

and is taught unequivocally by our own Church in its authorised formularies, especially in the Offices of Baptism and in the Catechism; and we are the rather induced to make this declaration, because we hope that many, who are now divided from us, may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

Therefore we declare that—
1. Acknowledging "One Baptism for the remission of sins," we hold as of faith that all persons duly baptized, (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true Baptism of Him who "baptizeth with the Holy Ghost," and who thus making us to be born again of water and the Spirit," delivers us thereby from the guilt of all past sins, original and actual, and from the bondage to which we should else be subject, as He afterwards gives remission of all sins committed after Baptism, on the terms of the Baptistical Covenant, contrition of heart, and newness of life.

We hold as implied in the aforesaid Article of the Creed, all the great graces ascribed to Baptism in our Catechism. For, "by one Spirit we are all baptized into one Body," even the Body of Jesus Christ; we are made to be "His Body," "Members in particular" of His Body, "Members of Christ." And being thus "baptized unto Him, we were baptized into His death," who "died for our sins,"—we are "dead with Him,"—"dead unto sin"—"buried by Baptism with Him, wherein also we are risen with Him,"—"quickened together with Him,"—"set together in heavenly places in Christ Jesus,"—"our life is hid with Christ in God." Believing that the Holy Ghost so joins us in Baptism to Jesus Christ, that we are "in Him," "created in Christ Jesus," we believe also that we are children of God in Him; and "if children, then heirs, heirs of God, and joint heirs with Christ," Inheritors of the Kingdom of Heaven.

2. We hold, accordingly, that all infants, presented either in Church or privately, according to the Book of Common Prayer, and baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, do in and by Baptism "receive remission of sins by spiritual regeneration," and are made Members of Christ, being spiritually ingrafted and incorporated into His Mystical Body: original sin being so far from an obstacle to the right reception of Baptism, that, as St. Augustine says, "Infants, because they are not as yet guilty of any actual sin, have the original sin, that is in them, remitted through the grace of Him who saveth 'by the washing of regeneration,'" and as our own Church declares, that the baptized child, "being born in original sin, and the wrath of God, is by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto Him;" and in accordance herewith, the 27th Article expressly says that the "Baptism of young children is most agreeable with the institution of Christ."

3. We hold that the imparting of the aforesaid graces in the Baptism of young children is not hypothetical,—depending either on the sincerity of those who present them, or upon any other conditions; for else it would follow, that in cases in which the said conditions do not take place, both the form of Baptism itself, and the Article, "One Baptism for the remission of sins," must be understood not as true but as false and unreal.

4. Lastly we hold, and would earnestly impress upon all Christians, that the foregoing statements, rightly understood, so far from disparaging the need of conversion and amendment, are a most powerful incentive to newness of life, and, especially, to fervent prayer for renewed and continued grace, so long as the term of our probation in this life shall last. For, Baptism being the ordinance and instrument of Christ, by which we are "born again of the Spirit," it binds us to do that which it enables us to do, "to walk in the Spirit, and not to fulfil the lusts of the flesh; for if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body, we shall live." Baptism makes our bodies to be "Temples of the Holy Ghost, which is in us, which we have of God;" and "if any man defile the Temple of God, him shall God destroy, for the Temple of God is holy." Wherefore it follows, that they who, being baptized live not after the Spirit, but after the flesh, do hereby draw on themselves greater damnation, or if "by the Grace of God they rise again," have need of the deeper repentance as having done despite to the Spirit which was in them.

II.—DECLARATION.

Deeply deploring the cases of defection from our communion, which have occurred in the last ten years, even among the Clergy—which cases, few as they may be, in comparison of the whole number of our Clergy, are yet numerous when compared with those which have occurred in our Church at any former period within the last 190 years; we hereby solemnly record our own hearty, and with God's blessing, unalterable attachment to the Church in which He has called on us to serve—cordially accepting its doctrine as set forth in its Articles of Religion and Book of Common Prayer and Administration of the Sacraments—and thankfully acknowledging its Ministry by Bishops Priests and Deacons to have descended to us in unbroken succession from the Holy Apostles. And we further record our full conviction that secession from this Church, being a sound part of the Catholic Church, to any other religious community, is, in itself, an act of schism, and as such perilous to salvation; and in particular that secession to the Roman Community in England is not only an act of schism, but involves also the abandonment of truth for error.

III.—DECLARATION.

Whereas the Bishop of Rome hath taken upon himself to name the town of Plymouth, in the Archdeaconry of Totness, in our Diocese of Exeter, to be a See in subjection to the said Bishop of Rome—and this is professed to be done for the greater convenience of the "Popish recusants," or refusers of the Catholic Communion in England.

And whereas the predecessors of these recusants, in or about the 12th year of Queen Elizabeth, did notoriously, in obedience to orders from Rome, renounce communion with the Church in this land, which they had heretofore maintained although our Church, from which they thus separated themselves, did then hold, and has always since continued to "hold whole and undefiled" that Catholic Faith professed in the Nicene Constantinopolitan Creed, which the Church of Rome itself, in the third session of the council of Trent, recites and set forth as the true Faith, saying that "with such recital alone, as with a shield against heresies, have the ancient Fathers before now drawn unbelievers to the Faith, overthrown heretics, and confirmed the faithful, it being the firm and single foundation against

which the "gates of hell shall never prevail;" neither can it be proved—which God forbid—that our said Church had, at the time of such separation nor since at any time hath, lost the grace of the holy sacraments.

And whereas it is notorious that in order to keep the said Separatists in obedience to Rome, new Articles of Faith added to the said Creed, contrary to the 7th Canon of the III. General Council of Ephesus, were imposed and insisted upon as necessary to salvation.

And whereas the Government of, and ministrations for, the said Separatists were at first, and for many years, not under any Bishop; and afterwards, for more than 200 years, were directed by Bishops having their titles from ancient extinct Sees, "in partibus Infidelium," and exercising pretended spiritual jurisdiction in England as Vicars-Apostolic, so called, of the Bishop of Rome, thus treating this realm as under the jurisdiction of Rome:—which Vicars-Apostolic were either Bishops without Sees, ordained as such, contrary to the 6th Canon of the General Council of Chalcedon, and to the known rules of the Catholic Church; or else, being ordained as Bishops of Sees in the Eastern Church, without the concurrence of the Metropolitan, were so ordained in direct violation of the 4th and 6th Canons of the I. General Council of Nice.

And whereas the recent pretended appointment of Sees in England and particularly of the See of Plymouth by the Bishop of Rome contrary to the 2nd Canon of the II. General Council of Constantinople has been manifestly designed to erect the said Separatists into a Church, in opposition to the true Catholic Church in England, by nominating Sees, without the concurrence of the Metropolitan; for the so-called Metropolitan Archbishop of Westminster is no Metropolitan, having been set up contrary to ancient custom, and to the 6th Canon of Nice, in evident violation of the old Metropolitan Sees of England.

For all these reasons, we, the Bishop, and Clergy of the Diocese of Exeter aforesaid, do hereby declare that the said appointment of a See of Plymouth by the Bishop of Rome, being contrary to the Canons of the Catholic Church, is manifestly schismatical and void; that sets it up altar against altar in our said Diocese and usurps the Primacy of England.

And we further declare, in respect of this and the other differences which unhappily, during 300 years have divided the Churches of the West, that we desire to renew the appeal, under which we and our fathers have too long continued, to a lawful and free Council of the whole Church, whenever such Council may be had, commending our cause, in the meanwhile, under Him who will come to be our Judge, to the earnest prayers and to the enlightened and impartial inquiries of all good Christian people.

The following is the Prayer used in the Chapter-house at the commencement of the Synod:—

LET US PRAY.

O Lord Jesus Christ, who hast promised in Thy Holy Word, that where two or three are gathered together in Thy name, Thou wilt vouchsafe to be present in the midst of them; be Thou graciously present, Lord, we beseech Thee, with us Thy Ministers, and enlighten us by Thy grace. Amen.

Grant that, walking in watchful care before Thee, we may discern the true teaching of Thy holy Apostles and that all our words may be according to the faith once delivered to the Saints. Amen.

Grant to us, Lord, we pray Thee, a right judgment in all things pertaining to Thy Church and to the duties of our sacred ministry therein; especially grant that we may have grace and strength to speak Thy word with all faithful boldness. Amen.

Grant that seeking truth and peace, we may so minister to the peace of Thy Church, that we, with all Thy faithful people, and especially those committed to our charge, may have the peace of God ever more ruling in our hearts. Amen.

Then the Bishop, standing up, said—
Almighty God, who in the beginning of the Gospel did cause the Apostles and Elders to meet together, and did endow them with His Holy Spirit, grant unto us all who are here assembled, we humbly trust by His Providence, the spirit of wisdom, and of love, and of a sound mind, that He may accomplish by us whatever work He hath appointed for us, through Jesus Christ our Lord. Amen.

The following report from another quarter gives some further particulars:

Exeter, Wednesday night.
The first Session of the Diocesan Synod has just concluded, and a most satisfactory meeting it has been. Every thing has gone off admirably; and the success of the experiment (so far as it has yet been tried) augurs most favourably for the future.

The proceedings of the day commenced with Morning Prayer, at a Quarter past Ten, at the Cathedral. The Sermon, a most eloquent one, which is to be published by the Bishop's command, was listened to with profound attention by a very numerous audience. Scarcely an oration, full to overflowing of patristic learning, and clothed in the happiest language. The Reverend Prebendary Hole was the preacher. The Holy Eucharist was administered; and then the proceedings of the Synod commenced.

Several alterations being deemed desirable in the Declaration on the subject of Baptism, the consideration of it was deferred till to-morrow, in order that printed copies of the amended Form might be placed in the hands of the Members of the Synod.—[We understand this to refer to the original draft, not the revised form.—ED. E. C.]

The proceedings were suspended during afternoon Prayers at the Cathedral, after which a Declaration of attachment to the Church of England, and against secessions to Dissent, Protestant or Romish, was, after some discussion, agreed to.

The last business of the day was the adoption of a Declaration, with respect to the recent appointment of a so-called Bishop of Plymouth. This document—one of great length, sound learning, and unanswerable argument, completely exposing the schismatical and uncanonical character of the late Papal measures, was unanimously and cordially adopted.

The Synod then adjourned.
The proceedings were marked with the greatest harmony and good feeling; and everything went off as well as the most sanguine friends of the movement could have desired.

The attendance of the Clergy was very numerous, including the Canons Residentiary, and most (we believe all) of the Prebendaries. The Dean, however, Chancellor Martin, and two other Canons, absented themselves—a course of conduct which reflects but little credit on their feelings, their principles, or their taste.

The Rev. W. Scott, of Hexton, was permitted to be present in the character of Registrar of the Proceedings of the Synod.

Some fears were expressed of a popular outbreak; but, though there was a considerable number of persons assembled in the Cathedral-yard, no disturbance took place. Indeed, it may be safely asserted that the opposition is merely confined to a few, though those few, are a very noisy and turbulent portion of the Laity. The great majority of serious Churchpeople will stand aloof from any such proceedings, and the civil authorities expressed their resolute determination instantly to suppress any attempt at tumult.

Such has been the commencement of a work, which we hope and pray may, by God's mercy, be productive of the greatest blessings to the Church. She has now begun to speak in her own lawful Diocesan assemblies; soon, surely, the voice of her provincial Convocations must be heard. May God guide the counsels of the noble hearted Bishop who is the pioneer in this great work.

In the House of Commons yesterday the second reading of the Universities (Scotland) Bill was negatived by 66 to 65.

The following is the *Chronicle's* version of Lord Redesdale's speech on Tuesday night:—

My Lords,—I rise to give notice of a motion which I propose making on Tuesday next—"That a humble and dutiful address be presented to Her Majesty, praying for the revival of both Houses of Convocation." I have, I think so framed it as to prevent it being supposed that I seek to obtain from this House any expression of opinion on the subject, though it is one worthy of the consideration of the House, and of the public. That, however, is not my purpose on the present occasion. I am only anxious to draw the attention of this House and the public to a question which I conceive to be of vital importance to the interests of the Church. I have long intended to submit this motion to the House, but I have delayed doing so before in consequence of one of our Bishops having called a Diocesan Synod; and as I am desirous to keep the question altogether separate from that movement, I now give notice of my motion before the assembly of the Synod, and I fix the day for its discussion after it shall have separated.

S. BARNABAS, PIMLICO.—FEAST OF DEDICATION.

It is some time since any public notice has been taken of St. Barnabas, Pimlico, which used to be an object of such anxious interest. We are glad to learn that, making due allowance for the loss the parish has sustained, things are in a satisfactory state again; the pastoral superintendence of the district is carefully attended to, and the daily services of the church, which are performed much the same as in Mr. Bennett's time, are still frequented by large congregations, more especially on Sundays. The service is always choral throughout, the prayers are said in monotone; the Canticles and Psalms are chanted; the Litany and Nicene Creed are sung. An amateur choir has contributed mainly to effect this object. The only deviations from the former system that now remain are the saying the prayers outside the chancel, and the use of the black gown in preaching.

The Feast of Dedication, in accordance with the usage Mr. Bennett established, was celebrated on Wednesday last, being St. Barnabas' Day. There was, as usual, the Holy Communion at seven o'clock, Morning Prayer at eight o'clock, Litany and Holy Communion at eleven o'clock, and Evensong at six o'clock. At the mid-day communion an appropriate sermon was preached by the Hon. and Rev. R. Liddell, the Incumbent of St. Paul and St. Barnabas, in which occasion was taken to speak of the "good work" of founding St. Barnabas College; and to refer in feeling terms to Mr. Bennett, by whom it had been accomplished. The sermon was a most eloquent one, and produced great emotion, particularly its allusions to Mr. Bennett. The reverend preacher himself was almost overpowered by his feelings, while most of the congregation were affected to tears. The offertory hymn was "Cælestis Urbs Jerusalem," the translation by the Rev. W. Irons, set to the ancient melody by the Rev. T. Helmore. This hymn was sung at the consecration last year and during the octave services, and is a great favourite with the congregation. The offertory was considerable, and there was a large number of communicants.

In the afternoon the admirable custom of holding a feast for both rich and poor together was kept up with great spirit. A company of nearly four hundred was entertained in the spacious school-room of the college at an excellent dinner. The banquet was got up by Mr. Evans, one of the parishioners, and was admirable in all its arrangements. The following was the bill of fare:—10 large pieces of ribs of beef, 6 rounds of beef, 7 fillets of veal, 7 shoulders of veal, 11 hams, 6 legs of mutton, 1 quarter of lamb, 6 veal and ham pies, 6 beef-steak pies, 40 fruit tarts, 20 bread puddings, 16 plum puddings (weighing a quarter of a hundred weight each), and the great St. Barnabas plum pudding (weighing half a hundred weight). The gross weight of the meat was upwards of 1,000lbs. The fare also included 36 dishes of pickles, 80 lettuces, a fine Cheshire cheese, 100 gallons of ale, and port and sherry in abundance.

The rooms were tastefully decorated with flowers and evergreens, flags and banners, and the following mottoes were appropriately arranged:—"High and low, rich and poor, one with another." "Be patient, therefore, brethren, until the coming of the Lord." "Use hospitality one towards another without grudging." "The rich and poor meet together, the Lord is the maker of them all." "Let brotherly love continue." "Let every thing that has breath praise the Lord."

The Hon. and R. Liddell presided at the dinner, having on his right hand the Marquis of Camden, and on his left Viscount Castlereagh. Among the company we observed the following:—The Countess of Brownlow, the Countess of Hardwicke, the Countess of Clanwilliam, Viscountess Dillon, Viscountess Barrington, Lady Williamson, Lady Elizabeth Yorke, Lady Egerton, Lady Emily Cust, the Hon. Mrs. Beaumont, the Hon. Mrs. R. Liddell, the Hon. Mrs. A. Liddell, the Hon. Miss Colville, Mrs. Skinner, Mrs. Bagot, the Rev. Jas. Skinner, the Rev. J. Folkes, the Rev. — Hopkins, the Rev. C. Anger, the Rev. H. Howarth, the Rev. Mr. Perry, Col. Bagot, Dr. Aldis, Mr. Ramsay, Mr. Warder, &c., &c.

CHURCH UNION.

MANVERS BRANCH UNION.

At a public meeting of the Township of Manvers, held at the School-house of School section No. 4, of said Township, on the 1st of inst., Alexander Preston, Esq., being called to the chair, and the Rev. Wm. Logan requested to act as Secretary; the following resolutions were unanimously adopted:—

Moved by the Rev. T. S. Kennedy, seconded by Isaac Preston, Esq.

Resolved 1st—"That by the act of the Imperial Parliament, passed in 1840, the Clergy Reserves were declared to be the property of all denominations of

Christians in this Province, for the maintenance of religion and the diffusion of Christian knowledge according to their respective rites; and this meeting pledges itself to resist by all legitimate means the spoliation of the temporalities of Religion and their application to secular purposes."

Moved by the Rev. W. Logan, seconded by John Owen, Esq.

Resolved 2nd—"That the petition now read be adopted."

Moved by Archibald Baird, Esq., and seconded by Thomas Argue, Esq.

Resolved 3rd—"That this meeting approves of the constitution and objects of the Church Union, of the Diocese of Toronto, and resolves to establish a Branch Union in this Township, to be called the Manvers Branch of the Church Union, and that all those in favour of the resolution do at once sign their names."

Moved by Robert Johnston, Esq., and seconded by Thomas Armstrong, Esq.

Resolved 4th—"That Alexander Preston, Esq., be Chairman of the Branch Union, Thomas Argue, Esq., Deputy-Chairman, the Rev. W. Logan, Chaplain, Henry Tims, Esq., Secretary, Isaac Preston, Esq., Treasurer, and Abaziah Morris, Thomas Armstrong, John Owen, Robert Johnston, and Archibald Baird, Esqrs., a Committee of Management."

WM. LOGAN, Sec., pro tem.

DARLINGTON CHURCH UNION.

A similar meeting has taken place in Darlington, and a Branch Union has been formed there, G. H. Lowe, Esq., M.D., Chairman, N. Wilson, Esq., Deputy-Chairman, Frederick Cubett, Esq., Secretary, Rev. T. S. Kennedy, Chaplain, and Robert Manning, Esq., Treasurer.

CLARKE BRANCH UNION.

A like meeting took place in this Township on the 30th ult., when William Brack, Esq., was elected Chairman, D. Elliott, Esq., Deputy-Chairman, G. Shaw, Esq., Secretary, Rev. T. S. Kennedy, Chaplain, and Samuel Wilmot, Esq., Treasurer.

In both these Townships two meetings were found necessary owing to their extent, and it was suggested that for the same reason there should be two Committees in each Township but under the one head.

WEST GWILLIMBURY BRANCH.

At a meeting held for the purpose of constituting a Branch of the Church Union in the Township of West Gwillimbury, the following resolution was passed:—

"That whilst lamenting the prospect of renewed agitation upon the subject of the Clergy Reserves, we feel it to be a duty incumbent upon us to resist the attempt to despoil the Church of the reserves appertaining to her by the settlement of 1840, and we pledge ourselves, relying upon Divine assistance, to use every means to frustrate its success."

It was also resolved, that Col. Rose, be Chairman, Col. Dawson, Deputy-Chairman, William Brown, J. P., Treasurer, Arthur Hill, B. A., Chaplain, George Dodds, Secretary; Joseph Fennell, George Thorpe, Edward Jeffs, James Evans, Joel Robinson, Committee-men.

JOHN ROSE, Chairman.

From our English Files.

EFFECTS OF THE GREAT EXHIBITION.—The *Times* calls attention to the new feature which the Exhibition is introducing into our social life:—"The sight of the multitudes daily brought up from the provinces for one brief visit to the Exhibition, and, that over, taken back to their homes, is one to excite profound interest, and even anxiety. The mere possibility of such a thing is a new feature of our times. It is but forty years since Napoleon was astonishing the world by the rapidity of motion he could give to large masses, and by the sudden concentration of widely scattered forces; yet Napoleon himself would have been staggered by a proposal to place 50,000 persons at their ease in one building for five hours, all of whom had breakfasted at home a hundred miles off, and would sup at their homes in the evening. If that was not actually done yesterday, it was at least proved to be possible, for many thousands present in the Exhibition from before twelve to after four o'clock, accomplished that feat. All great movements of mankind have hitherto been tedious, difficult, costly and even disastrous. The march of armies is more fatal than the field. The path of pilgrims is beset by the spoiler, by famine and by disease. The festival of Juggernaut generally concludes with a pestilence. Of the Crusaders but a fraction reached the Holy Land, and scarce even a fraction of them ever returned. It is the direst distress only that drives our own population to fly across the Atlantic, and we have not yet seen the end of that movement, or all its results. In the Jewish polity the terrors of heaven were put in force to protect the houses of those who might attend the annual feasts, and to secure them a hospitable reception in the Holy City; but after all the burden proved too heavy for them. It has lately been shown, with some historical research, that unusual assemblages have generally been followed by great moral or physical disorders; and everybody's own experience will supply some melancholy proofs that a fair, a town fête, a holiday, or even a numerous family meeting, may not be without sacrifice. It is then a new phase in the history of the world that a large army, larger than any body of Englishmen ever gathered in battle array, should be assembled from distances varying from a long walk to a hundred and fifty miles, and sent back again, day after day, for many weeks together, with great security and comfort. This simple fact cannot but suggest some grave reflections. What will this grow to? What will this new relation between the metropolis and the provinces do for them both? How will the national character be affected? What is done one year may be done every year; and, when the system of excursion trains is considered, there is every probability that what we behold is only the beginning of a national practice."

ARTICLES LOST AT THE GREAT EXHIBITION.—Up to the present time there are among the articles found in the exhibition, and deposited with the police, 75 parasols and 175 silk handkerchiefs, which have not been claimed. A silver watch and two or three purses with money enclosed therein, are also included in the unclaimed list.

THE FIRST FOUNDERS OF CANTERBURY.—The Charlotte Jane anchored off Port Lyttelton at ten a. m. of the 16th of December, 1850; the Randolph came in about half-past three p. m.; the Sir George Seymour came to anchor about ten a. m. of the 17th; the Cressy did not arrive till the 27th. The Charlotte Jane had on