

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."

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TORONTO, CANADA, NOVEMBER 18, 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."

DEITY OURS—THE RESULT GOD'S.

When I am sad, I say,
"What boots it me to strive,
And vex my spirit, day by day,
Dead memories to revive?"

Alas! what good will come,
Though we our prayer obtain,
To bring old times triumphant home,
And Heaven's lost sword regain?

"Will not our history run
In the same weary round,
And service, in meek faith begun,
One time in forms be bound?"

Union would give us strength,—
That strength the earth subdue;
And then come wealth, and pride at length,
And sloth, and prayers untrue."

Nay, this is worldly-wise;
To reason is a crime,
Since the Lord bade his Church arise,
In the dark ancient time.

He wills that she should shine;
So we her flame must trim
Around His soul-converting Sign,
And leave the rest to him.

A FACT.

A young man was seen to enter Church during service. He paused at the entrance; the congregation stared; he advanced a few steps, and calmly surveying the whole assembly, commenced a deliberate march up the broad aisle. Not a pew was opened; the audience were too busy for civility. He wheeled, and in the same manner performed a march, stepping as if to Roslyn Castle, or the time of the Dead March in Saul, and disappeared. A few minutes after, he re-entered with a large block upon his shoulder, as much as he could well stagger under. His countenance was immovable. Again the good people stared, and half-arose from their seats, with their books in their hands. At length he placed the block in the very centre of the principal passage, and seated himself upon it. Then for the first time the reproach was felt. Every pew door in the house was instantly thrown open. But no, the stranger was a gentleman; he came not there for disturbance; he moved not, smiled not, but preserved the utmost decorum until the service was concluded; when he deliberately shouldered his block, and to the same slow step bore it off, and placed it where he had found it. The congregation is now the most polite and attentive to strangers of any in America.—*Baltimore Paper.*

THE FORGIVING BEDOUIN.

In the tribe of Negdeh, there was a horse, whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he wished to gain the object of his desire. He resolved to stain his face with the juice of a herb, to clothe himself in rags, tie his legs and neck together, so as to appear like a lame beggar. Thus equipped he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying, help me, and Heaven will reward you." The Bedouin kindly offered to take him up on his horse and carry him home, but the rogue replied, "I cannot

rise. I have no strength left." Naber, touched with pity, dismounted, led his horse to the spot, and with difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off with it. Naber called after him to stop and listen. Certain of not being pursued, he turned, and halted at a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter. "Since Heaven has willed it I wish you joy of it; but I conjure you never to tell any one how you obtained it." "And why not?" said Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.—*Voyage en Orient par M. Lamartine.*

Correspondence.

To the Editor of the Canadian Churchman.

THE RECTORIES.—A MISSTATEMENT.

DEAR SIR,—The late hour at which my respected friend, Mr. Brough, made his final address last evening, prevented my correcting at the time a somewhat important misstatement into which he fell. He stated, in opposition to a remark of the Hon. the Chief Justice, that the Methodists, meaning I suppose the large Wesleyan portion of the different sects bearing that name, admitted their lay-officers to a direct concurrent voice in the appointment of their preachers. This, I beg to state, is a total error; on the contrary, they are most jealous of any such direct interference.

In corroboration of my own knowledge in this matter, I may observe that I was this morning conversing with one of the leading preachers of that denomination, who quite supported the statement I have just made, expressing his decided opposition in principle to any infusion of the "lay element" in the appointment of their preachers.

In fact the Chief Justice was perfectly correct in his statement that in their ministerial appointments, both the Romanists and the (Wesleyan) Methodists refused to allow any direct lay interference. It is not in fact till the delinquencies of a Romish priest are beyond endurance that his Bishop will remove him; this conviction at least is the result of my personal observation.

Permit me also to make one or two other observations which the lateness of the hour alone prevented my offering last evening; as I think they tend strikingly to show the evils of popular election, in any shape, of the Clergy to the cure of souls.

Previous to leaving home, I looked over a New York Church paper, to see how many Clerical changes it had recorded in the course of six months, and in that one paper I found them to amount to eighty-four. In some cases the minister was returning to his old parish! So much for the incontinence and even fickleness of parochial elections. Again, it was the remark of one of the most respectable and influential of the American Presbyters, I think to myself, that amongst them a clergyman could scarcely commit a greater sin than growing old! the reason being that then his popular fervor becomes sobered down to plain, truthful teaching. And from observations made to myself by American brethren, I can safely state that, in country parishes especially, the subserviency of the Clergy—owing chiefly to popular election—is so great, that it is almost impossible for them to be earnestly faithful concerning vices or evils peculiarly American.

Indeed, of the evils of this system, as evidenced amongst the Presbyterians, my own parish affords at this time a striking example. Several of that body being dissatisfied with their present pastor, have left his ministrations, and are now frequent attenders upon the Church Services, and probably will continue to do so until they are numerous enough to eject their own pastor, or strong enough to form a distinct religious community!

One word to your correspondent "Sigma" before I conclude. I quite agree with his remarks concerning the talented "D. C. L." but at the same time I regret that he should have thought that I arrived at the same conclusion "by a

much less satisfactory process of reasoning." I regret this, because it appears to betoken that spirit of rationalism which in this day so injuriously infects the Church. "D. C. L." ably argued the question of Episcopal patronage, on the ground of a wise expediency. I ventured to take the higher ground of a simple reliance upon the fulfilment of the Divine promises. But alas, with "Sigma" this is a "less satisfactory" ground of confidence than the testimony of earthly wisdom!

But believe me, Sir, it is after all to a child-like confidence in the promises of her Heavenly Bridegroom, and to a simple and holy following out of Apostolic precept and primitive example that the Church now, as in the former days, must trust, if she would not have the gates of hell prevail against her. The moment she forsakes the promises and organization of Her Lord, for the miserable expedients of earthly-minded men, she stoops from Her holy eminence, and enters upon a course of disgrace and bitterness, if not of utter ruin.

Truly yours,

A. T.

Toronto, November 11, 1852.

THE CHURCH SOCIETY MEETING OF THE 10TH INSTANT.

(To the Editor of the Canadian Churchman.)

REVEREND SIR,—The final settlement of the question of the Patronage of the Rectories was arrested, as far as I could understand, by the supposed discovery of an irregularity which rendered the meeting incompetent to pass any By-law on the matter.

Independent of the feeling of disappointment attending this, it could not have failed to strike all who were present that, if such were the case, a most singular error had been committed in calling together such an assembly of the leading members of the Society, Lay and Clerical, from all parts of the Diocese, for the avowed purpose of effecting a conclusive settlement of an important question, without making sure beforehand that the meeting would have perfect power to do so.

As one of the Standing Committee by whom the calling of the special meeting was recommended, and having been present also at the General Monthly Meeting on the 6th ult. when the Resolutions were passed concerning the meeting, I can affirm that it was the impression of all concerned that every necessary prerequisite was observed to render the meeting competent to act decisively in the matter. It was called for that purpose, it was attended for that purpose, and I am convinced that it really was competent to have passed any By-law affecting the special matter for which it was summoned.

The words supposed to be fatal to the power of the meeting are part of the 13th clause of the Constitution of the Society, viz. "And further, that no Constitution, By-law, Rule, or Regulation of the Society, nor any abrogation, repeal, change, or alteration of the same, shall be passed, except notice of such intention shall have been given at the previous monthly meeting;" and it was ruled by an honorable and learned gentleman present, that, as a By-law relating to the matter in question had been brought forward at the previous monthly meetings either of the 6th ult. or 3rd inst. the meeting was incapacitated from passing any By-law, and consequently could not then arrive at any definite settlement of the very momentous question under consideration.

In this opinion the meeting acquiesced, and very naturally, considering the high legal position of the gentleman who in the course of the debate discovered this supposed impediment, and the consequence is that the chief object of the meeting was so far frustrated, a delay of at least two months caused, another special call of the Society rendered necessary, and a very exciting question kept open and undecided.

On reviewing the subject it may safely be maintained that no such disability existed. The conditions of the clause were fully complied with; when notice was given at a previous monthly meeting of the Society, "intention" to take into consideration a certain specified object and to adopt such action thereon as should be required. The action of the Society is by Resolution, Rule, or By-law; which of these forms the action of the Society shall assume, must be contingent upon the opinions and motions that may be brought forward; and it could not have been designed that the Society, having duly published its intention of taking action on a certain question, should, when the notified time arrived, be under a disability to adopt such action as it should then deem proper.

The object of the clause is to guard against hasty, immature, or secret proceedings; and this object is answered when a month's notice is given of the matter on which action is intended.

Besides if the actual By-law were required to be presented a month before its adoption, any decisive action might be indefinitely delayed. For at the very meeting intended to decide upon it, another By-law might be introduced on the same subject, totally contradicting and upsetting the former; and this, if carried, being in no sense the original By-law, would be required to stand over with notice till the next monthly meeting. Such a consequence seems absurd, and could never have been the design of the clause in question.

I conclude, therefore, that that clause does not require any actual and special By-law to be laid before the Society for a month previous to its adoption, but that its requirements are satisfied when, as was so amply and carefully done in this case, notice was given of the "intention" of the Society to take into consideration a certain Statute embodied with the Resolutions and notice, and to adopt such actions therein as its provisions should require.

The mistake, and a much to be regretted mistake it was, lay in the meeting being led to suppose itself under such a disability, and consequently deferring its decisive action upon a question which all came there with the expectation of seeing conclusively set at rest.

I am, Rev. Sir,

Yours faithfully,

H. C. COOPER.

Etobicoke, November 11th, 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. 10. £204 9 11

Christ's Church, Port Maitland, per Rev. A. Townley	1 12 0
Christ's Church, West Gaillonbury, per Rev. A. Hill	1 2 6
St. John's Church, Bowmanville	23 15 0
St. George's, Clarke	1 0 0
Newton	0 15 0
—per Rev. A. MacNab	15 0 10
Mono, per Rev. J. Fletcher	0 16 10
Township of London, per Rev. C. C. Brough	3 3 4
Norval	1 2 6
Hornby	0 12 0
Stewartstown	0 11 11
Georgetown	0 4 3
—per Rev. T. W. Marsh	2 11 11

105 Collections amounting to £219 17 5 1/2

ANNUAL SUBSCRIPTIONS.

Rev. C. C. Brough, his annual Subscription for 10th year 21 5 0 || The Hon. the Chief Justice Robinson | 12 10 0 |

£19 15 0

THOMAS B. KENNEDY,

Secretary.

DEFICIENCY OF CLERGY.—The Morning Post furnishes some suggestive statistics on this subject. "In the year 1850-51, the number of persons admitted to the Order of Holy Orders in England and Wales was 572; the number of Bachelors 278—so that the actual increase to the rank of Clergy was 294. Large as this may appear to those who have not considered the question, it is lamentably small compared with the increase of population and the wants of the Church. If our parochial system into effective working condition, would require an immediate increase of one thousand six hundred Clergy and parsons for an annual reinforcement of not less than eight hundred and sixty for the next ten years at least. This is a subject which will deserve a Churchman's careful attention. On the one hand, the demand for an increased number of Clergy is a sign of growth and activity in the Church. On the other hand it is a very significant study for the authorities of Oxford and Cambridge. The fact is established, that the supply of men sent out from their walls is less by one-third than the Church requires for even her present wants, and will of course, grow less and less in proportion to the increase of population, unless new life and vigour be thrown into the old foundation, and means be used to expand the operations of some of the noble Bequests, on which now not a few duns linger in unprofitable and impatient waiting for a College Living.