

# 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. 38.]

TORONTO, CANADA, APRIL 21, 1853.

[OLD SERIES, VOL. XVI

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 20s. per annum;  
Non-performing 25s.  
MR. PAIGE, Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

### WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
FR April 24, SUN. APT. EAST.	M. Deut. 6, Acts 21. E. " 7, 2 Pet. 3.	
M " 25, St. Mark, Ev.	M. Eccl. 4, Acts 22. E. " 5, 1 Jn. 1.	
T " 26, .....	M. 2 Sam. 22, Acts 23. E. " 23, 1 Jn. 2.	
W " 27, .....	M. " 24, Acts 24. E. 1 Kings 1, 1 Jn. 3.	
T " 28, .....	M. 1 Kings 2, Acts 25. E. " 3, 1 Jn. 4.	
F " 29, .....	M. " 4, Acts 26. E. " 5, 1 Jn. 5.	
S " 30, .....	M. " 6, Acts 27. E. " 7, 2 & 3 Jn.	
MON May 1, ROGATION SUN.	M. Eccl. 7, Jn. 1 & 2. E. Eccl. 9, Jude.	

a Verse 43.

## THE COMMON-PLACE BOOK.

### LOVE DIVINE.

BY MAD. JEANNE MARIE BOUVIERES DE LA NOTHE GUYON.

Written during her imprisonment in the Convent of St. Marie, Paris. (From *mphau's life of Mad. Guyon.*)

A little bird I am,  
Shut from the fields of air;  
And in my cage I sit and sing  
To him who placed me there;  
Well pleased a prisoner to be,  
Because, my God! it pleases Thee.

Nought have I else to do;  
I sing the whole day long;  
And He who most I love to please,  
Doth listen to my song;  
He caught and bound my wandering wing,  
But still he bends to hear me sing.

Thou hast an ear to hear;  
A heart to love and bless;  
And though my notes were e'er so rude,  
Thou would'st not hear the less:  
Because Thou knowest as they fall,  
That love, sweet love inspires them all.

My cage confines me round;  
Abroad I cannot fly;  
But though my wing is closely bound,  
My heart, as at liberty,  
My prison walls cannot control,  
The flight, the freedom of the soul.

Oh! it is good to soar,  
These bolts and bars above,  
To Him whose purpose I adore,  
Whose providence I love;  
And in Thy mighty will to find  
The joy, the freedom of the mind.

### DEATH.

There is perhaps no feeling of our nature so complicated, so vague, mysterious, as that with which we look upon the cold remains of our fellow mortals.—The dignity with which death invests even the meanest of his victims inspires us with an awe no living creature can create. The monarch on his throne is less awful than the beggar in his shroud. The marble features, the powerless hand, the stiffened limbs, the eye closed and glazed! Oh can we contemplate these with feelings which can be defined? These are the mockery of all our hopes and fear; of our proudest love and our fullest hate.

### CHARACTER.

We may easily judge of a man's character, by what he loves—what pleases him. If a person manifests pleasure in low and sordid objects, in vulgar songs and debasing language in the misfortune of his fellows, or cruelty to animals, we may at once determine the complexion of his character. On the contrary, if he loves purity, modesty, truth—if virtuous pursuits engage his heart and draw out his affections, we may be satisfied that he is an upright man. A debased mind shrinks from association with the good and wise.

### DISCORDANT PRAYER.

To pray together, hearts must be consoled and tuned together; otherwise how can they sound the same suits harmoniously? How unpleasant in the exquisite ear of God, who made the ear, are the jarring, disunited hearts that often seem to join in the same prayer, and yet are not set together in love! And when thou prayest alone, while thy heart is embittered and disaffected to thy brother, although upon an offence done to thee, it is as a mistuned instrument: the strings are not accorded, are not in tune among themselves, and so the sound is harsh and offensive. Try it well thyself, and thou wilt perceive it; how much more he to whom thou prayest! When thou art stirred or in passion against thy brother, or not lovingly affected toward him, what broken, disordered, unfastened stuff are thy requests? Therefore the Lord will have this done first—the heart tuned; go thy way, says he, leave thy gift, and be reconciled to thy brother; then come and offer thy gift.—*Leighton.*

### A DIVIDED HEART.

The spirit of God will not dwell in a divided heart. We cannot feel the pleasure of devotion, while the world is our delight. Not that all pleasures are criminal; but the closer union we have with the world the less is our union with God. A Christian, therefore, who strives after devotion, should make necessity, not bodily delight, his rule.

### TWO JOHN WICKLIFFES.

The gentleman's Magazine for August, 1841, states as an extraordinary fact, that there were living at the same period two John Wickliffes:—both born about the same time:—both educated as ecclesiastics at Oxford, and there becoming heads of houses; the one of Canterbury, the other of Baliol:—both prebendaries, the one of Worcester, the other of Chichester:—and both dying within a year of each other.

This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the reformer is said to have been born, in or about the year 1324: This fact may not only clear him from several apparent inconsistencies of conduct; but from the graver charge preferred by Anthony Wood in his *Oxonians*, and by other writers, (compare Fuller's *Ch. Hist.* new edit. ii. 317,) that the zeal which he displayed in withstanding the errors of the papacy was occasioned by nothing else than the loss of the Wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Abp. Langham, and finally by Pope Urban V.; and that "what he afterwards did was merely out of revenge and not all of conscience, and that being a man of good parts he exercised them to an evil end." Light, however, is thrown upon these matters by the discovery of the fact that the Warden of Canterbury Hall and the Reformer, the head of Baliol College are two distinct individuals; which is clearly and satisfactorily established in the article here quoted from.

## 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. 37. £38 14 6  
Trinity Church, Chippawa, per Rev. W. Leung. 3 17 8

14 Collections amounting to. £42 12 2

### PAROCHIAL BRANCHES

St. Peter's Church, Credit, per Rev. S. Givins. £10 0 0

### THEOLOGICAL STUDENTS' FUND.

Additional Collections in behalf of this Fund. Previously announced. £204 2 2½  
St. Thomas's, St. Thomas, 5 6 9½  
Christ Ch., Westminster, 1 7 2½

—per Rev. St. George, Caulfield. 6 14 0

157 Collections amounting to. £210 16 2½  
(Some further collections have been received, but to late for insertion this week.)

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

Toronto, April 20, 1853.

### ANNUAL MEETING OF THE GORE AND WELLINGTON BRANCH OF THE CHURCH SOCIETY.

This Meeting was held in the City Hall, on Thursday evening 24th Feb. The attendance as usual was very numerous and respectable, a goodly number of the neighbouring clergy were present and addressed the meeting; and every indication was manifested of a growing interest in the Society, and a desire to further its sacred objects. In the absence of the Rev. Mr. Palmer, Rural Dean and Chairman of the District, the Chair was taken by the Rector of the Parish, on the motion of the Rev. Mr. Boomer, seconded by the Rev. Mr. Hebden. The Chairman having given a brief sketch of the origin and progress of the Church Society—aducing its present prosperity and the amount of good effected by it, as a proof of the wisdom and foresight of its projectors, the venerable Bishop of the Diocese, and one of the most distinguished laymen of the Church, and having expressed his regret at the unavoidable absence of several Clergymen of other Districts who had been invited to attend, called upon the Assistant Secretary, the Rev. Mr. Blackman, to read the Report; after which the following Resolutions were unanimously adopted; having been ably spoken to by the several movers and seconders.

Moved by Miles O'Reilly, Esq., and seconded by R. J. S. Esq., and

1. Resolved—That the Report now read be adopted, and printed in the *Canadian Churchman*, for the information of the members of the Church in these united counties.

Moved by the Rev. M. Boomer, seconded by the Rev. Thomas Marsh, and

2. Resolved—That the members of this District Branch of the Church Society deem it a duty of the first importance, to ascribe the measure of success which has attended their own labors, as well as those of the Parent Society, during the past year, to the blessing alone of Him from whom all holy desires, all good counsels, and all works of piety and charity do proceed.

Moved by the Rev. T. Greene, seconded by the Rev. C. Ruttan, and supported by the Rev. W. Belt, and

3. Resolved—That this meeting has heard with great satisfaction that two travelling Missionaries are now actively engaged in the extensive tract of country bordering on Owen Sound; at the same time, they regret to hear that, for want of men to fill the vacant Missions in the Gore District, a large field of labor lies uncultivated, although this association has ample funds in hand to engage the services of two additional Missionaries, and some time since made application to the Bishop of the Diocese for their appointment.

Moved by the Rev. Mr. Hebden, and seconded by the Rev. Thomas Greene, and

4. Resolved—That this Association embracing the principle that religious instruction is the only true basis of a sound education, rejoice to find that the exertions of the venerable Bishop of this Diocese to establish Trinity College, Toronto, have been crowned with signal success; and deeming it the duty of Churchmen, in every portion of the Diocese, to aid in its support; they not only wish it God speed, but pledge themselves to do all in their power to contribute to its stability and success.

Moved by the Rev. B. Shanklin, and seconded by the Rev. Mr. Blackman, and supported by the Rev. Thomas Kennedy, and

5. Resolved—That this Association deem the present anniversary a suitable occasion for expressing their continued attachment and adherence to the cause of the Church Society, whose object is to maintain and extend the doctrine and discipline of the Church of England, the pillar and ground of the truth, impregnable alike under the blessing of God, to the assaults of infidelity and popery, and the surest safeguard against all other forms of "heresy and schism."

Moved by W. Leggo, Esq., and seconded by the Rev. Charles Ruttan, and

6. Resolved—That the thanks of this Association are acknowledged to be due, and are hereby cordially tendered to the officers of this Society,

for their services during the past year, and that they be requested to continue those services for the ensuing year; and that the Rev. Mr. Blackman be appointed Assistant Secretary.

### Report.

The managing Committee of the Gore and Wellington Branch of the Church Society, in accordance with the requirements of its constitution, beg leave to present to the members of this Association their tenth Annual Report. This duty has hitherto always proved an agreeable one, for the Society from its first establishment in these united Districts has, with very little variation, made steady progress—it has received honorable mention in all the Reports of the Parent Society; and, it has under the blessing of God, been enabled to accomplish a good deal, although by no means as much as they desire, and hope yet to accomplish, for the extension of the Church by means of Missionary labor in those parts of the country which are destitute of the labors of a resident Clergyman. Your committee are happy to say that the operations of the past year are, on the whole, even more satisfactory than on former occasions. The Society appears through evil report and good report to retain the confidence and good wishes of the members of our Communion—the public meetings which have recently been held in the various parishes, were generally well attended—at all a lively interest was expressed both by laymen and the Clergy, in its prosperity as a valuable, handmaid to the Church; and the amounts collected in aid of its funds although in some parishes smaller than last year, owing to peculiar local claims upon the members of the Church, exhibit on the whole a large increase; nearly £50, on those of former years. Your committee cannot refrain from expressing an opinion that the holding of public meetings in every parish where a parochial association has been formed, is of infinite service to the Society, and tends perhaps more than any thing else, under the blessing of God, to keep alive a proper interest in its objects and its advancement. They bring the Clergy and Laity together in fraternal intercourse, the latter are led to feel that they are constituent and essential part of the Church of Christ, and that they have their responsibilities, as well as those who have taken upon them ordination vows for the extension of the Church, and sending the Gospel to those who are perishing for the lack of knowledge, or pining for want of spiritual nourishment through the sacraments and ordinances of the Church. It affords opportunities for answering objections that may be entertained, and for removing misconceptions, and for imparting such information about the Society generally as all who subscribe to its funds have a right to expect. They trust the Clergy will, therefore, though at inconvenience to themselves, make a point of attending such meetings, and that the Laity may be induced to take a more active part on these occasions in advocating the cause of the Society.

Your committee believes that no object which the Church Society has in view excites a warmer interest in the hearts of Churchmen than that of travelling missions. They trust therefore that they may be allowed to dwell rather more at length on this department of their labor, and to embody in their report a few extracts from the Reports of their Missionaries, which are interesting documents, and would well repay an entire perusal. There are at present two Missionaries employed within the bounds of this Association, the Rev. Mr. Mulholland, at Owen Sound and the Rev. Mr. Tremayne, who resides at Elora, but whose mission lies between that place and Owen Sound. The latter succeeded the Rev. Mr. Pettit, who has recently been advanced to a resident charge, and who on his departure from the mission transmitted to your committee a report of his labors. He remarks that the new mission which he opened in Nov. 1851, and in which he ministered for 12 months promises to be a fine field of labors for the Church; but at present from the difficulties attending a new settlement in the wilderness, and from the poverty of the settlers, it calls loudly for assistance upon every Churchman in the Diocese. The settlers are chiefly emigrants from Ireland, faithful attachment to the Church and loyalty to their sovereign are principles implanted in their hearts. The feelings of joy and delight which they manifested when a Missionary first appeared among them and informed them of the sacred errand upon which he was sent to them words can but faintly express. When they left their fatherland, they felt as if they had left their Church for ever and were cut off from those blessings and privileges which they enjoyed through her, and her ministrations in the land of their birth. But when they found the ministers of the Church seeking for them in the wild regions in which they had settled, and watching for their souls, as they who must give an account, their hearts were filled with joy, and they were more deeply convinced that the Church was fulfilling the divine commands of