he more significant portion of one sacrament, from those who are entitled to receive it; with all the holy instincts of parental love, let me fly from Presbyterianism, for withholding another sacrament—the only one of which my child is capable—from infants, who, by a Redeemer's leder its own vine and fig-tree," where it is free, and freely gacy, are entitled to its benefits, and who, after the Testa- working out its legitimate results. We raise our voice for

and the practical feeling with more, that infants do not need the grace of Baptism, nor indeed any grace whatever. I was once invited in this land of ours into a pious family in New York, for the purpose of baptizing a dying infant, whose Baptism had been already very carelessly delayed. Even at that time I had so far a glimmering perception of the truth, as to understand that Baptism was at least a juried and the provided of the service faith in the new solvation. joyful expression of the parents' faith in the new salvation; that it was the visible bond of the Christian brotherhood or earth; that it conveyed the grace which to one "conceived in sin and shapen in iniquity" is indispensable; and that infant Baptism, to take the lowest view of it, was a compliance with the will of Christ, and was the dictate of matural humanity and of parental instinct. Such were my musings as I went on my unaccustomed errand to baptize a dying child. Aware that Pelagianism had deeply tainted the minds of both the parents, I rather wondered that this should have been the only instance of the kind in which I had ever been invited to officiate. But on my arrival at the house, where the healing waters were already sprinkling house, where the healing waters were already sprinkling in the bowl, and the sweet infant about to return to the arms that encircled infants when He was on earth, the mother of the child, seeming to understand that the Baptism of an infant must after all mean samething, interposed a murmur, that "it needed no Baptism — and was as safe without it—why should it be disturbed?" Her infant died —died unbaptized—went into eternity without faith's mark upon its brow—and was saved, as the child of the infidel or Hottentot is saved, with nought to impart to it a difference of glory in the resurrection, nought by which angels might know that it had come from a christian land, in fact without the only sacrament by which the gospel can be preached, or its distinctive grace conveyed to an infant mind. I have not to this hour received the shock that this preached, or its distinctive grace conveyed to an infant mind. I have not to this hour received the shock that this occurrence gave me; nor could I now tell whether the stronger emotion was disgust or grief. Even then I sympathized not only with Baxter, and Owen, and Edwards, and Miller in their view of the privileges to which Baptism exalted the recipient, not only with Presidents Finley and Smith, who, in the belief that original sin is washed away in this searcement and the recipient placed on a new feating. in this sacrament and the recipient placed on a new footing and under happier auspices, were in the habit of baptizing as many infants as they could reach; but my sympathies were entirely with the Confession of Faith, which, in common with all others of the period of the Reformation, exalts this sacrament to be the vehicle of quickening and regenerating grace. Such views, although I have never seen a Presbyterian layman that either embraced or underseen a Presbyterian layman that either embraced or underseen and of the Fon, and of the Holy Ghost!" Very extraordischer and of the Son, and of the Holy Ghost!" Very extraordischer and of the Son, and of the Holy Ghost! stood them, have not, it is fair to say, entirely disappeared nary all this, thought I—that infants may not only be bapamong the Presbyterian clergy. The present Professor of Theology of Private and the same water with adults, but may be addressed Theology at Princeton—perhaps as profound a divine as Calvinism in either hemisphere can boast of, and whose tism mean one thing—regeneration—in the adult—and qualities of heart are not inferior to those of his mind, on something else no mortal can tell what-in the infant! he subject of Baptism, for a moment partially eluded the trammels of his system, as that system has been recently developed, and, consistently enough with the written confession of his church, has dropped the following language:

"And when about to dedicate their children to God, in Holy Baptism, how earnestly should they [the parents] in an infant. If, when administered to an adult, it is guiffest that they might be parents] in an infant. If, when administered to an adult, it is guiffest that the is born again and restored to the favour pray, that they might be parents. Holy Baptism, how earnestly should they [the parents] pray, that they might be baptized with the Holy Ghost-

the italics are his own; ". . . . and, what time in infancy is more likely to be the period of spiritual quickening, than the moment when that sacred rite is performed. which is strikingly emblematical of this change. . . . If by means, be understood something which is accompanied by the divine efficiency, changing the moral nature of the infant, then in this sense, baptism may be called the means of regeneration."*

Jesuit, catch the wild Indian, and bon gre mal gre baptise him, as the most solemn method of declaring that he means of regeneration."*

that while their bodies are washed in the emblematical

laver of regeneration, their souls may experience the renewing of the Holy Ghost, and the sprinkling of the blood of Jesus. If the sentiments, expressed above, be correct,

then may there be such a thing as baptismal regeneration?

But the view of this Sacrament, that stares them in the face, on the pages of their written standards, Presbyterians have for the most part lost; and we fear that there is no in the infant? We repeat that we think you cannot tell. The Legislature might have for the most part lost; and we lear that there is no conservative or counteractive or counteractiv with the opinions put forth in a volume some years ago by a living and eminent divine of New York, that infants have a law written on their hearts, against which they are carbele of means in all. What it signifies in the sinner of a hundred means in all. What it signifies in the sinner of a hundred tablished Church of the empire, it was thought experienced by the sovereign in connexion with the Established Church of the empire, it was thought experienced by the sovereign in connexion which will afford clear must not therefore be baptized, until they have given actually signs of recontance. Others will adopt the most of the pray tell us, if you have the courage or the power, what it nexion with the National Church. tual signs of repentance. Others will adopt the more popular Pelagianism, that infants, being not yet sinners, do not yet stand in need of Baptism; — from which, though an opposite quarter to the former, the same result must have divided a commandment, and as they have divided a commandment, and as they have divided fast degenerating, will continue rapidly to gain ground, communion. Precisely so, the Presbyterian ministry, and will greatly discourage, and eventually wipe out the last vestiges of infant Baptism. It is demonstrable from facts and figures, that if infant Baptism grow as rapidly the infant as to the adult; but to the cheated infant, it is into disuse among Presbyterians for the time to come as it has done for fifty years past, one hundred hence, the Presbyterian church as a pædobaptist society will exist no denomination. In the Presbytery of St. Louis, the number of adults baptized the last year wanted but eight, to be equal to that of baptized infants: that of Cincinnati wanted but twenty-two; that of New Brunswick, including Princeton, wanted but twelve; the adults being one hundred dred and fifty three, the infants one hundred and sixty five.

The Baptists see distinctly that infant Baptism cannot be maintained, and is not worth maintaining, on the popular grounds adduced by Presbyterians in its defence. In fact they see that separated from regeneration, it ceased to be a Sacrament; and not knowing "a more excellent way," and laying themselves the stress which Holy Scripture lays upon the ordinance, they will stand firm, and must St. James's *.. { Rev. H. J. Grasett, M. A. Rector, } 11 o'c. 34 o'c. necessarily increase by continual accessions from the Presbyterians, who will find it more and more out of their power to resist the encroachment. Meanwhile the Church, planting one foot on the ground of the Baptists, as to the value and efficacy of the Sacrament, and the other on the ground of the Bible and at hymanity, and of historical strengths.

[Rev. J. G. D. McKener, B. A., Incumbent. II "64" "7" "84. "11" "64" "11" value and efficacy of the Sacrament, and the other on the ground of the Bible and of humanity, and of historical Christianity, as to its extent, will continue to flourish, with a stability and growth that shall provoke the losers in this gare to jealousy. Already, among the Presbyterians, infant Baptism has fallen into the disuse that Anabaptists could desire. Already thousands of parents, who still, from a vague compliance with old customs or with the pricker of a jealous prestar "ending" their little ones to the season of the communion is also administered at eight a. M. from a vague compliance with old customs or with the wishes of a jealous pastor, "suffer" their little ones to come to the sacrament, are free to admit, that they scarcely see a necessity for what they do. Already, the pious Presbyterian is not made a whit more unhappy for having failed to imprint the token of its safety on the pale fore-

Quakers in reform. The "spiritual"—the "spiritual"—the "spiritual" is to be understood; and if you speak to them of order and ordination, the daily prayer, the weekly oblation, outward reverence and external rites, bodily fasting and alms-deeds and working, external Sacramante and a visible Church and worship, external Sacraments, and a visible Church banding the past to the present, and the present to the future, you seem but a Papist to many, and the lament of "a mixed multitude?" rings sorrowfully in your ear, "Take these things hence! Are ye so canal? Having began in the spirit, are ye now made perfect by the flesh?" In the determination to be "spiritual," they are hardly a whit behind Swedenborg himself in his flight from the regions of flesh and sense. To them as to him, it would seem that the lewish Church was but the creening worm out of whose Wednesday, the 5th of June.

Wednesday, the 5th of June.

Wednesday, the 5th of June.

The chair will be taken at two o'clock,
Church Christian, as it has heretofore existed, but the shell
in its turn, which the "spiritual" brotherhood are to despise and leave behind. This crying down external order

The chair will be taken at two o'clock,
P.M. There will be prayers in the Church
of the Holy Trinity, Yonge Street, at one and sacramental privilege, and this assuming superior "spiritual" discernment, as if they were "out of the body," o'clock. or as if Christ had never come in the flesh may lull for a while the sense of injury on the subject which we are here discussing. But let Baptism get to be restored among them to the place assigned to it by the Westminster divines in the Confession which their ministers still yow at their orunder the returning sun of summer, than the people will demand, according to the charter of their rights and of unlimited redemption, that the sign of that redemption be set on the foreheads of their children; and that, when infants die, no cold perhaps shall follow them to the bosom of God; no chilly reasoning shall come to bind up the parent's heart; no such language as "elect infants" shall be tolerated another hour; but that every heartless distinction and doubt shall be wiped out, and the brotherhood of the human family be restored, as the second Adam intended it to be, in the "One Baptism." It still they should be denied the heavenly boon—if still they should be driven from the healing waters, then their alternative will be, as with many it has already been, to fly from the chill atmosphere of an exclusive and repulsive system—a system so stern that it can frown upon an infant in its cradle—to the more genial

Do not tell us that Presbyterians, in some other countries. still baptize children indiscriminately.

* Thoughts on Religious Experience by the Rev. Archibald Alexander, D. D.. Professor, &c.; published by the Presbyterian Board of Publication, 400 pages, see page 26 of the Third Edition.

bosom of the church.

We have something to say hereafter of the system as it tor's resurrection, were still upon his heart, when he said to a shepherd of his flock, "Feed my lambs," If ye love me, "feed my lambs."

I know the Pelagianism that thrives wherever Presbytery en "-infants, that like the "six score thousand" speech demand, in presence of a people who, like the Jews, suppose that they have never been in "bondage to any man," hat there shall in the eye of the gospel be, at least among onfession, that all our children have been redeemed by ne blood gushing warm from a Saviour's heart, and that the water flowing with it from his side was intended to bathe their brow. In the ears of earth and heaven, we inroke the ancient charter of the Church against this encroachment on the inalienable rights and liberties of man.

If I could give no other reason for my return to the Church, than has been here presented, I might, with a heart full of peace, here rest my appeal with God and men—that God, who with a Parent's heart has said, "Suffer little children to come unto me, and forbid them not "—and that humanity, which He has endowed with the same sympathies and the same parental instinct.

But my dissatisfaction did not stop here, for the reason

Let Presbyterians answer the charge which we here God, and, when ministered to an infant, it signifies that he is not born again; we certainly perceive two Baptisn Nor is there a possible escape from this dilemma, excep on ancient and Bible premises, that neither adult nor infan is "born again," but as it is accomplished by the join agency of "the Spirit and the Bride," or, as our Lord expresses it, "except ye be born of water and of the Spirit.
Tell us not, that Baptism administered by you to infants signifies prospective regeneration. This is Pelagianism. Tell us not, that it signifies their need of that regeneration; for why then do you not baptise them all, or even, like the must be born again ?" But you tell us, Baptism repre

llier regions. Some few perhaps may fall in love which you set out three centuries ago, "one Lord, one from which the inference will be direct, that they the Holy Ghost." You tell us what this is in an adult; notion of a spiritual church, into which Presbyterians are without virtue'; which has been called a blank or white not the baptism that an adult receives—it is a blank, white baptism. And while the Papist and the Presbyterian must more It is already as we have called it, a semi-Baptist I may in the meantime be allowed to think that I have something to be gratified for, in being extricated from the toils of an oppressive system, and led out of the sic volo, sic jubeo, of Popery and Presbytery, into "the glorious liberty" of a Church—Catholic—Reformed—and Free. SUNDAY CHURCH SERVICES IN THE CITY-

SUNDAL	CHOREH BERVICES IN THE CITE			
CHURCHES.	CLERGY.	Mattins.	Even song.	
-		-		

NOTICE.

Much unnecessary trouble would be avoided, head of a deceased or dying child, than the pious Pelagian! if parties would make it a rule to address Indeed, Presbyterians are now but little behind the letters of business, subscriptions, &c., con-

THE CHURCH.

TORONTO, MAY 30, 1850.

Wednesday, the 5th of June.

ne 6th	********	19 n	oon
		P 44 F	OOH.
	*******	41	P.M.
e 7th	*******	10	A.M.
	*******	61	P.M.
e 8th	*******	10	A.M.
		3	P.M.
, 10th	*******	10	A.M.
		61	P.M.
11th		11	A.M.
			P.M.
" 12th		10	A.M.
46		61	P.M.
day, 13	th	10	A.M.
	*******	4	P.M.
ne 14th		10	A.M.
46			
	e 8th 7, 10th 11th 12th day, 13	e 8th	e 7th

CHURCH UNIVERSITY.

AN ADDRESS TO THE MEMBERS OF THE CHURCH OF ENGLAND FROM THE BISHOP OF TORONTO, IN BEHALF OF THE UPPER CANADA CHURCH UNIVERSITY .- LON-DON, 1850.

BELOVED BRETHREN, - Under the pressure of what Toronto, and have come to England to appeal, I hope not in vain, to the sympathy of the members of the Church of England in behalf of their brethren in Upper Canada.

When, in the year 1799, I made that distant portion of the British empire my home, it contained not than that of Scotland.

Of its present inhabitants I may venture to say, that 200,000, at least, are members of the Church of England, and the greater part of them either emigrants from the United Kingdom, or the Children of such 19, Bury-Street, St. James's, emigrants. Hence the Diocese of Toronto promises to be the principal seat of our Church in British North

ment, so that their subordination to Imperial authority | Charing Cross. is in fact rather nominal than real. Being left to model their civil institutions as they please, their moral condition and social happiness are dependant on the chance of their forming a right judgment of their best sal, as it is in Upper Canada, leaves all dependent on the virtue and intelligence of the people.

remarks, we would state and defend our own definial transfer alterations might be expedient in the laws designed for the permanent support of religion, the Royal the virtue and intelligence of the people.

For the education of the great mass of the people in common schools, liberal provision has been made by the Legislature, under a system which is conducted with ability and zeal, but which, nevertheless, labours under the vital defect of excluding all doctrinal instruction in religion, or, in other words, all practical

This change was made in 1837; a the work of destruction.

nto force on the first day of January, 1850, expressly rooted and sincere in their attachment to "the houseexcluding from the College religious instruction accord- hold of faith." ing to any form of doctrine whatever; prohibiting any form of prayer, or any act of public worship, and dis- Christians at least, that it is wise and pious for

describe when I speak of it as impious, the munificent where young men are to be the subjects of it. This we

highest and most sacred interests. ing as they do, what was once King's College, but is as important and as necessary that young men at Col-

on it the privilege of conferring Degrees. I am labouring at an advanced age, to lay the foun- and the good? dom; and not a blessing to those only who belong to that, in such an University as that of Toronto, literary

an Institution will offer.

can only be accomplished on an adequate scale, by the majority of your audience on that occasion, that an co-operation of many.

promotion of science by means of an institution to be founded in the capital of the United States of America, more than 20,000 inhabitants. Even in 1824, the to which country I am not aware that he was bound population had only risen to 150,000; but since that by any particular tie. If, happily, some other English eriod the increase has been astonishing, being now gentleman, of equal means and equal philanthropy, (1850) 800,000, or more than five-fold in twenty- should so far combine patriotism with benevolence as six years, and according to its present rapid rate of to make Upper Canada the recipient of as large a increase, so much accelerated by steam navigation, and bounty, he would be laying the foundation of infinite by the circumstances which compel emigration from good to a country rapidly rising into importance, and Great Britain and Ireland, there is no doubt that many would be doing more than it seems can be done, in who are now living will see its population far greater present times, by legislatures and governments for the best interests of the people.

I am beloved Brethren, Your faithful and affectionate brother,

May 4, 1850.

" SECTARIAN EDUCATION."

Domestic education is distinctive. Parents who of the Gospel, and in the fear of God, do not instruct But it was avowedly a College in connexion with mind: he would call it, with a sneer, "sectarian" reasonable and unjust that a University should be that God who "hath formed the hearing ear and the

pable of wilful sin, and may be the proper subjects of everyears, it signifies in the infant of a span long. "I baptise
lasting perdition before they have even seen the light of
THEE in the name of the Father, and of the Son, and of
a Colonial statute, as to leave no trace in it of a connourish steady sentiments of devotion, but a religious education which is definite and distinctive. Of all the earnest men who have made a deep impres seen by many, it half accomplished the ruis of the University. For though neither religious instruction by their persevering efforts to lighten the burthen of the Z2nd inst., aged 36 years. Mr. Deacon was the by their persevering efforts to lighten the burthen of the Z2nd inst., aged 36 years. follow, that infants by and by will receive no Baptism.

A more consistent and ingenuous portion will adhere to deference to the express wish of the Sovereign, King relief of misery or the instruction of ignorance,—of all which was established in 1822. We shall endeavour follow, that infants by and by will receive no Baptism. A more consistent and ingenuous portion will adhere to the old Calvinistic ground of their Confession, that there are "elect infants," as well as "elect angels and men,"—which, from the difficulty of ascertaining them, will greatly abridge, as it has fearfully abridged already, the extent of infant Baptism, and must cause it ultimately to the communion, and that you do not give a whole sacrament to adults, and a half sacrament to infants. For, besides dividing the communion, and withholding the cup from the difficulty of ascertaining them, will greatly abridged already, the extent of infant Baptism, and must cause it ultimately to the communion, and that you do not give a whole sacrament to adults, and a half sacrament to infants. For, besides dividing the communion, and that you do not give a whole sacrament to adults, and a half sacrament to infants. For, besides dividing the communion, and that you do not give a whole sacrament to adults, and a half sacrament to infants. For, besides dividing the cup from the difficulty of ascertaining them, will assert the sacrament to adults, and the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish of the Sovereign, King William IV., a Professorship of Divinity according to the deference to the express wish William IV., a Professorship of Divinity according to these, from St. Paul onwards, with, it may be, a few at an early period to give a sketch of Mr. Deacon's the doctrines of the Church of England, and the daily exceptions, St. Paul himself is the type: they were life and character. use of her admirable Liturgy were tolerated for a time men ardent in their attachment to their own faith, rapidly rising in public estimation and confidence, yet call "heresy," or sectarian principle, "worshipping the Colonial legislature, having been once allowed to the God of their fathers." But this did not hinder mutilate the Royal Charter, has not stopped short in their philanthropy; this did not manacle their benevolent hands; for they did not love their brethren In the last session an 'Act was passed, which came "according to the flesh" the less, because they were

> Whilst it is generally admitted, amongst professing qualifying any Graduate of the University, who may parents to impress and guide the minds of their childhave taken holy orders, from having a voice in the ren with distinctive religious teaching, it is still contended by some that it is either unnecessary or unsuit-By this measure, which I think I do not too harshly able to carry on this same teaching in an University gift of His Majesty King George IV., (a gift the pre- conceive to be a fatal misapprehension; and the sent value of which is estimated at £270,000 and whole clamour about "sectarian education" arises yields a revenue that is yearly increasing, of about from it. We hold to the persuasion that the prin-£11,000) is at last worse than thrown away; for, ciple of distinctive religious education should be deprived of the respect and confidence of the sound recognized in every educational institution from the and intelligent portion of the community, to whatever lowest to the highest, whether it be the little domestic denomination of Christians they may belong the Uni- society circling the family hearth, or the preparatory versity cannot flourish; or if by any exertion it can be school, or the more advanced Academy, or the last sustained for a time, it must be at the sacrifice of the stage, the University. The principle, we conceive, should be steadily kept in view during the whole A deep conviction of this forces itself upon the period of education, whether elementary or final. mind of every religious man; but the members of the Religious discipline and teaching are as essential in Church of England, utterly despairing of, and reject- the University as they are in the family, for it is just now the antichristian "University of Toronto," do yet lege should be guarded and dissuaded from error and not despair of their Church, or of their cause. Rely- vice, and taught to cultivate habits of rectitude and ing on the blessings of God, and using their own best serious thinking and prayer, as it is that the child of exertions, they hope soon to succeed in establishing a seven or eight years old should be reminded of the University strictly and unreservedly in connexion with vows of its Baptism, and instructed in the principles future destinies. their Church; a University not confining itself to in- of its faith. What benefit is likely to result from the struction in human science, but a University of which very best parental education, if the young man of the religious character shall be known and acknow- nineteen or twenty is to prepare himself for the duties ledged, in which the doctrines of the Church of Eng- of active life in an Institution, where all around him, land shall be taught in their integrity, and in which his teachers as well as his companions, are afraid or her pure and "reasonable service" shall elevate and ashamed or forbidden to speak openly of religion, lest sanctify the labours of the teacher and the scholar. in so doing they should manifest what are called We hope to succeed in establishing for ourselves, "sectarian predilections?" How long are early without pecuniary aid from any public source, a Uni- religious impressions and youthful devotion likely to versity clearly and avowedly in connexion with our last beneath the blighting influence of a system which Church, receiving only from our gracious Sovereign professes no particular creed; which offers up no tion :what other religious denominations in the province prayers; which makes, in short, no direct acknowhave received, a Charter of Incorporation, providing ledgment that there is a God who reigns above, or a for the government of the Institution, and conferring future separation-eternal in its continuance, most momentous in its consequences-between the evil

dation of a work which I believe will, at no distant | The Chancellor of the University of Toronto, in day, be of inestimable value to that rising country. his inaugural address, on Thursday last, in endeavour-THE ARCHDEACON OF YORK will (D.V.) visit the The efforts which I made in the Province, just before ing to vindicate the exclusion of religious teaching and several Parishes and Missions in the Niagara District, my departure, have been nobly seconded. Within a worship from the University, observed that it is not according to the list given below. The same course few weeks, the contributions in money and land a- the province of a University to give religious instrucdination to defend, and not more certainly will the ice relax will be pursued as at former visitations; and it is re- mounted to more than twenty-five thousand pounds. tion; that this should be the care of parents and be quested that the business of such meetings may be Yet this effort, astonishing as it is, considering the done at home, and that young men, before they are state of the contributors, struggling for subsistence in sent to the University, ought to be fully grounded in the wilderness, far from the land of their fathers, is moral and religious principle. Most true, Sir, and scarcely sufficient to erect the necessary buildings. But you, we can believe, who are a father, would be the does it not constitute a claim all but irresistible upon the last person to send a son of yours from the endear-Members of the Church in this country, to supply the ments and restraints of the household hearth, and redeficiency as to endowment? Hence, having done sign him to the care-rather we should say, to the inour utmost, my people as well as myself feel ourselves difference, the neglect-of any Institution, devoid of a justified in relying with filial confidence upon the en- religious character, unless that son were throughly lightened patriotism, the religious zeal, the generous furnished with the whole Christian armour? But you sympathy of our brethren at home, for enabling us to have not told us, Sir, how long young men in general, establish, in this populous and important Colony, upon the best fortified by previous piety, are likely to cherish a sound foundation and on a liberal scale, a seat of the religious lessons and the sacred associations of a learning with which political agitation shall have no godly home, when the paths of science into which they pretence to meddle, and which will assuredly prove an are subsequently led are garnished with none of those the earnest prayer of your sincere and devoted friends, invaluable blessing to the country, and to many thou- fair and fragrant flowers of faith which it was the joy sands in it who were inhabitants of the United King- of their childhood to gather. You have not told us

the Church of England, but to all who may desire to distinction is the only eminence which youth are told the Church of England, but to all who may desire to distinction is the only eminence which your are to distinction is the only eminence which your are to distinction is the only eminence which your are to distinction is the only eminence which your are to distinct on the church are to distinct on the church of the means of education which such is worthy of their ambition; you have not reminded the church, Scarboro. us that, in such an Institution, good men who may I trust God will put it into the hearts of those of happen to be connected with it may indeed look with I feel to be a very great necessity, I have ceased for a of a prudent economy have anything to spare, may cern. You did not tell us, but had you done so we short time from my pastoral labours in the Diocese of still spare us a little; for what we have undertaken believe you would have expressed the conviction of a doing for some months past.

THE CLERGY RESERVES.

Parliament, "to vary or repeal" any of the enactments of that Statute by which the Reserves and carrying out the various arrangements connected with Rectories were established, does not extend to the St. Jude's Church. disturbing allotments and appropriations made under the Statute previous to any Provincial Act for such varying or repealing. Nothing could be more liberal on the part of the Imperial Government, nor evince a greater readiness to allow the Provincial Legislature a people committed to my charge. full and just control over the internal interests of the N. B.-Contributions for the "Upper Canada Church Province, than this provision of the 41st clause of University' will be received at the offices of the Society the Statute. The King, with the most pious and for Promoting Christian Knowledge, 77, Great Queen-Street paternal regard for the religious welfare of the Propaternal regard for the religious welfare of the Pro- Extract from the Address from Christ's Church congregation. The present policy of the mother country, whether it be wise or unwise, is to confer upon her great colonial possessions almost uncontrolled powers of governfor the maintenance of religion; and what more becoming use could he have made of the territorial power vested in the Crown? But at the same time, foreseeing that circumstances might arise rendering alteration necessary, and that as the Province grew set before us those things which belong to our peace," and freely instructed us in the doctrines and principles of our in population and intelligence, it would acquire and in population and intelligence, it would acquire and beloved Zion, we earnestly pray for the assistance of the We proceed to fulfil the promise which we made in our first article on this subject, that, in our subsequent remarks, we would state and defend our own definial remarks are remarks. or repeal them, under certain conditions. But, till with tares. desire that their children should grow up in the belief the Legislature thought proper to alter them, the Church, when the enemies of our faith are busy in their provisions of the Statute were most undoubtedly the endeavours to level her even with the dust, we neverthethem in the rudiments of all creeds, and leave it to law of the land; and all rights acquired by the then less hope that you will not allow these troubles to weight them in the rudiments of all creeds, and leave it to law of the land; and all rights acquired by the them themselves to choose which they will adopt, or whether they will embrace any at all. Nothing can olable as any social right can possibly be made. To be more strictly exclusive than the religious govern- take away what has lawfully been acquired, is tyranny claims of a flock on their pastor are not light, and that in teaching of religious truths.

To secure an adequate provision for education of that higher order which is necessary to prepare youth for the liberal professions and for the important duties of legislation, had been, for fifty years, the self-imposed labour of my life.

be more strictly exclusive than the religious government of families, yet no one who has any regard for religion raises an objection; because it is justly felt, that higher order which is necessary to prepare youth for the liberal professions and for the important duties of legislation, had been, for fifty years, the self-imposed labour of my life.

be more strictly exclusive than the religious government of families, yet no one who has any regard for religion raises an objection; because it is justly felt, that if parents were not exact and earnest in teaching their children what they themselves believe to be true, they would either be hypocrites as to their own profession, or utterly indifferent as to the spiritual state tenure of real estate, has it any right to say that all fession, or utterly indifferent as to the spiritual state tenure of real estate, has it any right to say that all In 1827, before which time the Province was and welfare of their offspring. Distinctive education the conveyances and titles made under the old laws Mr. Darling's illness, proceeds: scarcely qualified to receive it, we had the happiness is, then, the only education to which conscientious shall be informal or invalid? So with the religious to see in Upper Canada a University founded by Royal Charter, and liberally endowed by the Crown Royal Charter, and liberally endowed by the Crown their children. And yet the freethinker,—the man Until its provisions were repealed, "the allotment or will ever live the mail of them by the Crown beaverly Father." we ear with a grant of land. So little exclusive was it in its who objects to religious teaching, not only in Schools appropriation of lands for the support and mainten- bending to the will of "our heavenly Father," we ear character, that its advantages were open to all; no and Universities, but in the bosom of families, and ance of a Protestant clergy," made under its authority tests were required from Professors or students, with everywhere, -such an one would tell you that early in every successive survey, became the property of and that we may all be found at last as your "Crown of and that we may all be found at last as your "Crown of any of an the exception of the Professor of Divinity and of training of this sort is fettering the will, hampering the clergy. The Legislature might be competent rejoicing," when you are called not as you are and no further appropriations shall be made; and in the anxious wish and prayer of your sincere and devoted the national Church, and provision was made in the education. And so it is, -though that is no reproach; townships hereafter to be set off, no Clergy reserva-Charter for insuring unity and consistency in its dis- for it is just as "sectarian" that a child should be tions shall be made: "but till it chose to say so, the taught the faith of his father, as that the children of appropriations from time to time made, were good and If it had been otherwise, the Charter would have the Church should be educated in a Church Grammar legal. The Legislature might have power to say,

> from which no declamation can dislodge us, and against which no sophistry can avail. THE LATE REV. JOB DEACON. We regret to learn that our respected brother, the

THE ALLEGHANIANS.

These accomplished singers, who obtained so much praise and patronage in Toronto, about three years ago, are again about to visit us; and though we have always exercised considerable reserve in noticing itinerant musicians in general, we never allow ourselves to pass over those of real character and respectability. The Alleghanians will give two concerts in Torontothe first on Saturday evening, the 8th June, when we have no doubt their former public and private reputation will secure them a large audience. They are decidedly amongst the best concert singers that have ever visited Canada.

NEW BISHOPRIC OF MONTREAL. We published, in a late number, the Special Report of the Council for Colonial Bishoprics, in which the importance of the immediate erection of a new see in Lower Canada is strongly urged. We are now happy to state that a subscription towards the Endowment Fund has been opened, and that already upwards of £2,000 has been concerned. tributed. At the Annual meeting of the Society for Promoting Christian Knowledge, held on the 7th May, at Lincoln's Inn Fields, the Committee gave notice of their intention to propose a vote of £4,000 towards the above object. By this arrangement which been for some time foot the present Bishop of Montreal will become Bishop f Quebec, and the Bishop to be appointed will have the the of Bishop of Montreal. It is the special honour of the Church of England, that during her own severest trials, and Church of England, that during her own severest trials, and amid manifold distractions and divisions at home, she still continues to labour at the great work of completing her organization in the colonies and foreign dependencies.—

Every new Colonial Bishopric is another fortress of the true faith; and those who take part in building up the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who take part in building the true faith; and those who t true faith; and those who take part in building up the Church in other lands, not only afford convincing proof of Church in other lands, not only afford convincing proof of its present life and power of reproduction, but exhibit also a most useful and edifying example of confidence in its future destinies.

mence bunding the church forthwith.

Resolved,—That the above proceedings be signed by the Chairman and Secretary, and sent to the Editor of The Church, with a request that he will be good enough to publish the same

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

PARISH OF SCARBORO. The Rev. W. Stewart Darling, the estimable Missionary n the township of Searbore, having found it absolutely necessary, for a period, to suspend his labours in that mission, the several congregations have presented addresses to him. The following is the address from St. Jude's congrega

Scarboro, 20th May, 1850. REV. AND DEAR SIR,-We, the churchwardens and REV. AND DEAR SIR,—We, the churchwardens and parishioners of St. Jude's, Scarboro, have learned with deep and heartfelt sorrow, that, from the increasing and alarming symptoms of a disease under which you have long suffered, it has been found advisable you should (for a time) suspend your arduous duties amongst us, and try the bracing effects of sea bathing.

We report this the more as we are aware that the

and superintending the erection of a third church (St. Jude's), and in your voluntarily taking on yourself the

care of the same.
We respectfully beg you to accept our sincere wishes for your safe return; and that you may, by God's blessing, be long spared to your family and flock, and that at last you may receive the reward of a faithful Pastor, when "He who is the Chief Shepherd" shall appear, is WILLIAM MARCH, Churchwardens.

MARK BARKER,

The Rev. W. S. Darling, Scarboro.

REPLY.

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My DEAR FRIENDS, -Accept my sincere thanks for I trust God will put it into the hearts of those of happen to be connected with it may indeed look with the very kind address which you have presented to me on our fellow-churchmen in this country to whom He has deep sympathy upon a young man's growth in grace, the occasion of my leaving you for a few months, to seek, entrusted wealth, to give us liberally of their abundance; and that those who can only by the exercise gious character and principle they are to have no condischaracters are to have no condischaracters.—with religious character and principle they are to have no condischaracters are the same of their office to interfere,—with religious character and principle they are to have no condischaracters are the same of their office to interfere,—with religious character and principle they are to have no condischaracters are the same of their office to interfere,—with religious characters and principle they are to have no condischaracters are the same of their office to interfere,—with religious characters are the same of the discharge among you the holy duties of my sacred office

more efficiently than I have found myself capable of majority of your audience on that occasion, that an University, without Christianity, is likely to undo the It is not long since an English gentleman, Mr. very best teaching that ever was communicated by a It is not long since an English gentleman, Mr. very best teaching that ever was communicated by a compense for any exertion it may have involved; and I fervently hope and pray that the sacred rites and ordinances ministered therein may be the means of leading many a wandering and worldly soul to Christ, and of building up the more faithful Christian in his most holy

Our readers will, we hope, appreciate the force of faith. the very important argument adduced by the Arch-And that success and prosperity may attend us as a congregation, permit me to use my privilege as your Pastor to exhort you all to devotedness of spirit, corleacon of York, in his letter to the Hon. R. Baldwin, ublished in our last issue, namely—that the power diality of feeling, and unity as well as energy of action. given by the Statute of George III. to the Provincial I would avail myself of this occasion to repeat my sincere acknowledgements for the considerate co-opera-tion and efficient assistance I have ever met with, in

> I thank you for your sympathy with me in my present indisposition; and pray that God, who is the Author of all our blessings, may grant me not only renovated strength, but grace also, to devote it more exclusively

I remain your very sincere friend, And affectionate Pastor,

W. STEWART DARLING. Scarboro, Monday in Whitsun week, 1850.

Christ Church, Scarboro, Whit Monday,

neither to have fallen on the barren rock, nor yet choked

Leaving us at a momentous crisis in the affairs of the

The address from St. Paul's Church, after alluding to

"Your pious and paternal regard for all your parishnestly pray and trust that you may be long spared amongst us to see the fruit of your labours in Scarboro;

JOHN HOPPER, Churchwardens."

Scarboro, May 20, 1850. Our limits preclude us from giving more than one

"We have gone on in a quiet way at St. Paul's; but I trust that it has neither been the less pleasant or the less profitable, because it has been quiet. Our holy faith. thune deserves much commendation for drawing pray that in quietness and confidence may be your public attention to it. It is an unassailable position, strength."

NEWBOROUGH.

A meeting of the Missionary, churchwardens and vestry of the United Church of England and Ireland, was held in the village of Newborough, in the county of Leeds, one ted counties of Leeds and Grenville, on the 20th

Whereas a Church edifice is greatly needed in this part of the country, there being none consecrated to the wor-ship of Almighty God, where we and our children can worship as our fathers did beyond the Atlantic, any nearer to us than thirty miles; and whereas the Lord Bishop of this Diocese, in his accustomed zeal for the Church, reago to commended the travelling missionary two years ago to encourage the people to make the attempt to build a church in this central and growing attempt to build a church in this central and growing village; and whereas, also, the people have liberally subscribed nearly two hundred and fifty pounds, and assisted to place most of the stone, lime and sand upon the stone, but. lime and sand upon the site secured for the church, but, on account of the pressure of the times and scarcity of money, are unable to pay their subscriptions until the return of harvest; and whereas one hundred pounds, at least, will be necessary to commence and carry on the building, therefore, Resolved,-That an appeal be made to the benevolent

friends of the Church to assist in raising this amount for the erection of said church, to be called St. Mary's Church, Newborough.

Resolved,—That this appeal be restricted, in the first

instance, to the effective ardour of the kind ladies of the Church in this Province, thereby affording them an opportunity of shewing their love and zeal for the Church, and following the examples of her most gracious majesty the Queen, and many eminent ladies in Great Britain, in their labours of love in providing church accommode for the destitute and scattered flock of Christ's fold.

Resolved,-That our respected missionary, the Rev. N. Watkins, be requested to take charge of the subscription lists to the ladies, and to solicit subscriptions from her Excellency the Right Honourable the Countess of Elgin and Kincardine, and such other eminent ladies as he may deem proper, begging them to use their benevolent influence in raising subscriptions for building the said church. ence in raising subscriptions for building the said church.

Resolved,—That all subscriptions to the above object
be sent to the Treasurer of the Building Committee,

Test Fee Newscriptions

BENJAMIN TETT, Chairman. JACOB DORMER, Secretary.

ST. PETER'S CHURCH, BROCKVILLE. We are requested by "One of the Building Committee of St. Peter's Church, Brockville," to state that the paragraph which has lately appeared in several of the news-papers in both sections of the Province, stating "that His Excellency the Governor General has given twenty pounds towards the enlargement of St. Peter's Church, Brockville," is incorrect.

ARRIVAL OF THE STEAMER EUROPA.

The steamer Europa arrived at Halifax on Monday the 20th, and left at nine o'clock the same evening for New

MARKETS .- Corn animated. India 1s, to 1s. 6d. advance. Wheat 4d. to 6d. advance for 70 lbs. Flour had advanced

in Christ's Church, St. Paul's and St. Judes, at considerable distances from each other,—and that in all states of the roads and weather,—has been more than you were able for; and has probably increased the distressing complaint under which you now labour.

We sincerely trust that God our heavenly Father may bless the means now being used for the restoration of your health; and that, before long. We sincerely trust that God our heavenly Father may bless the means now being used for the restoration of your health; and that, before long, we may have the pleasure of spring you restored to work for the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the West India mail, with a view of the management of the work of the west India mail, with a view of the management of the work of the work

your health; and that, before long, we may have the pleasure of seeing you restored to your family and flock, in renewed strength, both in mind and body.

We avail ourselves of this opportunity of bearing our willing testimony to your unwearied exertions, not only over the two parishes originally put under your care, but also in exerting yourself in liberally subscribing to any everyther than the world leave in the Europa discounted when he was taken, but the money was recovered. It was thought that he would leave in the Europa.

The crops are extremely provided that the world leave in the Europa.

The crops are extremely promising.

The new expedition in search of Sir John Franklings sailed on the 8th.

France.—The anniversary of the Republic was celested with great pomp. All was quiet. Not a single arrest occurred. On Sunday Napoleon's death was celebrated. On Monday the Napoleon, and the Peuple journals ceased to exist. This will promote much good.

A bill to enact capital punishment for political offences, it is said, will shortly be introduced.

Several incendiary fires have taken place near Raub bouillet.

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