother's name;  
We thought when summer flowers in beauty came,  
He'd pluck them and rejoice.

We hoped he would have knelt  
With us, to ask a blessing on our home.—  
That discord might not ever near us come,  
Nor woe be ever felt.

We thought he would have trod  
With us the fields where we delight to rove;  
And we had planned to guide his thoughts to love  
Nature, and Nature's God.

We hoped he would have proved  
For many years our help and joy and pride;  
Then taking to himself a happy bride,  
Love, e'en as we have loved.

Yet let us cease our sighs;  
For he has passed from darkness into light,  
And is united with the INFINITE,  
The ETERNAL and ALLWISE.

### THE WILL AND THE WAY.

I learned grammar when I was a private soldier, on the pay of sixpence a day. The edge of my berth, or that of my guard bed, was my seat to study in; my knapsack was my book-case, and a bit of board lying in my lap was my writing table. I had no money to purchase candle or oil: in winter, it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or piece of paper, I was compelled to forego some portion of food, though in a state of half-starvation. I had not a moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless men—and that, too, in the hours of their freedom from all control. And I say, if I, under these circumstances, could encounter and overcome the task, is there, can there be, in the whole world, a youth who can find an excuse for the non-performance?—*Cobbett.*

### SCHISM.

But is there no sin resembling what so many learned and pious writers have termed *schism*, and against which all the members of religious bodies have need to be carefully guarded? I do not doubt but there is; and I cannot tell whether this, too, may not, in a reasonable sense, be called *schism*: I mean a causeless separation from a body of living Christians. There is no absurdity in taking the word in this sense, though it be not strictly Scriptural. And it is certain all the members of Christian Communion should be carefully guarded against it. For how little a thing soever it may seem, and how innocent soever it may be counted, *schism* even in this sense is both evil in itself, and productive of evil consequences.—*John Wesley.*

## Communications.

### THE RECTORY QUESTION.

To the Editor of the Canadian Churchman:

DEAR SIR,—I have noticed with great pleasure the interest taken by Churchmen in this Diocese in the question to be settled on the 10th of November at the special meeting of the Church Society called for that day, as evidenced by the several communications in reference thereto which have lately appeared in the columns of your paper.

The question is undeniably an important, and, in many respects, rather a difficult one. The feeling is, I think, general that a body constituted as the Church is, cannot, as a body, exercise for the best interest of the Church the power delegated to them by the act of Vic. 14 and 15, chap. clxxv.; but should, as authorized by the statute, delegate to some other body, or bodies, the power of appointing to vacant Rectories.

Several plans have been suggested for obtaining what we all desire—the advancement of Christ's Kingdom in this Diocese, by the appointment to the vacant Rectories of persons suitable for those important posts. I take the liberty of mentioning, for the consideration of my brethren in the Diocese, both of the Clergy and Laity, (none of whom, I would hope, will come pledged to any particular plan on the 10th of November) another plan suggested by a Clergyman of sound judgment, large experience, and extensive influence. It is this:—That the Church Society should pass a bye-law on the 10th of November delegating the power of appointing to vacant Rectories to the Lord Bishop of the Diocese and his successors, by and with the advice and consent of an advisory council in the Rural Deanery in which the Rectory may happen to be, consisting of the Rural Dean, the two senior Presbyters, and the Church Warden of the vacant Rectory; and this council to advise and consent by a majority of votes." This plan would not deprive the Lord Bishop of his legitimate power, whilst it would afford the senior clergy an opportunity of influencing appointments to vacant Rectories, and to those, after all, the most interested in the question, and upon whose exercise of the Stewardship entrusted to them, we are inevitably becoming every year more and more dependent for the means of extending and sustaining the Church, not only in the new settlements, but in the old parishes, some voice in what so nearly concerns them. This plan, I hope, would be found to give to each party its fair share of power, and certainly would accord with the principles of the British constitution, under whose well balanced powers the Sovereign, the nobility, (represented by the House of Peers) and the people (represented by the House of Commons) act jointly and harmoniously for the common weal.

It is patent to all that in a large Diocese like this, where the several parishes can be visited by the Diocesan only once in three years, and where every thing, on the occasion of his Lordship's visits, wears its "Sunday dress," the Lord Bishop cannot know the wants and difficulties of a vacant parish as well as the neighbouring clergy can; nor can the Diocesan, from the position which he occupies, know the adaptation of the Clergy to a particular post as well as their own brethren do. I myself have been in orders in this Diocese more than 19 years, and I have not preached in Toronto since the day I took Priest's orders, and only once, by the merest accident, before my Diocesan, and yet I have been actively, and more publicly than most of my brethren, engaged in the discharge of my ministerial duties. Moreover, as in all probability we shall meet next year in Synod, the acquaintance of the Clergy and Laity will be more extended than it has hitherto been, thus affording those mingling on the floor of the Synod a better opportunity than they have hitherto enjoyed of recommending to the Lord Bishop the fittest persons for filling the different vacant Rectories.

Nobody questions for a moment the impartiality and active disinterestedness of our present indefatigable and revered Bishop; but we must expect to part with him before many years, as we have just been called upon to part with the great Captain of our nation; though, when the former shall be called to his reward in a good old age, full of works and well merited honours, we will hardly be prepared to part with him, though, like "the Duke," our Bishop may (which God grant) have attained the patriarchal age of four score years and three. But the step taken on the 10th of November determines the question: and it is very desirable that, through God's blessing, it should then be determined for the best interests of Christ's Church in this important Diocese.

I am, Rev. Sir, &c., &c., &c.,

A PRESBYTER OF THE DIOCESE OF TORONTO,  
November 4th, 1852.

To the Editor of the Canadian Churchman.

SIR,—The notice for a special meeting of the Church Society, on Wednesday next the 10th inst., in order to enact a by-law defining the manner in which the Society shall, in accordance with its recently acquired powers, nominate to vacant Rectories, has called forth various suggestions on the subject. Some of the suggestions have been made through the medium of your columns, and some by private circular, all doubtless well meant by their respective authors, but all more or less, in my humble judgement, liable to objection. Permit me therefore to state those objections as they have occurred to my own mind, and by so doing I hope I shall not be deemed captious. I can assure you, sir, that I have but one wish, which is to see the matter settled in such a Christian spirit of mutual concession as may be satisfactory to all parties.

Without making any remarks upon your own suggestions, I shall notice in the first place those of a "Well Wisher," which appeared in your paper of September 16th. The main feature of his plan is, that the Committee of the District Society shall submit two names to the Bishop, and the Committee of the Parent Society one name, from which his Lordship shall select in order to fill up the vacancy. But is there any person who upon mature deliberation would wish to see the Bishop placed in so invidious a position as to be under the necessity of rejecting any two of his Clergy who had been placed in nomination? His decision might have been most just and impartial, but considering what human nature is, would the rejected, their friends and partisans so view it? The Bishop in making a selection, would have satisfied one party and made two dissatisfied, a position in which neither the Society nor any friend of the Church ought to be instrumental in placing him.

The next suggestion is that of D. C. L., and were I to be guided by my own feelings and judgment, it is the one, I must confess, which I should prefer being adopted. His very able letter in your paper of September 23rd, is like honourable to him as a Churchman and a logician, and were there not the apostolic precept "all things are lawful, but all things are not expedient," it would be unnecessary to say any thing more upon the subject. In your paper of October 21st, "A.T." has arrived at the same conclusion, but by a somewhat different, and much less satisfactory process of reasoning.

The only remaining proposition which it is necessary to notice, is contained in a printed circular without either date or signature, but which bears the Ingersoll post mark. This is announced as a by-law to be submitted for consideration at the meeting of the Church Society on the 10th inst. There is in it so much that is objectionable and impracticable, that there is very little probability of its ever being adopted, and it is therefore unnecessary to notice it at any length. To call upon all the members of the Society, from Lake St. Clair to the Ottawa to vote, when ninety-nine persons out of every hundred could have no personal knowledge of the individual for whom they voted, is so absurd that one can only wonder there should be found any sane person who would propose such a thing. Another feature still more absurd, is, that candidates should publish their names and recommendations in the Diocesan newspaper. What Clergyman with the least spark of gentlemanly feeling would do any such thing? Who indeed with anything like common prudence would, on the slender chance of being elected, publish to his congregation, that he was anxious to leave them, and only waited till his vanity or cupidity could find something more attractive? Various other equally objectionable features might be pointed out, but it would be useless to occupy space with any further remark.

Permit me then, in conclusion, to submit for your consideration and for that of your readers, a proposition which perhaps modified and improved, might lead to the adoption of a middle course, which is generally the only safe one. The object of every sincere disciple of our Divine master, doubtless is to extend his kingdom in the world, and that must, as far as human agency is concerned, be effected by an efficient ministry in the Church. In apostolic times all were not blessed with like gifts of the Spirit, nor are all now endowed with like talent and ability. An individual may be well fitted for one sphere of labour and very ill fitted for a different one. The grand object is to send the right man to the right place, but the most difficult thing of all is to decide when the man and the place are suited to each other. As consistent Churchmen it is our duty to recognize the Bishop as the main spring in moving the complex machinery of the Church's operations. We must however have the subordinate parts so constructed as that the whole machine will run smoothly and effect the desired object. Wishing earnestly to see the Church Society at its special meeting

by the Divine help so aided in devising a plan for dispensing its patronage, that all may work harmoniously together; I would, therefore, venture to submit for consideration the following proposition.

That on a vacancy occurring in any Rectory the Bishop of the Diocese, shall, with the advice of a Committee of five members proceed to fill up the said vacancy by the appointment of a Rector.

The Committee to act as the advisers of the Bishop in making the said appointment, shall consist of the following members: The Archdeacon and the Rural Dean, within whose respective jurisdictions the vacancy has occurred. The people's Churchwarden of the vacant Rectory, and two Rectors, to be selected by the Bishop from the Rural Deanery where the appointment has to be made.

While we admit that the Bishop is presumed to know the character and qualifications of his Clergy and to be also acquainted with the various localities in the Diocese, there may be, nevertheless, many points on which others may have had better opportunities of information than himself. The Archdeacon has his attention directed to a much more limited extent of territory, and is therefore likely to be well acquainted with its several localities. The Rural Dean being resident, and having his attention directed to a much smaller district is likely to know both the clergy and the congregation more intimately than the Bishop and the Archdeacon could be expected to do. If then the Bishop has, in addition to these two individuals, two Rectors selected from the immediate neighbourhood as his advisers there is a reasonable probability that a fit and proper person will be selected. The congregation being represented by their Churchwarden, are also able to confer with the Bishop in a matter which is to them so deeply interesting. The Bishop, with so many means of correct information could not fail to come to a safe decision. The parties having to co-operate with him being all from their relative position so unlikely to lend themselves to any undue influence or to listen to any prior canvassing, their advice, might generally be depended upon. With an apology for so far trespassing upon your space.

I am Sir,

your obedient, humble Servant.

SIGMA.

Toronto Nov. 3rd 1852.

## 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 *Canadian Churchman*  
Vol. I No. 13.....£185 2 8  
Binbrook.....£0 13 11  
Stony Creek.....0 6 1  
—per Rev. J. L. Alexander.....1 0 0  
Dundas.....1 15 0  
Ancaster.....1 11 4  
—per Rev. W. Belt.....3 6 4  
St. John's Church, Jordan.....0 10 0  
St. James's Church, Port  
Dulhouse.....1 0 0  
—per Rev. A. Dixon.....1 10 0  
St. James's, Toronto, additional:  
—per T. D. Harris, Churchwarden.....0 15 0  
Milton:  
—per Rev. J. R. Tooke.....1 11 3

86 Collections amounting to.....£192 5 3

#### Donation:

Joseph Dixon, Esq.,—per J. W. Brent,  
Esq., for Widows and Orphans'  
Fund.....1 7 6  
THOMAS SMITH KENNEDY, Secretary.

#### RENUNCIATION OF THE EMANCIPATION ACT BY THE PAPISTS.

Scarcely has the Earl of Derby had time to read—it, indeed, his Lordship has read—the serene effusion of that modern Chrysostom, Dr. Cahill, before he is honoured with a communication from another no less famous Irish epistolographer, the renowned Dr. M'Hale. Whether the document dated "St. Jarlath's, Tuam, feast of the Seven Dolors of the Blessed Virgin, 1852," has been forwarded to the Noble Premier in manuscript, with the signature "John, Archbishop of Tuam," in autograph, does not appear. If it has, the Attorney-General for Ireland will probably be instructed to acknowledge its receipt; if not, the publication of that signature in