

THE UNIVERSITY OF TORONTO.

(From the Christian Remembrancer for October.)

The British Colonies in North America must always have an interest for the true-hearted Englishman, were it only that they were in a great degree settled in their commencement by those who refused to join the standard of rebellion against the mother country,—when those more ancient colonies which now form the United States of America cast off their allegiance to her.—And although the descendants of those first settlers at present form, numerically, but a small portion of the population,—yet it cannot be denied that they are looked up to with great respect by all the better portion of the present community, and form one of the strongest links to bind them to the British Crown.—It was a vast sacrifice they made when they renounced their all in the regularly organized states in the south, and came to a new land, where they had little but the forest and the soil to begin with, and where the lesser comforts and refinements of civilized life had to be dispensed with; or, if preserved at all, preserved with great difficulty and struggle. But besides comforts and refinements, which are not essential, there was one thing they lost, which was all but irreparable,—we mean, the power of educating their children. The remote colonies were possessed (besides the ordinary schools, which increasing wealth and cultivation necessarily supplied) of several establishments of a higher character, under the designation of colleges; which supplied to the rising youth all that in a young country could be required to form the future physician, lawyer, or divine. The whole of this was lost; and many young persons were growing up, who must be indebted to their parents, struggling with all the difficulties and hardships of clearing the forest, and breaking up the untouched soil, and providing the very necessaries of life,—or be sent to the institutions of the rebellious states, where their principles would be in great danger, or be altogether destitute of any literary cultivation whatever. This, it is true, would not be so much felt by the youth themselves; but it could not fail of being felt most acutely by many of the parents, who were persons of enlarged and cultivated minds,—and to whom, therefore, this would have been the most afflictive of all the sacrifices they had made, were there not another,—the loss of the blessings of the Christian ministry, with which nothing human can compare.—The feeling of the vast importance of regular education was so strong, that not more than six years were suffered to elapse from the recognition of the United States by Great Britain in 1783, before measures were taken by the colonial government for setting apart eligible portions of land for the future support of schools in all new settlements. The only way, however, in which lands could be available for educational purposes would be by their becoming occupied and cultivated; and as the settlers were not only few in number, but also thinly scattered, that measure continued unavailing for the purpose.

In 1793, the province of Quebec was divided into Upper and Lower Canada; and General Simcoe came out as Lieutenant Governor of the Upper Province.—There was, for a long time, too much to be done in extending settlements, exploring the country, and organizing the different departments necessary for carrying on the government, to have time to think of education; but in 1796 the Governor found his attention happily called to the subject by a despatch from the Duke of Portland, then Secretary of State; and whilst he was anxiously revolving the best means of carrying the views of the home government into effect, the matter was taken up by the Provincial Legislature in their union of 1797, when they addressed a memorial to him on the subject. The two points aimed at by the memorial were the establishment of a respectable grammar-school in each district, and the founding of a college or university for completing the education of those who should wish to proceed farther than the grammar-schools could carry them. And for both these ends they prayed the appropriation of some of the waste lands of the crown. This was the first public mention of a university; and as so early a period there could have been but little idea of seeing it established. But these wise and good men did not think only of themselves; they desired that their posterity might enjoy advantages of which themselves were debarred; and from that time the subject has never been forgotten.

In this year General Simcoe was removed to a higher government; but he had forwarded the memorial to England; and in November of the same year an answer was received communicating the Royal intention to comply with his petition; and the Lieutenant Governor, the Hon. Peter Russell, was directed to consult the Executive Council, together with the Judges and Law-Officers of the Crown, as to the best method of rendering the crown lands available for the purpose. These gentlemen accordingly drew up an able and elaborate report, in which they recommended that four grammar-schools should be erected, at the expense of \$5000 each, at Kingston, Cornwall, Niagara and Sandwich, for the four districts into which Upper Canada was then divided; and that an annual sum of 18000 should be allowed for the salaries of the masters and for repairs. They likewise recommended the foundation of a university at York, (now Toronto), which was then the seat of government, whenever the province should require such an institution. For each of these purposes they suggested the appropriation of an equal portion of crown lands,—the whole amounting to half a million of acres.

The appropriation was made by the crown according to the recommendation of the commissioners; and it was intended that one-half of the lands should in each instance be sold for setting the institutions on foot, and the other half reserved as a permanent endowment. On attempting, however, to commence the sale of lands by disposing of the township of Norwich, the small sum yielded by its alienation, owing to the facility with which the then government made gratuitous grants of land, convinced all parties concerned that the measure, however desirable in itself, could not by that means be accomplished: inasmuch as (at that period) the sale of the whole reservation would scarcely have furnished funds for the erection and maintenance of a single grammar-school. All further proceedings were therefore postponed, until the increase of population and growing settlements should render the lands more valuable.

Being disappointed in that direction, the friends of education turned their thoughts in another. In 1799, had suggested to the then Governor, Lord Dorchester, the pressing importance of the subject, together with much interested in the matter, as having large families growing up, had obtained from General Simcoe, before he quitted the government, a promise that if they should procure a person, well qualified to teach, to settle at Kingston, a salary should be allowed for that purpose; and, on the strength of that promise, had sent to Scotland for a gentleman of that description. Their friends in Scotland sent out Mr. Strachan, then Bishop of Toronto;—to whom, as we learn from the language of the present Chief Justice of Upper Canada, in his address at the opening of the University, "that Province is more indebted than to any other individual within it, for improvements in education in every graduation and department."

The disappointment of the young student must have been sufficiently poignant, when he found, on his arrival in the colony to which he had expatriated himself, that the change of governors had produced a

change of views; that the public institution of which he had trusted to be the first master was not to be; that no salary was to be expected from the government; and that, if he remained in the country, he must depend altogether on his own exertions and the aid of the friends who brought him out. This is only one of the disappointments to which individuals have been subjected, who have emigrated to that country on expectations held out to them in relation to education.

Mr. Strachan, however, did not despair. He was persuaded by Mr. Cartwright to commence the work of education on his own account; and the first school in which any attempt was made to give a classical and mathematical education was opened in the house of that gentleman, the first pupils being his own children and those of Mr. Hamilton. The success of his conductor was equal to his determination and perseverance; and in 1803, when he entered into holy orders, and removed to his station at Cornwall in the adjoining district, he was enabled to carry most of his pupils with him. This school he continued to teach for nine years, during which it attained to a high degree of celebrity. Boys and young men came to it from all parts of both provinces, and nothing was at length wanting in it to complete such a system of education as the exigencies of the country then required. In short, among the then Mr. Strachan's pupils are to be numbered most of the leading native Canadians, and, in particular, most of the Judges of Upper Canada.

During his residence at Cornwall, and ten years from the appropriation of the lands for the purposes of education, the Legislature felt it their duty, from the funds at their disposal, to establish a school in each district, with a salary of 1000 currency to the master. The erection of a university was again agitated; but it appeared that there were no funds available for its sustentation, unless the plan of district schools should be abandoned; and indeed, from the low state of education in the Province, it appeared hopeless to find young men in sufficient number qualified to profit by the higher pursuits of a university.—The idea therefore was wisely laid up in store, in the hope that, in due time, the grammar-schools might become nurseries for a university; and that then it might be brought into operation. The principal schools established by means of this act of the Legislature were those of Kingston, Cornwall, Niagara, Sandwich, York, and London. To Mr. Strachan was of course offered the direction of that established at Cornwall, which he accepted; and although the other grammar-schools naturally drew off such of his pupils as belonged to their respective districts, his talent and diligence still maintained its reputation; its numbers did not diminish, but, on the contrary, increased by the flocking in of pupils from Lower Canada.

The project of a university was now allowed to remain in abeyance for nearly twenty years; but that it was not lost sight of appears from the circumstance that in 1810, when a law was passed to increase the representation in the House of Assembly, it was provided that whenever the university should be established, it should be represented by one member.

In 1812, the remarkable ability of Mr. Strachan having become known to Lieut. Governor Brock, he induced him to remove to York, the seat of government, with the appointments of Rector of the parish, Military Chaplain, and master of the grammar-school; all together, however, yielding no more than an adequate income for the clergyman of so important a station. Here his sphere of usefulness became much enlarged. His talent for business and firmness of character became more conspicuous; and by being appointed in 1815 to a seat in the Legislative Council, he became possessed of the power of promoting the views which he every day more warmly cherished for the advancement of the cause of education. Accordingly we find in 1817 a bill introduced into the Legislative Council by the then Chief Justice, for modifying the whole system of education; and, as on former occasions, we observe that a part of the plan was a college, to which the youth should proceed from the district grammar-schools, and in which some of them should have assistance to support them whilst studying there. Again, in 1819 we find Mr. [now Doctor] Strachan, as editor of a religious periodical which he then conducted, giving a history of education in Upper Canada, and pressing with various convincing arguments the establishment of a university; and what he thus promoted in public and by writing, no doubt he would forward elsewhere as opportunity offered. Indeed, in this year, we learn from the same periodical, that the subject of a university had engaged the attention of the Duke of Richmond, the Governor General of all the British Provinces, and was probably only not practically entered upon in consequence of his premature death.

The greatest hindrance to the establishment of such an institution hitherto was the unproductiveness of the endowment. The government still continued to grant land gratuitously to all applicants capable of becoming useful settlers; and consequently there were few or no purchasers of the school and university lands. In 1823, during the government of Sir Peregrine Maitland, it occurred to Dr. Strachan to suggest a plan by which the endowment might be made available. The lands which had, at the first settlement of the Province, been reserved to the Crown, and were still unalienated, had in many parts become valuable from the settlements around them, and if brought into the market would command a high price. He therefore proposed to Sir Peregrine Maitland to suggest to the government of King George the Fourth to consent to the exchange of a portion of the university and school lands for a like quantity of the crown reserves. For the mere purpose of granting lots to settlers, the education lands would be as useful to the government as the crown reserves; and thus, without injury to any one, there might be a hope of the university being speedily brought into operation. At that period likewise we find the first mention of the idea of a royal charter, for which, no doubt, Canada is indebted to the intelligent and sagacious promoter of the exchange. Whilst these discussions were going on, Dr. Strachan resigned the arduous duties of the district school upon being appointed to the Archdeaconry of York, a dignity then first created. When the Archdeacon's project had been first considered, it appeared to Sir Peregrine Maitland to be worthy of his most cordial approbation; but not deeming it within his power to make the exchange without special instructions, and at the same time being desirous of obtaining a royal charter for the university,—perceiving likewise that local information and many explanations might be required, which could not be furnished in writing, he determined to commit to the author of the plan the agreeable task of proceeding in person to solicit the charter and endowment, for which purpose he left York for England in the spring of 1826.

The Archdeacon spent almost eighteen months in the mother country; for many delays arose in the construction of the charter, growing out of the peculiar circumstances of the country for which it was intended. Owing to the accidental way in which Upper Canada was peopled, and the great neglect of the government in not providing for the religious instruction of the people by clergy of the Church, the religious condition of the colony was very different from that of the mother country, and the mass of the people got their religion as they could. The result was, that they had either none at all, or that which was cheapest,—viz., the ministrations of various sectarian teachers, chiefly, we believe, from the neighbouring States. There was another point,—many of the earliest settlers had been from Scotland, and had had ministers sent out to them

connected with the Presbyterian establishment of that country. This class had become some of the most wealthy and respectable in the community; they were amongst the most influential members of the Provincial Parliament, and even in the Legislative Council; and whatever might have been done with regard to other dissenting sects, it seemed impossible to overlook them in the scheme of a university, or to do otherwise than to leave it open to them; and if to them, of course to all denominations of Christians.—Nay, more, it seemed probable that it was the wisest policy to admit them to the advantages of the university, as the best means of doing away with sectarian bias and bringing them into the bosom of the Church. Although, therefore, the plan of Archdeacon Strachan would have made all the governing members of the university clergymen or members of the Church of England, he thought it not only necessary to admit youth to the advantage of education and of degrees in art, law, and medicine, without requiring that they should conform to the Church, but likewise left open such of the professorships as were not held by members of the College Council. This part of the plan no doubt appeared the less objectionable to him, inasmuch as it is practically acted upon in the Scottish universities; with this difference, that the governing body there is Presbyterian.

The scheme, however, did not appear in the same point of view to persons of high station at home, especially to Dr. Sutton, then Archbishop of Canterbury, who was anxious that the university should be based upon the same principles as those of England; partly, no doubt, by way of adhering to plans which worked so well in them, partly because he foresaw that an institution not grounded on one consistent principle must contain in it the seeds of intestine discord, and thence of weakness and decay. We think that the Archbishop's foresight was just, and (but this is forestalling) that experience has shown that the proposed plan, however apparently justified, and indeed required, by a positive necessity, was a practical mistake. That which might possibly work well in an institution which grants no degrees, could scarcely be carried on harmoniously for a long series of years, when large portions of the graduates would be members of the various sectarian denominations, and being excluded from the governing body of the university, would feel themselves much more degraded by being of the university, and yet prevented from rising to its highest offices, than if they had never been admitted within its walls.

The Archbishop, however, with the tact and perseverance which have always characterized him, and being assisted, in part, by persons at home, succeeded in carrying over material portion of his design, and returned to Canada—about thirty years after the first mention of a university—with authority for its endowment under the name of King's College, and with a charter "the most open that had ever been granted, and the most liberal (as was supposed) that could be framed upon constitutional principles." And yet such assurance was felt that the education communicated in it would be in conformity with the principles of the Church of England, that the Society for Promoting Christian Knowledge voted the considerable sum of 50000 to purchase books in divinity, to be the foundation of a theological library.

During his absence, however, from the colony, the members of the adverse sect, aided by Churchmen, who, from political motives, were opposed to the views of those in power, and especially of the Archbishop,—whose very presence in the Legislative Council was to them a source of constant jealousy,—had been employed in poisoning the minds of the people, by calumnies and misrepresentations against the proposed charter; so that many petitions were sent up against it to the House of Assembly; rather, however, against what they supposed it to be, than against its actual provisions. The result was, that when the Governor, in 1828, announced it to the Legislature, in his speech from the throne, although the Legislative Council received the announcement with grateful joy, the more popular branch evinced little but jealousy and distrust, and finally agreed to an address to the King, in which objections were urged against it, as too exclusive.—Unfortunately liberal principles were not prevailing to a great extent at home, and a select committee of the House of Commons, in the same year, advised so radical and violent a change in the constitution of the College Council, as that no religious test should be required of its members; and such a confusion of all ideas of truth and error, as that two theological professors should be appointed conjointly, one of the Church of England and one of the Presbyterian Establishment of Scotland.

Meanwhile the short remainder of Sir P. Maitland's government was employed in pushing on the business of the University. The College Council had been formed, and a minute and accurate inspection obtained of their whole property. As the lands could not immediately provide the necessary expenses of building, and none of them were in a suitable situation for the institution itself, an annuity of 10000 sterling was obtained from the Government, out of the proceeds of lands sold to the Canada Company, and an eligible site was purchased in the vicinity of York; plans and specifications were under consideration, and everything portended the speedy commencement of the undertaking.

The new Governor, however, Sir John Colborne, who came out in the same year, took a very different view of the exigencies of the country from his predecessor. He adopted the views of those who thought the charter too exclusive, and was, moreover, of opinion that the country was not ripe for such an institution as a university. He therefore peremptorily refused to concur in any proceedings having for their object the founding of a university, until certain alterations were made in the charter; and he urged, instead, the enlargement of the plan of the Royal Grammar School, into which the district school of York had been changed, so as to embrace the whole Province, and thus become a nursery for the University. His wishes on that head were acceded to by the College Council, and large sums of money were expended in building a school-house and dwellings for the masters. The Vice-Chancellor of the University of Oxford was requested to select suitable persons for setting on foot the new institution, on the plan of the English public schools; and the Rev. Dr. Harris, as Principal, with other gentlemen of classical and mathematical masters, went out to Canada, for the purpose of opening and conducting it. It took the title of Upper Canada College, under which name it has flourished, with great benefit to the colony, to the present day; its second Principal having been Dr. John McCaul, who had honourably distinguished himself at Trinity College, Dublin, where he occupied a position of considerable responsibility, as examiner in classical honours.

Liberal principles continuing to advance, both at home and in the colonies, other addresses were presented to the Lieutenant Governor, praying for various modifications of the charter of King's College; and in 1832, when the Whig government had been in office about two years, a despatch was received from the Home Government, and laid before the College Council, actually proposing to the members of that corporation to surrender their charter and endowment, on the simple guarantee of the Secretary of State, that no part of the endowment should ever be diverted from the education of youth; grounding the demand on the fact that the charter had not yet been made effectual, but forgetting that it would have been so, but for the impediments thrown in the way by the Governor himself.

To the honour of the members of the then Council, they altogether refused to surrender either their charter or their endowment, stating fully their objections so to do in an able and lucid report, in which we imagine we can perceive the style and tone of thought of the present Chief Justice Robinson, and which, re-estimated, in a free and manly style, against the grounds taken by the Secretary of State in his despatch. They stated that "they could never stand excused to themselves or others, if they should surrender the charter, . . . so long as there was an utter uncertainty as to the measures that would follow;" and rested their refusal so to act on the importance of "a seat of learning in which sound religious instruction should be dispensed, and in which care should be taken to guard against those occasions of instability, dissension, and confusion, the foresight of which has led, in the parent state, to the making a uniformity of religion in each university throughout the empire an indispensable feature in its constitution."

To show, however, that they were desirous of complying with the wishes of the king's government so far as they conscientiously could, they suggested some alterations of the charter which they conceived desirable; which were as follows: 1st, that the Visitor, instead of being the Bishop of Quebec, might be the Court of King's Bench; 2dly, that the President should not necessarily be Archdeacon of York, but might be any other clergyman of the Church of England; 3dly, that the subscription to the Thirty-nine Articles, required of members of the Council, should be changed to a declaration of being members of the Church of England; or, if the government thought it indispensable, that subscription should be altogether abolished; 4thly, that the qualifications for degrees in divinity, instead of being the same as those required in the University of Oxford, should be left to the arrangement of the College Council. To the two first of these alterations we do not think there can be any material objection; indeed the second seemed altogether necessary; but it is with extreme regret that we perceive that the whole Council, with the exception of the Chief Justice, were unanimous in assenting to the third and fourth, and that even he did not dissent from the fourth. We most fully agree with him that "a College for educating youth in the principles of the Christian religion, as well as in literature and the sciences, is less likely to be useful and to acquire a lasting and deserved popularity, if its religious character is left to the discretion of individuals and to the chance of event, and suffered to remain the subject of unchristian intrigues and dissensions, than if it is laid broadly and firmly in its foundation by an authority which cannot with any reason be questioned;" and we are of opinion that these remarks apply as completely to the subject of degrees in divinity as to the other point of the qualification. We regret to be obliged to the Council, with the Archbishop at its head, as absolutely fatal and suicidal; and it gives us deep pain that any considerations of expediency, how constraining soever in appearance, should have induced that venerable person to give the slightest hint of concurrence in a principle, so fatal in its unavoidable consequences to the religious youth, the moral character, and the unity of action of the University. It is very true, that there was great danger, considering the character of the then home government, that the strong arm of power might be exerted to annul the charter altogether. It is true that it must have been difficult to stand all but alone against the apparent feeling of the whole colony; but we think that it would have been far better that the whole institution should have been subverted (if subverted it must have been) by a tyrannical exercise of power, from whatever quarter it might come, than that any clergyman should have concurred in expressing even a reluctant assent to so pernicious a proposition.

It is not perhaps surprising, after such a concession, in whatever way extorted, that the committee of the House of Assembly, upon its next meeting, should have felt encouraged to proceed in its aggressions both upon the University and upon Upper Canada College. Not, however, that we mean to imply that everything which they proposed was injurious. We perfectly agree, for instance, that for that College to continue a separate institution, whilst dependent for support upon the University, was an anomaly which needed rectifying; and that its incorporation with the University was both wise and necessary. But there was evidently a spirit of restless meddling abroad, which would not cease its efforts whilst any institution remained which could have a tendency to attach its dependents to the habits and feelings of the parent country, or hold an independent line of conduct, apart from the influence of political party and intrigue. It assumed the garb of simple opposition to the exclusiveness of "the family compact;" but in reality it was swayed by a principle, and that principle the desire to bring every thing whatever within the colony under the dominion of a majority of the House of Assembly.

To the party governed by this spirit Sir John Colborne gave the reins, so far as lay in his power, when, in the session of 1833, having received the sanction of the home government to placing the modification of the charter in the hands of the Colonial Legislature, he announced this fact in his opening speech, and invited the Legislature to alter it; promising that his Majesty would give effect to whatever changes might be agreed upon. How any ministers of the British Crown could have brought themselves to authorize so flagrant a violation of the Royal prerogative as that a Colonial Legislature, or any Legislature, should alter a Royal Charter, is to us inconceivable. Strange to say, after this nothing whatever was attempted for two years; but in 1835, the House of Assembly, encouraged no doubt by the spirit which they saw more and more prevalent in the home administration, sent up a bill to the upper house, the provisions of which are absolutely astounding. It totally removed the Royal influence from a College founded and endowed by the Crown, and placed its superintendence in the hands of the Provincial Legislature; it ordained that the Council of the College should be elected, half by the Legislative Council and half by the House of Assembly, and that there should be a new election every four years; and by these provisions it would have necessarily rendered the College an arena of political warfare, and liable to be changed or subverted at every new session of the Legislature. Besides this, it totally excluded Christianity from the University. This bill, as we have said, was sent up to the upper house of Legislature, and by them (to their honour) unanimously rejected. It was sent up a second time, and a second time experienced the same fate.

Matters remained in this condition when Sir Francis Head came into the country. "With that ardent spirit" (to use the words of the Bishop of Toronto) "and that intuitive apprehension of whatever is good and noble, which characterised him, he saw the vast advantage of establishing the University." Under his auspices the business was again brought before the Legislature; and, in 1837, a bill was agreed to by the House of Assembly, which was sent up to the Legislative Council for their sanction. We have a very able Report from a Select Committee of that body, in which we again fancy we can recognise the hand of the Chief Justice. This Report discussed the question of the exclusiveness of the University, and showed that the confinement of the management of the institution to some one religious body formed the principle not only of all the old universities of Great Britain and Ireland, but also of two at least of the greatest reputation in the United States, as well as of the more recent ones in the lower portion of British America. It expressed the concurrence of the Committee in those parts of

the bill which accorded with the suggestions of the College Council in 1827, excepting that portion which removes all distinct religious character from the College Council, and all religious tests and qualifications from degrees in divinity. That this report expressed the feeling of the whole Legislative Council there can be little doubt: for although they afterwards yielded their assent to the exclusion of every other religious test for the members of the Council, beyond the declaration of belief in the inspiration of the Holy Scriptures and of the doctrine of the Trinity; and likewise to the exclusion of all religious tests and qualifications from degrees of every kind, (including, of course, divinity), yet the memorial which accompanied the announcement of their assent to the bill, evidently shows that it was an unwilling assent. This document is likewise curious and remarkable, from its expressing the firm conviction that all interference of the Legislature with the charter, without the express authority of the Crown, was entirely illegal; and from its hinting, not obscurely, that such an act on the part of the advisers of the Sovereign, as that of permitting the Legislature to remodel it, was entirely inadvisable. These passages were, no doubt, inserted with the view of showing to the ministers of the Crown, that if they should be disposed to take the ground that the language of their despatches had been interpreted too liberally, and, consequently, instead of giving the Royal assent to the bill, to construct a new charter, there was, at all events, one branch of the Colonial Legislature whom they would not thereby displease.

The bill, however, became law, and steps were immediately taken for putting the University into efficient operation. A meeting of the College Council was called, and the President, Archdeacon Strachan, at their request, drew up a report of the requisites for the opening of the institution. According to this plan he was to have proceeded to England, to select suitable persons as professors, and to purchase books and apparatus; the contracts for the building were even ready to be signed; when the rebellion of 1837 broke out, and again suspended every thing connected with the University.

[TO BE CONTINUED.]

PRIMITIVE TRUTH AND MODERN NOVELTIES.

(From a Sermon by Bishop Henshaw, of Rhode Island.)

The departure from apostolic discipline, with the avowed design of securing greater purity, on the part of some in a former generation, has produced, and is producing, its inevitable result, by leading many of the descendants of those who made the fearful experiment to an abandonment of apostolic doctrine. We now find many, calling themselves Christians, who question the inspiration of parts of the Holy Scriptures, and refuse to believe what is mysterious to their reason, or offensive to their pride, in the remainder. There are multitudes of others, who suppose that believers of all preceding ages have erred in the interpretation of the Bible; that the true doctrines of the Gospel are among the boasted discoveries of this enlightened age; that any man, or any body of men, has a right to originate a Church, appoint a Ministry, and construct a creed for the guidance of others,—may, without guide or creed, safely plunge into the labyrinth of theological speculation, and indulge all the whimsies and vagaries which the wildest imagination may suggest. Who that has heard of the dreams of Transcendentalism—the follies of the St. Simonsians—the pollutions of Mormonism—or the blasphemous Neology—to say nothing of the minor errors to be found in the swarming brood of sectarianism—will hesitate to believe that the spirit of the age has proved a hot-bed for the production of the crudest novelties and the most dangerous heresies with which the prince of darkness ever attempted to delude the frail children of mortality?

Amidst the winds of doctrine and floods of error by which the face of Christendom is overspread, and agitated as the old world was by the deluge, where shall we find security and peace? The Church like another ark, rides safely over the billows, because favoured with the guidance and protection of the Heavenly Pilot. All who enter its walls and commit themselves to its proffered shelter, will be preserved from the wild uproar and confusion which prevail without, and be guided to the haven of security and rest. Those who reject the safe guidance which God's mercy has provided, and follow the promptings of a vain philosophy, trusting their eternal interests to systems of man's devising, will be likely to make shipwreck of the faith, and plunge into the abyss of ruin.

When, then, is our duty, in this period of fierce change and daring speculation? Shall we seek to correct the errors of latitudinarianism by a prohibition of free inquiry? To remedy the evils resulting from an abuse of the private interpretation of Scripture, by withholding the book of God from the people, and consigning it again to the shades of the cloister? Shall we ascribe those heresies and schisms which have been signalled by nothing more than by their departure from the true principles of the original Reformers, to the Reformation itself, and seek to effect their cure by a return to that system of darkness and superstition from which God, in His mercy, then delivered us? Ah! rather let us distrust the skill of those doctors in spiritual homopathy, whose nostrums would prove a remedy scarcely less fatal than disease. As members of a pure branch of the Church Catholic have a settled creed—a spiritual liturgy, and an apostolic ministry,—transmitted to us from the earliest and purest ages of our faith—we should be mindful of the immutable nature of divine truth, consider novelty of faith and practice as one mark of error, and religiously avoid those who are given to change. Adhering to this rule, derived from God's word, and wrought in our hearts by the influence of the Holy Spirit, we shall be so grounded and settled in the faith once delivered to the saints, as never to be moved away from the hope of the Gospel.

The Lord has promised to be with His Church "always, even unto the end of the world." We may be confident, therefore, that the principles and usages which have been received *semper, ubique, ab omnibus*—always, every where, by all—are unchangeably true. This rule like a two-edged sword, will guard us against the opposing and conflicting dangers by which we are now assailed. Are we tempted to embrace modern inventions as being the truth of the Gospel? Our answer is, they are too young to have formed an opinion of the creed of the Church Universal. Are we allured by the impious dogmas, the idolatrous worship, the silly superstition of Rome, claiming Catholicity, and clothed in the venerable garb of holy antiquity? Our answer is, that they are not old enough to have received the impress of inspiration and the sanction of the primitive Church. In an age like this, we must flee to the strong hold of anciently discovered and well established truth. We must stand fast there, and acquit ourselves like men. Armed with the shield of faith, we may "quench all the fiery darts of the wicked," and be proof against the insidious arts of Protean error. Skillfully wielding "the sword of the Spirit, which is the word of God," we may resist the assaults of various heresy, and put to flight its parti-coloured bands.

The deviations on either hand from the system of the Church consist not so much in the invention of novel doctrines as in the abuse and perversion of well established truths.

The best way of correcting those errors is, not by going to the farthest possible distance from them, and dwelling exclusively upon their opposites, but by

boldly teaching and earnestly enforcing the sound truths thus perverted and abused. How can we more effectually resist the superstitutions of Rome, respecting absolutism, indulgences, and the "opus operatum" of the Sacraments, than by presenting the strong but safe teaching of the Church Universal, in regard to sacredotal powers and sacramental grace?—Or how can we better correct the abuses of the evangelical system arising from licentious private interpretation of the Scriptures, than by teaching with fidelity and zeal those doctrines of grace which pervade the sacred volume?

The proud and daring speculator may affect to pity us for want of courage and independence; he may sneer at us as lagging behind the inventive spirit of the age; but we shall enjoy the approbation of Him who says "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."

PREACHING.

(From the "Theologian.")

In this act we include, not only the sermons which are composed by private men, but authorised Homilies and Exhortations, such as the invitations of our Church to Prayer and to Communion. We have no intention of pressing it as essential. The following remarks will refer chiefly to preaching, commonly so called; for the reading of the Scriptures is, as Hooker has well shewn, preaching, in its best and truest sense. It may happen too, that circumstances require the prohibition of, or prevent the practice of preaching at particular seasons. Still, this will be the exception; and, generally speaking, the Church has the power to add preaching, in the common sense of the word, to her Liturgy. And if she has this power generally, we cannot doubt, that preaching ought generally to be supplied. For if the Church constructs her Liturgy upon an order of doctrines and of facts, the mass of mankind will require these facts and doctrines to be explained to them in a more hortatory and didactic manner, than prayers and scriptural selections are able to do. Besides, varying as are the manifestations of human character, and fluctuating as are the requirements, virtues, and vices of different ages, something is demanded, which shall adapt the universally applicable principles of Revelation to the circumstances of the day. It is true, that Scripture contains supplies of instruction and exhortation, comfort and reproof for every age and individual; but particular circumstances, and often the very circumstances which make the understanding of the word peculiarly necessary, render the person who needs the medicine unable to receive it; incapable of understanding its true bearing, and its applicability to himself. Hence the need of the prophetic office of the Church; which is not merely to teach that such and such things are the duties and doctrines once delivered to the saints, but that they are true to every individual; capable of universal application; and of becoming every thing to every one, who is enabled rightly to divide the word of truth, under the guidance of the Church. Catechetical instruction is intended to be included in the preaching which we desire; and this will of course supply much, but not all, of that, which is the great desideratum in preaching, unless it becomes preaching itself. For unless catechizing pass into exhortation, and thus lose its own character, it can never be a substitute for the analysis of motives; the manifested sympathy with, and knowledge of the position and wants of every heart; the authoritative censure; the earnest invitation; the historical and biographical explication, which are the essence of good preaching.

Indeed, the very power which men have received of being worked upon to action by hearing; and that, not by hearing only what is most excellent and true, but that which is addressed to themselves in their very then position, and is purposely suited to present feelings and circumstances, warns us, that we may never neglect so great a means of influencing them to the adoption of, and obedience to the truth.

It is true, that the Spirit of God made the preaching of the Apostles effectual; and that their words, once inspired, are still so, and are still preaching by the Spirit. But it is also true, that much of its first effects may be reasonably attributed to its adaptation by that very Spirit to the peculiarities of the hearers; and to their being made to feel, by His gracious compliance with their frailties, that to themselves especially were those words addressed; that the truths to which they listened were the very expressions of things which had again and again flashed across their minds in ideas which they could not embrace nor cause to stay; that they were the very words, which could find a home in their own peculiar feelings and position; and which could incarnate themselves by action in their whole lives.

The consideration then, not of the Apostles' practice only, but of the results of that practice, should make us have a very great regard for the office of preaching; and it will be a grievous want of faith, both in the preacher and the congregation, which shall lead either of them to think lightly of the ordinance, on the ground that inspiration has ceased. Such a notion is a presumptuous and infidel denial of the grace of Orders, and of the indwelling of the Spirit in the hearts of all God's children. Certain as it is, that our preaching is no longer safe from error, poverty, and worldliness, it is equally sure, that every man is in a sense inspired to do the duties of his calling; and that in an especial and peculiar manner, the "gift, which is in" the Ministers of God, may be stirred up by prayer to an effectual influence over the hearts and minds of priest and people.

Whoever chooses, in the face of these and such considerations as have been often urged, to undervalue preaching, does so in the face of primitive practice. In the early Church it was, at one time, not less frequent than with us,—but rather more so. Daily sermons at some seasons, and two or three in one assembly, were not uncommon; and the most eminent saints and doctors were the greatest preachers. It is not, however, to be wondered at, that some of our countrymen should have been led to regard this ordinance with suspicion, from their observation of its lamentable abuse. The prayers of our Church have been too often either preached or disregarded; the notion of Service has been well nigh lost; and assemblies for the purposes of prayer and praise have almost ceased. They however who desire to see the Services of the Church restored, must be most cautious not to depreciate any portions of it themselves. Contempt of sermons on the part of Churchmen, besides being un-

* Eccles. Pol. lib. v. c. 19.
† Either times of bereavement, or want of qualified preachers, may occasion a suspension of individual preaching. Thus Presbyters were forbidden to preach in the Alexandrian Church after the Arian heresy.—Bingham, lib. ii. c. 3. sect. 4; lib. xiv. c. 4. sect. 3. § 80 also want of preachers made sermons scarce in country villages in the time of Chrysostom.—Ibid. sect. 9. And in our own land after the Reformation, a few itinerant licensed preachers supplied all England, except the Cathedral, Universities, &c. Hence the Books of Homilies. The reader is aware, that the word which we translate preaching, is in the original, "proclamation;" and, nine times out of ten, means nothing more in the Bible, than the announcement of salvation by faith in Christ; which the Church does in every prayer and psalm, by Scripture, by the Creed, and by her very service.
‡ St. Paul's Sermon on the Areopagus, and the kind of teaching alluded to in 1 Cor. ix. 20-23, are to the point.
§ See Bishop Beveridge's admirable sermon, before quoted on "Christ's presence with His Ministers." See also, Bingham Antiqu. lib. xiv. c. 4. sect. 12. Also "Kingdom of Christ," part ii. c. 4. sect. 5.
|| Bingham, Antiqu. lib. xiv. c. 4. sect. 6-8. In proof of the latter part of the assertion, the following few instances will suffice. Origen, Cyril, Chrysostom, Augustin, and, at a later period, St. Bernard.