

## Canadian Churchman.

THURSDAY, APRIL 14, 1853

## TRINITY COLLEGE, TORONTO.

At a special meeting of the Council of Trinity College, held on Saturday the 9th inst., at the request of Alexander Burnside, Esq., that gentleman attended for the purpose of handing over to the Corporation of Trinity College a cheque for the amount of £4000, and also the Title-deeds of certain lands adjoined to the College grounds (valued at £2000), of which he at the same time executed a conveyance to the College. On so doing Dr. Burnside expressed the interest with which he had viewed, from its commencement, the attempt to establish a Church University, and the gratification he experienced from the conviction that Trinity College would, under the Divine blessing, fulfil the expectations of its founders. He stated that, in putting the College in immediate possession of land and money, which he had originally designed to bequeath by will, he was but cheerfully embracing the opportunity of relieving himself from further anxiety on a subject of great moment, and expressing, in a manner most grateful to himself, his kindly feelings towards the rising institution. He felt however that, while he was thus discharging a special obligation under which had brought himself, as a subscriber to the College funds; there were other obligations under which he lay to one who had the success of The College very much at heart, and that of these he could never hope to acquit himself. He was deeply sensible of the privilege he had enjoyed in having been honoured for so many years by the friendship of the Bishop of Toronto, and of the advantage which he had often derived from his Lordship's kind and prudent counsels. He spoke with great feeling of the relation in which the Bishop had stood to him as his spiritual guide, and of the benefit which he had experienced from his ministrations in the pulpit and at the altar. These were services which he could never requite, but he rejoiced to know that they would be recompensed hereafter.

The Bishop in reply warmly thanked Dr. Burnside, in the name of the Corporation, for his noble act of munificence. The gift was in itself a noble one, but its value was greatly enhanced by the effect of its example upon others. The success which had attended the effort to erect the College was, in a great degree, owing to the fact that Dr. Burnside had placed his name for so large a sum at the head of the Subscription List. His Lordship thanked Dr. Burnside for the very kind manner in which he had spoken of himself, though he could not consent to accept as his due the high encomium which had been pressed upon him. It was, however, matter of satisfaction to believe that he had in any way contributed to his welfare or comfort, and he was well assured that the act by which Dr. Burnside had marked that day, would be at all times a subject of pleasing reflection to himself, as well as a most important benefit to others. His Lordship then moved the following Resolution; which was seconded by the Chief Justice, and carried unanimously:

*Resolved*.—That the thanks of the Council of Trinity College be given to Dr. Burnside on the part of the Corporation for his munificent Donation of a grant of land in the immediate vicinity of the College grounds, valued at £2000, and of the sum of £4,000 in money paid in by him at the Board this day, making together £6,000, a gift of very great importance to the Institution at this early stage of its progress; and of inestimable value as an example to all who have the means of affording such substantial encouragement and aid to the cause of religion and learning.

In seconding the above resolution the Chief Justice observed,

That the munificent gift which the Council had been called upon to acknowledge was without a parallel, as he believed, in the history of the Province, at all events in the history of Upper Canada. On no occasion had an amount so large been given to any charitable institution by one individual in his life-time. He trusted that Dr. Burnside might long live to enjoy the grateful esteem of those whose design he was so effectually promoting, and to witness the benefits resulting from this generous devotion of his wealth.

The Bishop further intimated that the attention of the council would be called to the consideration of some plan by which the name of Dr. Burnside might be permanently associated with the fund which he had added to the endowment of the College.

The ninth of April was, at Dr. Burnside's express desire, selected for the transaction of the important business which it has been our pleasing duty to record, in consequence of his entering on that day on his 73rd year. We may be permitted to congratulate Dr. Burnside on having thus ennobled, by an act of

piety and charity, the anniversary of his birth; and on having, amid the sufferings and infirmities of age, distinguished the day, of whose successive return the poet mournfully exclaims "less and less white its mark appears," by a mark far whiter than any by which the hand of youth even in its happiest hours, records the possession of health and the enjoyment of pleasure.

## CONFERENCE.

It was stated by the Lord Bishop at the general meeting of the Diocesan Church Society last week, that it was his intention to convene a Conference of the Clergy and Laity of the Diocese in the month of June. As however, His grace the Archbishop of Canterbury has promised to introduce a measure respecting the government of the Colonial Church, it has been deemed expedient to postpone this Conference, till that measure has been passed.

## CLERGY RESERVES.

Our English exchanges contain full reports of the debates in the House of Commons upon the Clergy Reserves Bill. We at one time thought of giving an abstract of these, but finding that it would occupy so much of our space, and nothing new having been advanced during the discussion, we have altered our intention. Not a single argument in justification of the proposed measure was advanced by its advocates, which could stand the test of justice or equity.

Every thing approximating to principle was studiously avoided, and the most sordid and unblushing expediency was the avowed order of the day.

Some of our contemporaries appear to attach importance to the omission of the third and last clause of the Bill, by which omission the guarantee on the Consolidated Fund is retained. This, however, was a new piece of clap-trap, got up, apparently, for the purpose of diminishing the odium which even Lord John Russell himself must have felt was attached to the measure.

## THE JEW BILL.

We regard the attempt to introduce Jews into the Imperial Parliament, as one of the most daring manifestations of infidelity which this progressive age has yet witnessed. If the bill be carried we may cease to call ourselves a Christian people, and consistency will demand that if the cross be still retained upon our national banner, the "pale crescent" shall be added thereto!

From the *John Bull* we extract the following excellent article on this subject:—

Lord John Russell's Bill became the subject of discussion on Thursday last, in two very different assemblies, and as might be expected, with very different results. The University of Oxford has pronounced its verdict against the measure by a majority of 73 to 31 in the house of Convocation, where the partisans of Mr. Gladstone non-placed the remonstrance of that seat of Christian learning against the admission of the blasphemer of the Christian Faith into the Legislature of this Christian country. On the contrary, in the Common Council of the city of London, a petition in favour of the measure was carried by acclamation. Each body decided in accordance with the principle by which it is actuated.

At Oxford the supremacy of the King of Heaven is still recognized, and although, under the influence of the practical infidelity of the Gladstonian school, some of its members have been shaken in their allegiance, the ancient Faith has a sufficient hold upon the general body of the University, to reduce the modern Judaizers to a decided minority and to save the consistency of the Academic Body. No better illustration could be found: as on the one hand of the extent to which "evil communications corrupt good manners," so, on the other hand of the unfitness of Mr. Gladstone to represent the University, than this division in Convocation upon the Jew Bill. Does any man imagine that but for the strong personal attachment which is felt by a portion of the Residents of Oxford towards Mr. Gladstone, and which procured his return at the late election in the teeth of the better convictions of many who then voted for him, nearly one third of the convocation would be found to record their names in support of a measure which is neither more nor less than an outrage to the Almighty Sovereignty of Christ, and a repudiation *pro tanto* of His rule over this hitherto Christian kingdom.

The Jew, consistently enough with the traditions of his race, cries: "We will not have this man to reign over us;" and, lo! to please Mr. Gladstone, thirty-one Christian gentlemen, many of them Clergymen and instructors of the Christian youth of this land, join in the blasphemous cry. Palliate it as you will, this is the true meaning and effect of voting for the admission of the Jew to Parliament. "We will acknowledge CHRIST as the guide of our private conduct; but as citizens, in our public capacity, we will not have HIM to reign over us;"—such is the declaration of the thirty-one non-placets, when rendered into plain English. It is not surprising that there should be, in a Christian University, a majority of more than two to one against so preposterous a proposition,—a proposition

which involves a direct insult to CHRIST, Who has revealed Himself not as the founder of one out of many co-ordinate systems of religion, but as the SOVEREIGN KING of Heaven and Earth. And as Mr. Gladstone finds himself, on this important feature of his policy in such direct opposition to a majority of two-thirds of the Academic body,—probably to a much larger majority, if the whole constituency were pulled upon the point,—he himself can hardly fail to perceive that he is the representative of Oxford on the principle of *lucus a non lucendo*.

The more harmonious, the perfectly unanimous decision come to on the same question by the Court of Common Council, is equally characteristic of the body by which it was pronounced. In the City of London they have no other KING and no other GOD but MAMMON. Him they serve and worship, and His behests they obey. It would be strange, therefore, if there were a dissentient voice to the proposal to commit the powers of the British Constitution and the welfare of the British Empire to one who is as great a favourite at the court of MAMMON, as the Baron Lionel Nathan de Rothschild. In that which is, within the jurisdiction of the Court of Common Council, the great business of life, the one thing needful, the whole race to which the Baron belongs and which he so creditably represents, is well skilled beyond all comparison. That the material interests of the British Empire,—which is all that is thought of or cared for in the Court of Common Council,—will be well looked after by Jewish legislators, may be inferred from the ability and success with which Baron Rothschild has looked after his own. But while the Jew is thus, according to the only standard recognized East of Temple-bar, eminently qualified to occupy a seat in the British House of Commons, the very high place which Baron Rothschild occupies at the Court of MAMMON, will, to minds of a different stamp, suggest an additional doubt as the propriety of his participation in the discharge of so weighty a trust. While the position of a legislator is attainable, so far as the suffrages of the constituency are concerned, by money payments, without reference to the personal qualifications of the candidate, there is an obvious objection to the admission of a class of men who are, whatever they are, simply and exclusively by virtue of their money. Has Baron Rothschild himself ever substantiated any other claim to the votes of the constituency of London?

## MORAL INFLUENCE OF COMMERCIAL AND SEAPORT TOWNS.

Toronto is the metropolis of Canada West. Its rapid growth, and commercial importance at this moment, furnish a species of *data*, from which its future greatness and influence are being constantly prophesied. There is one point of view, however, in which every man who is interested in its future welfare, cannot fail to look with much concern, into its forthcoming condition, we refer to its moral state. It is an inland port—a seaport virtually, for what are our immense Lakes but inland seas? Now, since the history of all sea-ports, proves that the increase of crime is measured in a geometrical proportion to the increase of the population, we have much to fear that, notwithstanding all our literary, scientific, philanthropic and religious institutions, it will be impossible for us successfully to keep at bay those vices which characterize large and growing sea-ports.

The loose views of some of our evangelical legislators, touching the question of Sabbatical institutions,—the contemptible drivelling of some of our whiners, touching the authority of the civil magistrate in reference to the first table of the SINAIIC code, and the semi-infidel dogmas of voluntarism which furnish a pretext for open grogeries—pleasure parties, steamboat ruing on the Christian SABBATH, all these render the Christian mind apprehensive, that Toronto is doomed to become a very wicked city. In the following sketches we shall trace a few of the more prominent evils, (whose buddings may be seen at this moment among us), of commercial and seaport towns. We have adopted as a motto the prophesy of Jacob, respecting his son Zebulun.

*"Zebulun shall dwell at the haven of the sea and he shall be an haven of ships, and his borders shall be unto Zidon."*

As Judah was, by divine command, the Royal, so Zebulun, was the commercial tribe of Israel, and hence, the geographical position assigned to this tribe was peculiarly fitted to promote the design for which the trade and commerce of the Holy Land, was entrusted to it. "His border shall be unto Zidon."

Zidon was one of the most ancient and flourishing seaports on the waters of the Mediterranean sea, supposed to have been founded by Sidon, the son of Canaan, it stood about 25 miles from Tyre, and 60 from Damascus, and from the fact of its being situated on a promontory, it afforded the highest conveniences for shipping.

Adjoining it, on the same coast, was the headland of Zebulun, fronting on the waters of the "Great Sea," and thither was transported, almost all the merchandise of the Land of Promise.

This fact was prophesied by Jacob when he announced the blessing contained in our text, and it was repeated by Moses immediately before he ascended Nebo, (Deut. 33 chap. 18v.) "Rejoice O Zebulun in thy going out, and Issachar in thy tents,—they shall call the people unto the mountain, there shall they offer sacrifices of righteousness, for they shall suck of the abundance of the seas, and of the treasures hid in the sand." Long after the death of Moses, Joshua in the general distribution of the land among the tribes of Israel, had special regard to the promise of the dying Jacob, and therefore it was he who apportioned Zebulun this part on the sea coast, and long, long after Joshua; Joseph and Mary became residents of this very region. (Nazareth being one of the chief cities of Zebulun) and we learn from high authority that "The angel Gabriel was sent from God to a city of Galilee named Nazareth, unto a virgin espoused to a man whose name was Joseph, of the house of David," (Luke 1 chap. 26v.) So that while the Son of man was born in Bethlehem of Judah, the town of David according to prophecy, still his parents were resident in the tribe of Zebulun, and hence He was called "Jesus of Nazareth." To the historical facts thus collected from the page of inspiration, we might be permitted to add a sentence from uninspired authority. Dr. Clarke in his travels remarks, "After leaving Skefhamer, the mountainous territory begins, and the road winds among valleys covered with beautiful trees, passing these hills we entered that part of Galilee which belonged to the tribe of Zebulun, whence, according to the song of Deborah and Barak, issued to the battle against Sisera," they that have handled the pen of the writer, the scenery is as delightful to the full as in any of the rich valleys to the south of the Crimea, it reminded us of the finest parts of Surry and Kent. The soil though strong is exceedingly rich, but now entirely neglected, the delightful plain of Zebulun appeared every where covered with spontaneous vegetation, flourishing in the wildest exuberance." It appears from what we have thus noted, that Zebulun was destined by God to become the great commercial emporium of the Land of Promise, while into its ports the produce and opulence of foreign climes were to be imported. And while its maritime position rendered it the most convenient spot in the whole of CANAAN for promoting the shipping interests of the country, the richness and fertility of the surrounding districts, augmented the wealth, comfort and luxury of its seaports, so that Zebulun was, in point of wealth and influence one of the leading tribes of Israel. Being the parent of so much opulence, and the nursery of so much luxury, as it was the receptacle of such an amount of merchandize, it is only natural to suppose that Zebulun was more exposed to temptation, and became more abundant in vice than any of the other tribes whether rural, royal, or ecclesiastical. The commercial tribe was doubtless the most wealthy, but it was the least Godly of all the tribes of Israel. This was partly owing to the nature of its employment, hence the proverb, "Can any good come out of Nazareth." Its commercial prosperity was its bane and its curse,—the very procreator of all its iniquity. In reflecting therefore upon the peculiarities of commercial and seaport towns, especially with respect to their bearing on the general interests of religion.

1. Seaports are the rendezvous of a foreign and sensaring population, on which account they generally become the nurseries of intemperance, dissipation and licentiousness. The harbours of such towns are crammed with foreign vessels, and their wharves crowded with foreign seamen, many of whom are not under the influence of religious restraint, but abandoned to the lowest, and most debasing vices,—so that even were there not a large amount of crime already existing among the resident population, there is a constant influx with each new gang of foreigners. The very fact that they are foreigners and strangers, tends to render the reckless and the hardened, more daring and unblushing in their deeds of sin. The Sailor-boy who has never set his foot on the street of this city, and who is uncontrolled and unchecked even by the feelings of shame, will run unblushingly into excess of riot, from which the local resident is kept back; if, by no other restraint, at least, by the fear of detection. To a man who has been accustomed to the monotony of a rural life, and whose Sundays have been spent in the domestic and public exercises of devotion, to such a man, a Sunday scene in one of our crowded cities, certainly presents an appalling contrast. Instead of the solemn tone of the Church-bell, he hears the whistle of the steamer; instead of the breathless silence of the country district, only broken by the chirp of the grasshopper, or the beat of the woodpecker, he hears the din and the bustle of the crowded street, the sneer, the laugh, or the obscene song of the intemperate sabbath breaker. And instead of seeing the peaceful and pious parishioner, with meditative mind, and measured tread repairing to the house of God, he might witness the idle lounge, or the pleasure hunter driving his vehicle into the country, or perhaps worse than all this, he might see what the author of this paper saw not long since, from his own window, at an early hour on the morning of the Lord's Day, two respectable citizens of this city, passing his door, one carrying a fishing rod, and a gun, on their way to some woodland stream, to convert the Lord's day into a day of sport. Among a thinly scattered people such evils could