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## COBOURG, CANADA, FRIDAY, DECEMBER 27, 1844.

THE UNIVERSITY OF TORONTO. (From the Christian Remembrancer for October.) [CONCLUDED FROM OUR LAST.]

There are, we imagine, three principal points to be discussed in connexion with the question of the University of Toronto :- the principles upon which a question of the Royal Prerogative ;---and the practical question, what ought to be done in the present emergency

We shall not undertake to argue the point whether of Gower-street College, its directors acknowledged the desirableness of it, and only abstained from practically carrying out the principle from the impossibility views, to agree upon any one definite plan. They consoled themselves with the reflection, that "domestic "perintendence" would supply what they omitted .----But whether that was likely to be true or not in their case, it certainly could not be true in Canada, where most of the students, as the university extends its benefits, must come up from the country,-and where, therefore, if the university provides no religious intime they spend there. We do not ask whether it can from all parts, and bring them within the temptations of a city, and provide nothing to counteract the influence of those temptations : we trust there is no Christian-minded man who can have a second opinion on the subject. Even in our medical schools the importance of superintendence and religious control is beginning to be strongly felt, and the enormous evils arising from them are beginning to be rectified. We desire particularly to draw the attention of our Canadian fellow-subjects to this point. We know that there are many religiously disposed men amongst all sections of them : and we ask them,-Can they deliberately contemplate sending their children from home for nearly three fourths of the year, for three years Street was first set up, we protested against its assumpto which the efforts of some in that colony are really tending.

To go to another point. Is there to be no place in a Christian country where the young are to be systematically instructed in Christian doctrines? We do be so taught; for we claim for every young person the right to have his mind prepared by careful instruction to withstand the religious and moral temptations which was so thoroughly felt in all the old universities, that in the Torouto Patriot :-in them rudimental Christian instruction was reckoned believe, in Cambridge. In both of these no student failed in (what is technically called) his divinity.

senting Academy at Daventry, as may be seen in the cil, as to ensure assent to their views. university ought to be founded in that colony;—the gaining Academy at Davenuy, as may be seen in the chi as to chance asely repeat our earnest hope that no gaining ground upon them daily?

and third-rate masters of private schools; and that it but for the benefit of the people at large. that no person, having a character such as that which done in the present case with the University of even the ministry most favourable to them was comought to belong to the professor of a University, could | Toronto. be found to carry out such a scheme.

suggested; viz. that the founders of the University have not long since set into active operation; which Church in the colony, Churchmen will begin to feel should establish that form of doctrine and that mode you have furnished with Professors diligently and indifferent to British connexion, and will not care to of worship which approves itself to their own conscien- patiently engaged in their various occupations, although stand up for it; and, therefore, that when the projects tious conviction, and teach and maintain that alone, distracted in them by the constant dread of organic of the democratical party have fully succeeded, and struction for them, none will be provided during the alike under the same governing authority. We need changes, (a state of things which is even now sending you have resigned all power into the hands of demabe right for a public institution to attract young men founders of the Colleges and Halls of Oxford, Cambridge, and Dublin. It is that which was intended to itself, and show its fruits, before you pronounce that will not feel disposed, as they hitherto have done, to be adopted in the original charter of the Toronto Col- any change is requisite? All the arrangements have stand by it and support it? We confess that we have lege. It is one which it is possible (but not easy) to been made (as was stated very clearly in the address heard such a whisper, not from the noisy and violent, pursue under the amended charter, if the Crown so of the Bishop of Toronto at the opening of the Uni- who are only angry when their party is out of power, leases, although the principle is grievously impaired versity) in the strictest agreement with the very letter and have no more real respect for authority than their of either individual or body, professing to regard reli- an extent, that no student is required to attend the from those who dread the results of another revolugion as a reality, and not a mere empty name.

tend Divine worship?-for this is the state of things Coke, that universities, quâ they were corporations, assumption, therefore, of this title for the Gower Street College is as egregiously improper as it is presumptu-

sovereignty as the other."

a portion of the liberal arts;—so that a person wishing for a degree in arts must necessarily have made some Proficiency in Christian knowledge. And this has been long observed in Oxford, and more recently, we believe, in Cambridge. In both of these no student a pass his final examination for his degree, who has and grants. Trinity College, Dublin, has its charter from But who is to do this? Can the parent? He is 1413, and in 1432 James the First (of Scotland) ratified its mostly so engaged in the duties of his calling that he has not the necessary time; if he had the time he has has not the necessary time : if he had the time, he has not the necess not the talent; his talents are engrossed in another way. And if he had both time and talent, his son is away from under his roof, and he thus has not the oppor-tunity. Who then is to perform this duty? Clearly those who have taken the charge of his education. There is another reason why it should be undertaken by them the talent is the performant is and the oppor-tunity. Who then is to perform this duty? Clearly those who have taken the charge of his education. There is another reason why it should be undertaken by them the talent is the performant is an angle in the performant is the performant is an angle in the performant is the performant is an angle in the performant is the perfo tish Parliament was passed, confirming various grants of property made to the town of Edinburgh, for its support, and among other things ratifies the previous grants and charters. The University of Durham owes its existence to a royal charter, dated the 1st of June, 1837, and the tive thing. It is a system of doctrines, incorporated with each other; and if Christianity is to be taught, the English Universities have derived their charters direct the English Universities have derived their charters direct from the Crown; and to that at Dublin, the same remark applies. Nothing has been granted by legislation, which it was the prerogative of the Crown to grant, and no founded on) a system of doctrines. There may be disputes as to what are essential doctrines, and what non-essential; but that there are some essential doc-times, at trines, all agree. How, then, are these doctrines to be inculcated? Upper Canada Academy, now Victoria College, which is the strongest exception to the rule I have been able to find, owes its incorporation to a royal charter of the 12th October, 1836. In incorporating a totally new University, call a council of representatives of all parties, and therefore, I think it may be asserted, that the Colonial <sup>tequire</sup> them to agree to some one document? You are aware that something of this kind has been tried of England never did—which the Parliament of Great danger of tyranny now is from the popular branches of "g to those who profess it, and engage and support in excepting in the way of interpretation; and that rests steadily in view their diminution, by the gradual of the Church of England, the Establishment of Scot- And it is equally a principle that the Sovereign himself principles? and, the Church of Rome, the Independent, the Bap- cannot recal a charter once granted, without the con-

We know of only one more method which can be thing be done? You have an Institution which you is seen to be constantly used to the detriment of the College Chapel or the Divinity Lectures, the principles tion, but are perfectly persuaded that it must inevitably But there is another question raised by this attempt of whose parents furnish ground for a dispensation; come, if the passions of the ignorant and unstable are ble, in a University. What possible pretext can there that connexion promotes in the colonies the principles de novo; for when the pretended University in Gower be for interference, unless the corporation itself should and feelings which characterise the mother country, the peculiarities of the case.\* discover that their charter is one which offers impedi- but who would not, and could not value it, if the influsuccessively, wirhout any parental superintendence, Street was first set up, we protested against its assump-with the ments to its practical working, or it should appear that ence of the Crown were prostituted to the discouragethat the Queen may rescind the obnoxious procedure. the real bonds of British connexion lie, and to cherish Why, then, should you (the British Government) in the colonies those high and glorious institutions Mr. O'Connell has just as much right to insti- interfere? And if you do not interfere, -- if you do which have fashioned the character of our own country! tute an order of knighthood, as this council to erect a not directly authorize the introduction of some mea- We desire not to be mistaken. We abhor all intotion such measures, nothing can be done.

supposing you yield upon this point, and commit an perate even those who were opposed to it; for calm which, literally interpreted, implies such a meaning, act of tyranny, to gratify a predominant party, such as and tolerant earnestness never exasperates; on the calls loudly for repeal

under the defect of its predecessor, although not in so possible for a government, determined on rescinding notorious for their republican tendencies: are they to infliction we cannot conceive.

perienced person; and that is, that none but a practi-cal teacher can adequately ensure that the knowledge ies), are you sure that it will conciliate them any more of peaceful sincerity. Thus truth would be of God was to be ensured only by making his truth the more to your sway? Will they not begin to dis- more sought after; and the real, earnest, careful cover that the power is not yours, but theirs? Will search for truth must tend more and more to its attain- is paramount to all other. With them it was first of not this discovery encourage them to further aggres- ment: and in it to a unity deep, heartfelt, and lasting. all in its communication; it never ceased to be imparted sion? Will any right or prerogative be safe? In But whilst we think that nothing should be done by through the whole course of education; and it crowned short, will you not be compelled to allow them to the government at the present time, beyond the indi- and surmounted the whole academical edifice, progovern themselves without control? and will not the cation of their determination not to countenance any representative of the Crown be a mere puppet? further tampering, by additional legislature, with a truth really is, what Aristotle declared political science But you have not always acted upon this plan of royal charter, we cannot, on looking at that charter, conceding right to might. You are now supporting as at present amended, consider it as a document by your Governor General, in maintaining the Royal pre- which any university can be permanently conducted. rogative, upon a point which is, in most respects, of In the first place, we object to the constitution of much smaller importance than this. When you as- its council. What can be more anomalous, or absurd, Will you (the Founders of the University) endea-vour to make a collection of essential doctrines? Who then shall decide what are essential and what not?--What one authority are you set up to which all chall decide what are essential and what not?-your position, although you are perfectly aware that nothing of the known fact, that these persons always you cannot rely upon being supported in the next ses- owe their elevation to political causes, ever since the sion of the Provincial Legislature. But you trust in removal of the legislature from Toronto, it has scarcely your good cause; in the consciousness that you are been possible for them to attend the meetings of the simply doing your duty; in the good feeling which you council; and the result, of course, must be, that the Britain never did, and which the Parliament of the United Kingdom of Great Britain and Ireland never did." tions of the community; and (we hope) in the blessing members, of whom five are absolutely necessary to We therefore cannot but regard it as a great blot of Heaven operating to your aid in modes which you form a quorum. We cannot, therefore, but conclude, \* considerable number of the Romanists as well as of and stain upon the late Whig Administration, that may not foresee. At all events, you feel persuaded that it would be wise to make a return to the original the Presbyterian body, will have nothing to do with it. they should have permitted any interference, by the that if you do not make a firm stand now, the tenure constitution of that body, by excluding these political local Legislature, in an affair of that nature, other of the Canadas, as a colony, is, in effect, given up.- councillors, and appointing to it a greater number of than by way of advice. We venture to affirm, that And why cannot you make the same stand on the Professors; still retaining one feature of the amended this is the first instance, since our constitution has University question? You would be then maintain- charter, by which the Principal of Upper Canada Colbeen at all settled, in which the ministers of the Crown ing, not only the prerogative, but corporate rights- lege has a seat at the council. And whilst we are have authorized the interference of the Legislature in the rights of the subject. And you would be main- upon this point, it appears to us desirable that certain altering the constitution of a University, and we taining the position of the Church of the empire, of departments of the university should be represented by earnestly desire that it may be the last. The great the Church of the Sovereign who granted the charter. their respective professors, instead of the members We say all this on the supposition that there is a rising to the council by seniority of appointment, as by Legislatures; and we therefore trust that, for the bene-strong disposition throughout Canada to force the the present charter; for, by this latter plan, it may fit of the subject, every remaining portion of the prero- destruction of the University as a religious institution; easily happen, (and, in all probability, will happen, if gative may be guarded with the most jealous care.— but our best information leads us to the conclusion things remain as they are), that a majority of members And this is still more important in a Colony, which, that this is far from being the case. The real parties of the council will pertain to one faculty, that of medifrom its proximity to a neighbouring Republic, must who make all the stir upon the subject are the politialways be in danger of being overrun with democratic cal adventurers, whom the Governor General has so law, classics, and mathematics, may have no represenprinciples, and which our best information assures us fortunately been rid of, aided by a few agitating Pres- tation whatever. Indeed, the present result is, that to be greatly overspread with them at this moment. byterians, Wesleyans, and Independents. The far law and mathematics are excluded, and that medicine But not only is the creation of an University an act larger portion of intelligent persons are either Church- and chemistry have three representatives. Whether aght work such a system; but an honest man, a true of sovereignty;—the interfering with a charter of any men, or persons who would much rather see educa- it may not be proper to give the members of the counkind is an infringement both of the prerogative and of tion in the hands of Churchmen, than to have religion cil priority in that body, in the order of their appoint-We will then turn our thoughts to another plan.— the rights of the subject. It is a principle of the con-Since we cannot find any means of teaching merely stitution, (as Mr. Draper has well stated it), that no large masses of persons, profoundly ignorant on all those on the spot, if consulted, would be able to sugessential truths, what if we employ to instruct our power in the country has the slightest power over a public questions, but ready to be led away by grievance-<sup>outh</sup> teachers of the connexion or sect to which he charter, (supposing it not to be contrary to the estab-impedent to the estabhimself belongs? What if we commit secular learn-lished laws, or to the rights of individuals or bodies), pleasure? Ought not a government rather to keep But the greatest objection to the council, as at pre-Our University, to inculcate religious truth, the teachers (we imagine) with the Sovereign's Courts of Law.— extension of instruction upon sound constitutional No constituted, is the absence of religious unity.— No one is required to be a member of the Church of Again, even on the ground of policy, should not the England, except the president, or to be pledged to any tist, the Quaker, the Wesleyan; in short, of all the sent of those to whom it is granted. This, then, was Church of England be sustained, as always tending to thing beyond the vague "Declaration of belief in the sent of those to whom it is granted. This, then, was sects and denominations to which our pupils may another sin of the Whigs,—that they joined the autho-loyalty and union? Is that equally certain of other authenticity and inspiration of the Scriptures, and in belong? Religious truth! did we say? Is all that these various teachers would inculcate true? Why, did Legislature, to oppress a corporate body. It is the various teachers would inculcate true? Why, cal Legislature, to oppress a corporate body. It is the various teachers would inculcate true? Why, be another the variant of the Provin-the various teachers would inculcate true? Why, cal Legislature, to oppress a corporate body. It is the variant of the variant the variant of the var then, do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? Can truth be various and do they oppose each other? 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What is the man, for instance who tain alterations holic to the man, for instance who tain alterations holic to the man, for instance who tain alterations holic to the man. maintains an authorized ministry as of divine appoint-done under the pressure of two of the very highest Is it certain that what they now possess will continue? to appoint persons of various religious belief to the ment, and the man who denounces any such appoint-authorities, and under the feeling that, in the existing Is it certain that, if they are not positively encouraged council, to what state of attenuation may we expect tion out of a score or a hundred. In supporting, then, is not to be regarded as a voluntary act. Moreover, be absorbed more and more into the Church of Engthese contradictory teachers, we must of necessity in it is to be observed that the Council of King's College land? And is not such a consummation much to be <sup>bev</sup>eral points, and those very important ones, support never did assent to all the changes which have been desired, upon purely political grounds? The Pres- worship of God, in which we are informed that the -hay, divine truth—on one hand, and oppose it made in their charter, they only did not refuse to act byterians in Canada have hitherto claimed the support students now join with a regularity and propriety The other. Is this the part of sincere men? Can there be any beneficial set to the destruction of unity of religious sestent to the destruction of unity of religious sestent to the destruction of unity of religious sestent to the exclusion of all requesting an abstract of the Coxford statutes, and advice on such modifications as might fit them for the United to the massing over to the set of the coxer in the requesting halfs. We have not never in the requesting have not never in the requesting halfs. We have not never in the requesting have not neve On the other. Is this the part of Christians? Is it under it, after it was altered: they never did give their of the Government, as being attached to the established which might be an example nearer home? the part of sincere men? Can there be any beneficial previous assent to the destruction of unity of religious religious profession of Scotland; but is there not every thing but is there not every thing but mission and the destruction of unity of religious religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every thing but mission and the destruction of unity of religious profession of Scotland; but is there not every the destruction and the destruction of unity of religious profession of Scotland; but is the destruction and the destruction of unity of religious profession of Scotland; but is the destruction and the destruction of unity of religious profession of Scotland; but is the destruction of unity of religious profession of Scotland; but is the destruction of unity of religious profession of Scotland; but is the destruction of th Shall we not practically teach them that there is no religious qualifications from degrees in divinity, howthe protect and the provide th a temporary council, consisting (with one exception) Free Kirk hostile to the civil power? Again, are not the whole people of the colony; because we are fully and dirty streets."-Formby's Tour.

There is a third plan,-to have one dominant style of persons who were not intended to have the ultimate the Wesleyans liable to constant division? Are not persuaded, that if the institution is worked according which extends between this district and the Dead sea, of doctrine in the University; but, in addition to this, management of the affairs of the College. We have a large portion of those in Canada at this very moment to the animus of those who procured the alterations We entered the monastery by a spacious hall, which to authorize the introduction of instructors in the no wish to cast the slightest imputation upon the absorbed into a new sect, the Millerites? How long, in its charter, its direct tendency must be to promote in more flourishing days had been a magnificent views of other bodies, if members of those bodies integrity of a single individual of those who at that then, are they likely to remain a political party of any should require it for their children. This labours time composed that body; but it is evidently very importance? The Independents, again, are chiefly throughout the Province; and a more permicious the interior; despotism, however, and the slow but

high a degree. It was practically tried at the Dis-the charter, to have so organized the temporary coun-be fostered? Is not every one of these bodies nume-But besides the objections to the *constitution* of the and denudated the walls. I was surprised at the rically inferior to the Church? and is not the latter council, it appears to us that its functions are far too smallness of the door, but was informed it was to universal. Taking the charter literally, there is prevent the predatory spirit of the Arabs, who, were was, that most of the pupils held no definite form of Conservative Administration will sanction so flagrant But you say that, although these may divide ad indoctrine, and many lapsed into unitarianism and deism. an act of tyranny as that of rescinding a charter, even *finitum* amongst themselves, they will still remain united come under the supervision or direction of that body. We might mention a fourth scheme, if the business though it have been tampered with by Act of Parlia- against the predominance of the Church; and in that Now, we do not deny that it may be proper, in the first Thanks to heaven, that stormy period is rapidly dewere about the instruction of mere children; viz. that ment; or weaken the Crown, by making it consent to way will embarrass the Government, unless conciliated instance, (as was done in the case of the University of parting; a better policy now regulates the country. education ought to be based on religion. We are the destruction of mere children, viz. that the minic of British, is enlarging the destructor should teach the doctrinal views of the do thankful that the affirmative is now all but universally as ingle instructor should teach the doct that views of the best of t acknowledged. Even so long ago as the foundation of the brain had too long lurked a legion of deformed ture to usurp powers which have been reserved to it, orderly will be more and more absorbed into the this body should be empowered to constitute other of the brain had too long lurked a legion of deformed ture to usurp powers which have been reserved to it. scarcely say, that such a plan is adopted only by second not for the exaltation of the individual who holds it, Church, as sound education extends its influence, and dependent bodies to carry out such functions as cannot passions, which desolated this region. After passing the more violent become more democratical and requir- with convenience be reserved to itself. By persons of through some windings of the building, we heard the must necessarily either find the instructor indifferent Having disposed of these two questions, we come ing. Is the case of the English Dissenters no lesson? plain common sense, indeed, that might be supposed murmur of children, which proceeded from a small of bringing themselves, differing as they did in religious view of the monks. Here the to be implied, of course; but we can see, by the news-views to the third, viz. the practical inquiry, what should be papers in opposition to the University, that there are guardian of the convent, a fine hearty old man, met pelled to decline going any further? Have you never those who refuse to admit common sense as an inter- us; he was a Spaniard, and had resided twenty years The first question which arises is, Why should any heard a whisper, that if the power of the Government preter of the charter; that there are those, in short, in Peru. With the utmost kindness he led us to his who deny that the council has any power to appoint a apartment, where good, rough, Bethlehem wine and permanent board for the administration of discipline, aqua vitæ were presented us. The father invited us or a vice-president to undertake those more minute to take something more solid, but our strong desire to administrative duties, which the other engagements of view the immediate scene of the nativity was sufficient the president, as Bishop of the diocese, prevent him meat and drink. He took down our names and refrom undertaking. And that being the case, we wish ligious profession; nor did my acknowledgment that not say that the last was the plan pursued by the one of them home again); and would it not be much gogues, and they push aside the phantom of a throne that there were some specific authority for these I was educated in protestantism in the least alter the

> for by the charter, but we understand that no such seven or eight days, but observed with respect to himbody has ever met; nor are we much surprised, for the self, "credo, cum toto corde meo." He forthwith very constitution of that body is left to be provided by gave directions that we should be shown all the holy the statutes of the council; and, from all we hear of places. We passed through the Greek and Latin by that amendment. It is the only principle worthy of the charter; concession has been carried to such opponents, but from the cool, the calm, the reflecting; the constituent members of that body, we can see great chapels (for, in such places as this and the holy sepuldifficulties in the way of its settling any constitution chre, all concur in their acknowledgment of their for a convocation. We therefore think that the con- identity with the original scene; which, to me, is a stitution of the convocation, in all material points, strong proof of their authenticity.) We here met a to cancel the charter of King's College, and that is, which (as our readers must be well aware) is a step to become the rule of government; from those who the question of the Royal Prerogative. Upon that beyond what we should have thought right or advisa- think the connexion with England valuable, so long as statutes, sent out directly from home, and arranged by he lived in the midst of lamps and stone pillars, by members of the older universities, upon a statement of whom we were presented with a long wax taper,

which appears to require attention; we mean the walls and roof, were the natural rock: I conceive it the acts of the Corporation? And, in the latter case May our colonial rulers pause before they alienate be required for degrees in any faculty." What can It certainly had the appearance of a place which may were "creatures of the Crown," and we said-" The (if we understand aright) that very document provides these hearts! may they have the wisdom to see where have been the views of those who made such an enactment, we can hardly conceive. Can it be meant to stalls are still visible. On the left, as you enter, is imply that there is to be no qualification of a religious the spot over which the star rested; a richly ornacharacter for degrees in divinity? Could they ever mented silver star is set in the floor. In front, beyond have reflected that degrees in theology are an autho- this, is a stall with a place for two animals to feed in; hot say where those intended for holy orders shall ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute an order of knighthood, as this council to erect a ute and order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute an order of knighthood, as the blessed virgin, ute and the blessed virgin, ute an order of knighthood, as thing that can be deemed conscientious, the freest of theology? Can they have ever contemplated the and in the outside the holy infant was laid, on the left What, then, can induce you to wish to interfere? - liberty of action, unless it interferes with the public case (which, as things now stand, is a possible one) of hand of whom the wise men presented their gifts. manner by Mr. Draper, in his speech, and we are sure You will tell us, perhaps, that you are urged by poli- peace, with private or corporate rights. We detest a Presbyterian vice-chancellor, believing (as he must) The manger is a stone trough, nearly level with the await him. We say, that no educator of a young man does his dute ich dute i does his duty, if he does not so prepare him. This would be sustained by all the best legal authorities in this country. These are Mr. D.'s words, as reported was so the would be sustained by all the best legal authorities in this country. These are Mr. D.'s words, as reported to colony by means of its local legislature, upon the prin-the colony by means of its local legislature, upon the prin-to colony by means of its local legislature, upon the print to colony by means of its local legislature, upon the printo colony by means of its loc ciple of endeavouring to satisfy the local legislature; in dissenters likewise. We would violate no rights, teach that it is a divine ordinance? or believing that The ceiling is, as I observed, the natural rock; the "I think I can show that there is no exception to the that this legislature is in the highest degree dissatis- we would infringe no liberties of dissenters, but we some concession to popular feeling on the subject of selves. We would not pamper her, for that would be teach that he is but a mere man? If that was the tired during the delivery of the blessed virgin; and the university. We confess that, if your apprehen- her ruin; but we would labour with a careful, diligent, intention, we are at a loss to see how any conscientious in another part, the cell in which he dwelt when abbot sions are well founded, this is a very grave state of watchful hand, to extend her moral and spiritual inthings; that the public feeling of Canada is so depraved fluence in every part of the dominions of our Sovereign. And that some such intention there was we fear, eclipses every other object; nor did I pay much attenthat a majority of its most prominent men are bent Our government would then appear a Christian governupon a twofold invasion of the prerogative of the ment; our fellow-subjects everywhere would respect in last autumn, they especially selected this obnoxious ages flourished here. Crown and of the property of the subject; and that its earnestness and sincerity far more than they do its feature, and explicitly ordained that the same vicethey will impede the working of the government; i.e. recent indifference. They would see a dignity in chancellor should actually confer divinity degrees on practically, that they will instigate a rebellion against principle which they will never discern in shifting the Churchman, the Romanist, the Presbyterian, the your authority, if you will not indulge them. But, expediency. Such a line of conduct would not exas- Wesleyan, &c. &c. We say, then, that an enactment

old man's kind disposition towards me: he said if I We observe that a convocation has been provided felt inclined I might remain the guest of the convent

stamped at one end. We descended by some steps, There is one more point about the amended charter and entered an extensive apartment, whose pillars,

> THE CHRISTIAN SIMEON. (From a Sermon by Dr. Shortt, Bishop of Sodar and Man.)

The external circumstances in which the immediate followers of Christ were placed, were so totally different from those in which the majority of Christians of the present day are situated, that the song of Simeon may at first sight appear quite inapplicable to the case of any one of us; but it is one particular beauty of the Christian dispensation, that being a religion of motives, we are able to draw the most effectual assistance, and to derive the most important lessons, from observing the feelings and tempers of those, who not only differed entirely from us in what they were called on to do and suffer, but were placed in situations inconsistent with our present condition. Our eyes can never hope to behold what he saw; our arms can never hope to embrace the Saviour of the world; we can never hope that in us any special promise, any peculiar manifestations of prophecy, will be revealed. Our hopes must be supported by general assurances, and by revelations common to us all; but there is none of us who will not, (unless he be suddenly cut off,) arrive at the time when, if his faith be firm, and his religion sincere, he may say, Lord, now lettest thou thy servant depart in peace. Not praying that this time may come, but waiting patiently for its arrival. The happy state of the mind of Simeon may be illustrated by tracing the feelings of a pious Christian of the present day, drawing towards the close of his earthly career, and looking forward with the same hope which animated the breast of this distinguished servant of God Simeon was now old, and we will suppose that the servant of God, of whom we are tracing the spiritual state, is old too, and well stricken in years. There is an early and a happy death sometimes granted to the servants of Jesus Christ; there is a premature decay of body which softens down the fervour of youthful desires, which makes the young Christian anxious to be loosed from earthly cares and earthly weaknesses; there is a Christian compliance with the will of God, which fills the soul of the bodily sufferer with a higher and heavenly comfort, which enables the dying child to support his grieving relatives, and to furnish consolation to the more aged Christians whom he is about to outstrip in the road to heaven; but as what belongs to the dying saint of more mature age, differs not materially from the pious thoughts which fill the bosom of the Christian whose mortal career is sooner closed, we will not confine our thoughts to how a Simeon of this age may exclaim in faith, Lord, now lettest thou thy servant depart in race of men attached to all the institutions of the peace. The same graces which are recorded in Saint Luke have attended this servant of Christ: he has been a just man; he has been convinced by the word of God that a strict peformance of earthly duty is that obedience which the Almighty has placed most within the power of human beings. This Christian justice is not the mere performance of those acts which the world calls honest; it is the activity of one, whose conscience is convinced that God sent his creatures into this state of trial, to perform the will of God; who, if he be possessed of superior wealth, esteems his heath when Bethlehem opened on our view. We riches a trust for the use of which he must give a strict entered by a narrow pathway, on the left of which account; who, if he be possessed of superior abilities, level on the left, which impends the above ravine, sonal responsibility which human reason can deduce stands in solitary dignity the church and convent, from the revealed word of God; which tells each of erected over the inn where "the Star of Bethlehem" us, that if we would do to others as we desire that others should do unto us, we must exert all our facul-\* Experience, in the long run, will show to what quarter | Bible; but human reason cannot excite the motive.----

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communicated shall be really received and digested. There is something more in religious truth, besides its evidence and grounds. Religious truth is a posiit must be taught by its doctrines. We are not now discussing what its doctrines are; but we assert that churches and sects concur in teaching that it is (or is

What one authority can you set up, to which all shall defer, superior to all existing churches and sects ?---You know that there is no such authority. Will you are aware that something of this kind has been tried in Ireland, and that it has failed to produce unavimity or general satisfaction; in short, that by far the larger We are fully aware that a voluntary society, or a body of trustees appointed to carry out a specific ob-Ject, may, and can unite together upon some specified grounds, and agree that, so far as they are concerned as a body, such and such matters shall be treated as assential; but the question now is, for a national purpose, what is essential: and has any body of men, taken out of discordant churches and sects, yet posidively agreed upon that point? Does any practical person think it possible to come to such an agreement? Besides, how can you teach without a teacher?what thoughtful man, what conscientious man, will you find, who will consent to be bound up to any joint stock system, and to say to his pupils practically, as he must do, if he consents to instruct them on such a system, Up to this point is certain, undoubted tuth; all beyond is uncertainty? An automaton Christian, cannot.

certain truth?

claiming to the world that the science of Christian to be, ή κυριωτάτη και άρχιτεκτονίκη of all sciences. We are most deeply indebted to them for that spirit, which, as Huber informs us, long made it difficult to sever the faculty of theology from that of arts; which, in short, thought a knowledge of his faith so essential to every Christian, that some instruction in it was a necessary element of a liberal education; and it became difficult to decide upon the precise position of the boundary between what is absolutely necessary to a liberal education, and what ought to be required from the divine. We are, we repeat, deeply indebted to them for the impress which that spirit has left upon the honoured universities of Great Britain and Ireland; we feel strongly that justice will never be done to our colonies, or to any portion of the empire, so long as there is a public institution for education connected with the Crown which is not influenced by the same

What, then, do we propose with regard to this Canadian University? We propose that it should be left to pursue its career of usefulness, with the full assurance that no external power shall wrest from it its privileges. We trust that time will so calm men's minds, that some method may be found by which the present amended charter may, with the consent of the College Council, be exchanged for another upon better principles, and such as further experience may have dictated. Meanwhile, we would have the attention of the Chancellor of the University directed, in the appointments he makes, to the promotion of unity of eeling and action, especially in the College Council; being confident that, although such a course may raise occasional clamour, its wisdom would, in time, approve itself to all right-thinking persons. Thus may past errors be repaired, and that which, in its present state, and with the past conduct of the advisers of the Crown, has been a source of dissension in the Colony, and of weakness to the Crown itself, may become a fountain of true religion and useful learning; may send forth a Parent State, and thus ensure the permanent attachment of the Colony, by perpetuating amongst its sons the habits and feelings, and tone of mind, of their ancestral home.

## BETHLEHEM.

(From the "Narrative of a Voyage from Liverpool to Alex-andria," &c. &c. By the Rev. N. Burton, LL.D.)

It appeared as if we were passing through a stony

† "Its appearance, as we drew near, was that of a handsome

The servant of God, whom we are describing, is