

THE CANADIAN CHURCHMAN.

"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."
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COMMON PLACE BOOK.

DR CHALMERS ON CONVOCATION,

The Scotch Establishment has one advantage over that of England. It acknowledges no temporal head, and admits of no civil or parliamentary interference with its doctrine and discipline. The State helps to support it, but has nothing to do with its ministrations. This devolves solely on its Synod. It is not so with the Church of England, but I would not denigrate the Church of England, on that account, *I would only restore to her her own convocation.* Were some little poisonous stream to find its way into the source of the Nile, by which all the water of the river were rendered insalubrious, it would be a foolish remedy to cut up and destroy the dykes by which the waters are conveyed through all the plains of Egypt. Good sense would dictate—only the stopping up of the small polluting fountain.

"THE WAITING SOUL."

"Breathe from the gentle south, O Lord,
An cheer me from the north;
Blow on the treasures of Thy Word,
And call the spices forth!

"I wish, Thou know'st, to be resign'd,
And wait with patient hope;
But hope delay'd fatigues the mind,
And drinks the spirits up.

"Help me to reach the distant goal,
Confirm my feeble knee;
Pity the sickness of a soul
That faints for love of Thee.

"Cold as I feel this heart of mine,
Yet, since I feel it so,
It yields some hope of life Divine
Within, however low.

"I seem forsaken and alone,
I hear the lion roar
And every door is shut but one,
And that is Mercy's door.

"There, till the dear Deliverer come,
I'll wait with humble prayer:
And when He calls His exile-home,
His Land shall find him there."

LIFE.

And, first, let us see what a serious thing life is, even in its smallest parts. It is indeed brethren a serious thing to live; and it is well that we should force ourselves to remember this, for all the outer world conspires to make us forget it. But it is a serious thing to live; serious both to ourselves and to others. To others because, all our life has its influence on them; because if we live unchristian lives, we throw away a ministry of great mercy which might have saved some of them; because the very lowest of us cannot waste his own life and not injure other men; because we cannot be untrue to ourselves without being untrue to them. For the evils we should heal, we aggravate; that faith in Christ as the Healer, which we should confirm, we subvert; we drive from Him those whom we should have won to Him; and all this we do without directly meaning to injure any. Every selfish principle, and act, of ours, gives to the like principle, and act, some currency somewhere. Sin has in it a fruitfulness in evil, the limits of which none can calculate. We must be doing evil to others if we are not blessing them in Christ's name. And if for others it be thus a serious thing to live, far more is it for ourselves. For our life, in its various, unmarked, silent stream of every-day thoughts, words, and actions, in passing into ourselves—is becoming ourselves. We are through its power thus drinking in and glowing with the brightness of Christ's presence, or we are sinking back from Him, and coming again under the shadows of the powers of evil from whom He redeemed us. And we know not how entirely we may be given up to them.—*Bishop Witherforce.*

USE OF THE CREED.

Call your faith to your mind, look into yourself;—let your creed be like a looking-glass to you. See yourself there, whether you believe all that you profess to believe, and rejoice daily in their faith. Let this be your riches, the daily clothing of your mind. Do not you dress yourself when you rise? So by recollecting your Creed, clothe your mind, lest forgetfulness uncover it and you remain naked. We are clothed with our faith. Faith is but clothing and armour, a coat of mail to protect us against adversary.—*Augustine's Advice to Candidates for Baptism.*

THE CAMEL AND THE NEEDLE'S EYE.

Lord Nugent, in his publication, "Lands, Classical and Sacred," describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle;" in other words, the small side-gate. This his Lordship conceives to be a common expression, and explanatory of our Saviour's words; "for," he adds, "the sumpter camel cannot pass through unless with great difficulty, and stripped of his load, his trappings and his merchandise."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 10th Sunday after Trinity.

Previously announced in the <i>Canadian Churchman</i> , Vol. I, No. 14.....	£192 5 3
St. John's Church, Cavan.....	£1 5 0
St. Paul's " " " ".....	1 0 0
—per Rev. S. Armour.....	2 5 0
Christ's Church, Millier.....	£0 18 9
Wellington.....	0 6 3
—per Rev. R. G. Cox.....	1 5 0
St. Philip's, Markham.....	£0 6 8½
Grace Church, " " " ".....	0 4 4
—per Rev. G. S. Hill.....	0 13 0½
Belleville, per Rev. J. Grier.....	3 12 1
Trinity Church, Cornwall, per Rev. James Harris.....	4 8 9

91 Collections amounting to.....

MISISON FUND.

Previously announced in the <i>Canadian Churchman</i> , Vol. I, No. 13.....	£188 7 3½
St. Philip's, Markham.....	£0 6 0½
Grace Church, " " " ".....	0 3 5
—per Rev. G. S. J. Hill.....	0 9 5½

127 Collections amounting to.....

ANNUAL SUBSCRIPTIONS.

The Hon. Chief Justice Macaulay, his annual subscription for 10th year.....	£1 5 0
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THOMAS S. KENNEDY,
Secretary.

It is with feelings of the utmost pleasure, that we announce the arrival, among us, from England, after an absence several months of our much loved and highly esteemed pastor, the Rev. Henry Patton. We have not as yet had the pleasure of seeing him since his arrival, but we are informed he looks well, and is much improved in health from his trip across "the broad Atlantic," a circumstance which must prove a source of gratification to his numerous congregation in this place. Mr. Patton, we understand, resumes his duties on Sunday next, the Rev. Mr. Harris, who officiated in his absence, takes his place in Mountain and Edwardsburgh.—*Cornwall Constitutional.*

TRINITY COLLEGE, TORONTO.

(From the *Utica Gospel Messenger*.)

The Rev. Dr. McMurray of Dundas, Canada West, will (D. V.) visit this city on Sunday next. He will officiate in Trinity Church in the morning, at Grace Church in the afternoon; and in the evening, in Trinity Church, will present the claims of Trinity College, Toronto. We have before us a pamphlet containing the proceeds of the meeting of the several clergy of the Church in the city of New York (where Dr.

McMurray was warmly welcomed and liberally aided) containing an account of the high handed outrage of the Canadian Legislature, in reference to the Church University in that colony. We had proposed giving a synopsis of the speech of Mr. McMurray before the meeting in New York.—But his remarks set forth as briefly as possible the history of the case, and we therefore give it in his own words:—

In order that the painful position of the Church may be more fully comprehended, I must crave your indulgence for a few moments, whilst I carry you back to the establishment of a Church University in the diocese of Toronto. In the year 1827, before which period the province was scarcely qualified to receive it, the members of the Church had the happiness to see in Upper Canada a university founded by the royal charter and liberal endowed by the Crown with a grant of land.

So little exclusive was it in its character, that its advantages were open to all, no tests were required from its professors or students, with the exception of the professor of divinity and of the graduates in that faculty. But it was avowedly a college in connection with national Church, and provision was made in the charter for ensuring unity and consistency in its discipline and government. If it had been otherwise, the charter would have been such as had never before issued under the Great Seal of England for the foundation of a university to be endowed by the Crown in any part of the British dominions. Yet because it was complained of as unreasonable and unjust that a university should be founded by the Sovereign in connection with the established Church of the empire, it was thought expedient to allow the royal charter to be so altered by a colonial statute, as to leave no trace in it of a connection with the national Church.

This change was made in 1837, and was foreseen by many as the forerunner of the ruin of the university. For though neither religious instruction nor divine worship was excluded, and though in deference to the express wish of the then Sovereign, William the IV., a professorship of divinity, according to the doctrines of the Church of England, and the daily use of her incomparable Liturgy, were tolerated for a time, during which the university was flourishing, and rapidly rising in public estimation and consideration, yet the colonial legislature, having been once allowed to meddle with and mutilate the royal charter, it did not withhold its hand from the work of complete destruction.

The University of Kings College was opened at Toronto, for the business of instruction on the 8th of June, 1843, and notwithstanding the attempts of its enemies year after year, to bring about its destruction it proceeded with great vigor and success during the six years and half of its existence, and was obtaining through its scholars an influence which was rapidly increasing throughout the diocese. Parents felt a confidence in its religious character, and as none but students of the Church of England were expected to attend the college chapel, the sober-minded of other denominations were not offended. On the contrary, the knowledge that prayer was offered up morning and evening, and the service of the Church regularly celebrated on Sundays and Holidays pleased them, because these acts of worship sanctified the labours of the institution.

During this brief period, degrees conferred were 75, and the number of students, including occasional learners, 300. The usual honours were obtained by the members of all other denominations, as well as by the members of the Church; for the secular instruction imparted by the institution was equally open to them. But these proofs of prosperity and growing usefulness instead of conciliating the enemies of King's College, only increased their animosity. They became alarmed, lest, if left unmolested for a few years, it would acquire a popularity among all the truly religious in the province, and place it in a position of safety, which they could not disturb.

Hence they allowed it no peace. Session after session of the legislature, it was assailed, and after defeating three successive measures for its destruction, its friends became discouraged, seeing nothing but its overthrow would satisfy its opponents, and the fourth attempt unfortunately proved successful.—On the first of January, 1850, the destruction of King's College was completed, for on that day the provincial statute by which it was suppressed, came into force. In the preamble of the act which destroyed King's College, and established a University from which religion is totally excluded, it is averred to be a measure "for the advancement of learning upon principles calculated to ensure the confidence of all classes and denominations of Her Majesty's subjects, and which under the blessings of Divine Providence, would encourage the pursuit

of literature, science, and art and thereby tend to promote the best interests, religious, moral, and intellectual, of the people at large."

But upon what provisions, Mr. Chairman, does this statute seek to attain these important objects? In the 12th clause, it is enacted "That there shall be no faculty of divinity in the said University, nor shall there be any professorship, lecturership, or teachership of divinity in the same." In the 14th clause it is enacted, "that no person shall be qualified to be appointed by the Crown to any seat in the Senate, who shall be a minister, ecclesiastic, or teacher, under or according to any form or profession of religious faith or worship whatever." By the 20th clause is ordained, "that no religious test or qualification whatever shall be required, nor shall religious observances, according to the forms of particular religious denomination, be imposed upon the members or officers of the said University or any of them."

To speak of the interests of religion being promoted by an institution from which every reference to it is by law excluded, is a cruel and unworthy mockery.

The members of the Church being thus deprived of their University, found it impossible without a sacrifice of principle, to hold any connection with this Anti-Christian Institution, which, not content with leaving religion unprovided for, and unnoticed, actually repudiates it by enactment, and makes it illegal to worship God in any form within its walls. I blush Mr. Chairman, when the painful and humiliating fact presents itself, that any Colonial Legislature of Christian England was permitted to pass enactments so insulting to the Majesty of Jehovah, so withering in their character, and so unworthy of a professedly Christian people.

But on this point the people of Canada have fearlessly spoken. The three great denominations, as well as the church of England, embracing together almost two thirds of the population of the province, and nearly all who require collegiate instruction, have resolved to have no connection with such an Institution. To show that the church of England has not remonstrated alone—"The synod of the church of Scotland, in their address to the Queen, dated, Kingston, Upper Canada 16th July, 1849, express their grief and disappointment at the attempts that are made to sever religion from public instruction, and add: We refer especially to the University measure carried through the late session of parliament, and now become law, which, though the University was endowed by one of your Majesty's royal predecessors expressly for the education of the youth of these provinces in the Christian religion, as well as in literature and science, does yet so thoroughly exclude Christianity, that there is no security that the men to whom shall be confided the high work of informing and training the minds of our youth, shall be men, who even believe in the one only true God, and Jesus Christ, whom He hath sent."

The *Christian Guardian*, a journal published at Toronto, and which is the acknowledged organ of the Methodist body, in its impression dated 13th February, 1850, says: "During the progress of the godless University bill through both branches of the Legislature, and up to the time of its receiving the royal assent, we did all in our power to oppose it, and shunned not to expose its extraordinary provisions and character. The three existing University colleges, Victoria, Regiopolis and Scotch colleges, have distinctly announced that they cannot co-operate with the framers of this godless scheme: and so long as the measure remains unaltered, so long must they stand aloof from the godless University, and according to the best of their ability, pursue their own course, retaining their charters, and furnishing the youth in their halls with an education established on religious principles." The same paper adds: "The Lord Bishop of Toronto is taking steps for the establishment of an Episcopalian University, where he can have youth of his own denomination educated upon religious principles. His Lordship has addressed a powerful letter to the Clergy and Laity of the Episcopalian Church, in which he calls upon all to make exertions, by gifts, donations, and otherwise, for the establishment of an Episcopalian University in the Province."

Hence, Mr. Chairman, it became absolutely necessary that the Church should establish a College of her own, in which the principles of Christianity should be made the basis of education and the sound doctrines and pure worship of the Church of England be carefully inculcated and maintained. The Church, as you have seen, being thus deprived of her University, and that University of its religious character Royal charter and name, being now called the "University of Toronto," instead of King's College, as named in the Charter, the statutes proceeds in the 23rd clause to confiscate the whole of the magnificent endowment of King's College, worth