

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. 8.]

TORONTO, CANADA, SEPTEMBER 23, 1852.

[OLD SERIES, Vol. XVI.]

WEEKLY CALENDAR.

DAY	Date	1st Lesson	2d Lesson
C	Sept. 26, 16 S. ARR. TRIN.	M. Ezk. 2	Matt. 27
		E. Psal. 133	1 Cor. 11.
M	" 27	M. Mal. 4	Matt. 28
		E. Psal. 1	1 Cor. 12.
T	" 28	M. " 2	Mark 1
		E. " 3	1 Cor. 13.
W	" 29 St. Mich. All An.	M. Gen. 32	Act. 12.
		E. Dan. 10	June 12.
T	" 30	M. Tobit 4	Mark 3
		E. " 6	1 Cor. 15.
F	Oct. 1	M. " 7	Mark 4
		E. " 8	1 Cor. 16.
S	" 2	M. " 9	Mark 5.
		E. " 10	2 Cor. 1.
C	" 3, 17 S. ARR. TRIN.	M. Ezk. 11	Mark 6.
		E. " 18	2 Cor. 2.

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 10s.
J. P. CLARKE, Mus. Dir. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

COMMON PLACE BOOK

SINCERITY.

Sincerity is an openness of the heart which is rarely to be found; that which commonly personates it is a refined dissimulation, whose end is to procure confidence. A desire to talk of ourselves, and to set our faults in whatever light we choose, makes the main of our sincerity.

DEPARTED INFANTS.

"In their mouth was found no guile."

Forth, as the birds of spring they come,
Around our hearts they twine,
With all their growing, winning charms,
Like tendrils of the vine;

Yet oft, while wrapp'd in cloudless joy,
They feel the morning ray,
And feed upon the dews of love,
They fleet like dews away.

Sweet, lisping tones were on their lips,
Affection's tenderer smile,
The simple want, the cherish'd name,
But not the sound of guile;

So, all unharm'd by falsehood's snares
That haunt our earthly race,
Before the Great White Throne they stand,
And see Our Father's face.

And in His Temple, day and night,
Do serve Him, void of fear;
Oh, Mourner! let thine infant's bliss
Check thy repining tear.

ALMIGHTY POWER.

Do we want to contemplate the powers of the Almighty? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy. We see it in his not withholding that abundance even from the most unthankful.

Communication.

To the Editor of the Canadian Churchman.

SIR,—I am sorry we differ in opinion respecting the most desirable plan for the Church Society to adopt in the matter of future Presentations to the Rectories of this Diocese; but as I think the question is one which will benefit by discussion, I venture to address you again in reference to it.

Your first reason for proposing that future Rectors should be elected by the Church Society, or that several names should be submitted to his Lordship, appears to be grounded on the fact of the Bishop having an absolute veto on all and every the acts of the Society. This, I apprehend, in no manner affects my argument, that an elective Presentation would produce much uneasiness when vacancies occur. But supposing that our Clergy were to act in a totally different manner from all others, and canvassed neither directly nor indirectly, would

it not be a very invidious task for the Bishop to veto any appointment that the Society should make? The licoperated members of the Society (assuming that the elections are made by the Society at large) who attend its meetings are chiefly those who reside in and about the Cathedral City, and whose personal acquaintance is limited to his immediate neighbourhood. They know little of the hard-working Parsons of the Harrow District, or of the far-distant Ottawa. There are, of course, Clerks deserving of promotion whom they only know by name, and of whose merits they have never heard. Obviously therefore they would labour under great disadvantages if called upon to decide on the claims of several candidates. But the Bishop knows them all. He sees them at his triennial visitations in their parishes, and notes their zeal and discretion. He is cognizant to some extent of the manner in which their own households are ordered, and the respect able to judge who are worthy of more prominent places of honour in the "City of God." He is by then they say the "Prayer of the Church, when they read the Lessons, and when they preach the Gospel of the Kingdom. In a word, the Bishop is more cognizant of the excellencies and imperfections of his Clergy than any other person or body of men can be, and is consequently, I humbly conceive, the most fit channel for the dispensation of such little patronage as we now possess. And after all, Sir, Eulion, to what with am I not? The new too large Diocese of Toronto will shortly be divided into three. Supposing that an equal number of the Rectories belong to each Diocese, there will not be 17 for each respective Bishop; and when we remember the age at which a Priest usually arrives before he is consecrated to the holy office of curia Pastor, and the number of Rectors who will, in all human probability, outlive him, very few will be the opportunities which he will possess of exercising his right of Presentation to these few Benefices. Surely it is not too much to say that a Bishop should have the power of rewarding the deserving in these few instances.

Your second reason for withholding from the Bishop the right of Presentation, viz., "the unobtainable and sealed determination of the Church to exercise her legitimate Synodal powers," appears to me to be founded on an erroneous conception of what Synodal powers are. I have no history of Convocation at hand, but I am almost sure that neither the Convocation of Canterbury nor of York ever exercised any rights of Patronage. If I am wrong in this point, I hope you will cite cases in which they have done so. Nor, Sir, do I think that the position of Australia can be very aptly compared with our own, for there are many points in which our circumstances widely differ,—so widely that, as I happen to know, these points of difference constituted one difficulty which Mr. Gladstone had to combat when introducing his Bill for the Emancipation of the Colonial Church at large. I am at a loss to understand your assurance that "the lay element will even in the mother Church be removed from the Civil Legislature, and be seated on the benches in Convocation." That there is a growing feeling in favour of a limiting laymen to certain seats of authority in the Anglican Church, is a fact none can question; but how that can be effected by a transfer of members from the House of Commons, I cannot understand. I do, however, sincerely hope that we shall not be in too great a hurry—I mean we of Canada—when we have the untroubled power to admit laymen to an equal rule with Priests in all matters Synodal. Most desirable is it to interest the laity in Church matters and to set before them their rights and duties; but we should beware lest we go beyond Primitive precedent, and thus trench on the province not only of the Priesthood but also of the Episcopate. Is it not a notorious fact that no layman was ever permitted to sit in a Council of the Church in the times of the early undivided Church? The modern instance in favour of admitting the laity to sit and vote in Synod, is the instance of the Church in the United States of America, and I do think that this precedent is a beacon to warn us to approach this weighty matter very carefully. In her Synods unbaptized laymen are compelled to discuss the most sacred mysteries of our faith. It was owing to his influence that the Athanasian Creed was rejected from her Prayer-Book, and it is owing to his influence, mainly, that she maintains the Maritican principle of caste. I quote Mr. Cassell's words—than whom we can cite no more competent authority: "It is true that nearly three quarters of the American Episcopates are resident in the Free States, and consequently escape a y direct patronage in the greater evils resulting from State-very. But they have not yet conquered that pre-judice which places even the free-born man of colour in a degraded position. The clergy and laity of African descent are debarred

from that share in Church affairs to which by the canons they are entitled. Disinctions unworthy of a Catholic Church are permitted to exist among worshippers, communicants, communicants, and candidates for orders. The taint of African blood is sufficient to exclude a young man of excellent character from the Episcopalian Schools, Colleges, and Theological Seminaries. On this account an American Priest has lately obtained in an English University and an English at those literary advantages for which he thirsted and which had been denied him in his native country. If we are wise we shall permit the Church when in such inscriptionsal practices exist to be our warning rather than our example. In a Church like the Canadian, where the general rule will be that the Clergy are supported, not by endowment, but by voluntary offerings from the laity, the influence of the latter will always be powerful. Ostensibly it may not be so, but virtually they will be the Patrons in most of our Parishes; and I submit, with due deference, that in a few, as the Rectories are, it is most safe to leave the Patronage wholly in the hands of the Bishop.

I am, Sir,
Your obt. servt.,
D. C. L.

10th September, 1852.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

MISSION FUND.

Previously announced in Canadian Churchman
June 1. No. 6..... £180 19 2
Emily, per Rev. Robt. Harding... 0 12 6
St. Paul's, Kingston,
—per Rev. W. Greig..... 0 15 6

118 collections amounting to..... £182 7 2

GENERAL PURPOSE FUND.

Emily, per Rev. R. Harding..... £0 14 1
St. Paul's, Kingston..... 0 15 0

ANNUAL SUBSCRIPTIONS.

Rev. Mr. Greig, Kingston..... £1 5 0

WIDOWS' AND ORPHANS' FUND.

Alexander Gaviller, Esq., Tecumseth £2 0 0

Wednesday, the 29th, 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.

THOMAS SMITH KENNEDY, Sec'y.

TRINITY COLLEGE.

On Monday evening last, a meeting was held in St. Paul's Church, in this Town, to receive the Rev. T. B. FULLER, with a deputation to advocate the claims of Trinity College, upon the support of the members of the Church. There appeared a considerable number of persons present, a great portion of whom were ladies, and considering the importance of the subject, we cannot but regret that there was not a more full attendance; however, from the lively interest taken by those present, and the liberal manner in which they responded to the call by their subscriptions, it appears most probable that London will not be behind other places in its support of Trinity College.

The Rev. Chas. C. Brough was called to the chair, who opened the meeting with an appropriate prayer; and having called upon the Rev. Mr. Fuller to address the meeting, that gentleman came forward, and in the most clear and convincing manner gave a full and interesting detail of the causes which led to the necessity of the Establishment of Trinity College which is now in full operation for the education of the youth of the Church of England; and which must have shown clearly to the satisfaction of every unbiassed mind; that the course taken by the Bishop of Toronto in declining to affiliate with the University of Toronto as it is now constituted, and by extraordinary exertions in originating and indefatigably carrying out the establishment of Trinity College, although its policy and practicability was at first doubted by many conscientious members of the Church, was not only wise and judicious, but was the only way in which the true interests of the Church in providing for the education of its youth, could, in the present situation of the country, be permanently secured.

The following Resolutions were put to the meeting and unanimously adopted.
Moved by L. Lawrason, Esq., and seconded by the Rev. Richard Flood, M.A.

Resolved—"That the exertions made by the Lord Bishop of Toronto, to establish Trinity College, Toronto, demand the grateful acknowledgments of this meeting."

Moved by H. C. R. Becher, Esq., and seconded by Mr. J. G. Armstrong.

Resolved—"That the members of the Church in this neighbourhood are called upon, as patriots, as churchmen, and as Christians, to uphold an institution, based as we believe this to be, upon the purest Christian principles."

Moved by W. W. Street, Esq., and seconded by the Rev. R. Flood.

Resolved—"That the following gentlemen be requested to act as a committee, to solicit subscriptions and donations for Trinity College, and further, to promote the objects of the meeting:—L. Lawrason, W. W. Street, and J. Shanley, Esquires, with power to add to their numbers."

The Resolutions were spoken to by the movers and seconders in an able and impressive manner: a subscription list was opened and nearly £200 was subscribed upon the spot, and from what we hear of the feeling in favour of the institution, we have no doubt that large subscriptions will be obtained by the Committee appointed for that purpose. We wish them every success.—London Times.

Address presented to the Rev. W. Wickes, A. M., on his departure from the Mission of New Ireland and Inverness, 6th Sept. 1852.

REVEREND SIR.—As the period of your taking charge of this extensive mission (though prolonged beyond your first anticipation) is now about to terminate, we cannot allow the connection which has subsisted between us to be severed, without expressing our gratitude for your ministrations amongst us.

On your arrival here, in December last, our churches were not only in an unfinished state, but were unfit for the decent performance of divine worship;—by your strenuous and persevering exertions, they will soon be ready for consecration, together with the buying-grounds attached to each of them.

You have been to us a faithful minister of Jesus Christ, and also a sincere Christian friend. You have declared unto us "all the counsel of God." You have kept back nothing that was profitable unto us; but have taught us publicly, and from house to house, testifying repentance toward God, and faith towards our Lord Jesus Christ.

We shall ever retain a grateful remembrance of you, and of your zealous and indefatigable efforts to promote our best—our eternal—interests.

And now, in bidding you adieu, we earnestly pray that the blessing of Almighty God may rest upon you, and upon your labours, in whatever part of our Catholic Church you lot may hereafter be cast.

Signed, in name and on behalf of New Ireland Church,

THOMAS WOOD, } Wardens.

IRA HALL, }

1st Inverness Church,

JOHN MARSHALL, } Wardens.

GABRIEL KERR, }

2nd Inverness Church,

THOMAS WILSON, } Wardens.

JOSEPH PATTERSON, }

R. G. WARD, Catechist.

[REPLY.]

MY CHRISTIAN FRIENDS.—I sincerely thank you for the good wishes conveyed in your Address, and fully, I hope, appreciate the motives which have led you to speak so favourably of my services among you.

Your partial kindness has, however, much exaggerated those services, and thrown a veil over my many shortcomings.

Instead of speaking of my own exertions, I would rather bless God that our united efforts, persevered in amid much that was discouraging, have been crowned with so large a measure of success.

And here you may well find ground of encouragement for the future. You have seen that a few months of persevering exertion (accompanied, as I firmly believe, by the Divine blessing,) have accomplished what many previous years had not done. I trust the lesson will not have been lost upon any of us.

And may He to whose service you hope soon to see your churches consecrated, fill them with crowds of devout worshippers, and grant that the faithful ministrations of our Church may be long continued therein, blest to you and yours, and leading many to exclaim, with the Patriarch of old: "This is none other but the House of God; this is the Gate of Heaven."

I must beg of you to convey to those whom you represent my best wishes for their welfare in time and eternity.

(Signed) W. WILKES

To Mr. R. G. Ward and others.

ENGLAND.

ENGLISH ECCLESIASTICAL.

ST. DAVID'S COLLEGE, WALES.—It has already transpired that an application, on the part of St. David's College for the power of conferring degrees, at last in theology, had some