

# 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. 12.]

TORONTO, CANADA, OCTOBER 21, 1852.

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## COMMON PLACE BOOK

### DISCIPLINE IN CHILDHOOD.

Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently, will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of Princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am firmly persuaded that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character."—*Lord Jeffrey.*

### THE BEST SERMON.

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful, and serious, and hastening to be alone.—*Bp. Burnet.*

### THOUGHTS IN A SICK ROOM,

ON THE FEAST OF ST. MICHAEL AND ALL ANGELS, 1852.

The Angel of the sick room! Him I know,  
By his soft touch,—by his low voice and sweet!  
It is no dream that makes my spirit glow  
With a glad armor, when his name I meet!  
Most like our LORD, this patient Angel tends  
The sick, whose every moment sufferings fill;  
And should rebellion wake, his whisper lends  
Heavenly suggesting still to love God's will.

Oh, EVERLASTING GOD! Who hast ordained,  
The services of angels and of men  
In order wonderful; we have obtained,  
Blessings beyond our hope's remotest ken!  
Thy mercy undeserved, Thy gracious love,  
E'en while receiving highest angel's praise,  
Forgot not us,—but from Thy throne above,  
Sent those pure ministers to guard our ways.

THOU hast appointed angels to defend,  
And succor us on earth! how can we show  
Our sense of that great Goodness which could send

Holy companions for weak man below?  
They raise our hearts to THEE! and still refuse  
Homage or worship (which we ne'er could pay);  
And their appointed guardianship we use,  
To lead to CHRIST,—The Life, The Truth, the  
Way!  
—*Banner of the Cross.*

### THE IMMENSITY OF THE UNIVERSE.

As a proof of what an immense book the heavens are, and also of the indefatigability of the student man in turning over its leaves, Dr. Nichol, in his work describing the magnitude of Lord Rosse's telescope says, that Lord Rosse has looked into space a distance so tremendous, so inconceivable, that light, which travels at the rate of 200,000 miles in one second, would require a period of 250,000,000 of solar years, each year containing about 32,000,000 of seconds, to pass the intervening gulph between this earth and the remotest point to which this telescope has reached! How utterly unable is the mind to grasp even a fraction of this immense period; to conceive the passing events of a hundred thousand years only is an impossibility, to say nothing of millions and hundreds of millions of years. The sun is ninety-five millions of miles distant from the earth, yet a ray of light will traverse that immense distance in 480 seconds; long as the distance may seem to be passed in so short a time, what comparison can the mind frame between it and that greater distance, which Dr. Nichol and Rosse demonstrate, would require every second of that time to represent more than

five hundred thousand years! And recollect the study of astronomy is not only useful to excite emotions of grandeur and sublimity at such discoveries; but it is the basis of navigation and of our note of time, and unites the strictness of mathematical reasoning and the most certain calculation.

## Communications.

### THE RECTORY APPOINTMENTS.

To the Editor of the Canadian Churchman.

Dear Sir,—I regret the discussion upon this question; all such controversies give our enemies a handle against us, which they but too well know how to make use of. I still more regret, however, the popular ground which has been taken by yourself and others on this subject.

To me the matter assumes simply this shape:—either you must leave the appointment to the Rectories in the hands of the Bishop, or the Parishes will save you all further trouble by taking it into their own! Be assured that with the example of parochial election so near as in the neighbouring Republic, our people will never for long consent to leave the choice of their Ministers to an irresponsible set of electors such as the Board of the Church Society would be. Nor is it reasonable that they would; "for what is there," they may ask, "in the constitution of the Church Society that makes it more fit to select our pastors than for ourselves to do so?" and in point of fact it would be difficult to find a satisfactory answer to such a question, since there is no guarantee that the members of the Church Society shall be even *baptized Christians*; much less that they are regular communicants and earnest minded men!

It is much to be deplored that the Act vesting the patronage of the Rectories in the Church Society was ever passed in its present shape; but being law, all that now remains is for the Church Society, by its wise and Church-like conduct, to avert the evil by vesting the appointments, practically, in the Bishop of Diocese.

To that wisdom and holy discretion, which, trusting to the Divine promise, we have a right to expect, will usually be found in those invested with the Episcopal office, we may hope our Canadian parishes may long, perhaps for ever, be induced to entrust the appointment of their Pastors; for in truth who can have so good a knowledge of the wants of the various Parishes, or of the suitable character of his Clergy, as the Bishop for the time being?

To say that this power may be abused, is only to say that we are in a world of sin; to deny that it is less likely to be abused when vested in the Episcopate, than in any other hands, is to argue more like a scornful infidel, than a simple-hearted Christian, who firmly believes his Saviour's promise to that Episcopate—"And lo, I am with you always, even to the end of the world."

If, therefore, the Churchmen of this Diocese would not introduce amongst us all the evils of a parochial election of the Clergy, where, not the body, but the pew-holders are the electors, and the Parishes subject therefore to all strife and bitterness, and the Clergy to the fearful snare of man-pleasing—if, we say, our brethren of the Church Society would not entail these ruinous evils upon us, let them beware how they take the appointment of the Clergy out of the hands of the Bishop of the Diocese.

Yours truly, A. T.

### THE RECTORIES.

Mr George Brown, not content with originating a new agitation on the Clergy Reserves, is now about to open a broadside on the Rectories.

The following is the Bill proposed:

"Whereas the establishment and endowment of certain Rectories in Upper Canada, under colour of the Act of the Parliament of Great Britain, passed in the thirty-first year of the Reign of King George the Third, and entitled, 'An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's Reign, intitled, 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America,' and to make further provision for the said Province,' has caused great and just dissatisfaction; And whereas it is expedient to revoke all that has been done in the premises, and restore the land taken from the public domain for the said purpose, to the general use of all Her Majesty's subjects in Upper Canada; Be it therefore enacted, &c.

"That the several Letters Patent passed under the great seal of the Province of Upper Canada, whereby certain lands, formerly known

as Clergy Reserves, were set apart, or intended to be set apart, as endowments to be held appurtenant to the Rectories therein respectively mentioned, for the use and benefit of Clergymen of the Church of England, shall be, and are hereby declared to be and to have ever been null and void to all intents and purpose whatsoever; And the several lands described and set apart in the said Letters Patent, as endowment as aforesaid for the said Rectories, shall be held to be vested in Her Majesty, Her Heirs and Successors for ever, for the support of the Common Schools in Upper Canada; Provided always, that the several Rectors now legally in the possession of any of the said lands under the said Letters Patent, shall respectively hold and enjoy the same during their natural lives or incumbencies: And provided also, that the Governor of this Province by and with the advice and consent of the Executive Council thereof, in all cases where Churches or Parsonages have been erected upon any of the said lands, may in his discretion grant and alienate for ever to the owner or owners of such Churches and Parsonages respectively, a quantity of the land on which such Churches or Parsonages have been built, to the extent of five acres for each such Church or Parsonage and no more."

## 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 in this Diocese, appointed for the 16th Sunday after Trinity.

Previously announced in the *Canadian Churchman*

Vol. I, No. 11.....	£73 13 6
Trinity Church, Thorn Hill.....	£3 5 0
Oak Knives.....	0 8 9
St. Stephen's Church.....	0 16 8
—per Rev. D. E. Blake.....	£4 10 6
Williamsburgh.....	£0 16 0
Matilda.....	0 4 0
—per Rev. E. J. Boswell.....	£1 0 0
Christ Ch'ch, Huntingford.....	£2 0 2
Lot 28, Con. 12, Zorra.....	0 10 2
—per Rev. F. D. Faquier.....	£2 10 4
St. John's, York Mills.....	£3 1 6
Moore's Station.....	1 2 4
—per Rev. R. Mitchele.....	£4 3 10
St. John's Church, Prescott.....	£5 3 0
St. James's, Maitland.....	0 18 0
—per J. S. Merevin, Church-warden.....	£6 1 0
St. George's, Toronto.....	£17 17 1
—per Churchwarden.....	£17 17 1
Holy Trinity, Toronto.....	£9 10 0
—per Churchwarden.....	£9 10 1
Bellanyville.....	£1 5 9
New Dublin.....	0 16 8
—per Rev. W. H. Gunning.....	£2 2 5
Pictou.....	£1 5 7
—per J. B. Downes, Church-warden.....	£1 5 7
St. George's Ch. Grafton.....	£5 5 0
Trinity Church, Colborne.....	1 10 0
—per Rev. John Wilson.....	£6 15 0
St. Peter's, Dunwich.....	£0 18 1
Trinity Church, Howard.....	1 2 0
—per Rev. H. Holland.....	£2 0 1
Portsmouth.....	1 14 11
Marshall's School House.....	0 3 9
Macfarland's Do.....	0 6 3
—per Rev. T. W. Allen.....	£2 4 11
Otterville, per Rev. C. Brown.....	1 5 0
Orillia.....	0 11 4
Coldwater Road.....	0 6 5
—per Rev. S. D. Ardagh, MA.....	£0 17 9
Trinity Church, Barrie, per Church-warden.....	£1 9 3
55 Collections amounting to.....	£137 6 3

### MISSION FUND.

Previously announced.....	£184 5 6
Christ Church, Hamilton, per Thos. Stinson, Churchwarden.....	£ 3 10 6
122 Collections amounting to.....	£187 16 0

Wednesday the 27th 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, at 3. P.M.

THOS. S. KENNEDY,  
Sec. Ch. Soc. D. T.

CONVOCAION OF THE CLERGY.—The Archbishop of Canterbury has issued his precept to the members of Convocation to assemble on Friday, the 12th of November. The most stren-

uous exertions are being made by the High Church party to be allowed to sit for despatch of business—an event which has not taken place since 1717, at which time, the Upper House being engaged about the writings of Bishop Hoadley, the Crown interposed, and the proceedings of Convocation were brought to a close. There are two Convocations—one for the province of York, and one for Canterbury; our notice refers to the latter only. The assembly is divided into two houses—the upper and the lower. The Upper House consists of the Archbishop of Canterbury, the Bishops of London, Winchester, Exeter, Ely, Salisbury, Chichester, Oxford, St. Asaph, Peterborough, Hereford, Lincoln, Gloucester, and Bristol, Llandaff, Worcester, Bangor, St. David's, and Bath and Wells. The Lower House is composed of all the deans and archdeacons in the province, who are members *ex officio*, and three proctors from each diocese, two of whom are elected by the clergy, and one by the chapter. The Lower House is presided over by a prolocutor, who is elected by the general body of the members.—*Globe.*

Our Ecclesiastical intelligence contains all account of the inquiry instituted by the Bishop of Exeter into the charges preferred against the Rev. G. R. Prynne by several of his brother Clergymen, on the ground of alleged indelicacy in the questions put by him in confession. The spectacle of such conflicts between those who have to labour among a profoundly ignorant and deeply demoralized population,—as the facts elicited in this inquiry but too clearly prove,—must sadden the heart of every one who feels concerned for the true object of the Christian Ministry which is not the carrying out of this or that theological system, but the salvation of souls.

RESIGNATION OF THE PROTESTANT PRIMATE.—It is currently rumoured that his Grace the Lord Primate of Armagh is about to retire from the Primacy, the duties in connection with which he has so long and so faithfully discharged. His Lordship, it is believed, resigns his place in order that Lord Derby may have the opportunity of appointing a successor to him previous to the expected "break up" in the ministry, and the withdrawal of those powers and privileges with which the Premier is at present invested.—*Banner of Ulster.*

### INADQUATE SUPPORT OF MINISTERS.

The experiment as to the exact minimum of the world's goods necessary to sustain the life of a minister of the gospel and his household, seems to have been in process of trial for a long time amongst almost Whist the voluntary principle for the support of the ministry has been fully shown to be practicable, very limited views prevailing, as to the amount requisite to their proper and comfortable sustentance, and the obligation resting on the people to furnish it, has rendered the working of the system, in many cases, most unjust and onerous to the valuable men immediately concerned. A majority of pastors in the cities and larger towns, together with many in rural districts, are perhaps respectably provided for; but with the great mass of the ministry it is very much the reverse. Their condition as to temporal matters, is not unfrequently attended with great hardships. They have voluntarily relinquished the means of accumulating worldly substance open to other men, and were, by their talents, application and energy, they might have secured enough and to spare. From six to eight, or ten of the earlier years of their lives have been appropriated to preparation for the second office, at an expense of perhaps thousands of dollars. Since entering the ministry they have devoted their entire services to the welfare of others, endeavouring to instruct them in what pertains to their present and eternal good, visiting them in sickness, comforting amidst the difficulties and perplexities attendant on various circumstances. It was necessary that some one should abandon secularities, and give himself to the care of their spiritual interests; and he has made the sacrifice. He is a man of intelligence, of general cultivation equal to that of most of his flock, and requires at least the ordinary comforts which belong to persons living in a respectable condition in life.

And yet how little, of tentimes, is the share of this world's goods given their minister by those who are themselves supplied with means enough to sustain them in every comfort and luxury, and far more besides! Not a day of his life passes when he is not under the pressure of actual want. Amidst all the cares of his responsible office, perhaps a greater care still is the continued question as to how he shall meet the claims of those dependent on him for daily bread. With the most rigid economy, the pittance of salary afforded him will not make both ends meet at the end of the year. Whatever property he may have received as his patrimony, must go to meet the