

who have the power, and will not exert it in promoting God's own work, and preventing consequences so baneful?

The experiment of leaving religion without any steady support, has been tried in America, and the result, as one of their writers remarks, is, that of 25 millions of inhabitants, nine millions are totally destitute of religion; and, notwithstanding the praiseworthy exertions of the members of our Sister Church in that great Republic, they count only 1 million out of 25 millions, or one out of 25 of the whole population. Of these the State of New York, owing to an endowment of considerable magnitude, the gift of a British King, numbers about one-fourth of the Laity and Clergy of the whole Union.

Hence endowments are essential to the extension of the Church. They are a stay and safeguard, and a helpless and headlong degeneracy will ensue from their confiscation.

It is not easy to conceive any provision for the support of religion so little liable to exception as an appropriation of waste lands in a new Colony. It puts no one to any inconvenience or expense, whether he chooses to profit by it or not. It is an appropriation becoming a Christian nation, and necessary to the well being of the whole community. All who came into Canada knew that the Constitution provided, to some extent, for the support of religion, by means which can take nothing from their substance, nor interfere with any plans which they may adopt for maintaining a form of worship which they may like better.

It is not however to be forgotten, that the majority of those who are the most violently opposed to this provision are from a foreign country. The few who are of British origin are equally opposed to the similar, but more perfect provision in the three kingdoms, and as they would not be listened to in Great Britain and Ireland, why should they be listened to here, and assisted by the Imperial Government to destroy the dearest privileges of the loyalists and their descendants, who sacrificed all they possessed in defending the unity of the Empire? Men whose claims to the participation of all the advantages of the British Constitution, both civil and religious, were declared by the great Mr. Pitt, and the statesmen of his day, altogether irresistible.

Nations in their public capacity, are dependent upon God for their existence and prosperity, and form so many provinces in His great moral Empire: and since they possess a moral and religious character they are bound to make His will, as revealed to them, the rule of conduct to themselves and others, and also to do homage to Him by countenancing and supporting the institutions of His worship. Hence, among all nations, the recognition of religion and the maintenance of its sacred rites as essential to the existence and well-being of society, have formed a most important branch of their legislative enactments.

The light of nature and the moral law, make it imperative on all men to receive and profess whatever supernatural revelation God may be pleased to give, when it comes to them clearly and fully attested. Now we contend that Christianity is such a supernatural revelation so attested, and therefore the light of nature and moral law lay the strongest obligation upon all to whom it is addressed, to receive and profess it. Hence, Legislators and Rulers, both in their official and individual characters, are guilty before God when they treat His religion with neglect or withering neutrality. It is not enough that they abstain from persecuting the Church, they must cherish and support her.

God demands from them the fulfilment of his own promises to His Church, when He tells her that nations and kings shall serve her, that she shall suck the breast of kings, that kings shall be her nursing fathers and Queens her nursing mothers, and that the kings of the earth shall bring their glory and power unto her.

Religion, then, is, and ought to be, the concern of Legislators and civil Rulers, as well as others in their several stations, and is there nothing that the Legislature can do for the special support of that religion without which the State cannot happily exist?

Surely a medium may be found between the Legislation dictating to the consciences of the community, and making no provision for the support of Divine institutions.

Can religious liberty be preserved in no other way than by putting all religions on a level, as equally entitled for support from public encouragement and protection? Are the Koran, the Vedas, the book of the Mormons, and the Holy Bible, to be held equally sacred? And are the public authorities, the organs by which the nation acts, to take any of these indifferently as the rule to direct them in their public proceedings? And in a nation of Protestants, who have high and peculiar interests to preserve and transmit to posterity, are all places of power and trust,

and even the Throne itself, to be open equally to the Atheist, the Infidel, the Pagan, the Mussulman, the Romanist, the Mormon and the Protestant? Is the kingdom of Satan, in whatever shape it may appear, to enjoy the same public favor as the Kingdom of God? Is a Christian Church, a Pagan temple, and a mosque, to be equally held in honor? In one word, is "the freedom of the City to be bestowed on all the gods of mankind?"

I feel bitterly, my Lord Duke, on this subject. 'Till I heard of your Grace's Despatch, I had fondly trusted in Mr. Gladstone and his friends, of whom you are one, notwithstanding the present doubtful administration, and I still argued in my heart, though not without misgivings, that the Church was safe. I have cherished her with my best energies for more than half a century in this distant corner of God's dominions: and after many trials and difficulties I was beholding her with joy enlarging her tent, lengthening her cords, and strengthening her stakes; but now this joy is turned into grief and sorrow, for darkness and tribulation are approaching to arrest her onward progress.

Permit me, in conclusion, my Lord Duke, to entreat your forgiveness, if in the anguish of my spirit, I have been too bold, for it is far from my wish or intention to give personal offence. And of this rest assured, that I would most willingly avert with the sacrifice of my life, the calamities which the passing of your Bill will bring upon the Church in Canada.

I have the honor to be,

My Lord Duke,  
with great respect,  
Your Grace's  
most obed<sup>t</sup>, humble Serv<sup>t</sup>,  
JOHN TORONTO.

#### TRINITY COLLEGE.

We congratulate Dr. M'Murray upon his safe return to the Diocese, after his visit to the United States on behalf of Trinity College, and rejoice to learn that his mission has been satisfactory in every point of view. Our readers, we are persuaded, will peruse with pleasure the subjoined extracts demonstrating as they do not merely the esteem in which our brother is held by the sister Church, but the deep interest which is taken by that communion in the fortunes of Trinity College.

The New York Churchman says:—  
"The Rev. Dr. Murray has completed his Mission to the Church in the United States in behalf of Trinity College, Toronto, and returned to Canada. We are rejoiced to know that he was universally received by the Clergy and Laity of our Church, to whom he presented the interesting and important object wherewith he was charged, with the utmost kindness and good will, and that unusual facilities were cheerfully afforded him in the collection of funds. The exact amount contributed we have not learned. It will soon appear in the acknowledgment of the authorities of the College. In the prosecution of his work, Dr. M'Murray has not only evinced signal ability, but has commended himself strongly to all hearts,—by his deep earnestness, conjoined with great discretion, and untiring amiability and courtesy. He carries back with him not only the contributions of American Churchmen for the College, and their best wishes for its prosperity, but also their high regard for himself personally, and their fervent prayers for the welfare of the sister Church of which he was the able representative, and of the venerable Prelate—the honored friend of Bishop Hobart—to whose wisdom, and zeal, and energy Trinity College, under God, owes its existence."

Our next extract is from the Philadelphia Register:—

"Our readers have already been informed of the nature of this most interesting appeal to the American Church. Understanding that the Rev. Dr. Murray has returned to Canada, we feel more at liberty to speak of the impression made upon us by the object thus presented, and also by the distinguished Clergyman of the Colonial Church, to whom this important mission was entrusted."

We record, with much satisfaction, the grateful fact of which we have been assured by Dr. M'Murray, that in every part of the Church he has received the warmest and heartiest welcome.

We are also happy to think that the feeling thus manifested, has not expended itself in mere words. The appeal from our Canadian brethren has been responded to in a manner creditable to the good feeling of American Churchmen. Of course, we must measure what has been done by our limited means and the pressing necessities ever demanding our help at home. Still, we may well, and wisely, spare a little even of our scanty store to prove that belief in "The Holy Catholic Church" is not a mere empty expression, and that our creed requires a charity whose sympathies are not bounded by local or national confines. Especially do we rejoice in every evidence of such feeling towards the Church from which our own claims descend, and to all others her branches now flourishing beneath her shadow, yet destined soon to stand out independently and relying on their own resources. We trust that the substantial proof given by American Churchmen in this case, of the reality of this feeling of sympathy and affection, may tend to strengthen and draw closer the ties which unite English and American Churchmen in the communion and fellowship of the one Catholic and Apostolic Church."

In producing this happy effect, so far as the present case is concerned, much credit is due to the personal influence exerted by the Rev. Dr. M'Murray. The hearty manner in which he entered into the spirit of his mission, the zeal and activity with which he furthered it, and the happy impression made by him upon all whom he approached, tended greatly to the success with which this effort has been crowned. We have always been aware that the Church in Canada is blessed with a noble body of Clergymen. Especially is this true of the Diocese of Toronto, whose noble-hearted Bishop has been permitted, in a long life of devoted service, to gather around him a faithful band of men, not a few of them his own careful training. Dr. M'Murray's visit to us has greatly increased our respect for those whom he has so favourably represented. He carries with him to his home, the highest respect and esteem of a large number of friends, and their heartiest wishes for his continued welfare."

#### MOST LAMENTABLE ACCIDENT.

Just as we were going to press we learned that a son of Major Denison of this city was accidentally shot by his brother, with a gun, last night, and died very shortly after receiving the wound. The deceased we understand, was about fourteen years of age.

#### DIOCESAN CHURCH SOCIETY.

We are requested to call attention to the fact that Trinity Sunday is fixed upon by the Diocesan Church Society, with the approbation of the Lord Bishop, for collections in the Churches and Stations throughout the Diocese, in behalf of the Society's Missions.

#### TO CORRESPONDENTS.

"A British Churchman" in our next.

#### Correspondence.

(To the Editor of the Christian Guardian.)

#### RELIGIOUS COMMON SCHOOLS.

REVEREND SIR,

In your paper of last Wednesday, which I am indebted to your courtesy, as I suppose, for sending, I see you have made a long attack upon my humble efforts to arouse the Christian principles of the various Denominations upon the above vitally important question. As some of your remarks do, notwithstanding your disclaimer, accuse me personally, I claim of your justice a brief space for reply. Upon your editorial in general, even if you would permit it, I should have little to say, as its strength is expended upon Romanism, in the defence of which, I assure you, I have as little inclination as you can possibly have to break a lance, and any arguments which you might have been disposed to bring against my poor plea for the Christian education of our youth, you have doubtless happily for my cause, evidently quite forgotten to state.

You accuse me and the friends of religious education generally, of inconsistency in supporting Denominational schools, as we are thereby, you say, aiding to perpetuate what we esteem error. But permit me to assure you, Sir, that our "sectarianism" appears to be far less exclusive than yours, since we are not ashamed to confess, that we would far rather see the youth of the Province trained up in a Presbyterian, Methodist, or Romish faith and devotional practice, than in that semi-infidel and contemptuous neglect of all religious faith and worship, which ignorance and the National education of this Continent sanctions. I am certain, Sir, that this is Bible consistency, since saith St. Paul, "so long as Christ is preached, even though it be of contention, I do and will rejoice," especially if the cold damning sneer of a conceited intellectual scepticism—the almost certain result of a godless education—is to be the cruel alternative.

You also accuse me of semi-Romanism for imploring that our children may be educated as becometh the infant members of Christ. When your own Founder became Evangelically earnest, the same accusation was brought against him! This cry of the Romish wolf, is an old device of the enemy against earnest Christianity! I challenge you Sir, to deny that the Wesleyanism of England would approve the principles of my appeal. Are they then Romish too?

In answer to your questions as to whether "secular instruction" will close the heart against better things? I unhesitatingly answer that, if it be alone, most certainly it will do so; for, that of all influences, unsanctified knowledge most surely fills the mind with those vain imaginations which are so apt to exalt themselves against God.

You further charge me with proving too much, or nothing. The errors in your own want of due consideration of my statements. The evils which I point out as resulting from education are facts, which you must do more than deny, before you destroy their effect. But do I therefore argue against all education? You know better Sir. The education in these cases was too generally a *la* Canadian, secular, godless! Hence its godless results. And my offence is that for this, I would substitute an education, one principle ingredient of which should be "the fear of the Lord."

You say my arguments are "false conclusions, from false premises;" that my Denominational scheme for education, is "grossly absurd and impracticable," and "utterly opposed to common sense." Now Sir if these strong expressions are

any thing more than the common expedient of hard blows because arguments are wanting, I challenge you to print the Circular in question, in the "Guardian," as if it be what you describe it, it will be its own refutation.

I remain

Your obedient servant,

ADAM TOWNLEY.

Dunnville, 16th April, 1853.

#### Ecclesiastical Intelligence.

##### DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

##### PALM SUNDAY—MISSION FUND.

Collections made in the several Churches and Chapels and Missionary Stations, in behalf of Missionary objects within the Diocese, appointed for Palm Sunday.

Previously announced in *Canadian Churchman*

|  |          |
|--|----------|
| Vol. 1, No. 39.....                                      | £64 12 2 |
| St. George's Church, Guelph, per Rev. E. M. Stewart..... | 2 5 0    |
| Stratford, per Rev. E. Patterson.....                    | 0 8 2    |
| St. John's Church, Prescott, £5 7 9                      |          |
| St. James' Church, Maitland 0 19 0                       |          |
| —per J. S. Merwin, Esq., Churchwarden.....               | 6 6 9    |
| Woodstock per. H C Barwick Esq.,                         | 4 9 11   |

23 Collections amounting to.....£78 2 9

##### DONATIONS.

|   |       |
|---|-------|
| For Widows & Orphans F., £0 10 0          |       |
| For Mission F. from a friend, 0 10 0      |       |
| per Rev. S. Givins, omitted 21st ult..... | 1 0 0 |

##### ANNUAL SUBSCRIPTIONS.

|  |        |
|--|--------|
| Thomas Saunders Esq. of Goderich, 11th year..... | 0 10 0 |
|--|--------|

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

Toronto, May 4th, 1853.

##### DIOCESE OF MONTREAL.

ORDINATION.—On Sunday the 17th ult., the Lord Bishop of Montreal held an Ordination in Christ's Church, Cathedral, when the Rev. John Alexander Morris, Assistant Minister in the Cathedral, was admitted to the Holy orders of Priesthood— and Frederick Wilson, and James Alexander McLeod, Esquires, Divinity Students of Bishop's College, Lennoxville, were admitted to the holy order of Deacons. The prayers were said by the Rev. Wm. J. Leach, D.C.L., Vice Principal of McGill College; and an excellent Sermon was preached by the Rev. James Reid, Rector of St. Armand East. The Rev. Principal Nicol, of Bishop's College, Lennoxville, and the Rev. J. Irwin, incumbent of St. Thomas' District in this Parish, also took a part in the solemn service.

The Lord Bishop has been pleased to appoint the Rev. John Bathune, D.D., Rector of Montreal, to be his Commissary, to transact any necessary official business during his Lordship's absence from his Diocese. A large number of gentlemen were in attendance, at the Lachine Railway Depot, yesterday morning, to bid his Lordship farewell, before starting on his journey to England.

##### DIOCESE OF FREDERICTON.

We have very great pleasure in giving insertion to the following letter and reply:—  
To the Rev. ALANXANDER STEWART, late Assistant Minister in the Parish of St. John.

Reverend and Dear Sir,—

We, the undersigned Parishioners of St. John, beg your acceptance of the sum mentioned in the enclosed Bank Receipt, as a small token of the sense we entertain of your devoted and faithful services as a Clergyman of this Parish during the last twelve years; and with all good wishes for the welfare of yourself, Mrs. STEWART and family, beg to subscribe ourselves, your faithful friends and servants.

[Signed by Eighty-nine Parishioners, accompanied by a Bank Deposit Certificate for £202.]  
St. John, April 9th, 1853.

##### REPLY.

Saint John, April 11th, 1853.

MY DEAR CHRISTIAN FRIENDS,—

I thank you for the address you have presented to me, in which you express the opinion you entertain of my services as a Clergyman in Saint John, during the last twelve years.

In retiring from Ministerial duties in this Parish, it is most gratifying to know that I take with me the approval and good wishes of so large a number of the Parishioners. While I have always felt deeply sensible of my deficiencies and shortcomings as a Christian Minister, it is no small consolation to find that those among whom I have ministered, give me credit for having a sincere desire to be faithful to Him that sent me.

My warmest acknowledgments are due for the munificent sum mentioned in the Bank receipt handed to me, and which has been contributed by your bounty. Be assured I shall always cherish a grateful recollection of that, and the numberless other acts of kindness I have received from those among whom it has been my privilege to minister for so many years.

Thanking you for your kind wishes for the welfare of myself, Mrs. STEWART and family, and praying that every blessing may attend you,