

## Ecclesiastical.

## CANADIAN CHURCH.

We extract from the *Canadian Churchman*, the following portions of a very spirited and beautiful remonstrance which the Bishop of Toronto has addressed to the Duke of Newcastle on the subject of the Clergy Reserves. It affords convincing proof that the mental powers of the old Prelate, (now verging towards four-score) are not abated, nor his vigilance over the interests of the Church at all slackened. His strong appeal however came too late.—

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 odds 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, or 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 breasts 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 and 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't humble serv't.

JOHN TORONTO.

From the following notice of the favourable result of a mission to the United States in behalf of Trinity College, Toronto, we would encourage the hope, that a similar response might be made to an appeal to the Church in that country, for aid to our own College, whose founder was Rector of Trinity Church, N. Y., and whose first Professor held the like office in Columbia College, in that city, in the Library of which Institution his portrait now hangs. When the Rev. T. C. Leaver visited the U. S. a few years since in behalf of the College, the time was unpropitious, and various circumstances combined to thwart his zealous exertions. But judging from the tone of the subjoined extracts from leading journals of the Am. Church, we think another trial might be made with reasonable prospects of success:

## 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. M'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 where-with 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 unflinching amiability and courtesy. He carries back with him not only the contributions of American Churchmen for the College, and their best wishes for its pros-

perity, 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 real, 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. M'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. Murray's visit to us has greatly increased our respect for those whom he has so favorably 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."

## Youths' Department.

## LITTLE EMELINE.

## A TRUE STORY.

Little Emeline, as she was called by those who knew her, lived in the far South. She had lost her father and mother when she was quite young, but God had given her a good grandmother, with whom she lived, and who loved the little orphan very much. Emeline did not enjoy good health, nor was she strong and active, like many of the boys and girls who read this story. She had met with an accident which quite deformed her, causing her to stoop as tho' her little back had been broken. When about twelve years old she gave her heart to God, and became a member of the Church.

She was always very cheerful and happy, and no one ever heard her complain because she could not play under the trees, and run among the flowers, and join in the sports of other children. Indeed, one day, when she heard of a young lady who was very handsome, and much admired, she exclaimed, "It is perhaps better for me that I am deformed, for were I like other girls, I might be too fond of dress and admiration, and I should much rather be as I am, and be a Christian, than to have a pretty figure and not be one."

In the Church to which Emeline belonged, there was a society of little girls who met every week to sew for some good object. She was glad to be useful in this way, and was very happy at these little meetings.

Emeline was always dutiful and kind to her grandmother and felt a deep interest in her brother. Well! but a few years passed, when Emeline took sick, and