

a gentle disposition, and possessed of many amiable and excellent qualities, she endeared herself to all who knew her. Her modest and retiring manner fitted her more for the enjoyments of the domestic circle,—woman's appropriate sphere,—than for the noise and glare of society. It was not, therefore, amidst the blaze of fashion, nor in the rounds of festive gaiety, that her meek and unobtrusive virtues shone most brightly; but in those hallowed scenes which a Christian family, living in peace and harmony, loving and being loved, always presents. It was in such enjoyments as *Home* alone can furnish, that her gentle spirit most delighted. To promote the happiness of those around her, and to minister freely to their comfort and enjoyment, were her constant aim and object. She was a kind and affectionate sister, and a most loving and dutiful daughter. And the years of her childhood and youth, instead of being spent in the pleasures of sin and vanity, as is unhappily too often the case with many young persons of the present day, were employed in the cultivation of her intellect, and in the fostering of those good and virtuous principles which, by God's blessing, are well calculated to render her useful and happy. This was the result of that early religious training which our beloved Church so forcibly inculcates, and which it was the delight of her revered father, your pious, respected, and devoted pastor, so able to superintend. He who had taken so much pains to instruct the lambs of Christ's flock committed to his care, did not neglect the children of his own household. It was at a mother's knee, by a father's side, under the parental roof, that our dear young friend received her first impressions of religion; and being thus early trained and nurtured in the way in which she should go, we have good reason for believing that she did not afterwards depart from it. At the proper age, she ratified her baptismal covenant, thereby devoting herself anew to the service of her Saviour; and soon afterwards became a regular and devout communicant, omitting no opportunity of commemorating her Saviour's redeeming love, and of participating in the communion of His most precious body and blood. In the Sunday School, also, she was a most exemplary and devoted teacher, and diligently laboured to inculcate, upon the minds of her youthful pupils, those doctrines and duties of our holy religion, which she felt to be of so much value to herself. Thus, we see that our departed friend did not misuse or abuse the talents which her Divine Master had committed to her; but quietly and unostentatiously employed them in His service, and in doing good to others. It was under these circumstances she closed her earthly career, after an illness of but a few short days: suddenly the Destroyer approached, and she was no more! And deep though the affliction must be, it is, after all, a blessed source of comfort to her bereaved parents and sorrowing friends, to know that she was thus early removed from a world of sin and suffering, unallured by the fascinating charm of earthly pleasure, and uncontaminated by the influence of youthful folly. They sorrow not as those who have no hope, but rejoice in and are thankful for the grace, which, in the case of their loved one, has, they trust, rendered death only an angel of peace, sent to take her "from the evil to come"—to deliver her from the burden and sorrows of the flesh, and to introduce her to the joy and felicity of heaven."

To the Editor of The Church.

THE REV. MESSRS. ROAF AND PYPER.

In our last we maintained that the practice of baptizing infants is, and has always been, the rule of the Church. We also said that there is nothing to be found in Scripture which does not corroborate and confirm this rule. We appealed alike to the Christian law and to the Christian practice; and in virtue of the privilege which the law enacts and the practice sanctions, we asserted that there does exist a command which can only be regarded as positive and express for bringing our children to holy baptism.

With respect to the second allegation, that there is no implied sanction to be discovered in Scripture for baptizing infants, much could be said, but really the occasion does not warrant the labour. Indeed such a course might be regarded as positively wrong, for it would imply the existence of a doubt as to the spiritual significance of all the types and shadows of the first Testament; and would therefore be a wrong done to historical teaching—an insult offered to Divine Revelation.

Having, moreover, in our last, established the express, implied obligation which Mr. Pyper has so boldly impugned. We are almost inclined to doubt whether Mr. Pyper really means what he writes. Vanity, the most egregious, pervades his pamphlet, and it may be that his twin assertion, which constitutes his defiance, is intended rather as a compliment to controversy than a declaration of opinion.

We do not know precisely what meaning Mr. Pyper attaches to the term "disciples or believers." If he means one who is enrolled as a member of the family of Christ, we answer that an infant having been baptized into Christ, has put on Christ,—that he has become a disciple of Christ by the act of the second birth as he became the child of his parent by the act of the first. At our baptism we become scholars of Christ, and it is in His school, the Church, where our education for immortality must effectually be carried on. Baptism and discipleship are convertible terms; and whether they relate to adults or infants, mean the same thing,—for both become disciples of Christ at baptism, and both, we believe, will, if they lead the rest of their lives according to that good beginning, attain to blessing and honour at last.

God has been pleased to appoint one means, and only one means, by which our children may be brought into covenant with Him. This means is holy baptism: but validity of this means. What then, we ask, in all reverence, does this fearful denial of baptism to infants involve? It seems to involve this, namely,—those Adam having sinned as Adam, as well as sinned in Adam may be brought to baptism, and receive the only sinned in Adam and not sinned as Adam, cannot be brought to baptism, and therefore cannot receive the renewing of the Holy Ghost. Adults, who have added actual to original sin, may receive the remission of sin; but infants who have not added actual to original sin, may not receive the remission of sin: the wrath of God abides upon them.

Another consequence seems to be involved in the Anabaptist heresy. God is represented as placable towards actual sin committed by man and succeeded by repentance; but he is by implication represented as inexorable towards sin committed in man but atoned for by Christ. Man may become reconciled to God and receive the renewing of the Holy Ghost, if to original he has added actual sin; but if he has not added actual to original sin—if he has not transgressed in his own person as well as in the parent of us all, then his

soul cannot be susceptible of Divine grace, and consequently the wrath of God abides upon him. When the Anabaptist insists on "intelligence" being a condition of baptism, he also insists that a knowledge of sin is a condition of baptism—because such knowledge is the earliest acquirement of the mind; and as the grace of baptism is the gift of God, it follows, according to the Anabaptist's teaching, that the qualification necessary to this Divine gift is a practical knowledge of sin. Therefore, if the subject cannot be baptized without the experience of sin, neither can he be saved without the like qualification: actual sin thus becomes a condition of salvation!

We take leave also to state further one of the fearful consequences of this dreadful, and, God be praised, most unscriptural doctrine.

The children of Anabaptists are not permitted to be brought to Christ in the way of his appointment, being "unconscious," as it is alleged; they are not "foisted" into a useless rite. Their parents and their pastors conspire against them, and deny them baptism; without this sacrament of the water and the Spirit, our Saviour says they cannot be born again, and without the new birth, who can affirm that they will be saved? God himself has been silent; dare Mr. Pyper venture to speak?

If this be the doctrine of Scripture, then indeed might we indulge in the Heathen's lamentation on the birth of a child: then would the words of the Psalmist cease to be a song of joy—then would the hymn of thanksgiving be for ever hushed in our households; our festival of jubilee would be shrouded in gloom, and we should no longer praise God when our children were multiplied; and why?—because they may be of that number which no man can number, who never arrive at the inconceivable state of intellectual fitness which Mr. Pyper declares necessary to baptism—who die as they were born, children of wrath—who, having been most cruelly withheld from the sacrament of regeneration, have never been born again.

Holding such opinions, one is staggered at the practice of Anabaptists. How they can voluntarily assume the responsibility of becoming parents, is past belief; how they can consent to be the author of another's existence, is beyond comprehension. With such a creed, they should refuse to propagate their species, for since they will not allow their children the blessings of the spiritual birth, they should not involve them in the perils of the natural one. The command given to Adam "to increase and multiply," is not more positive than that given by Christ, "to baptize every creature;" the consequence of the first is an entail of the Divine wrath to all; the consequences of the second is a communication of Divine blessing to all—no exception is stated. "As in Adam all die, so in Christ shall all be made alive;" such is the comprehensive assurance. Notwithstanding, however, that baptism is the only mode revealed by the Almighty by which our babes can be spared the consequences of original sin, it is nevertheless, by the sinner of "sanctified intelligence," accounted unworthy; notwithstanding that it is the only way presented by the Holy Ghost in which our infants can participate in the benefits of Christ's righteousness, it is by the sinner of "discretion" deemed insufficient. And why? Because, as it is alleged, the Spirit of God will not cleanse the heart of a child before the mind of man has illumined his understanding; because the subject of baptism has not in his own person eaten of the tree of knowledge, and therefore required in his own person the fruit of the tree of life.

We cannot permit ourselves to discuss either the propriety or truth of Mr. Pyper's scriptural readings. Every new schism produces a new commentator; and thus it comes to pass that Holy Scripture is paraphrased by the prejudices—and made to harmonize with the heresy—of the self-constituted critic: and as the word of truth will not yield to the violence of the interpreter, it not infrequently happens, either that it is travestied beyond recognition, or mutilated without scruple. One sect will expunge one portion; a second will pooh! pooh! another; a third will prefix a glossary; until it comes to pass, that the holy and inviolable Word of God is appealed to as the author of confusion and the occasion of strife among all who name the name of Christ! Mr. Pyper must pardon us if we withhold our respect from the Professor who can thus degrade his talents and misuse his time.

There are some curious passages which, in connexion with any other subject, would help to lighten the reading; and regarded as an illustration of the courtesy practised by one "dear dissenting Brother" to another, are apt to produce a smile.

Mr. Pyper cannot forbear an expression of astonishment at the defective learning of Mr. Roaf, who, it seems, has "fallen off" in his classics; this evidence of "going back" being supplied by an alleged faulty translation of a passage of Holy Scripture. Now, Mr. Pyper would not have been a bit surprised at an equal or even greater display of ignorance on the part of "Mr. Roaf's brother, of London, C.W.," with whose address we are thus politely favoured; for it appears that this brother—although the imputation is as foreign to the argument as it is to good manners—is a sort of simpleton, strongly addicted to "extravagant computations," produced by "a refined process of induction," and from whom nonsense alone can be expected;—but "from an intelligent scholar, like Mr. Roaf, it is strange!"

"Tickle me, Toby, and I'll tickle you!" which ancient proverb we take to mean that Brother Pyper expects Brother Roaf to print him an intelligent scholar, when he next has occasion to publish a pamphlet. We must, however, do Mr. Roaf the justice to say, that the tickling is not entire flattery; and it may be necessary, to prevent similarunning in future, that Mr. Roaf should lay aside all other business, and again rub up his classics—unless he has a relish for Mr. Pyper's very equivocal compliments in regard to himself, and his still ruder pokes at his brother, "who resides in London, C.W."

There is, too, a kind of "slap-dash" tone about Mr. Pyper's writing, which would refresh and comfort, were the subject one at which we might laugh with impunity. He is, for instance, most considerate towards short memories; and therefore, when dealing in statistics, he revels in round numbers, as though fractions were not only vulgar, but valueless. In one place, he talks about "10,000 families swarming with babies;" in another, he does not care if 10,000 brethren were comforted in Lydia's house; and then he writes of "a dozen" infants being in one household; and then again of "millions of little children, who are not suffered to come to the covenant;" and concludes this paragraph with a passage in regard to the final estate of little children, which we will allow to continue in his pamphlet undisturbed, as an evidence of his opinions, and, we may add, a reproach to his piety.

Dissenters boast lustily of their freedom from the Satanic bondage of "Creeds, Catechisms, and Confessions of Faith." If, however, they have not creeds, they have "actions;" if they have not catechisms,

they have stock phrases; and if they have no confession of faith, they have a sort of conventional language which supersedes, we suppose, the necessity of a confession: still, this language, to the uninitiated, is at times very ambiguous, and just now we find ourselves at fault, though Messrs. Roaf and Pyper it seems understand each other perfectly well in regard to the meaning of the following passage:—"Have infants and young children a Church standing in Adelaide-street? Are the children of the flesh and the children of the Spirit there mingled together in Church relationship? This from a Protestant minister of the nineteenth century!"—and then follows some—we can use no milder term—unintelligible rubbish, which proves at least this: that we have fallen upon days when men, having itching ears, do not only heap to themselves teachers, but when these teachers,—impressed, we suppose, with the duty of encouraging the irritation,—take the most impious freedom with God's Holy Word, by offering sacrilegious violence alike to the letter and spirit of revelation. The itching ears of the ignorant and vain may require novelty, but the ears of the accomplished teacher should tingle with shame ere he consents to minister novelty at the sacrifice of truth.

We did not consider Mr. Roaf's second sermon to be worth criticism, nor do we think the animadversions upon it by Mr. Pyper worthy of remark: they are both written in bad taste, and strongly impregnated with nasty sentiments. They contain, moreover, a leaven of bitter and unseemly acrimony—an acrimony strangely at variance with the theory of Evangelical Alliances, Agreeing-to-differ-Associations, and "Appeal-to-Union Combinations," but quite consistent with experience, which teaches that such miserable mosaic work will not stand the wear.

Churchmen may take warning from what is passing around them, and cling with undying steadfastness to the Ark of God's Church, out of which there is no peace; to that Church which is the 'Pillar and Ground of the Truth'—beyond which there must needs be error, instability, and change.

ERASMUS OLDSTYLE.

ARRIVAL OF THE "PACIFIC."

The telegraphic announcement is to the following effect:—From Wilmer and Smith's *European Times*, dated February 22nd, 11 o'clock, A. M., we learn that that the resignation of the Ministry has taken place, and the dissolution will be regretted but by few people in this country, and perhaps less in the Colonies. The following has just reached us by electric telegraph. A Cabinet Council was held yesterday afternoon at the Foreign Office. The Council sat three-quarters of an hour. After the Council, Lord John Russell went to Buckingham Palace, to have an audience with Her Majesty. That is all Wilmer and Smith's *Times* says.

The other morning papers contain no announcement of Lord John Russell's resignation. The *Advertiser* states that the Conservatives cannot come to any unanimous conclusion.

Mr. Gladstone will not touch on Free Trade nor agree to Lord Stanley's Protestant views respecting the Papal Aggression.

Lord J. Russell was beaten, and constrained to resign on a proposition to enlarge the Elective Franchise.

It appears that on the 24th of February Mr. Locke King brought in a motion for a Bill to extend the Elective Franchise to persons in the English and Welsh country occupying tenements of the actual value of £10 putting them on the same footing with the residents of the boroughs. Lord John Russell opposed the motion, but declared that he intended to introduce a measure for an extension of the right of suffrage at the next Session. The declaration came too late, the vote was taken, the Conservatives left the house and the Ministers were beaten by a vote of 100 to 52.

Further Extracts from our English Files.

Copy of a Despatch from the Right Hon. the Earl of Elgin and Kincardine, to the Right Hon. Earl Grey.

Government House, Toronto, July 19, 1850.

MY LORD,—I have the honour to transmit herewith, in compliance with the request of the Legislative Assembly, to be laid at the foot of the Throne, an Address from that House to Her Majesty, on the subject of the Clergy Reserves. After recapitulating the proceedings of the House of Assembly of Upper Canada before the Union of the provinces in connection with this question, it concludes with the prayer, that Her Majesty will be graciously pleased to recommend to Parliament a measure for the repeal of the Imperial Act 3 & 4 Vict., chap. 78, and for enabling the Canadian Parliament to dispose of the Clergy Reserves, subject to the condition of securing the stipends or allowances assigned from this fund to the Clergy of the Church of England or Scotland, or to any other religious bodies or denominations of Christians, to the parties now receiving them during their natural lives or incumbencies. It was finally carried by a majority of 46 votes to 23; some of the minority voting against it in consequence of this reservation.

2. It may be proper, however, to observe, that a much closer division took place on the passage of the 29th in the series of resolutions on which the address was founded, and which was thus worded:—

"Resolved,—That this House is of opinion, that when all the circumstances connected with this question are taken into consideration, no religious denomination can be held to have such vested interest in the revenue derived from the proceeds of the said Clergy Reserves as should prevent further legislation with reference to the disposal of them; but this House is nevertheless of opinion that the claim of existing incumbents should be treated in the most liberal manner." This resolution was opposed by three classes of persons:—First, by those who desire the existing settlement to be maintained. Second, by those who, though they object to the Imperial Act of 1840, and seek its repeal, admit nevertheless certain claims on part of the Protestant clergy under the Constitutional Act of 1791. And lastly, by those who are unwilling to recognise even the claim of existing incumbents. It was carried on a division by a majority of 2 only; the numbers being 56 for, and 34 against it.

3. I deeply regret revival of agitation on this subject, of which Lord Sydenham truly observed, that it had been in Upper Canada the one all-absorbing and engrossing topic of interest, and for years the principal cause of the discontent and disturbance which had arisen and under which the province had laboured. The intervention of the Imperial Parliament in 1840 was doubtless prompted by a desire to settle on terms which should be equitable and generally satisfactory, a question which had for so many years disturbed the peace of the colony. While the principle, however, of an establishment was abandoned by the Imperial Act 3 & 4 Vict., chap. 78, which admitted all denominations to share in the proceeds of the Clergy Reserves, ad-

vantages were given by it to the established Churches of England and Scotland in the distribution of the funds which render them still objects of envy. This feeling has been increased, as regards the Church of Scotland, by the large secession from its ranks, which the Free Church movement has occasioned. I much fear that the result will justify the disinclination which Lord John Russell appears, from the first, to have entertained to any legislation by the Imperial Parliament upon this question. It is an evil of no small magnitude on a subject of this nature, that while the more violent and unscrupulous of the opponents of the existing settlement are enabled to create a prejudice against it, by representing it to be the result of Imperial interference in a matter of provincial concern, its friends are tempted rather to endeavour to influence opinion in England than to resort to measures which may strengthen their position in the colony.

I have, &c.,

(Signed) ELGIN & KINCARDINE.

The Right Hon. The Earl Grey, &c. &c. &c.

Copy of a Despatch from the Right Hon. the Earl Grey, to the Right Hon. the Earl of Elgin and Kincardine.

Downing-street, Jan. 27, 1851.

MY LORD,—I have hitherto deferred answering your Lordship's despatch No. 198, of the 19th of July last, in which you transmitted to me an Address to Her Majesty from the House of Assembly, on the subject of the Clergy Reserves, because when this despatch reached me the Session of the Provincial Legislature having already been brought to an end, and that of the Imperial Parliament being about to close, nothing could for some months be done on the subject referred to, and I therefore thought it advisable that it should be reserved for that full and deliberate consideration of Her Majesty's Government, which its difficulty and importance deserved.

2. I have now to instruct your Lordship to inform the House of Assembly when it shall again be called together, that their address to the Queen, which was transmitted to me in your despatch, has been laid before Her Majesty, and that Her Majesty has been pleased to receive it very graciously. You will further inform the House that while Her Majesty's servants greatly regret that a subject of so much difficulty as that of the Clergy Reserves should, after an interval of some years, have again been brought under discussion, it has appeared to them on mature deliberation, that the desire expressed by the Assembly in this address ought to be acceded to, and they will accordingly be prepared to recommend to Parliament that an Act should be passed, giving to the Provincial Legislature full authority to make such alterations as they may think fit in the existing arrangements with regard to the Clergy Reserves, provided that existing interests are respected.

3. In coming to this conclusion Her Majesty's Government have been mainly influenced by the consideration, that, great as would be their judgment be the advantages which would result from leaving undisturbed the existing arrangement by which a certain portion of the public lands of Canada are made available for the purpose of creating a fund for the religious instruction of the inhabitants of the province, still the question whether that arrangement is to be maintained or altered is one so exclusively affecting the people of Canada, that a decision ought not to be withdrawn from the Provincial Legislature, to which it properly belongs to regulate all matters concerning the domestic interests of the Province.

4. It has therefore appeared to her Majesty's Government that it would be impossible for them, consistently with the principles on which they have always held that the Government of Canada ought to be conducted, to advise Her Majesty to refuse to comply with the prayer of the Address of the House of Assembly; and they have had the less difficulty in coming to this conclusion, because they have observed with satisfaction, that the Assembly, in their Address, have recognized the claims of those who are now in the enjoyment of incomes derived from the funds realized by the sale of the lands in question, and have not asked, that in any alteration of the Act of Parliament now in force, authority should be given to the Provincial Legislature to interfere with the continuance of these incomes for the lives of the parties by whom they are received. The course thus taken by the Assembly is alike consistent with sound policy and with justice, and has obviated what would otherwise have been a great difficulty in the way of accomplishing the object they have in view.

5. You will cause copies of this despatch to be laid before the Houses of the Parliament of Canada at their next meeting.

I have, &c.,

GREY.

(Signed) The Earl of Elgin and Kincardine, &c., &c., &c.

The Professors of Chemistry, University College, King's College, and the Agricultural College (Graham, Miller, and Hoffman), have been appointed by the Government to inquire into the qualities of the several waters now in use in the metropolis, and also the supplies proposed for the future.

TORONTO MARKETS.

TORONTO, March 11, 1851.

	2.	d.	1.	d.
Fall Wheat, per 60 lbs.	3	9	a	4
Spring do.	3	0	a	3
Oats, per 34 lbs.	1	4	a	1
Barley, per 48 lbs.	3	0	a	3
Peas	2	6	a	3
Rye	3	0	a	3
Flour, superfine (in Barrels)	21	3	a	0
Do. fine (in Bags)	20	9	a	0
Market Flour, (in Barrels)	18	9	a	0
Do. (in Bags)	16	3	a	17
Oatmeal, per barrel	16	3	a	17
Beef, per lb.	0	2	a	4
Do. per 100 lbs.	17	6	a	22
Pork per lb.	0	3	a	4
Do. per 100 lbs.	22	6	a	26
Mutton per lb.	0	2	a	4
Bacon	30	0	a	35
Hams, per cwt.	35	0	a	40
Potatoes, per bushel	3	3	a	2
Butter, fresh, per lb.	0	9	a	0
Do. salt, do.	0	6	a	0
Cheese, per lb.	0	2	a	0
Apples per barrel	6	3	a	7
Eggs per dozen	0	9	a	0
Ducks	2	6	a	2
Turkeys, each	2	6	a	4
Geese, do.	1	6	a	2
Lamb per quarter	0	0	a	0
Fowls	1	6	a	2
Straw per ton	29	6	a	35
Hay per ton	45	0	a	60
Fire Wood per cord	14	6	a	16
Bread	0	4	a	0
Coals per ton	30	6	a	36
Lard, per lb.	0	4	a	0