

## THE UNIVERSITY OF TORONTO.

(From the Christian Remembrancer for October.)

The British Colonies in North America must always have an interest for the true-hearted Englishman, were it only that they were in a great degree settled in their commencement by those who refused to join the standard of rebellion against the mother country,—when those more ancient colonies which now form the United States of America cast off their allegiance to her.—And although the descendants of those first settlers at present form, numerically, but a small portion of the population,—yet it cannot be denied that they are looked up to with great respect by all the better portion of the present community, and form one of the strongest links to bind them to the British Crown.—It was a vast sacrifice they made when they renounced their all in the regularly organized states in the south, and came to a new land, where they had little but the forest and the soil to begin with, and where the lesser comforts and refinements of civilized life had to be dispensed with; or, if preserved at all, preserved with great difficulty and struggle. But besides comforts and refinements, which are not essential, there was one thing they lost, which was all but irreparable,—we mean, the power of educating their children. The revolted colonies were possessed (besides the ordinary schools, which increasing wealth and cultivation necessarily supplied) of several establishments of a higher character, under the designation of colleges; which supplied to the rising youth all that in a young country could be required to form the future physician, lawyer, or divine. The whole of this was lost; and many young persons were growing up, who must be indebted to their parents, struggling with all the difficulties and hardships of clearing the forest, and breaking up the untouched soil, and providing the very necessaries of life,—or be sent to the institutions of the rebellious states, where their principles would be in great danger, or be altogether destitute of any literary cultivation whatever. This, it is true, would not be so much felt by the youth themselves; but it could not fail of being felt most acutely by many of the parents, who were persons of enlarged and cultivated minds,—and to whom, therefore, this would have been the most afflictive of all the sacrifices they had made, were there not another,—the loss of the blessings of the Christian ministry, with which nothing human can compare.—The feeling of the vast importance of regular education was so strong, that not more than six years were suffered to elapse from the recognition of the United States by Great Britain in 1783, before measures were taken by the colonial government for setting apart eligible portions of land for the future support of schools in all new settlements. The only way, however, in which lands could be available for educational purposes would be by their becoming occupied and cultivated; and as the settlers were not only few in number, but also thinly scattered, that measure continued unavailing for the purpose.

In 1793, the province of Quebec was divided into Upper and Lower Canada; and General Simcoe came out as Lieutenant Governor of the Upper Province.—There was, for a long time, too much to be done in extending settlements, exploring the country, and organizing the different departments necessary for carrying on the government, to have time to think of education; but in 1796 the Governor found his attention happily called to the subject by a despatch from the Duke of Portland, then Secretary of State; and whilst he was anxiously revolving the best means of carrying the views of the home government into effect, the matter was taken up by the Provincial Legislature in their union of 1797, when they addressed a memorial to him on the subject. The two points aimed at by the memorial were the establishment of a respectable grammar-school in each district, and the founding of a college or university for completing the education of those who should wish to proceed farther than the grammar-schools could carry them. And for both these ends they prayed the appropriation of some of the waste lands of the crown. This was the first public mention of a university; and as so early a period there could have been but little idea of seeing it established. But these wise and good men did not think only of themselves; they desired that their posterity might enjoy advantages of which themselves were debarred; and from that time the subject has never been forgotten.

In this year General Simcoe was removed to a higher government; but he had forwarded the memorial to England; and in November of the same year an answer was received communicating the Royal intention to comply with his petition; and the Lieutenant Governor, the Hon. Peter Russell, was directed to consult the Executive Council, together with the Judges and Law-Officers of the Crown, as to the best method of rendering the crown lands available for the purpose. These gentlemen accordingly drew up an able and elaborate report, in which they recommended that four grammar-schools should be erected, at the expense of \$5000 each, at Kingston, Cornwall, Niagara and Sandwich, for the four districts into which Upper Canada was then divided; and that an annual sum of 18000 should be allowed for the salaries of the masters and for repairs. They likewise recommended the foundation of a university at York, (now Toronto), which was then the seat of government, whenever the province should require such an institution. For each of these purposes they suggested the appropriation of an equal portion of crown lands,—the whole amounting to half a million of acres.

The appropriation was made by the crown according to the recommendation of the commissioners; and it was intended that one-half of the lands should in each instance be sold for setting the institutions on foot, and the other half reserved as a permanent endowment. On attempting, however, to commence the sale of lands by disposing of the township of Norwich, the small sum yielded by its alienation, owing to the facility with which the then government made gratuitous grants of land, convinced all parties concerned that the measure, however desirable in itself, could not by that means be accomplished: inasmuch as (at that period) the sale of the whole reservation would scarcely have furnished funds for the erection and maintenance of a single grammar-school. All further proceedings were therefore postponed, until the increase of population and growing settlements should render the lands more valuable.

Being disappointed in that direction, the friends of education turned their thoughts in another. In 1799, had suggested to the then Governor, Lord Dorchester, the pressing importance of the subject, together with the Hon. Robert Hamilton, (being both personally much interested in the matter, as having large families growing up), had obtained from General Simcoe, before he quitted the government, a promise that if they should procure a person, well qualified to teach, to settle at Kingston, a salary should be allowed for that purpose; and, on the strength of that promise, had sent to Scotland for a gentleman of that description. Their friends in Scotland sent out Mr. Strachan, then Bishop of Toronto;—to whom, as we learn from the language of the present Chief Justice of Upper Canada, in his address at the opening of the University, "that Province is more indebted than to any other individual within it, for improvements in education in every graduation and department."

The disappointment of the young student must have been sufficiently poignant, when he found, on his arrival in the colony to which he had expatriated himself, that the change of governors had produced a

change of views; that the public institution of which he had trusted to be the first master was not to be; that no salary was to be expected from the government; and that, if he remained in the country, he must depend altogether on his own exertions and the aid of the friends who brought him out. This is only one of the disappointments to which individuals have been subjected, who have emigrated to that country on expectations held out to them in relation to education.

Mr. Strachan, however, did not despair. He was persuaded by Mr. Cartwright to commence the work of education on his own account; and the first school in which any attempt was made to give a classical and mathematical education was opened in the house of that gentleman, the first pupils being his own children and those of Mr. Hamilton. The success of his conductor was equal to his determination and perseverance: and in 1803, when he entered into holy orders, and removed to his station at Cornwall in the adjoining district, he was enabled to carry most of his pupils with him. This school he continued to teach for nine years, during which it attained to a high degree of celebrity. Boys and young men came to it from all parts of both provinces, and nothing was at length wanting in it to complete such a system of education as the exigencies of the country then required. In short, among the then Mr. Strachan's pupils are to be numbered most of the leading native Canadians, and, in particular, most of the Judges of Upper Canada.

During his residence at Cornwall, and ten years from the appropriation of the lands for the purposes of education, the Legislature felt it their duty, from the funds at their disposal, to establish a school in each district, with a salary of 1000. currency to the master. The erection of a university was again agitated; but it appeared that there were no funds available for its sustentation, unless the plan of district schools should be abandoned; and indeed, from the low state of education in the Province, it appeared hopeless to find young men in sufficient number qualified to profit by the higher pursuits of a university.—The idea therefore was wisely laid up in store, in the hope that, in due time, the grammar-schools might become nurseries for a university, and that then it might be brought into operation. The principal schools established by means of this act of the Legislature were those of Kingston, Cornwall, Niagara, Sandwich, York, and London. To Mr. Strachan was of course offered the direction of that established at Cornwall, which he accepted; and although the other grammar-schools naturally drew off such of his pupils as belonged to their respective districts, his talent and diligence still maintained its reputation; its numbers did not diminish, but, on the contrary, increased by the flocking in of pupils from Lower Canada.

The project of a university was now allowed to remain in abeyance for nearly twenty years; but that it was not lost sight of appears from the circumstance that in 1810, when a law was passed to increase the representation in the House of Assembly, it was provided, that whenever the university should be established, it should be represented by one member.

In 1812, the remarkable ability of Mr. Strachan having become known to Lieut. Governor Brock, he induced him to remove to York, the seat of government, with the appointments of Rector of the parish, Military Chaplain, and master of the grammar-school; all together, however, yielding no more than an adequate income for the clergyman of so important a station. Here his sphere of usefulness became much enlarged. His talent for business and firmness of character became more conspicuous; and by being appointed in 1815 to a seat in the Legislative Council, he became possessed of the power of promoting the views which he every day more warmly cherished for the advancement of the cause of education. Accordingly we find in 1817 a bill introduced into the Legislative Council by the then Chief Justice, for modifying the whole system of education; and, as on former occasions, we observe that a part of the plan was a college, to which the youth should proceed from the district grammar-schools, and in which some of them should have assistance to support them whilst studying there. Again, in 1819 we find Mr. [now Doctor] Strachan, as editor of a religious periodical which he then conducted, giving a history of education in Upper Canada, and pressing with various convincing arguments the establishment of a university; and what he thus promoted in public and by writing, no doubt he would forward elsewhere as opportunity offered. Indeed, in this year, we learn from the same periodical, that the subject of a university had engaged the attention of the Duke of Richmond, the Governor General of all the British Provinces, and was probably only not practically entered upon in consequence of his premature death.

The greatest hindrance to the establishment of such an institution hitherto was the unproductiveness of the endowment. The government still continued to grant land gratuitously to all applicants capable of becoming useful settlers; and consequently there were few or no purchasers of the school and university lands. In 1823, during the government of Sir Peregrine Maitland, it occurred to Dr. Strachan to suggest a plan by which the endowment might be made available. The lands which had, at the first settlement of the Province, been reserved to the Crown, and were still unalienated, had in many parts become valuable from the settlements around them, and if brought into the market would command a high price. He therefore proposed to Sir Peregrine Maitland to suggest to the government of King George the Fourth to consent to the exchange of a portion of the university and school lands for a like quantity of the crown reserves. For the mere purpose of granting lots to settlers, the education lands would be as useful to the government as the crown reserves; and thus, without injury to any one, there might be a hope of the university being speedily brought into operation. At that period likewise we find the first mention of the idea of a royal charter, for which, no doubt, Canada is indebted to the intelligent and sagacious promoter of the exchange. Whilst these discussions were going on, Dr. Strachan resigned the arduous duties of the district school upon being appointed to the Archdeaconry of York, a dignity then first created. When the Archdeacon's project had been first considered, it appeared to Sir Peregrine Maitland to be worthy of his most cordial approbation; but not deeming it within his power to make the exchange without special instructions, and at the same time being desirous of obtaining a royal charter for the university,—perceiving likewise that local information and many explanations might be required, which could not be furnished in writing, he determined to commit to the author of the plan the agreeable task of proceeding in person to solicit the charter and endowment, for which purpose he left York for England in the spring of 1826.

The Archdeacon spent almost eighteen months in the mother country; for many delays arose in the construction of the charter, growing out of the peculiar circumstances of the country for which it was intended. Owing to the accidental way in which Upper Canada was peopled, and the great neglect of the government in not providing for the religious instruction of the people by clergy of the Church, the religious condition of the colony was very different from that of the mother country, and the mass of the people got their religion as they could. The result was, that they had either none at all, or that which was cheapest,—viz., the ministrations of various sectarian teachers, chiefly, we believe, from the neighbouring States. There was another point,—many of the earliest settlers had been from Scotland, and had had ministers sent out to them

connected with the Presbyterian establishment of that country. This class had become some of the most wealthy and respectable in the community; they were amongst the most influential members of the Provincial Parliament, and even in the Legislative Council; and whatever might have been done with regard to other dissenting sects, it seemed impossible to overlook them in the scheme of a university, or to do otherwise than to leave it open to them; and if to them, of course to all denominations of Christians.—Nay, more, it seemed probable that it was the wisest policy to admit them to the advantages of the university, as the best means of doing away with sectarian bias and bringing them into the bosom of the Church. Although, therefore, the plan of Archdeacon Strachan would have made all the governing members of the university clergymen or members of the Church of England, he thought it not only necessary to admit youth to the advantage of education and of degrees in art, law, and medicine, without requiring that they should conform to the Church, but likewise left open such of the professorships as were not held by members of the College Council. This part of the plan no doubt appeared the less objectionable to him, inasmuch as it is practically acted upon in the Scottish universities; with this difference, that the governing body there is Presbyterian.

The scheme, however, did not appear in the same point of view to persons of high station at home, especially to Dr. Sutton, then Archbishop of Canterbury, who was anxious that the university should be based upon the same principles as those of England; partly, no doubt, by way of adhering to plans which worked so well in them, partly because he foresaw that an institution not grounded on one consistent principle must contain in it the seeds of intestine discord, and thence of weakness and decay. We think that the Archbishop's foresight was just, and (but this is forestalling) that experience has shown that the proposed plan, however apparently justified, and indeed required, by a positive necessity, was a practical mistake. That which might possibly work well in an institution which grants no degrees, could scarcely be carried on harmoniously for a long series of years, when large portions of the graduates would be members of the various sectarian denominations, and being excluded from the governing body of the university, would feel themselves much more degraded by being of the university, and yet prevented from rising to its highest offices, than if they had never been admitted within its walls.

The Archdeacon, however, with the tact and perseverance which have always characterized him, and being assisted, in part, by persons at home, succeeded in carrying every material portion of his design, and returned to Canada—about thirty years after the first mention of a university—with authority for its endowment under the name of King's College, and with a charter "the most open that had ever been granted, and the most liberal (as was supposed) that could be framed upon constitutional principles." And yet such assurance was felt that the education communicated in it would be in conformity with the principles of the Church of England, that the Society for Promoting Christian Knowledge voted the considerable sum of 5000. to purchase books in divinity, to be the foundation of a theological library.

During his absence, however, from the colony, the members of the adverse sect, aided by Churchmen, who, from political motives, were opposed to the views of those in power, and especially of the Archdeacon,—whose very presence in the Legislative Council was to them a source of constant jealousy,—had been employed in poisoning the minds of the people, by calumnies and misrepresentations against the proposed charter; so that many petitions were sent up against it to the House of Assembly; rather, however, against what they supposed it to be, than against its actual provisions. The result was, that when the Governor, in 1828, announced it to the Legislature, in his speech from the throne, although the Legislative Council received the announcement with grateful joy, the more popular branch evinced little but jealousy and distrust, and finally agreed to an address to the King, in which objections were urged against it, as too exclusive.—Unfortunately liberal principles were not prevailing to a great extent at home, and a select committee of the House of Commons, in the same year, advised so radical and violent a change in the constitution of the College Council, as that no religious test should be required of its members; and such a confusion of all ideas of truth and error, as that two theological professors should be appointed conjointly, one of the Church of England and one of the Presbyterian Establishment of Scotland.

Meanwhile the short remainder of Sir P. Maitland's government was employed in pushing on the business of the University. The College Council had been formed, and a minute and accurate inspection obtained of their whole property. As the lands could not immediately provide the necessary expenses of building, and none of them were in a suitable situation for the institution itself, an annuity of 10000. sterling was obtained from the Government, out of the proceeds of lands sold to the Canada Company, and an eligible site was purchased in the vicinity of York; plans and specifications were under consideration, and everything portended the speedy commencement of the undertaking.

The new Governor, however, Sir John Colborne, who came out in the same year, took a very different view of the exigencies of the country from his predecessor. He adopted the views of those who thought the charter too exclusive, and was, moreover, of opinion that the country was not ripe for such an institution as a university. He therefore peremptorily refused to concur in any proceedings having for their object the founding of a university, until certain alterations were made in the charter; and he urged, instead, the enlargement of the plan of the Royal Grammar School, into which the district school of York had been changed, so as to embrace the whole Province, and thus become a nursery for the University. His wishes on that head were acceded to by the College Council, and large sums of money were expended in building a school-house and dwellings for the masters. The Vice-Chancellor of the University of Oxford was requested to select suitable persons for setting on foot the new institution, on the plan of the English public schools; and the Rev. Dr. Harris, as Principal, with other gentlemen of classical and mathematical masters, went out to Canada, for the purpose of opening and conducting it. It took the title of Upper Canada College, under which name it has flourished, with great benefit to the colony, to the present day; its second Principal having been Dr. John McCaul, who had honourably distinguished himself at Trinity College, Dublin, where he occupied a position of considerable responsibility, as examiner in classical honours.

Liberal principles continuing to advance, both at home and in the colonies, other addresses were presented to the Lieutenant Governor, praying for various modifications of the charter of King's College; and in 1832, when the Whig government had been in office about two years, a despatch was received from the Home Government, and laid before the College Council, actually proposing to the members of that corporation to surrender their charter and endowment, on the simple guarantee of the Secretary of State, that no part of the endowment should ever be diverted from the education of youth; grounding the demand on the fact that the charter had not yet been made effectual, but forgetting that it would have been so, but for the impediments thrown in the way by the Governor himself.

To the honour of the members of the then Council, they altogether refused to surrender either their charter or their endowment, stating fully their objections so to do in an able and lucid report, in which we imagine we can perceive the style and tone of thought of the present Chief Justice Robinson, and which, remonstrated, in a free and manly style, against the grounds taken by the Secretary of State in his despatch. They stated that "they could never stand excused to themselves or others, if they should surrender the charter, . . . so long as there was an utter uncertainty as to the measures that would follow;" and rested their refusal so to act on the importance of "a seat of learning in which sound religious instruction should be dispensed, and in which care should be taken to guard against those occasions of instability, dissension, and confusion, the foresight of which has led, in the parent state, to the making a uniformity of religion in each university throughout the empire an indispensable feature in its constitution."

To show, however, that they were desirous of complying with the wishes of the king's government so far as they conscientiously could, they suggested some alterations of the charter which they conceived desirable; which were as follows: 1st, that the Visitor, instead of being the Bishop of Quebec, might be the Court of King's Bench; 2dly, that the President should not necessarily be Archdeacon of York, but might be any other clergyman of the Church of England; 3dly, that the subscription to the Thirty-nine Articles, required of members of the Council, should be changed to a declaration of being members of the Church of England; or, if the government thought it indispensable, that subscription should be altogether abolished; 4thly, that the qualifications for degrees in divinity, instead of being the same as those required in the University of Oxford, should be left to the arrangement of the College Council. To the two first of these alterations we do not think there can be any material objection; indeed the second seemed altogether necessary; but it is with extreme regret that we perceive that the whole Council, with the exception of the Chief Justice, were unanimous in assenting to the third and fourth, and that even he did not dissent from the fourth. We most fully agree with him that "a College for educating youth in the principles of the Christian religion, as well as in literature and the sciences, is less likely to be useful and to acquire a lasting and deserved popularity, if its religious character is left to the discretion of individuals and to the chance of event, and suffered to remain the subject of unchristian intrigues and dissensions, than if it is laid broadly and firmly in its foundation by an authority which cannot with any reason be questioned;" and we are of opinion that these remarks apply as completely to the subject of degrees in divinity as to the other point of the qualification. We regret to be obliged to the Council, with the Archdeacon at its head, as absolutely fatal and suicidal; and it gives us deep pain that any considerations of expediency, how constraining soever in appearance, should have induced that venerable person to give the slightest hint of concurrence in a principle, so fatal in its unavoidable consequences to the religious youth, the moral character, and the unity of action of the University. It is very true, that there was great danger, considering the character of the then home government, that the strong arm of power might be exerted to annul the charter altogether. It is true that it must have been difficult to stand all but alone against the apparent feeling of the whole colony; but we think that it would have been far better that the whole institution should have been subverted (if subverted it must have been) by a tyrannical exercise of power, from whatever quarter it might come, than that any clergyman should have concurred in expressing even a reluctant assent to so pernicious a proposition.

It is not perhaps surprising, after such a concession, in whatever way extorted, that the committee of the House of Assembly, upon its next meeting, should have felt encouraged to proceed in its aggressions both upon the University and upon Upper Canada College. Not, however, that we mean to imply that everything which they proposed was injurious. We perfectly agree, for instance, that for that College to continue a separate institution, whilst dependent for support upon the University, was an anomaly which needed rectifying; and that its incorporation with the University was both wise and necessary. But there was evidently a spirit of restless meddling abroad, which would not cease its efforts whilst any institution remained which could have a tendency to attach its dependents to the habits and feelings of the parent country, or hold an independent line of conduct, apart from the influence of political party and intrigue. It assumed the garb of simple opposition to the exclusiveness of "the family compact;" but in reality it was swayed by a principle, and that principle the desire to bring every thing whatever within the colony under the dominion of a majority of the House of Assembly.

To the party governed by this spirit Sir John Colborne gave the reins, so far as lay in his power, when, in the session of 1833, having received the sanction of the home government to placing the modification of the charter in the hands of the Colonial Legislature, he announced this fact in his opening speech, and invited the Legislature to alter it; promising that his Majesty would give effect to whatever changes might be agreed upon. How any ministers of the British Crown could have brought themselves to authorize so flagrant a violation of the Royal prerogative as that a Colonial Legislature, or any Legislature, should alter a Royal Charter, is to us inconceivable. Strange to say, after this nothing whatever was attempted for two years; but in 1835, the House of Assembly, encouraged no doubt by the spirit which they saw more and more prevalent in the home administration, sent up a bill to the upper house, the provisions of which are absolutely astounding. It totally removed the Royal influence from a College founded and endowed by the Crown, and placed its superintendence in the hands of the Provincial Legislature: it ordained that the Council of the College should be elected, half by the Legislative Council and half by the House of Assembly, and that there should be a new election every four years; and by these provisions it would have necessarily rendered the College an arena of political warfare, and liable to be changed or subverted at every new session of the Legislature. Besides this, it totally excluded Christianity from the University. This bill, as we have said, was sent up to the upper house of Legislature, and by them (to their honour) unanimously rejected. It was sent up a second time, and a second time experienced the same fate.

Matters remained in this condition when Sir Francis Head came into the country. "With that ardent spirit" (to use the words of the Bishop of Toronto) "and that intuitive apprehension of whatever is good and noble, which characterised him, he saw the vast advantage of establishing the University." Under his auspices the business was again brought before the Legislature; and, in 1837, a bill was agreed to by the House of Assembly, which was sent up to the Legislative Council for their sanction. We have a very able Report from a Select Committee of that body, in which we again fancy we can recognise the hand of the Chief Justice. This Report discussed the question of the exclusiveness of the University, and showed that the confinement of the management of the institution to some one religious body formed the principle not only of all the old universities of Great Britain and Ireland, but also of two at least of the greatest reputation in the United States, as well as of the more recent ones in the lower portion of British America. It expressed the concurrence of the Committee in those parts of

the bill which accorded with the suggestions of the College Council in 1827, excepting that portion which removes all distinct religious character from the College Council, and all religious tests and qualifications from degrees in divinity. That this report expressed the feeling of the whole Legislative Council there can be little doubt: for although they afterwards yielded their assent to the exclusion of every other religious test for the members of the Council, beyond the declaration of belief in the inspiration of the Holy Scriptures and of the doctrine of the Trinity; and likewise to the exclusion of all religious tests and qualifications from degrees of every kind, (including, of course, divinity), yet the memorial which accompanied the announcement of their assent to the bill, evidently shows that it was an unwilling assent. This document is likewise curious and remarkable, from its expressing the firm conviction that all interference of the Legislature with the charter, without the express authority of the Crown, was entirely illegal; and from its hinting, not obscurely, that such an act on the part of the advisers of the Sovereign, as that of permitting the Legislature to remodel it, was entirely inadvisable. These passages were, no doubt, inserted with the view of showing to the ministers of the Crown, that if they should be disposed to take the ground that the language of their despatches had been interpreted too liberally, and, consequently, instead of giving the Royal assent to the bill, to construct a new charter, there was, at all events, one branch of the Colonial Legislature whom they would not thereby displease.

The bill, however, became law, and steps were immediately taken for putting the University into efficient operation. A meeting of the College Council was called, and the President, Archdeacon Strachan, at their request, drew up a report of the requisites for the opening of the institution. According to this plan he was to have proceeded to England, to select suitable persons as professors, and to purchase books and apparatus; the contracts for the building were even ready to be signed; when the rebellion of 1837 broke out, and again suspended every thing connected with the University.

## PRIMITIVE TRUTH AND MODERN NOVELTIES.

(From a Sermon by Bishop Henshaw, of Rhode Island.)

The departure from apostolic discipline, with the avowed design of securing greater purity, on the part of some in a former generation, has produced, and is producing, its inevitable result, by leading many of the descendants of those who made the fearful experiment to an abandonment of apostolic doctrine. We now find many, calling themselves Christians, who question the inspiration of parts of the Holy Scriptures, and refuse to believe what is mysterious to their reason, or offensive to their pride, in the remainder. There are multitudes of others, who suppose that believers of all preceding ages have erred in the interpretation of the Bible; that the true doctrines of the Gospel are among the boasted discoveries of this enlightened age; that any man, or any body of men, has a right to originate a Church, appoint a Ministry, and construct a creed for the guidance of others,—may, without guide or creed, safely plunge into the labyrinth of theological speculation, and indulge all the whimsies and vagaries which the wildest imagination may suggest. Who that has heard of the dreams of Transcendentalism—the follies of the St. Simonsians—the pollutions of Mormonism—or the blasphemous Neology—to say nothing of the minor errors to be found in the swarming brood of sectarianism—will hesitate to believe that the spirit of the age has proved a hot-bed for the production of the crudest novelties and the most dangerous heresies with which the prince of darkness ever attempted to delude the frail children of mortality?

Amidst the winds of doctrine and floods of error by which the face of Christendom is overpread, and agitated as the old world was by the deluge, where shall we find security and peace? The Church like another ark, rides safely over the billows, because favoured with the guidance and protection of the Heavenly Pilot. All who enter its walls and commit themselves to its professed shelter, will be preserved from the wild uproar and confusion which prevail without, and be guided to the haven of security and rest. Those who reject the safe guidance which God's mercy has provided, and follow the promptings of a vain philosophy, trusting their eternal interests to systems of man's devising, will be likely to make shipwreck of the faith, and plunge into the abyss of ruin.

When, then, is our duty, in this period of fierce change and daring speculation? Shall we seek to correct the errors of latitudinarianism by a prohibition of free inquiry? To remedy the evils resulting from an abuse of the private interpretation of Scripture, by withholding the book of God from the people, and consigning it again to the shades of the cloister? Shall we ascribe those heresies and schisms which have been signalized by nothing more than by their departure from the true principles of the original Reformers, to the Reformation itself, and seek to effect their cure by a return to that system of darkness and superstition from which God, in His mercy, then delivered us? Ah! rather let us distrust the skill of those doctors in spiritual homopathy, whose nostrums would prove a remedy scarcely less fatal than disease. As members of a pure branch of the Church Catholic having a settled creed—a spiritual liturgy, and an apostolic ministry,—transmitted to us from the earliest and purest ages of our faith—we should be mindful of the immutable nature of divine truth, consider novelty of faith and practice as one mark of error, and religiously avoid those who are given to change. Adhering to this rule, derived from God's word, and wrought in our hearts by the influence of the Holy Spirit, we shall be so grounded and settled in the faith once delivered to the saints, as never to be moved away from the hope of the Gospel.

The Lord has promised to be with His Church "always, even unto the end of the world." We may be confident, therefore, that the principles and usages which have been received *semper, ubique, ab omnibus*—always, every where, by all—are unchangeably true. This rule like a two-edged sword, will guard us against the opposing and conflicting dangers by which we are now assailed. Are we tempted to embrace modern inventions as being the truth of the Gospel? Our answer is, they are too young to have formed an opinion of the creed of the Church Universal. Are we allured by the impious dogmas, the idolatrous worship, the silly superstition of Rome, claiming Catholicity, and clothed in the venerable garb of holy antiquity? Our answer is, that they are not old enough to have received the impress of inspiration and the sanction of the primitive Church. In an age like this, we must flee to the strong hold of anciently discovered and well established truth. We must stand fast there, and acquit ourselves like men. Armed with the shield of faith, we may "quench all the fiery darts of the wicked," and be proof against the insidious arts of Protean error. Skillfully wielding "the sword of the Spirit, which is the word of God," we may resist the assaults of various heresy, and put to flight its parti-coloured bands.

The deviations on either hand from the system of the Church consist not so much in the invention of novel doctrines as in the abuse and perversion of well established truths. The best way of correcting those errors is, not by going to the farthest possible distance from them, and dwelling exclusively upon their opposites, but by

boldly teaching and earnestly enforcing the sound truths thus perverted and abused. How can we more effectually resist the superabundations of Rome, respecting absolutism, indulgences, and the "opus operatum" of the Sacraments, than by presenting the strong but safe teaching of the Church Universal, in regard to sacerdotal powers and sacramental grace?—Or how can we better correct the abuses of the evangelical system arising from licentious private interpretation of the Scriptures, than by teaching with fidelity and zeal those doctrines of grace which pervade the sacred volume?

The proud and daring speculator may affect to pity us for want of courage and independence; he may sneer at us as lagging behind the inventive spirit of the age; but we shall enjoy the approbation of Him who says "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."

## PREACHING.

(From the "Theologian.")

In this act we include, not only the sermons which are composed by private men, but authorised Homilies and Exhortations, such as the invitations of our Church to Prayer and to Communion. We have no intention of pressing it as essential. The following remarks will refer chiefly to preaching, commonly so called; for the reading of the Scriptures is, as Hooker has well shewn, preaching, in its best and truest sense. It may happen too, that circumstances require the prohibition of, or prevent the practice of preaching at particular seasons. Still, this will be the exception, and generally speaking, the Church has the power to add, preaching, in the common sense of the word, to her Liturgy. And if she has this power generally, we cannot doubt, that preaching ought generally to be supplied. For if the Church constructs her Liturgy upon an order of doctrines and of facts, the mass of mankind will require these facts and doctrines to be explained to them in a more hortatory and didactic manner, than prayers and scriptural selections are able to do. Besides, varying as are the manifestations of human character, and fluctuating as are the requirements, virtues, and vices of different ages, something is demanded, which shall adapt the universally applicable principles of Revelation to the circumstances of the day. It is true, that Scripture contains supplies of instruction and exhortation, comfort and reproof for every age and individual; but particular circumstances, and often the very circumstances which make the understanding of the word peculiarly necessary, render the person who needs the medicine unable to receive it; incapable of understanding its true bearing, and its applicability to himself. Hence the need of the prophetic office of the Church; which is not merely to teach that such and such things are the duties and doctrines once delivered to the saints, but that they are true to every individual; capable of universal application; and of becoming every thing to every one, who is enabled rightly to divide the word of truth, under the guidance of the Church. Catechetical instruction is intended to be included in the preaching which we desire; and this will of course supply much, but not all, of that, which is the great desideratum in preaching, unless it becomes preaching itself. For unless catechizing pass into exhortation, and thus lose its own character, it can never be a substitute for the analysis of motives; the manifested sympathy with, and knowledge of the position and wants of every heart; the authoritative censure; the earnest invitation; the historical and biographical explication, which are the essence of good preaching.

Indeed, the very power which men have received of being worked upon to action by hearing; and that, not by hearing only what is most excellent and true, but that which is addressed to themselves in their very then position, and is purposely suited to present feelings and circumstances, warns us, that we may never neglect so great a means of influencing them to the adoption of, and obedience to the truth. It is true, that the Spirit of God made the preaching of the Apostles effectual; and that their words, once inspired, are still so, and are still preaching by the Spirit. But it is also true, that much of its first effects may be reasonably attributed to its adaptation by that very Spirit to the peculiarities of the hearers; and to their being made to feel, by His gracious compliance with their frailties, that to themselves especially were those words addressed; that the truths to which they listened were the very expressions of things which had again and again flashed across their minds in ideas which they could not embrace nor cause to stay; that they were the very words, which could find a home in their own peculiar feelings and position; and which could incarnate themselves by action in their whole lives.

The consideration then, not of the Apostles' practice only, but of the results of that practice, should make us have a very great regard for the office of preaching; and it will be a grievous want of faith, both in the preacher and the congregation, which shall lead either of them to think lightly of the ordinance, on the ground that inspiration has ceased. Such a notion is a presumptuous and infidel denial of the grace of Orders, and of the indwelling of the Spirit in the hearts of all God's children. Certain as it is, that our preaching is no longer safe from error, poverty, and worldliness, it is equally sure, that every man is in a sense inspired to do the duties of his calling; and that in an especial and peculiar manner, the "gift, which is in" the Ministers of God, may be stirred up by prayer to an effectual influence over the hearts and minds of priest and people.

Whoever chooses, in the face of these and such considerations as have been often urged, to undervalue preaching, does so in the face of primitive practice. In the early Church it was, at one time, not less frequent than with us,—but rather more so. Daily sermons at some seasons, and two or three in one assembly, were not uncommon; and the most eminent saints and doctors were the greatest preachers. It is not, however, to be wondered at, that some of our countrymen should have been led to regard this ordinance with suspicion, from their observation of its lamentable abuse. The prayers of our Church have been too often either preached or disregarded; the notion of Service has been well nigh lost; and assemblies for the purposes of prayer and praise have almost ceased. They however who desire to see the Services of the Church restored, must be most cautious not to depreciate any portions of it themselves. Contempt of sermons on the part of Churchmen, besides being un-

\* Eccles. Pol. lib. v. c. 19.  
† Either times of bereavement, or want of qualified preachers, may occasion a suspension of individual preaching. Thus Presbyters were forbidden to preach in the Alexandrian Church after the Arian heresy.—Bingham, lib. ii. c. 3. sect. 4; lib. xiv. c. 4. sect. 3. § 80 also want of preachers made sermons scarce in country villages in the time of Chrysostom.—Ibid. sect. 9. And in our own land after the Reformation, a few itinerant licensed preachers supplied all England, except the Cathedral, Universities, &c. Hence the Books of Homilies. The reader is aware, that the word which we translate preaching, is in the original, "proclamation;" and, nine times out of ten, means nothing more in the Bible, than the announcement of salvation by faith in Christ; which the Church does in every prayer and psalm, by Scripture, by the Creed, and by her very service.  
‡ St. Paul's Sermon on the Areopagus, and the kind of teaching alluded to in 1 Cor. ix. 20-23, are to the point.  
§ See Bishop Beveridge's admirable sermon, before quoted on "Christ's presence with His Ministers." See also, Bingham Antiqu. lib. xiv. c. 4. sect. 12. Also "Kingdom of Christ," part ii. c. 4. sect. 5.  
|| Bingham, Antiqu. lib. xiv. c. 4. sect. 6-8. In proof of the latter part of the assertion, the following few instances will suffice. Origen, Cyril, Chrysostom, Augustin, and, at a later period, St. Bernard.

wise, uncatholic, and presumptuous, is as sure to produce in those without a contempt for prayers, as the error of the latter has tended to produce the reaction which is now influencing their own minds.

THE CHURCH.

COBourg, FRIDAY, DECEMBER 13, 1844.

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First Page. Preaching. Fourth Page. English Historical. English Ecclesiastical. Intelligence. Novels.

The affairs of our Provincial Parliament must necessarily, at the present moment, engage a large share of public attention in the Colony; and as many of these will have a direct bearing upon the great moral and spiritual interests of the people, we should not be excused from an occasional notice of its proceedings.

We last week adverted briefly to the Speech delivered from the Throne by His Excellency the Governor General. Throughout the whole of this document these breathes, we must frankly say, the characteristic candour and philanthropy of the excellent Representative of our Sovereign in this Colony; and if in some parts, there appears the enunciation of an erroneous theory or an objectionable principle, we just as frankly admit that these are to be ascribed less to the personal convictions of His Excellency than to what he deems the force of circumstances on the one hand, or instructions from the Home Government on the other.

To the last we believe we must attribute what we cannot but consider the unfortunate allusion to the concession to the Legislative Assembly of the provision made for a Civil List by the Act of Union. Nor does it mitigate our apprehension of the disastrous effects of such a concession, that the local Parliament will be required to guarantee some corresponding provision in its stead. Every sensible person, every real conservative, would rather see such a provision standing, as it does, a part and parcel of our Provincial Constitution, and thus fixed and established amongst the first principles of our Colonial Magna Charta, than to have it dependent upon the capriciousness of passing Legislatures. We cannot but feel that great public interests are thus placed in jeopardy, and a door opened for suspicion and distrust even in the fountains of justice itself.

In short, the abandonment of the Civil List as an element of our Provincial Constitution, sweeps away the most monarchical, perhaps the only monarchical, feature in the Union Bill; the only point in its provisions which caused the great body of the intelligent people of Upper Canada to be in any degree reconciled to the measure, — the securing the operations of the Executive Government, and the uncorrupted administration of justice, at a time when the public whim or public waywardness, goaded on by insolent and factious leaders, might choose to stop the supplies.

It has been well said, that there is one word of five syllables which appears destined to ruin the British Empire, — and that word is CONCILIATION. One concession after another appears to be so gradually and wantonly made, that by and by, — if modern political philosophy is to have its say, — we shall have to grope our way through an endless and ever varying entanglement of theories and sophisms and chimeras to discover any thing like principle at all.

All foundation of public action in the momentous interests of Church and State will, at this rate, be rooted up, and the political or religious fabric we are to hallow and reverence will be the hasty erections of one generation, to be shovelled out of sight by the more crude and unsightly erections of another. — It is, indeed, melancholy to witness the heartlessness or the timidity with which the abandonment of leading principles is daily made; how in sport as it were, great truths are flung to the winds, and greeted as the bubble which is the play-thing of children and bursts after its instant of evanescent gaudiness.

We have alluded lately to the Common School Bill, and regarded it as a measure which, from its cumbersome and perplexed machinery, cannot be mended without a dislocation of the whole fabric. — One great cause of the defects so palpable in these successive School Bills, was the haste with which they were patched up, and the obvious incompetency of the persons who undertook to frame their provisions. Of the last tortuous labyrinth of the celebrated University Bill of last year is a specimen sufficiently satisfactory. Nor was any individual, that we are aware of, consulted in this matter who was qualified to give a respectable opinion upon the subject of practical Education: we believe, at least, we are correct in saying that decidedly the most able man in Upper Canada in all matters of Education, the Bishop of Toronto, was never appealed to for a single suggestion upon the subject, while these Bills were in progress.

We are earnest, therefore, in the recommendation that more time be allowed than hitherto for the arrangement and consolidation of a scheme of public Education. And in the mean time, let the country, out of pure compassion, be relieved from the burdensome operation of the present Common School Law, and some temporary provision be adopted more simple and practicable, until a measure complete in its parts, and if possible sound in its principles, can be devised and carried into effect.

All direct local taxation for this object might, in the interval, be wisely abandoned, and the common Schools of the country receive every beneficial need of encouragement from the annual appropriation which Parliament has, by its own vote, hitherto given. — Fifty thousand pounds per annum, judiciously distributed, would in the mean time suffice for that end; and until a permanent arrangement could be enacted, the several Municipal Councils might be empowered to act as Boards of Education for their respective Districts, — receiving the Reports of the Common Schools, and apportioning the due share of the public money to each. And if a small sum were annually allotted to their respective Clerks, to enable them to make a personal inspection of each School, and report upon its condition, the ruinous expense of the present arrangement of the various grades of Superintendents would be saved to the country, and far more practical benefit ensured.

We suggest this, of course, only as a temporary arrangement, — to last only until a judicious, and equitable, and economical system of public education could, after diligent and mature deliberation, be adopted. The country would, we are persuaded, be better reconciled to it than to the present burdensome enactment; for, with at least an equal amount of practical good achieved, the Province would be saved more than £50,000 per annum.

of Toronto is obviously not written by the same hand as some of the more brilliant articles which, from time to time, we observe in this Review; and probably the writer laboured under the disadvantage of that want of intimate familiarity with all the facts and bearings of the subject, the possession of which would, in a question purely English, have no doubt awakened all the vivacity of thought and power of expression for which the Christian Remembrancer is generally characterized. The article is, nevertheless, an excellent one, and for a sound, practical, and common-sense view of the whole question, cannot perhaps be surpassed.

We last week freely stated our opinion upon the novelty of the position in which the Executive Government had placed itself, in initiating, as it were, an objection to a Royal Charter, and thus virtually intimating that this Royal act of grace is no grace at all, but one of those suspicious gifts which may revive in the "friends of the people" this ancient exclamation, — "Timeo Danos et dona ferentes."

Nor are we sure that there is the usual justification for this strange mode of proceeding, in the fact that any strong or numerous signed petition has been presented to the Legislature against the University as it stands. It is true that objections have been expressed, but only, we believe, through the medium of a very limited portion of the press, — one which does not by any means exercise an influence over the most numerous or intelligent body of our Colonial population, — one, in short, which must have a grievance if they would have readers, and the zeal of whose original writings consists, for the most part, in the vilifying of sound maxims and established principles, and substituting in their room something which may gratify the prevailing passion for novelty and change.

In this state of things it was, that some leading members of the late Executive Council conceived the famous University Bill, which, if it be not the execution of America, is certainly the laughing-stock of Europe. This Bill, bad and absurd as it was, had its share of supporters amongst the conductors of the press referred to; because, as an electioneering topic, it was too good a one to be lost, and political capital upon which to found an excitement, in any shape, is too important a thing for political and newspaper adventurers, to expect that they will omit an opportunity of turning it to profitable account. So with the University question: the individuals who "vent and toss" their barabaras upon this subject, are, as a general rule, in profound ignorance of the subject they are discussing, — having never read its Charter, or made themselves in the least degree acquainted with its existing provisions; and furthermore they are, or upon consideration must be, convinced that nine-tenths of the individuals whom they seek to work into an agitation upon the subject, never dream of availing themselves of the advantages of a University either for themselves or their children.

The Government, it appears, are likely to be anticipated in this work of supererogatory philanthropy, for we find that Mr. Price, on the part of the Opposition, has made a motion, which will be found under our head of Parliamentary Intelligence. What this exactly purports, as the sense of the Opposition, we cannot say; but it looks like a willingness to upset the whole Institution, — not to stop at amendment, but to subvert it from its foundation. The inquiry proposed by the honourable member will strike our readers as particularly minute; — requiring even a statement of the cost of the Professors' tables and chairs; and they will only wonder, while he was so considerably engaged upon details, that he did not include the question whether boiled beef or roast beef was used by the Students and Professors in hall, — what quantity they consumed, — and what was done with the marrow-bones! It might be expected, too, that he should have added to his list of inquiries whether the sweeping and dusting was an "exclusive privilege," or thrown duly open to public competition!

It may, or may not, be a subject of congratulation that we have in economics, as well as in politics, copyists of the celebrated Joseph Home, — gentlemen who are imitators of this celebrated philanthropist not less in the paring down of needless expenses, than in the repudiation of the "baneful domination" of the Mother Country.

In another column will be found the Proclamation of the Governor of South Carolina, in the United States, — a document which we publish for its own intrinsic excellence, as also to shew the difficulties which may be daily experienced by public men in any country where there is not a formal and positive recognition of Christianity by the State. In the absence of this national acknowledgment of the great truths of the Gospel, nothing can be more natural, and apparently more just, than the objection which we see here so properly and forcibly combated by Governor Hammond.

We are surprised that any Catholic Christian, properly so called, can, in any country, hold an opinion adverse to the union of Church and State; when such an opinion appears so palpably to deny the inherent claims, and to reject the legitimate authority, of Catholic truth. Such a sentiment must presuppose either an essential principle of evil in the State, — necessarily rendering it antagonistic to the Church, — or, — deifying that principle, indeed, as the Manicheans of old did the world, — or it must concede an inherent weakness in Christianity which renders it impossible that it can ever subdue or bring over the State to its own spiritual temper; — or it must admit what a Catholic Christian, properly so termed, never can admit, that the pretensions of rival sects and heresies are of so much weight and truth that the establishment of one form of Christianity becomes an injustice. If none of these will be admitted by Churchmen as grounds for the dissolution of the alliance between Church and State, what grounds, we may ask, do really exist for it at all? Our persuasion is, that to argue for such a dissolution on any grounds, is to contradict the revelations of God's holy Word from the beginning.

A few rash spirits, in the exuberance of zeal perhaps more than from any other motive, may contend for the separation of this union, upon the ground that the State is so encroaching in its demands, and imposing so many trammels upon the Church, that the latter would be practically far more efficient without the existence of the conjunction. But this fact, — admitting it to be a fact, — touches not the truth of the principle: it only instructs us that the State is not yet Christian enough, and that the Church, to render it so, must put forth a better energy, and reveal more practically and earnestly to the world the inherent power of the truth which she embodies. She must, in short, make a stronger effort to impress in every quarter the great Christian verities upon which are founded our best welfare here and our only hope hereafter, — to set before men, in fullness and clearness, the great duty of Christian unity, — to voice in all her teaching, and in its impress upon private life and public action, the holy and indelible claims of the one Spouse of Christ.

We received, just as we were going to press, the admirable Letter which follows from the Lord Bishop of Toronto. It speaks with sufficient eloquence for itself, so that comment is unnecessary, — even if our space and time permitted it.

We commence to-day the publication of the promised article upon the University of Toronto, from the London Christian Remembrancer, — a periodical distinguished for the ability and elegance of its compositions, and which, as a general rule, for the soundness of its views upon great and leading questions both in Church and State. The treatise upon the University

Our Travelling Agent will, in the course of the ensuing month of December, leaving this about the 10th prox., call upon our Subscribers Eastward of this office, as far as Kingston inclusive. We trust that we shall be fully indemnified for the expense thus incurred, by the payment to our Agent of all arrears, and the advance of the amount of the current volume in all practicable cases.

TO THE CLERGY AND LAY MEMBERS OF THE ESTABLISHED CHURCH IN WESTERN CANADA.

Dear Brethren in the Lord!

At the first meeting of the Church Society under its new Constitution, on the 23rd day of October last, it was resolved, that henceforth there should be four annual collections made for the purpose of the Institution and benefit of the Church. The objects of the first three are particularly mentioned in the account of the proceedings; but the fourth, and perhaps the most important, is that of the "friends of the people" this ancient exclamation, — "Timeo Danos et dona ferentes."

Nor are we sure that there is the usual justification for this strange mode of proceeding, in the fact that any strong or numerous signed petition has been presented to the Legislature against the University as it stands. It is true that objections have been expressed, but only, we believe, through the medium of a very limited portion of the press, — one which does not by any means exercise an influence over the most numerous or intelligent body of our Colonial population, — one, in short, which must have a grievance if they would have readers, and the zeal of whose original writings consists, for the most part, in the vilifying of sound maxims and established principles, and substituting in their room something which may gratify the prevailing passion for novelty and change.

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set forth cannot fail to make a deep impression on all Churchmen, both here and in England. But I see no surprise that he should feel disinclined to increase his responsibility; and I am persuaded that if he had been at ease and had leisure to examine the subject, he would have discovered neither objection nor difficulty, — since he could not in perfect accordance with the Chancellor of the Exchequer's suggestion, would touch no great principle nor interfere with any public interest. I do conscientiously believe that any former Governor of Upper Canada, and I have known them all, would have assumed such responsibility without the slightest hesitation; and I am convinced that his conduct, in those times of justice and principle, would have been sustained and commended by the Government at home.

I therefore request you, my brethren of the Clergy, to read this Pastoral Letter, or recite the substance thereof, before the Sermon, on Sunday the 12th day of January next, being the Sunday after Epiphany, and on the 19th of January, being Septuagesima Sunday, take order that a collection be taken up for their immediate relief. And may God in His mercy enlarge our hearts to give willingly and without grudging, and enable our Company of Clergy to pray with earnest prayers that in His wise Providence He will remove whatever difficulties impede or threaten His holy Church in this Diocese.

JOHN TORONTO. Toronto, December 10th, 1844.

Colonial Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843.

(Continued from our last.)

Saturday, October 7. — We found Mr. Hill's hotel at Richmond very quiet, clean, and comfortable. — Morning Service on this day was performed at the usual hour; and after the Sermon which, as was customary, was preached by the Bishop, seventy-four persons were confirmed. The Rev. Mr. Hill, who was present, and to the zeal and attention of Mr. Flood. There being no singing, the Bishop did what he believed he had never done before, namely, gave out the Hundredth Psalm, and commenced the laud, — the congregation very generally joining, and the hymn being a very beautiful one. — The Bishop, at his Lordship's subsequent occasion to say about the necessity of providing for this part of public worship, more impressive and effectual.

The situation of Richmond does not appear favourable; it is low and swampy, and the roads tolerable, but from the vicinity of Perth on the one hand, and Bytown on the other, it is not likely to increase. This is the more to be lamented, as many respectable families are already located there, and the Rev. Mr. Flood, when it was selected after the war of 1812, as a military depot, and who now find their locality by no means answering the expectations held out.

After the services of the day, we proceeded to Bytown, seventy miles distant, — the roads tolerable, though not improved by heavy showers of rain which we encountered on the way. We reached Bytown about 7 o'clock, and found no little difficulty in obtaining accommodation at the inn, in consequence of the sitting of the Court. Through the kind intercession of Mr. Justice Galt, however, this was remedied, and the extreme inconvenience obviated by being obliged, at that late hour, to repair to the Lower Town. Not long after our arrival, his Lordship was waited upon by the Rev. S. S. Strong, the Rector of the place, and the services of the succeeding day were arranged.

Sunday, October 8. — It had rained violently all the preceding night, and it continued to rain with scarcely less violence all the present day. The congregation was necessarily diminished by this severity of weather, and the services were not so numerous as usual. At the morning service, the Church was consecrated. The additions to the old Church have been most judiciously edifice, measuring 101 feet in length and 80 feet in width, and is a very handsome and creditable one, the zeal and industry of his congregation. In the afternoon, thirty-three candidates out of 43, the expected number, came forward for Confirmation, — the rest being prevented by the badness of the weather. It was, however, very pleasing and interesting to find several of the candidates, who were from Bytown, on foot, to partake of this holy ordinance.

We dined with the worthy Rector, and retired early to our rooms, where we were comfortably accommodated. Bytown consists of two parts, the Upper and Lower Town. The Rideau Canal commences in the latter with a series of locks crowned by a splendid bridge; and a spectator at Hull, on the opposite side of the river, views the water and the magnificent bridge, is presented with one of the most striking specimens of the art of man that can be imagined. The Rideau Canal, which has the stamp of genius upon it through its whole length, places the late Colonel By in the first rank of practical Engineers. It is not only safe and regular communication between Upper and Lower Canada, most advantageous to commerce, and yet more useful as a military road in time of war. And not only is Bytown favoured by its position and embellished by art, but the Chaudiere Rapids, which hitherto have been a great obstacle to the height of the Fall, which is not remarkable, but from the boiling of the waters among the rocks, and the numerous aspects in which they may be seen, all of a different and very striking character.

Monday, October 9. — Found the road to March, twenty miles distant, very rough, many portions being the bare rock. From some mistake, 11 A.M. instead of 2 P.M. had been appointed as the hour of commencing service at the Church on the river side in front of the town, and a considerable time had generally dispersed. To correct this mistake, messengers were despatched in all directions, and a few returned. Service was held at 3 o'clock, but four only were confirmed. — We were most handsomely received and kindly entertained by Mrs. P. in the absence of Mr. Payers, who was detained at the Assizes in Bytown. The Rev. Mr. Strong had accompanied the Bishop from Bytown, and the Rev. J. Johnson, from Hull in Lower Canada, came hither to pay his respects to his Lordship.

The inhabitants of the part of the township are very few in number, and the congregation is, therefore, at all times small; nor is there much hope of any considerable increase, as the soil is stony and poor; the scenery, however, on the bank of the river is very fine.

influence, as well as an outward form and sign; they are the appointed channels of grace, and not, they abstract ceremonies; of powerful and every day influence. We were received very hospitably by Mr. Hopper, an excellent Churchman, who keeps a small tavern near the Church. Mr. Hopper had every thing in his power, and, though not affluent, such was his love and zeal for the Church, that he would accept no remuneration from the Bishop, although much pressed to do so, for the trouble and expense incurred.

Wednesday, October 11. — The congregation to-day was rather small for so large a settlement, which was owing, in some degree, to neglect or misapprehension on the part of the persons entrusted by Mr. Ker with that duty. — Twenty young persons were confirmed, and they, as well as the rest of the congregation, appeared deeply affected by the services. We parted in the most friendly manner with Mr. and Mrs. Hopper, and began our journey to Pakenham, twenty-two miles, a little after one o'clock. We found the road very bad, and were nearly four hours in accomplishing fourteen miles, and as long in completing the remaining eight. About six o'clock it became dark and rainy; nothing being visible but the dark outline of the road, and that at times so dim, that had it not been for the fences, we could not have kept it. We were, in consequence, continually coming up against stumps of trees, sinking in mud-holes, or grinding along low bridges, and continually going over their sides and being precipitated into the marsh or stream beneath. In some places the road became so narrow by the approach of the two fences, that two wagons could not pass, and at just one of these spots we had the misfortune to meet another vehicle full of people: it was pitch dark, and in attempting to pass, the wheels became locked, and before we could get clear, we were compelled to descend into the mud, remove a portion of the fence, and with handspikes pry one of the wagons past the other. It was a goodly matter to sit there struggling through an impassable road, in utter darkness, for nearly three hours. On one occasion, we struck against a large root, and, fearing an upset, the Bishop jumped out, and chancing to light on a fallen tree, he rolled over into the mud, but happily was not hurt. In the morning, we hired a man, who happened to be going the same way and knew the road, to ride before us in the middle of the path: he was so far a guide to us, that we could hear his spade when we could not discern his form; and where the wood was so near our horse's heads as possible, that they might follow him. Twenty-two miles, — even the most wearisome, — will at last have an end; and after travelling rather more than eight hours in this perilous and disagreeable manner, we reached Mrs. Marianne's, who keeps the inn, situated in Pakenham.

She received us very kindly, and in a few minutes made us so comfortable that we forgot all the difficulties and troubles of the way. Thursday, October 12. — About eight o'clock this morning, the rain ceased, and the sun shone brightly, but the roads were very like a canal! The Church is situated about half a mile from the village, and in going thither the Bishop was obliged to use his rough wagon, the mud being so deep. We naturally looked for a thin attendance, but to our surprise a large congregation was present. The Rev. Mr. Hill, who appeared more than a hundred candidates for Confirmation on his list; but many of them, especially females, could not come out in such weather. Still he presented eighty-two, — a very considerable number under any circumstances, but the more gratifying on this occasion, as some of them came many miles notwithstanding the inclemency of the weather. This being a new Mission, and the present the first Confirmation ever held in it, the Bishop addressed the candidates at more than usual length. Two infants were baptized, and the second Lesson, which, with the sermon and other services, occupied about three hours. As soon as possible after leaving Church, we proceeded to Carleton Place, eighteen miles, and the road not being quite so bad as was encountered yesterday, we reached the Rev. Mr. Bowdler at seven o'clock. We had a very comfortable dinner. The evening was spent very pleasantly, and, after prayers, we separated about eleven o'clock.

(To be concluded in our next.)

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Church Society's House, December, 1844.

The Lord Bishop in the Chair. At the General Meeting of the Society held on Wednesday the 4th of December, 1844. The Treasurer laid on the table a statement of his accounts, shewing a balance in hand (including Widows and Orphans' fund,) of £412 15s. — Also an account shewing that the receipts since the last Meeting of the Society have been: —

Table with 2 columns: Item and Amount. Includes For Collections in Churches for the Widows and Orphans' Fund, For Sales at the Depository to the 16th November, For Annual Subscriptions, For Missionary Funds, For the Rev. W. F. O'Sullivan, For the Rev. W. Leeming, For the Rev. J. Ingersoll, For the Rev. J. Esq., Churchwarden, For the Rev. W. McCurry, 65 Collections, amounting to, £356 19 0.

T. W. BIRCHALL, Treasurer.

The Rev. R. H. BOURNE gratefully acknowledges the receipt of Ten Pounds, as a donation from His Excellency the Governor General, towards the completion of the English Church in the Township of Kildare.

From our English Files.

The following item of intelligence is deserving of attention at the present moment in Canada. The Presbyterians of Ireland, in general, are in the habit of contributing to the support of their present Collegiate Institution at Belfast, that they are about to found a new institution, to be conducted on the most exclusive Presbyterian principles. When we look at the present state of the mind of the people in Ireland, and the influence of the British and Irish Presbyterians, to destroy the Charter of King's College, we must remark, that should this attempt prove successful, the fate of King's College will be the same as that of the Belfast Institution, viz. hereafter to be shunned as a Profane House, by every denomination of Christians throughout the Province.

NEW PRESBYTERIAN COLLEGE.

(From the LONDONIAN STANDARD.)

At the special meeting of the General Assembly in Cookstown, the Rev. James Morgan laid before his brethren a statement relative to the establishment of a new Presbyterian College, to be exclusively under the control of the Assembly. — The Rev. gentleman's address was delivered at an inter-collegiate meeting, it was not reported in the Liberator, and Mr. Morgan has, however, since then given it to the press, and we purpose in this article to give a précis of it. Mr. Morgan is of opinion that the present period is the most favourable for the agitation of the subject, in consequence of the declaration recently made by Sir Robert Peel, that he was about to take steps for promoting a higher education in Ireland. Acting upon this hint, the College Committee have empowered Mr. Morgan to draw the attention of the Assembly to a special proposal. The predicament in which the Assembly at present stands is this; either it must abandon the benefits of a higher education for its students, or erect a college for itself, in consequence of the failure of all negotiations with the Belfast Institution. All the original professors of that Institution were orthodox, it is notorious that it is now almost altogether in the hands of the Arians. It is moreover the general impression, that no other mode can be made to the original constitution of the college. The whole course of education is, therefore, as Mr. Morgan feels it manifest, totally degraded. CONCILIATION HAS PROVED A MERE CHIMERA, AND FURTHER SUCCESSFUL ATTEMPTS ARE UNDESIRABLE.

We have little reason to fear that the aid of the Government will be withheld. Mr. Morgan does not say too much when he claims for the great body of the loyal, peaceable, and industrious Presbyterian people of Ulster, the advantages which have been about to be shrouded upon the Arian Institution at Belfast, and that the Government should be induced to support the most active efforts, however made for both purposes, viz. the maintenance of the required aid from Government, and the obtaining of the necessary funds, and the obtaining of the necessary funds, and the obtaining of the necessary funds.

Colonial.

PROVINCIAL LEGISLATURE.

Since our last two Houses of the Legislature have been occupied in debating their answers to His Excellency's address at the opening of the present session of the Legislature, the Council was moved by the Hon. Mr. DICKSON and seconded by the Hon. Mr. BURDEAU. In the course of the debate which ensued, the Hon. Mr. DRAPER delivered a long and able speech, expository of the principles of "Responsible Government," and in which he pointed out the necessity of a more liberal and judicious mode of conducting the business of the Government, and in which he pointed out the necessity of a more liberal and judicious mode of conducting the business of the Government.

That your Petitioners have observed with great regret that under the system which has been adopted for the sale of the Clergy Reserves, and from the great deductions made from the proceeds for the expense of inspection and management, the share of the fund which has been appropriated by the Legislature to the religious instruction of the people, is likely to be in a great measure consumed in charges which to them appear unnecessary, and to so great an extent that your Petitioners are apprehensive that it will yield little more than a nominal provision for the support of their Churches.

To prevent the continuance of this system, which threatens to amount almost to an entire destruction of the provision, your Petitioners are desirous of obtaining the control over the disposition of the proceeds of such a sale of the Clergy Reserves, as is equivalent to the support of the Clergy by the Hon. Mr. DRAPER referred to for the support of the Clergy of England, — which would enable them to set apart Glebes for the residence of Clergymen, and eligible sites for the erection of Churches, and to raise funds from the remaining lands with-

out submitting to such sacrifices, and incurring such charges as are attendant upon the present system. That your Petitioners respectfully submit that a measure may be easily devised for setting apart half of the reserved lands remaining in each Township, to be drawn by ballot, which should remain at the disposal of the Clergy, and that the other half should be reserved for the use of the Clergy Reserves; and that the other half might be in like manner drawn by ballot by persons representing the respective Churches of England and Scotland, and divided between those Churches in the proportions assigned by that Statute.

When the several portions have been thus separated and set apart, there would be no difficulty in vesting in the Church Society of the Diocese of Toronto, under an Imperial Act to be passed for that purpose, such portion of the Clergy Reserves in Upper Canada as shall have fallen to the share of the Church of England.

Your Petitioners respectfully pray your Honourable House to address Her Majesty, recommending such a measure to Her Majesty's favourable consideration; and in making this request they are asking for no privilege or favour, which they desire should be granted exclusively to themselves, — although it necessarily rests for other religious bodies interested in the proceeds of the Reserves, to make known their own wishes on this subject.

Your Petitioners gratefully acknowledge the advantages conferred on their Churches by the Act passed in the last Session incorporating their Society, and are encouraged to hope that, aided by the intervention of your Honourable House, the members of the Church of England in this Diocese may succeed in obtaining the management of that portion of the Reserves, which, according to the distribution made by the Statute, would fall to their share; by which means they would be enabled to provide more satisfactorily for the adequate and comfortable maintenance of the Missionaries of their Church who are already stationed in Upper Canada, and to extend to destitute settlements, which they have not now in their power to assist.

Your Petitioners, as in duty bound, will ever pray.

The Secretary having laid on the table the Act of Parliament relating to the Ecclesiastical Commissioners for England, passed in 1835-6-7-8-9, — the orders in Council relating to the same Commission up to July 1839, and the Church of England Clergy's Report, which the Hon. the Chief Justice desires to present to the Society. It was agreed, that they be accepted, and that the thanks of the Society be given for the same to the Hon. the Chief Justice.

At an adjourned meeting held on Saturday the 7th December, the Lord Bishop in the Chair. It was ordered — That the Seal in use by the Society before its incorporation, shall be used by the Seal of the Society, until that adopted can be engraved.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese.

Table with 2 columns: Item and Amount. Includes St. Paul's Church, For the Rev. J. Esq., Churchwarden, For the Rev. W. McCurry, 65 Collections, amounting to, £356 19 0.

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