teachable Christian, becomes an Episcopalian so soon as the evidence is fairly presented to him. When the time for this will come, we know not, but are perfectly certain that it will come, and that, probably, sooner than many

THE CHURCH.

TORONTO, SATURDAY, APRIL 16, 1842.

His Excellency the Governor General will hold a Levee at Government House, in this City, on Friday, the 22d instant, at Two o'clock, P.M.

At the meeting of the Clergy and Laity of the Established Church, proposed to be held on the 28th instant, it is intended to take into consideration that portion of the primary charge of the Lord Bishop of the Diocese, which refers to the formation of a Diocesan Society, in furtherance of the objects of the Venerable Societies for the Propagation of the Gospel in Foreign Parts and for Promoting Christian Know-

Its great objects will be, the Propagation of the Gospel amongst the Indians and Destitute Settlers, by the means of resident and travelling Missionaries,the circulation of the Scriptures, the book of Common Prayer, and such other books and tracts as are calculated to promote an acquaintance with the Evangelical truths and Apostolic order of the Church of England among her members,-the increase of charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children, and the knitting together of pastors and people in closer bonds of mutual affection and regard.

But, while these will be the leading objects of the proposed Society, it is also recommended that it embrace, as connected with and conducive to these objects, pecuniary grants under peculiar circumstances and in special cases,

1.-To Widows and Orphans of the Clergy, in cases of peculiar destitution:

2.—In aid of deserving young men pursuing their studies for the Ministry, whose circumstances may

3.-In aid of Sunday and Parochial Schools in connexion with the Church:

4.—The acquirement of endowments in the manner

THE HONOURABLE MR. CHIEF JUSTICE ROBINSON has been pleased to address to us the following letter, which, to the exclusion of much varied and interesting matter, we feel bound, by every sentiment of respect, to insert at the earliest opportunity:

Toronto, 12th April, 1842. To the Editor of The Church.

Dear Sir,-I have read in the last number of The Church a paragraph extracted from the Christian Guardian, stating that "the Hon. J. B. Robinson, Chief Justice, a distinguished mem-

"ber of the Church of England, has just given a very eligible "and valuable site at Holland Landing, to the Canada Confe"rence, for a [Methodist] Church, which is to be immediately "erected"; to which extract you have annexed an editorial commentary holding up the Chief Justice to the unqualified reprehension of the members of the Church of England, as setting "an erroneous, and pernicious example, and acting contrary the teaching of the Bible and the Prayer Book."

If my public station, and private character, of which you have spoken with respect and kindness, are good reasons why my name should be dragged before the public, in the columns of respectable newspaper, for the purpose of consure, they are also perhaps reasons why I ought not to remain silent, when such remarks have been applied to me in such a quarter. And I apprehend when the truth has been told of that act of mine, which has given rise to your observations, it will not seem one hand, or the reproach which has been applied to it on the

I succeeded to some property of my late brother, near the Holland Landing, on which he had laid out the plan of an in-Holland Landing, on which he had laid out the plan of an in-tended village. Some weeks ago a respectable farmer of the neighbourhood came to me, and informed me that my brother had always declared to him that, whenever the Members of the give them a site for the building; and he referred me to my brother's agent for a confirmation of the statement. I did not question the truth of what he told me, and readily consented to give the small lot which the Methodist Society expressed a wish to have. It is a fifth part of an acre, I think, in extent; and though not very valuable, I hope it will be found eligible for the

religious purpose to which it is to be applied.

It may appear to some zealous members of the Church of England, but I hope not to many, that I ought to have disrecended to me, rather than have done an act of kindness towards any community of Christians who are out of the pale of my own Church. I thought otherwise; and I ventured upon this occasion, as upon others, to govern my conduct by my own opinion. You were most probably unacquainted with the facts which

I have just stated, and I am quite sure that in the observations which you have chosen to make, you were actuated by no feeling of unkindness towards myself personally. But I must be permitted to remark that if to give a piece of ground for the site of a building, in which some hundreds of my fellow beings may meet to worship their Creator, and hear his revealed word preached to them, be an act so manifestly unchristian as you have assumed it to be, you should, in common justice, before proceeding to condemn with so little ceremony or scruple, have considered that in a matter of this personal nature, there might possibly have been something unknown to you, which would palliate, if it would not justify, the enormity of assisting those who are not of our own household. In judging of others, it is seldom safe to assume the worst to be true; and if charity can cover a multitude of sins, it may save us also from falling into

But though I would point out the imprudence of your coming so hastily to a conclusion, and acting upon it as you have done, without information or enquiry, I have really no right to com plain that any substantial injustice has been done to me; for 1 must confess that I am certainly open to attack upon the ground which you have chosen. I am not at all sure that I should have refused the request of the Methodist Society, if it had been wholly unsupported by any promise of my late brother; and if I had yielded to it, it would by no means have been the first act of the kind for which I have to answer, nor is it very probable

that it would have been the last,* I do not consider the inference a just one, that by acts of assistance of this nature to other religious societies, where the occasion seems to call for it, I give any evidence of an impression "that there is no material difference between the Church "and dissent." It argues rather I think a conviction, which I do seriously entertain, that there is "a material difference" between an ignorance of all religious truths, and the being instructed in those truths by teachers, who may differ from us in several points of discipline, and even of doctrine, while they zealously and fervently inculcate the main articles of our faith. In travelling through the rural portions of Lower Canada, the most agreeable objects in the landscape, to my eye, were the numerous parish churches, although they were Roman Catholic; and if Providence had cast my lot there, among a French population, and the question whether they should have a Church to t had depended upon my giving them a few feet of ground on which to place it. I believe I should have settled the question in the affirmative, not doubting that I was serving

the cause of religion, and doing some good to my fellow creature If conduct of this kind is unsound, and anti-christian, it will work little direct mischief, so far as my agency is concerned, for it is in my power to indulge in it but seldom, and to a very limited extent; and indeed in practice I have made what I think ought to be admitted to be "a material difference between the Church "and dissent"; for though I have frequently, and for various reasons declined, I hope not improperly, to contribute to subscriptions which were solicited by other religious societies, I can at present call to mind no one instance in which I have refused to contribute to a church of our own, although I have often regretted to find myself compelled to give much less than I wished, and less I dare say than had been expected from me;

add that whatever I have bestowed among all other religious Societies united, would form but a trifle compared to what I have contributed to the single Church of which I am a member

I have no doubt there are some Churchmen so entirely consistent, that true to the letter of your injunction, they have from the purposes of their own Church, to the relief of any other more destitute community. I have known, I think, some, who have maintained this principle with an inflexibility which no one could desire to see exceeded. They had a right to take that course, free from censure or remark, so long as they contributed to some Church, in a country, where all are more or ess destitute; and if it can be shown that any such person have, in proportion to their means, contributed more largely than I have done to the necessities of the Church of England, I shall rejoice, in the evidence of their liberality, and will most readily acknowledge it. But I have had some opportunity of observation upon this point, and 'till the fact has been proved to me, I must be allowed to doubt it.

The means of the Church, I think, are nothing detracted from, by such occasional gifts, under peculiar circumstances, to churches out of our pale, for if it be a weakness which impels to such benevolence, those who are chargeable with it, will not be likely, if I judge rightly of human nature, to give a shilling less on that account to the necessities of their own Church. Such persons seldom keep a nice account of their charities, and do not feel that they must stop from Paul as much as they have given to Peter.

I would stop here, for I am apprehensive that I have already trespassed unreasonably upon your columns; but the subject is one of great interest, and on several accounts important, and since I have felt it necessary to say thus much upon my personal connection with it, I will take the opportunity, if you will

allow me, to add a few passages of a more general bearing.

I have observed from time to time in the columns of The Church, and especially of late, a good deal said with a view, as I understand it, of enforcing upon Churchmen as a religious duty, an utter refusal to contribute to the support of religion in any other form but their own,—and with much that has been written by yourself and by others upon that point, I can very cordially agree; but I must at the same time, take the liberty of adding that I think there has been an error in urging the supposed duty as one that admits of no discrimination, or under whatever circumstances a country may have been peopled, or whatever may be its history or condition. has also, in my judgment, been an error in urging this principle of conduct in terms from which the kind feelings of our nature are apt to recoil. I cannot believe that principle to be a just and a sound one which would have taught us to look with the same feelings upon the ministrations of a Schwartz or a Sweenborg, and which admits of no distinction between the most fanatical and fantastic sects, and those religious bodies which have produced a Fenelon, a Blair, a Chalmers, a Wesley, a Doddridge, or a Hall; nor cau I persuade myself to think that as regards all Scriptural truth, the thickest darkness is to be preferred to any light which can be obtained through the aid of it has been from no lefash or ungenerous motive.

It is certainly not in that spirit that the Christian labours of set forth in the letter of the Honourable the Chief Justice to the Lord Bishop, which has already appeared in this journal.

It is certainly not in that spirit that the Christian insolars of England have been conducted in her East Indian possessions, where her Church Societies took under their protection, and into their service, the Missionary establishments of Denmark; nor is it in this spirit that the Sovereign and the Parliament of ur country have proceeded in the United Kingdom and in the

> If the inflexible denial of all aid towards the erection of other Churches would lead their congregations to become willing members of ours, there would be a strong inducement to that course; but I doubt whether such a consequence would follow, and if it did, it would be some time, I fear, before we could afford accommodation and Clergymen for a tenth part of their

My opinions on this subject may very possibly be influenced by circumstances which are not of universal application, but which I think it would not become those who know them to leave out of their account. Before you were born probably, and at least before you had heard of Canada, I was in the habit of travelling annually into the remotest Districts of this Province in the discharge of duties connected with the administration of justice. Frequently in the most louely parts of the wilderness; in townships where a Clergyman of the Church of England had never been heard, and probably never seen, I have found the population assembled in some log-building earnestly engaged in acts of devotion, and listening to those doctrines and truths which are inculcated in common by most Christian denomina-tions, but which, if it had not been for the ministration of dissenting preachers, would for thirty years have been but little known, if at all, to the greater part of the inhabitants of the interior of Upper Canada. I confess I lamented that the people had not then in general more competent instructors, and the means of access to a calmer and more regular worship. also there were reasons for regretting on other grounds that the duties of religious instruction were not in better hands; but I rendered no valuable service to the community. On the contrary, I am persuaded that but for their zealous labours, there out any serious sense of their accountability in a future state. It was indeed bad enough, and is still bad enough, in many parts of this new country, with all that has been done, or could be done, in the absence of that effectual provision which the overnment of the Parent State could alone have supplied; but f there had been no ministers in Upper Canada but the few Clergymen of our Church, zealous and enlightened as they were, I fear it would very often have happened that the obligation of an oath would have been imposed upon jurors and witnesses, whose first and only acquaintance with the Scriptures would have commenced when the Gospels were put into their ands in a Court of Justice. This will not be doubted, when t is considered that there were only five or six Clergymen of our Church stationed in a country larger than England-traversed by roads scarcely passable, and partially settled in almost

It is happily true that the means of religious instruction are fast increasing upon us, and are every where, and in all respects improving; but we ought not to forget the pit from which we ed; and because we are emerging from that state of things in which a less regular and less enlightened class of teachers were the only resource, I have not brought myself to think it a religious duty to cherish a feeling of hostility against all other denominations, or to invite their hostile feelings

In the past, I have seen much that was to be deeply regretted, especially in latter years; much uncharitable feeling dis-played towards our Church by many members of other denomiher by different religious societies. But I cannot affirm that there have been no exceptions; and if the want of a kind and Christian feeling on their part had been indeed universal, I do not feel that we should be raising the Christian character by We ought rather, I think, to set an example of a

If I seem less rigid upon this point than becomes me as a Churchman, which I should heartily regret to learn, it is not because I think too lightly of the evils of Dissent. On the contrary, I feel more deeply than I can express the numerous mischiefs to which it gives rise. Some of these have been made ore apparent to me, from particular circumstances, than they can be to all; and I cordially agree that the division of men into opposing religious sects, besides its tendency in a spiritual point of view, leads to some disadvantages in human affairs, which cannot be too earnestly lamented. Still, amidst all the evils, some good has arisen from it; and at any rate it is permitted by Providence, and doubtless for some wise end.

I have that confidence in what I believe to be truth, that admiration of the rational doctrines, the pure worship, the incomparable Liturgy, the just and tolerant spirit of our Church, that I do sincerely believe the time will come when those who have separated themselves from her, will gladly and of their own accord return under her shelter. If we could see this in our own time, I believe we should see the consummation of an object desirable than all others for the happines of mankind That, however, we cannot expect; but it is encouraging that we are permitted to see some satisfactory signs, as I think we do upon this Continent, that the blessing is certainly in store for some future generation. In the meantime, I apprehend we shall not be hastening its approach, by exhibiting in our conduct or our language, that jealous spirit which is an argument of weakness, rather than of strength, or such harshness or exclusiveness of feeling, as may well lead others to doubt of the truth and purity of a system, which makes no allowance for seasons or cumstances, which can tolerate no shades of difference upon any point either of principle, or practice, and which draws no peculiarity of doctrine, or of form, which may separate from our Communion the most inoffensive and zealous of our Christian

I remember that in a debate in the House of Commons, nearly two years ago, while the Clergy Reserve Bill was under discussion, Lord John Russell then Secretary of State for the Colonies condescended, for some purpose (I could hardly see for what,) to refer to my supposed opinions upon religious liberty in Canada; and because I had had occasion to vindicate more than once what I conceived to the rights of the Church of England, in a purely legal question referring only to her property, His Lordship thought proper to represent me as probably hold-ing exclusive and jealous sentiments in regard to Religion

and whether it be a merit or not, I am sure I may venture to generally. I should indeed have been ashamed if any such because a person considers it wrong to give to Dissent, to rend the garment of Christ into shreds innumerable, charge could have been fastened upon me with fruth,—I mean a charge which any sound and liberal Churchman would feel it to be for his honour to deny—as it is, I have only to regret that for the purpose of helping on a public measure, a Minister of the Crown could have thought it just to impute to me gratuitously a description of intolerance which never formed a part of my character.

But it is more than time to draw to a close. With deference to the many conscientious and excellent people, who think dif-ferently on this point of contribution to other Christian Societies, nly does seem to me that it is a matter in which every individual must necessarily be allowed to judge for himself.

Whenever it is felt that more service will be done to Christianity by granting than withholding (and I believe there may be such cases) no one should be deterred from acting upon his sincere conviction, by the opinions or censures of others; but should give, or decline to give, according to the view which he takes of the circumstances of his Church, of his own circumstances, and of the nature and necessity of the call which may be addressed to him in each particular case. If he is persuaded that by applying whatever means he can spare exclusively to the support of the Church of England, he can render the most essential service to religion, he ought surely to be suffered to observe that course of conduct without censure, and without question indeed if he feels that his conscience binds him to be thus rigidly exclusive, it then becomes his duty; and in neither case will any just and reasonable man dispute his right to judge, or blame for the exercise of it. What I confess I lament to see is, that the bestowing aid under any circumstances, or to any extent, in relief of the religious wants of any other class of Christians, should be censured as a crime; for I am persuaded that a perseverance in such censures must materially injure the very cause which they are intended to serve.

I am rather surprised that at the conclusion of your stric-

tures, you should appear to take credit for the boldness of the censures which you have directed against me, affirming that in the discharge of what you believe to be your duty, "you neither fear the face of man, nor have respect to persons." With the opportunities you have of observing the productions of the newspaper press in this and other countries, I wonder it could have seemed to you that in these times to assail persons stand high in official station," or have rendered valuable public services, is any argument of courage. On the contrary, it is the daily occupation of some of the least considerable, but most mischievous of mankind: an occupation they pursue not only with impunity, but without risque, and which indeed they seem to follow systematically, either imagining it to be the sure road to popular favor, or under the idea, however strange and unnatural it may seem, that it may procure them favor and patronage of a more substantial kind. What deserves to be dignified with the name of courage is the principle which impels one resolutely to withstand all such emptations, and to refrain from unjustly assailing those whos stations and circumstances usually render them the safest objects of attack. Whenever you may have happened to transgress this rule, even in appearance, I am sure

I am, my dear sir, Your's very faithfully, J. B. ROBINSON.

The public acts of every Churchman, be his station character, and met in the discharge of his judicial trines to be "repugnant to the Word of God,"spiritual religion, I a strict morality be required, mankind must turn Dissenters." Having frequently and earnestly insisted that it is sinful in Churchmen to support Dissent,-believing that this our opinion is in accordance with the teaching of the Bible and Prayer-Book, -furthermore, being confident that the best and wisest divines of our Church have laid down a similar rule, -and strengthened, in addition, by the clear and emphatic exhortations of our own Bishop in his Primary Charge, we have endeavoured, and to the last moment of our editorial career must endeavour,

to impress so grave and practically important a truth upon the minds of Churchmen. When, therefore, we perceived the Chief Justice's donation of land, triumphantly paraded in the columns of a journal which, with a few intermissions, has been notorious for an unmitigated hatred to the Church of England, and when we saw that such an example would weigh powerfully with many Churchmen, and lead them to the natural conclusion that, since so good a man as the Chief Justice supported Dissent, there evince the sincerity of our opinions, and to be deterred by no considerations of a personal nature from protesting against a particular and very conspicuous if he be wrong, we should be unworthy indeed of Roman Catholic. Did he see Protestants acting goes, is the "liberal" Churchman but a supporter remaining in our present position, -a very traitor to consistently with their creed, he would respect it the the cause to which we are pledged, -did we not lift up a voice against what we conceive to be a fundamental and important error. Few persons, within the last ten years, have probably spoken of the Chief Justice in stronger terms of eulogy than ourselves: our feeble pen, never wielded for any selfish or mercenary purpose. has more than once recorded his praise; and for thus employing it we have been stigmatized as unfaithful even he, knows that his Bible does not sanction this, which cause divisions." to the political party to which we were supposed to be attached. But three short weeks ago, and we indited the language of an admiring and grateful heart, with respect to the Chief Justice, when we introduced his excellent letter concerning the proposed Church Society; and nothing but a stern, paramount necessity, nothing but an imperious conviction of duty, which ease once or twice put aside, but which conscience bade us follow out at all hazards, could have induced us to impugn an action of the Chief Justice, and to express ourselves regarding it in terms of well-weighed

and purposely strong reprehension. The fact that the Hon. Peter Robinson had promised the land, and that the Chief Justice merely fulfilled that promise, was totally unknown to us. Neither did we feel justified in asking the Chief Justice, privately, any questions about the case, for, when we did for a moment contemplate taking such a step, it struck us as one that neither custom nor propriety would warrant. And we were, as the sequel proves, led into no error by acting in this manner; for the Chief Justice admits that "he has really no right to complain that any substantial injustice has been done to him,' and proceeds to maintain the principle, that there are certain cases, exceptions to a general rule, if we do not misunderstand the learned and honourable writer. in which a Churchman may consistently contribute to Dissent: and that the particular case at the Holland Landing comes within the range of these exceptions. Therefore, as the matter now stands, our remarks, as we contend, were justified by the facts: had the facts been different, and had the Chief Justice been merely a passive instrument in fulfilling his brother's pledge, though disapproving of it, our remarks would have been totally inapplicable, and the blame would have rested on the newspaper which, speaking, as it is to be fairly supposed, from official information, had led

We do not think that "any zealous member of the Church of England," would desire the Chief Justice to disregard the pledge of his brother. For our own part, we distinctly disclaim any such rule of action. Were we to inherit property from a person who had made an equitable, though not a legal, gift of a portion of it in his life-time, we should feel bound to carry out the promise and intentions of the deceased, though contrary to our own wishes and principles. We must Churchman, can any one who has read the strong per- the East Indies, she violated no rule of "Apostolic

he would therefore think any means justified by the end to which they were directed.

There are certainly many Churchmen, and the number of them is fast increasing, who confine their assistance entirely to the Church. Such we know to be among the most liberal and self-denying of our Prayer Book which we have adduced in support of our members. They have not adopted this rule of action, which we so highly commend, from a parsimonious or unworthy motive, but because they believe it to be consonant to the teaching of the Bible and the Prayer Book, and enforced by common sense and lawful expediency. They think it strange indeed that Churchmen in Canada should give hundreds to Dissent, while in mid-building, for want of means, schools destitute from Churchmen in England they annually receive thousands. They "avoid them which cause divisions;" they act and speak as believers in One Catholic and to the Methodists at Holland Landing, would help the Apostolic Church, and as convinced of the sinfulness of being present at the meetings, or contributing to for it, and be so much gained, instead of lost, to s the purposes, of Dissent. While we bear witness to future generation of Churchmen. But we have frethe exhaustless charity of the Chief Justice, while we know that his bounteous hand is ever open to the wants of the Church, we must nevertheless add, as a general observation, that those Churchmen who promiscuously support Dissent, afford much less assistance to their own Church than those who act upon a different and exclusive principle. In England, this is

The Chief Justice does not consider that, "by acts of assistance of this nature, to other religious bodies, where the occasion seems to call for it, he gives any evidence of an impression, 'that there is no material difference between the Church and Dissent," "-and then goes on to state, in substance, that were he a sident of Lower Canada, he would not hesitate to give land for the erection of a Roman Catholic place of worship. Before we discuss the particular case of the donation of land at the Holland Landing, and afterwards the general principle involved in that donation, we will offer a few words with respect to the degraded state, for it shews thousands labouring with

refuse it was to endanger his son's election for an

English county.

We know of no circumstances that can warrant a sincere and well-informed Churchman in lending his assistance to the maintenance of the Roman Catholic exalted or humble, come fairly within the cognizance religion. Our Church is Protestant, as well as Cathoof this journal. Regarding the Chief Justice in this lic. In her Articles, she declares some Romish docfunctions, we pronounced a decided and deliberate another she designates as "blasphemous fables, and opinion, with respect to the donation of land which dangerous deceits:" in her Homilies, she affirms that he lately made to the Methodist Conference, and of the Papists "do commit idolatry, as well inwardly which we were first apprized by the newspaper organ and outwardly, as did the wicked Gentile idolaters,' of that body,—the official organ, be it remembered, far "exceeding them in all wickedness, foolishness which stated in the course of last winter that, "if a and madness,"—and, in all her authorized formularies, she speaks of Popery as a wicked and abominable corruption of Christianity. How then can any man, who reverences the Church, approve whatshe condemns? Has not the British Government been most justly denounced for allowing taxes to be levied for the support of superstition in India? and what Christian would dare to offer up incense to an idol-god of wood or stone? Yet what is the difference between enabling others to do it and doing it yourself? You aid and abet the idolatrous act, -you are instrumental in confirming and perpetuating error. So with regard to Popery,-though we would not be understood as and dead "blasphemous fables and dangerous deceits." You, notwithstanding, do all in your power to furnish a place where these "blasphemous fables and dangerous deceits" may be practised to the jeopardy of more, and be more likely to compare it with his own. -but when he beholds them supporting all denominations, and hears himself called by them, distinctively, A Catholic, he firmly and rationally believes that the majority of Protestants have no fixed principles, and themselves out of the thousand sects of the day. He, and consequently he clings the more closely to his own dearly-cherished faith. Dissenters, indeed, are, respect. The majority of them in this Province, we believe, consider it sinful to contribute money or land them. But when we go farther, and ask Churchmen to apply this rule to Dissent as well as Popery, they, whom the Chief Justice has presented the land at the in a declaration that it is sinful in a Protestant to contribute to the maintenance of Popery.

at Holland Landing." Adjoining, or in the immediate vicinity of this, we understand that the Chief Justice liberality, a far more valuable piece of land for the tuating what, at best, was but a necessary evil. beheld side by side, and when it is known that a donor must be a friend to the Methodists,-he may probably prefer his own form of religion, but still he has a great regard for the Methodists, and must conis not only a just, but a general and inevitable infeproportioning his contributions, he does not sanction, viz., that "there is no material difference between the Church and Dissent."

And, then, where is this "liberality" to have an the Independents, or the Presbyterians, or the British ecclesiastical principles were almost forgotten, did Wesleyans grow numerous up at the Holland Landing, employ ministers in her foreign possessions, who may -land must also, upon the principle asserted, be given not have been Episcopally ordained. If, however, to each of these denominations. And can any she took under her wing the Danish Missionaries in be permitted to say, that we do not perceive any ground for such a suspicion, unless it be implied that Schism, contained in the New Testament, thus help must have received, from their own Bishops, a regular

-thus, instead of "avoiding," abet "them which cause divisions?"

With regard to the general merits of the question, we do not deem it necessary, upon this occasion, to refer to the oft-quoted language of the Bible and the position, that it is unscriptural to support Dissent. Neither do we intend to dwell at large upon the grievous and innumerable wants of the Church, and to enforce the duty of giving bread to our own starving household, before we bestow it upon the stranger and the enemy. We could point out Churches stopped, of books and libraries, clergymen battling against every parochial want, -in fine, the proceeds of the lot given Church there, would form the nucleus of an endowment quently presented the subject in this view; and our sensible correspondent, A CATHOLIC, in another column of to-day's impression, has furnished additional arguments, somewhat bearing upon this point, which strike us as unanswerable and conclusive.

What, however, we intend to do upon this occasion, is, to refer very briefly to the Primary Charge of the Lord Bishop of this Diocese, and to prove, from the most especially the case: and we read of no benedistinct and forcible language of the venerable prelate, factor more princely or unwearied in his donations that we have his high episcopal sanction for maintainthan Earl Brownlow, who refused a piece of land to the Methodists, although solicited for the gift, when to ling that it is unscriptural to support Dissent.

His Lordship has vividly portrayed Dissent in terms from which, however strong, "the kind feelings of our nature certainly do not recoil," because we believe those terms to be most just, and most necessary to warn Churchmen against the danger of believing that Dissent ever has been, ever can be, or ever will be, any thing but hostile to the Church. His Lordship observes, that the most bitter enemies of the Church "are THOSE WHO PROFESS THE SAME FAITH, and, the more she strives to promote the cause of Christ, the more vehemently do they seek, by calumny, deception, and misrepresentation, to accomplish her destruction-Such a combination exhibits human nature in its most their utmost might to bring the Church of England to the ground." And this description is applied to "both at home and abroad." His Lordship, in other places, notices "the fierce war carried on against the Church by the united force of ALL sects, and divisions of nominal Christians and infidels, unnatural and criminal as it is," - and "the reckless and daring innovations of modern Dissenters."

Having thus characterized the enemies of the Church, and Dissenters, if consistent, must be its enemies, his Lordship, most pointedly and energetic cally, condemns the combination of Churchmen with Dissenters for religious purposes. He pronounces such an amalgamation an "emanation" from an "infidel spirit;" and, remarking particularly of Clergymen who join such heterogeneous societies, he adds, these unpalatable, but wholesome truths, which, of course, are just as applicable to the Laity as the Clergy, for what on this point is wrong in one class is equally wrong in the other: "The inference drawn by the ignorant or less informed is, that all denominations ure the same, and their points of difference of no moment. And great is the mistake of those who think that by such laxity they become popular and win over Dissen ters. On the contrary, sincere Dissenters can scarcely classing Popery with the superstitious religions of India. Your Prayer Book calls masses for the quick ready to desert her for temporal considerations. ought it to be forgotten, that such PERNICIOUS EXAM PLES weaken the attachment of our congregations to our Church, and in Many Cases increase her opponents. Surely, if his Lordship considers it wrong to sub-

immortal souls. The justification attempted is, It is scribe, for instance, to The Religious Tract Society, better they should have a false religion than none, and an association composed of Churchmen and Dissentherefore I must assist them. This is the very ters, carrying out the views of no particular denomination can be no great harm in it,—we then felt bound to essence of Popery,—doing evil that good may come. nation, but omitting altogether all allusion, in its How much more scriptural and rational would it be, tracts, to the distinctive principles of the Church were Protestants invariably to refuse pecuniary assis- he would consider it more reprehensible to give direct tance to the Roman Catholic religion, and, to state, if countenance and assistance to Dissent by a gift of instance of what we consider to be an infraction of requested, as their reason, that they cannot conscien- land or money. What is a subscription to build a the principles of the Church. If the Chief Justice tiously contribute to what they believe to be error.— Dissenting Chapel, but a temporary Society for that be right, his example is deserving of general imitation: Here would be a warning given to a truth-loving purpose? And what, so far as the act of subscribing either "false doctrine, heresy, or schisin? Church of Christ requires her children to be faithful, constant, and abiding soldiers: she allows of no temporary desertions, she values no divided allegiance: her language is, "Son give me thy whole heart-do not pray against Schism on the Sunday, and give it consider themselves at liberty to choose a religion for land or money on the Monday. But be thou faithful in all things: preserve my Unity, and avoid them

The Chief Justice directs our attention to the labours of Dissenting preachers at an early period of mostly, far more scriptural than Churchmen in this the history of this Colony, and would lead us to the conclusion, we suppose, that as they did some good then, they are entitled to our partial support now. for Roman Catholic purposes. So far we concur with Far be it from us not to "rejoice" when "Christ is preached" "every way, either in pretence, or in truth' (Philipp. i. 18); or to deny that God will somethe Dissenters, with palpable inconsistency, turn times sanctify irregular means and unauthorised miniround and charge us with bigotry and exclusiveness. strations: or to affirm that conscientious Romanists If we do not greatly err, the Methodist Conference, to and Dissenters may not be saved. Equally far, how ever, be it from us to say that there is not danger in Holland Landing, would, almost unanimously, concur Popery and Dissent, and that evil may be put for good, because God can over-rule it by his own infinite power, and sometimes works in a manner inscru-We now return to "the eligible and valuable site table to human eyes. Therefore, while we do not mean to deny, that in the earlier days of this Provinces Dissenting preachers did effect some good, we consider has presented, with his accustomed and well-tried that this circumstance forms no argument for perper erection of a place of worship in connexion with the were nothing but laymen: they had no commission to Church of England. Now, we respectfully ask, what preach the Gospel: and to support those who have will be the legitimate impression upon every mind, succeeded them, is to convert what the Chief Justice when the Methodist Chapel and the Church are seems to consider as a mere temporary institution, that served its day, into a permanent corporate body, Churchman gave the land on which both are erected? with all the semblance of regular ecclesiastical organi-Why it will very fairly and logically be said, that the zation. Neither, if what we have heard, or what we have read, be quite correct, do we think that those preachers were amongst the most loyal and devoted subjects of the British Crown. Many of them were sider them as very favourable to his own Church, in- aliens from the United States, in connexion with the deed but little differing from it. We assert that this American Conference, and, as the Lord Bishop (then Archdeacon of York) remarked in 1828, "eyer showed rence, acted upon by nine persons out of every ten. themselves the enemies of the Established Church Thus, then, the Chief Justice does practically lend all For the good they did, may they reap an eternal rethe weight of his high public character and private ward in heaven! But their irregular ministrations, virtues to the impression which, theoretically and in however over-ruled to a good end, furnish their successors with no claim upon the bounty of Churchmen, now happily blessed with a valid and divinely-appointed Ministry.

It is true that the Church of England, in a few If the Baptists, or the Roman Catholics, or very peculiar instances, and at a period when correct

they were, cannot now been succe constituted perceived his clergy dained, bu for the Ge jurisdictio at present adherenm hold no fe It is ve excellent more dee

chiefs to out his le sional exc and not a Dissent. from so l militate a and a mu " Hoc yet we to duration Chief J and the to the which h be allow to us th

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