

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."

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TORONTO, CANADA, AUGUST 19, 1852.

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THE COMMON-PLACE BOOK.

THE TRANSLATED FLOWER.

"Here we have no abiding place."

A pilgrim through life's wilderness,
To find a promised land,
All weary now, I fain would rest—
Nay! keep thy staff in hand.

For angels go and come from thence
To make thy weakness strong,
And sainted ones are looking down
To beckon thee along.

Sweet flowers bloom around thy path,
But must not tempt thy stay,
Some live to comfort thee, and some
The angels pluck away.

A lovely bud was given thee
To nourish for an hour—
Expanding sweetly—Ah, I thought,
How bright must be the flower!

But gently came those shining ones
And broke it from the stem;
'T were better far that it should bloom
In that fair clime with them.

For gazing on its loveliness,
It might have hindered thee;
Then hasten! thou shalt smile again,
Again its beauties see.

I am the resurrection, saith
A voice of mighty power;
From precious seed thus sadly sown,
Shall spring a glorious flower.

'Sleeping in Jesus! blessed thought!
Sleep on, my gentle boy!
Forever safe, forever pure,
'This be my rest, my joy.

Calender.

DISSENTING STATEMENTS AND ECCLESIASTICAL FACTS.

STATEMENT.—"The Government (when people were much less enlightened than they are now) thought it desirable to maintain an Established Church; and it therefore specified the duties which the clergy were to perform, and bestowed upon them national funds and property for their remuneration."—*Anti-State Church Tract, 1848.* "The Church of England is not founded on Scripture, but on Acts of Parliament."—*Christian's Penny Magazine.*

FACT.—"The reformed Book of Common Prayer, specifying and embodying the duties of the clergy, was compiled by bishops and clergy alone, and set forth by the consent of the two provincial Synods of Canterbury and York. The Sovereign and Parliament merely accepted and established by law what was thus presented to them; all the subsequent revisions were made by the Church exclusively. The "bestowal of national funds and property" is mere fiction. The Church lost much property at the Reformation, which is the period referred to, but received none.

STATEMENT.—"The Legislature has always, according to its pleasure, determined the Creed of the established Church; not considering what is the truth, but what most accords with political expediency." "The Parliament, composed of Catholics, Protestant Dissenters, latitudinarians, and nondescripts, governs the Church in the minutest details. Its solemn devotions and its songs of praise, the formularies of its worship and the Articles of its Creed, are subject to the control of politicians of all shades of character, and every variety of faith."—*Anti-State Church Tract.*

FACT.—"The Creeds, articles, formularies, devotional services, &c. (with the exception of a few trivial alterations made only twice, and then, as just noticed, by the Church), have remained unaltered for nearly three hundred years, and thus continue: and as all are directly based on the Word of God, free, unfettered liberty has been hereby afforded to the clergy, and they are in uninterrupted possession of it still, to preach the truth, and the whole truth, to all who are committed to their charge. Whether, as a matter of fact, such would have been the case had there been no restriction upon the self-regulating power of the Church let any one testify, at all acquainted

with the human heart ("the unruly wills and affections of sinful men") and the history of the visible Church.

STATEMENT.—"The Established Church is simply a department of the public service. The State has an army and navy for its protection; and they who compose that army and navy undertake certain duties, in consideration of which, the State remunerates them with specified salaries. . . . If the Government adopts the anti-State Church principle, it would cease to have an Established Church, and to pay bishops and clergy. As in the former case, so in the latter; the money hitherto applied for these departments of the public service would go to increase the available resources of the nation, and, consequently, reduce the burdens of the people."—*Anti-State Church Tract, 1848.* "The adoption of this great principle" (the separation of Church and State, styled in a preceding page, "a glorious principle, fraught with incalculable blessings for the whole family of man") "will produce a grand harmony of results, removing the perplexities of statesmen and allaying the jealousies of sects; emancipating the Church, and doing justice to Dissent; restoring to the laity their long-lust rights, and making restitution to the people of their own patrimony; purifying a polluted sanctuary, and replenishing an empty exchequer," &c.—*Anti-State Church Tract, 1848.*

FACT.—"Church property can only in any sense be called national so long as the Church continues national. The Church is, to a very small extent indeed, supported by the State like the army or navy. The lands and tithes were given by their original owners to the Church for her distinct and separate use. Were the proposed separation to take place, Government would have no more right to appropriate the revenues of the Church to national purposes than those of any other charity or corporation.

STATEMENT.—"The property of the Church amounts to two hundred millions sterling, by consecrating which, Government will be enabled to remit twenty-one millions of annual taxation! . . . Statement of a tract on Tithes, published some few years since by the Society for the Diffusion of Ecclesiastical Knowledge, under the sanction of Messrs. Cox, James, Raffles, Burnet, and other Dissenting Ministers. "The whole ecclesiastical revenues, rightly computed, amount to nine millions!"—*Christian Witness, April, 1847.*

"The Church of England, by far the most richly endowed Church in Christendom—with so vast a revenue. It may be stated at ten millions sterling per annum!"—*Anti-State Church Tract, 1848.*

FACT.—"The last authentic Parliamentary return was made about fourteen years since, when, it appeared that the whole revenues of the Church, including bishoprics, cathedral revenues, and benefices, amounting to only £3,490,332. Were all the ecclesiastical benefices equally divided among the incumbents, each one would receive not more than between £200 and £300 a-year, and out of this one or more curates must be maintained in all larger parishes.

STATEMENT.—"Connected with all your parish churches throughout the country are two officers called Churchwardens. These officers are chosen annually, and when they enter on their office, each of them takes an oath and swears that he will present to the archdeacon the names of all such inhabitants of his parish as are leading notoriously immoral lives. This is an oath taken once a year by every churchwarden in every parish in England. . . . Then if they know there are such, and never present them, after they have taken an oath that they will do so, have they not sworn themselves? I can easily imagine that you hesitate to make this admission, but can you deny it? I press on you the plain question—Is it so, or is it not? The only way in which you will attempt to rescue your friends from the guilt of this charge will probably be, by saying, that when they took the oath, they did not mean really to say that they would present every notoriously wicked man,

nor did they mean to do it; but they took the oath as a matter of form. I believe this to be true. I adduce this in proof of my position, that your Church, by some of its practices, is the patron and promoter of insincerity. Here are some thousands of men every year standing up before God and men and saying what they do not mean, and with an oath promising what they never intended to perform."—*Christian's Penny Magazine, June, 1848.*

FACT.—"Is it so, or is it not? I press on you the plain question." There is little occasion for pressure. The answer shall be equally plain. The fact is,—It is not so. Churchwardens do not take an oath to present persons of notoriously wicked lives. They do not even make an affirmation to that effect. No oaths whatever are administered to them, or required of them, either when they enter their office or when they leave it. Such a practice would be contrary to Act of Parliament, and that not one of very recent date. Churchwardens merely engage, when they enter upon office, that they will fulfil the duties of it to the best of their ability. Papers are sent round previous to visitations, to afford them an opportunity of making presentations, with regard to several specified particulars, but only as their own judgment and discretion may dictate.

CONVERSATION OF A TRUE LADY.

In discourse, her words are more fit than fine, very choice and yet not chosen. Though her language be not gaudy, yet the plainness thereof pleaseth all; and it is as proper and handsomely put on. Some, having a set of fine phrases, will hazard an impertinency to use them all as thinking they give full satisfaction for, dragging it in the matter by the head and shoulders, if they dress it in quaint expressions. Others often repeat the same thing; the Plutonic year of their discourses being not above three days long, in which term all the same matter returns over again, threadbare talk, in suiting with the variety of their cloths.—*Fallax.*

Communication.

THE CHURCH AND THE COLOURED POPULATION.

To the Editor of the Churchman.

DEAR SIR,—In addition to the many noble objects which the Church Society of this Diocese has in view, there is yet another which I think might be well comprehended. With your permission, I shall briefly mention it, with the hope that it may receive due consideration from the members of the Church;—I refer to the present religious state of the coloured population in this Diocese; a subject which I deem worthy our best attention. Notwithstanding the vast number of them throughout the Province, nothing, I believe, has been done for their religious improvement by the Church, nor has any encouragement been held out, worth speaking of, to include them in her fold. It may be that an individual here and there of that numerous people may have the privilege of communion with the Church, or that a child or two may attend a Sunday School in connection with her; but, with the exception of few such isolated cases, the mass of the coloured population receive all the religious teaching they get from perverted sources. The reason is, no provision has been made for them by the Church, and no encouragement offered, that they should attend her services, even when sufficient room could be obtained. This should not be. Some exertion should be made to improve their present deplorable state. If we believe that the Church to which we are privileged to belong stands upon sure and firm foundation, and other foundation can no man lay than is laid, surely it is our part and duty to outreach the arm of true knowledge to deliver them, so far as in us lies, from the erroneous and grotesque doctrines, which so lamentably prevail amongst them.

The Indian has not been forgotten, and I require to say so. Not a few missionaries have been solely occupied for many years in this Diocese, in diffusing the true light among that unhappy race. But there is nothing done for the poor coloured man, whose interests and hopes in this world, while preparing for another, are the same as our own. They enjoy, indeed, the blessings of freedom, the laws and constitution of England, her protection

and equal rights with her own native born subjects; but England's brightest portion, her branch of the Catholic Church, is a privilege they do not yet enjoy as they should.

If the coloured population now inhabiting this country were averse to England, or to anything bearing her name, e.g., the Church, then there might be little encouragement in offering them the same pure and holy faith which she enjoys. But since this is not the case, since, almost to a man, they revere her religious principles as well as her laws and institutions, and desire her guidance in all things, we have encouragement enough, if encouragement we want, to make some effort in their behalf. We ought no longer to rest in the delusion, that, because they enjoy the comforts of a free and civilized life, they have no other wants to be supplied. Wants not pertaining to the transitory things of his life, but to the world beyond the tomb.

Would it not be well, Rev. Sir, if this matter were brought before the Church Society at an early opportunity? Sincerely do I hope that it will not be long before we shall hear of services and Sunday Schools being established for them in the larger cities and towns, if no other arrangement can be made in uniting their congregations with our own. I, for my part, am quite sanguine in the matter, and not only in this, but that soon a provision will be made whereby some of their number may be sufficiently instructed to receive ordination at the hands of our Bishop. At the present time, two or three coloured persons are known to me, whose talents are acknowledged to be of no ordinary degree, and who, after passing through a regular course of training, would, I doubt not, be most useful members in the ministry of our pure faith. Hoping that these remarks may meet with approval, I am, your's, &c.,

ALPHA.

Diocese of Toronto, August, 1852.

Ecclesiastical Intelligence.

DIocese of Toronto.

CHURCH SOCIETY OF THE DIocese OF TORONTO.

Collections in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries.—Trinity Sunday, 1852.

Previously announced in <i>Canadian Churchman</i> , Vol. I, No. 2	£148 7 8
Trinity Church, Picton	0 14 0
Station	0 2 0
—per Rev. T. Boufield	0 12 0
Simcoe	1 15 0
Victoria	0 15 0
Port Dover	0 9 0
—per Rev. Francis Evans	2 19 0
Woodstock, per Rev. W. Bettridge	3 4 2
St. James, Port Dalhousie	1 0 0
S. John's, South	0 7 1
—per Rev. Alex. Dixon	1 7 1
Junction, per Rev. J. Godfrey	4 8 0

104 collections amounting to . . . £157 10 8

GENERAL PURPOSE FUNDS.

Trinity Church, Picton	0 6 9
Station	0 1 3
—per Rev. T. Boufield	0 8 0

THOMAS SMITH KENNEDY, Secretary.

DIocese of Adelaide.

In the *Guardian* No. 326 (March 5) appeared a report from the Committee of the South Australian Church Society, recommending a draft of a Constitution for the Church of the Diocese of Adelaide, which had been agreed upon some time during the previous autumn. In consequence of this report the Bishop convoked what he terms "a conference of the Bishop, clergy, and laity of the Diocese of Adelaide." The congregations of some sixteen parishes elected sixteen clergymen and eighteen laymen to attend the Synod and Convention, as the programme of the proceedings, term it, but whether any other member attended *ex officio* does not appear. The clergy "habited in their surplices," and the lay delegates, occupied themselves for their use respectively. The Bishop having preached a sermon from Acts xii., 5 v. which the power of prayer to obtain all that was required for the Church, and administered the Holy Communion, opened on the 6th of January—the Feast of Epiphany—a session which lasted three days, with a pastoral address. His Lordship commenced—

"Reverend and dear Brethren,—When, a little more than a year ago, in conjunction with the metropolitan and other Bishops of this ecclesiastical province, I gave my opinion that the laity, acting by their representatives duly elected, should meet in diocesan and provincial synods, that the clergy and laity,