

THE CHURCH.

COBOURG, FRIDAY, FEBRUARY 28, 1846.

CONTENTS OF THE OUTSIDE.

First Page. Rules for a Holy Life. A Discourse, preached on the occasion of the death of the late...

We the request of an esteemed Correspondent, we give insertion to the Letter of the Bishop of Exeter, which appears in another column; because, as our correspondent observes, when a person of the high position and undeniable integrity of the Bishop of Exeter is so ruthlessly assailed, as we have seen him lately to have been, by enemies both within and without the pale of the Church, it is right that an opportunity should be afforded him of explaining his views and opinions in his own words, and not in those which other people, from no pure or Christian motives, it is to be feared, choose to put into his mouth, or report as coming from his pen.

In connection with this subject, we recommend to the perusal of our readers a biographical sketch of this much-injured prelate, on our first page, extracted from the *Britishian*,—an article which is entitled to more attention, from the fact that the Editor of that periodical is opposed to the ecclesiastical views of the Bishop of Exeter, and may therefore, as a public man at least, be considered as regarding him with no very partial or friendly eye. A testimony from such a quarter in favour of this distinguished prelate, is, therefore, of the more value at the present juncture of ecclesiastical affairs.

Our English files by the *Hibernia*, of which we hope in a few days to be in possession, will convey to us, we trust, the pleasing intelligence that the excitement so unworthily got up, and so desecratedly prosecuted, upon subjects comparatively unessential—upon points, indeed, in which, in a more correct state of public feeling, the lay members of the Church would have cheerfully deferred to the ecclesiastical judgment,—has been much allayed, if not entirely removed. We cannot but feel persuaded that such will speedily be the result of this unseasonable agitation, and that, in hours of cool reflection, the leaders of this unworthy warfare will deplore their rash and unchristian conduct with all that shame and contrition which is so strongly called for by their needless and mischievous disturbance of the religious peace of the nation.

We again affirm that the regulation of ecclesiastical vestments, or aught else that affects the order and decency of Divine worship, is strictly the province of the Church authorities; and that in attempting to control or overrule those authorities, in the lawful exercise of their lawful calling, the lay members of the Church,—the comparatively few at least who take a lead in this work of disorganization,—are bringing down calamities upon themselves which, sooner perhaps than in their all-absorbing temper of worldliness they allow themselves to think, may overtake them in national disaster and personal misfortune. The signs of the times, it may be thought, are inauspicious; but if any result is to be worked out through "the madness of the people" injurious to the vital and permanent interests of Christ's Church in the realm of England, the shock,—the disorganization, the devastation, the ruin,—will fall even more heavily upon the secular than upon the spiritual interests of the nation.

No judicious bishop, or clergyman, will needlessly offend the prejudices of the people amongst whom they minister by the introduction even of changes that are admitted to be desirable, without the exercise of a prudent caution, or a becoming spirit of conciliation. But where such are not changes at all, but the revival merely of what the regulations of the Church strictly exact, and which, from the lethargy or distraction of past times, were allowed, very improperly and to the great detriment of education, to fall into disuse, the zeal of the bishops and clergy should rather be commended for labouring to restore the efficiency of the Church, and to advance the best interests of her members, than that such efforts should be looked upon with suspicion, far less viewed with popular condemnation.

The use of the Surplice in preaching, recommended some time ago by the Bishop of London, and lately urged by the Bishop of Exeter, is so closely connected with the revival of the Offertory,—the former being, under the circumstances of the case, dependent upon the latter,—that we cannot but fear that much of the opposition recently manifested has grown out of some selfish considerations allied to the restoration of this primitive custom of Almsgiving. On this point we cannot offer any remarks more pertinent, or forcible, than are contained in the following extract from a letter to Mr. Walter, one of the proprietors of the *Times* newspaper, which we have met with in the *English Churchman*:

"Let me now proceed to correct some transcendent misconceptions of yourself and others, as to the nature and intent of the Offertory in Church. The ancient and modern division of all religious life was, and is, threefold, into devotion, self-denial, and alms. No sacred practice, no Christian service, whether it be the offering of the Eucharist, or the use of the surplice, is complete without the offering of alms to the poor. They are all alike and equally enjoined by the Saviour of men. The collection of alms was, therefore, incorporated in the Book of Common Prayer. But it was never held to be established among the services of the Church for the benefit of the poor, as it is now held to be, but for the benefit of the clergy. It was to afford to every giver fixed and solemn opportunity to fulfil the remembrance, that whatsoever they did to the poor they did it unto Him, and that the least of such things shall be rewarded. It was to be a memorial of the fact, that as the Saviour of men, 'do good to ourselves by mercy to the lowly members of the Lord.' And whereas the first day of the week was selected in apostolic antiquity for the special remembrance of the poor, the gesture and deed of alms being part of Divine service from the earliest times; and on the Lord's day the abundance of the rich and the mite of the widow met together in regular and solemn manner in the sanctuaries, and were cast into the treasury, as it were, in the very presence of God, and the presence of alms was the heart of the Holy Head of the Church, and the object of the reward, this necessity, we are told, is become obsolete.—A Christian duty become by desuetude obsolete! As well might a man infer that any other religious excellence ceased to be obligatory because it had been discontinued. The virtue of humanity, the duty of alms, is as binding upon the abjectest man, as certain of the laity, shall no longer, therefore, be a Christian grace! The blessing on the meek shall cease in 1844! Again, we are informed, not merely by lay persons, but by your Chancellor and other clergymen, that the imperative injunction, 'one Lord and his apostles have been altered and superseded by human legislation. Voluntary kindness and alms have been rendered unnecessary by the compulsory payments enacted by the New Poor-Law! Strange infatuation!—As though the 23rd chapter of St. Matthew and a hundred other passages of the New Testament had been repealed by Sir James Graham! As if one of the three conditions of our Christian covenant was to expire during the administration of Sir Robert Peel! But thank God the service of the Offertory was established by the fathers and the pious Bishops of the Church. It is still upheld by the lay members of the Church; and it seems, therefore, of little import that it should be condemned by Mr. Walter here, or a Mr. Thompson there. Let me advise you, Sir, to desist from your gratuitous and unprovoked interference. There is no call for such a measure, and you are in matters of the Church, to seek by diligent practice the use of their own powers, but let them not seek by their tyranny to fetter the kindness of other men."

And now, Sir, I conclude with one or two parting admonitions to yourself. You are, I am told, an elderly man, fast approaching the end of all things, and ere many years have past, about to stand a separated soul among the awful mysteries of the spiritual world. I counsel you to beware, lest the remembrance of these attempts to diminish the peace of the poor, and to impede the charitable duties of the rich, should assuage your happiness in table duties of the rich, and the triumphs of this country, are unknown. 'Because thou hast done this thing, and because thou hast not this?' I exhorted you, moreover, and all secular persons identified with the attacks upon the services of the Church, to seek by diligent practice the use of their own powers, but let them not seek by their tyranny to fetter the kindness of other men."

The Government plan for disposing of the agitation so unjustly raised upon the subject of King's College University, appears, from what is stated by Members of Parliament and the correspondents of newspapers, to have reached some degree of maturity,—to be ripe and ready, in short, for proposal to the Legislature.

If there existed any paramount necessity for the alterations proposed in this Institution, we might approach this subject,—the discussion, at least, of the contemplated measure of Government,—with some degree of respect. But when we look to the origin of this agitation,—that it was begun by a few interested individuals; has had a very partial and limited interest; and is, by the larger number engaged in it, only fostered for the political capital it furnishes,—we confess that we cannot bring ourselves to view this proposition, as publicly mooted, with any ordinary degree of patience.

It may be very natural for Members of the Executive Government, and for Members of the Legislative Assembly, in order to maintain their position and ensure again the suffrages of some of their more doubtful constituents, to sacrifice what they know to be equitable and right in this matter, and to adopt what they must equally know to be morally wrong and politically impolitic; but we are amongst the old-fashioned number who prefer to look at truth as it is, without the disguise with which wily politicians may choose to enshroud it. On this principle of truth and right, we unhesitatingly pronounce the whole scheme touching the University to be wrong in principle,—subversive of moral propriety, and tending to bring religion into contempt.

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In regard to the legal and equitable considerations of this subject, we cannot now adduce any thing new upon that point: what was advanced at the Bar of the House of Assembly in the autumn of 1843 by the Hon. Mr. Draper, surpasses in argument and eloquence any thing that we could attempt to offer. The opinions of that honourable gentleman we must believe to be unchanged; and whatever sacrifices or concessions he may now be making, we must consider as being made, in his judgment, to the dictates of a stern and overruling necessity,—not as prompted by conscience or conviction.

We do not ourselves perceive the overwhelming force of this necessity; and supposing it to exist, we certainly can no more justify from that the sacrifice of truth and the adoption of error, than we could advise the Christian, in the face of the fagot and the flames, to abjure his faith and cast incense upon the idol altar. But apart from the spirit of injustice in which the whole project is conceived, the proposed measure is, in so monstrous a degree, subversive of moral right and religious truth, that we cannot comprehend how it can ever be sanctioned by a Government calling itself Christian, and adopting the principle as sound and Scriptural of one National Church. Here we are to have, in the first place, a University, so called, from which the teaching of religion is authoritatively excluded,—where the name and sound of Christianity is not to be heard,—where its voice of warning or comfort is not to be breathed. And to counteract this repulsive feature, this barren structure of infidelity is to have clustered round it colleges and halls, in which the vital warmth of Christianity may circulate and hallow; where the students in the unbelieving Institute may quaff, if they please, the purifying waters of religion, while they drink of the springs of worldly and unchristian science.

But of what are these edifices to be composed which are to encircle the barren and hard-frozen form of the "University"? In one hall we have the doctrine affirmed, that "the Baptism of young Children is, in any wise, to be retained in the Church, as most agreeable with the institution of Christ;" in another hall, by a learned professor with stentorian voice will proclaim, that this is unscriptural and damnable! In one hall we shall have the tenet advanced and taught, that "it is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been orders of Ministers in Christ's Church, Bishops, Priests, and Deacons;" and that "their episcopal and ministerial services are to continue by a perpetual succession, till the consummation of all things." In another, in indignant terms we shall hear her affirmed that this is a lying figment,—a fable of human device,—a stratagem of Satan to entangle and destroy unwary souls! In one, we shall have the doctrine declared, in adding the origin and effects of Original Sin, that "this infection of nature doth remain, yea in them that are regenerated;" while in another, we shall find this result of innate corruption to be carefully suppressed, and the opinion inculcated in its room that man can live without sin, amidst all the contaminations of the world, the flesh, and the devil, and that perfection, even on this side the grave, is possible and attainable.

And as diverse in form and feature, as in principle and action, will be these appendages of the projected "University." "Facies non omnia una," is a rule of moral beauty which must not, in this case, be violated. In one College, we should have the sober prayers, the plaintive chants, the chastened praises, which characterize the ritual of the Anglican Church. In another contiguous, we should have thunders of anathema upon the cold lifelessness of forms, and a torrent in its stead of extemporaneous effusion. In one, we should discern the white-robed priest, ministering humbly and devoutly in the sanctuary. In another, upon this adopted vestment of primitive Christianity we should hear this gentle sarcasm:—"It is really a pity that all who put their shirt above their clothes should not be sure of the succession.—If such be the sympathy with those who wear the white robe on certain occasions, how much more strongly ought it to be exercised for the London draymen, who wear it every day of the year?" (Quoted from the *Banner* of Toronto.)

And this is the way in which the irreligious "University" is to have the warmth and life of Christianity conveyed to it from the encircling Colleges and Halls! This is the way in which a Christian Government is formally to authorize the teaching of Christianity, and foster those who in that manner promulgate it! This is the way in which the rising youth of the land are to be taught to hold the faith in unity of spirit and in the bond of peace!

But it will be said that these are contraries and contradictions which will exist, whether legislation takes place upon them or not. This is true; but are we warranted in giving formal countenance, and positive assistance, to such desolating contradictions? Are we justified in affording a legal sanction and encouragement to such a babel of religious discord, and furnishing the means of its endless perpetuation?—If men will voluntarily pursue this devastating system of religious division and strife, it cannot be helped; but no Government is justified in directly affording the means of maintaining, extending, and perpetuating it.

This is not the worst. The Council Board, as composed, in part, of the heads of these several Colleges. That is to say, the individuals who have so fiercely denounced the religious tenets, the one of the other, are to sit meekly and fraternally around the Council Board, and disinterestedly legislate for one another's welfare!

This project of a University with its surrounding Colleges, would, we firmly believe, verify a picture which is often presented in this new country,—a tall pine tree standing solitary in a barren heath, stripped of its boughs and blackened by the fires; and clustering round it a few stunted shrubs, the offspring of its sickly root,—their pale green growing paler every year; till tree and shrub wither and fall from decay, or the axe of an unkindly sweeper from the soil.

Since writing the foregoing article, we have received the very able communication on the subject of the University, which appears in another column. We recommend the remarks it contains to the careful perusal of our readers, and to the thoughtful consideration of our legislators in particular. If, after this most clear and able exposure of the spirit and tendency of the proposed Bill, Conservative Members, and Members of the Church of England especially, can vote for so direct and sweeping a spoliation of their Church, we should like to know what claim they can in future present for the suffrages of those to whom they undeniably owe their present position in Parlia-

ment. The Executive will act wisely in deferring at least a measure which, for its supreme injustice to the Church of England, is well nigh unparalleled, and prudently avoid a storm which may prove as disastrous to their own public position, as to the interests of the Province.

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Table with 2 columns: Item and Amount. The population of Upper Canada last census was..... 486,055. The Church of England, (which can have nothing to do with the proposed Institution)..... 128,897.

Table with 2 columns: Item and Amount. The Roman Catholic College is located at Kingston, and from principle cannot assent to the terms, and prudently avoid a storm which may prove as disastrous to their own public position, as to the interests of the Province. 78,119.

Table with 2 columns: Item and Amount. The Methodist College is located at Cobourg, and cannot assent to the terms, if for no other reason, on account of its position..... 99,343. Christians of other denominations, who have no Royal Charters nor means of building, and are thus virtually shut out..... 86,302.

Table with 2 columns: Item and Amount. Population injured by the proposed measure..... 392,661. Population that may perhaps receive some benefit..... 93,394. Less than one-fourth of the inhabitants of the Province. But from this we ought to deduct the Members of the Free Church, or at least three-fourths of them, leaving thirty thousand to be benefited by this measure out of half a million. This is, surely, partly legislation with a vengeance. The Members of the Church of England will, I trust, at length open their eyes to the ridiculous position in which they have been placed, and Queen's College will stand, vote against the Bill.

- 1. Chancellor. 2. Vice-Chancellor. 3. The Chief Justice. 4. The Senior Puisné Judge of Queen's Bench, Upper Canada, for the time being. 5. The Principal or Head of each College. 6. The Principal of the Upper Canada College. 7. To make by-Laws for regulating Proficiency in Studies and Discipline; but less £ for public buildings, to be limited to the expenditure of its annual income and revenue. Proceeds of sales and all other capital to be invested. On these articles I will merely remark, that, unless there be an imperative enactment, no Judge or Member of the Court of England will ever sit at such a heterogeneous board.

- 11. Governor General to be Visitor. To this there is perhaps no particular objection. 12. Chancellor to be elected every four years by Convocation, and not to be a Professor or hold any other office in the University. 13. All Graduates of and above the degree of M.A. conforming to the University Statutes, to be Members of the Convocation. Neither of these call for any particular remark. 14. Vice-Chancellor and Professors of the University to be appointed by the Crown, (Vice-Chancellor to be a Professor.) Professors and Officers, before entering upon their duties, to subscribe a declaration, that they believe in the authority and Divine inspiration of the Old and New Testament, and in the doctrine of the Trinity. Professors may be removed by the Crown, on the representation of the University Council; Meetings of the University Council; Precedence; Quorum; Casting Vote. No Statute to pass at the first meeting, especially convened for that purpose.

- 15. There should be no connection with the local Government. Appointments to be made by the Governor-General, the same; and the country will not soon forget the arrangement with Mr. Ryerson and the professor of Mathematics and Natural Philosophy. To give such a connection to the University, and make it, as our neighbours say, political copying, no man can read the correspondence lately published, between the Governor General and the Colonial Secretary, respecting the appointment of a Mathematical Professor, without grief and indignation. The University, to prosper, must be entirely separated from the sick of colonial politics. 15. Upper Canada College to be under the management of the University Council, by whom its several Masters may be appointed and removed, except the Principal, who shall be appointed by the Crown.

- To leave the appointment of the Classical Masters to a Council so composed as this, will, in a short time, deteriorate Upper Canada College, and deprive it of its present eminence among the Colleges of the Province. 16. King's College to be governed by a Board of five; to consist of the President, who shall be Professor of Theology, (to be appointed by the Church Society of the Diocese of Toronto); a Vice-President, to be appointed by the President and the three Senior Tutors, who shall in the first place be appointed by the Visitor; All future Tutors to be appointed by the Board, after examination; and the three Senior Tutors to be always members of the Board.

- 17. Queen's College to be governed by Trustees, according to Charter. These two articles are worthy of particular attention, as proving the origin of this wicked measure. King's College is interfered with by another act, it may be said, by Professors, or by any number of others, they are to be Tutors only. Moreover, it is robbed of all its property, and yet before it can go into operation, it must possess sufficient funds to pay two Professors and three Tutors; for without this number it can have no board; it is excluded from all privileges. How differently Queen's College is treated! It may have a single alumnus, or as few, as it pleases; no interference or restriction is allowed, of any sort; and why?—because it is the Queen's College Measure, and the Legislature is sought to be made a puppet in its hands! 18. King's and Queen's College to have no power of conferring degrees, or to have the right of conferring degrees, in conformity to the University Statutes, to be Members of Convocation.

- 19. Each College so declared and constituted to have the exclusive power of making Statutes for the domestic discipline, attendance on religious worship, and theological studies, and tests of their own Students, and for the conferring of degrees in Divinity, as well as all other matters of purely internal regulation.—These powers to be exercised by the respective Councils or governing bodies of such Colleges. These are rather subjects of ridicule than of criticism. Except as respects Queen's College, their provisions are useless; for no other College will ever make any claim; and when the measure is carried into effect, the Legislature will be a witness to the fact, that they have been legislating for a miserable parcel of the population, and thus sacrificing the interests of nine-tenths of their constituents. Surely such a proceeding is insane, or something worse.

- 20. The endowment from the Crown conferred upon King's College, and all the property acquired thereby, of arising therefrom, to become vested in the Provincial University. Honest men who were at first bewildered and deluded on the University question, are beginning to consider that the interference of might with right is not the way to give tranquillity to the country; and many that were disposed to meddle with King's College are now at the danger of commencing the course of legislation, which, if once set on foot, must end in the destruction of all the valuable Institutions of Upper and Lower Canada. Thinking men begin to perceive that full security to property is essential to the well-being of any community; and although the private property of individuals has naturally grown security than that of corporations, because every man has an interest in its protection, yet the property of corporations is no less sacred, though more exposed to the attacks of avarice and malice. It may be fairly made a question, whether the supreme authority in any country is justly competent to transfer the property of corporations to other bodies, for definite and acceptable purposes; and, except in cases of notorious malversation, it can never in justice make use of such power.

- It may indeed be admitted that some such power must be somewhere vested to provide against extraordinary contingencies; but that this power should be exercised in the manner proposed, because of the danger of unsettling property, unless in periods of agitation and revolution; and out of all the instances which history supplies of the confiscation of property granted on mature deliberation for a special and meritorious service, to be afterwards bestowed on other purposes, even though in themselves useful, scarcely one will be found which the impartial judgment of posterity can approve