

ing the Indians, and propagating the Gospel among destitute settlers in Upper Canada, are only able to employ *three* missionaries, where one hundred, as the writer thinks, are required, besides forty in the lower province. He calls attention to the want of theological institutions for the education of a native ministry, and mentions that there are now only *three* candidates for holy orders in the Canadas. And he also urges the necessity of devising means for the support of a Bishop when the present excellent one shall be removed (which God grant may be a distant day!) as then the government allowance will cease: and he winds up by recommending the assembling of the clergy "in convocation" in conjunction with *lay delegates*, to consider what should be done in the premises, and to make new laws for the government of the church; and he puts in Italics his conviction that "*nothing less than the adoption of a code of laws, embraced in a new constitution, can bring order and regularity to our church, nothing short of the admission of the laity in our councils will give us strength and energy.*"

The church of England, in that quarter being blessed with the supervision of two as devoted men as ever succeeded the apostles of our Lord, and the clergy being at the regular periods in the enjoyment of a public meeting with their episcopal head, we may safely leave these matters to their wisdom. They are of a grave and weighty character, involving a declaration of independence in regard to the Parent Church, which ought to have strong grounds to sustain it. But though the wisdom and practicability of the author's suggestion may be questioned, good perhaps may be done by thus bringing before the minds of the clergy and members of the Church, its unquestionable wants and difficulties at the present time, as well as those which may ere long be expected.—There can be no harm in consultation upon these points between the Bishop and his clergy, in such assemblies as are known to the Church of England, nor in the adoption of any measures for the local prosperity of this part of the vineyard, which do not contravene established order, or exceed lawful authority.—In the case of Nova Scotia, there is much in common with Canada. Our old parishes are growing too large for the former portion of labour. New fields are white to the harvest. Thousands nominally of the Church, are without the church's ministry and ordinances; and thousands more who never had a name, but would gladly be fed by our means, are 'perishing for lack of knowledge.' And we want labourers in this spacious field, to fill up vacancies in the old parts, and to go forth and cultivate the new. We question whether at the present moment there are even *three* candidates for orders in this province. And we fear that ere long the ranks of the present little band will be thinned to a greater extent than that. O that some of the many young men to whom God has given the ability, would, from the same heavenly source, be endowed with the inclination to devote themselves to that best and noblest and most exalted of all callings, the Ministry of Christ, and help us to bear the glad tidings of the Gospel in the pure censers of the Church to the numbers who are waiting to receive it.—And among our other wants, like our sister Church in Canada, we want funds for the support of these additional labourers, as well as to sustain the ministry of the Word in old parishes, hitherto kept up by foreign aid. On this point, of contributing to the support of religious institutions, it cannot be denied that our laity are far more remiss than those of other denominations, perhaps because the necessity for it, through the liberality of England, has not been so pressing, nor consequently set before them as it must now be.—There is wanting a systematic appeal to the great body of our people, for contributions of what God hath given them, to His cause, and the welfare of their more destitute brethren, no less than for the better support of religious ordinances in their respective parishes. And we are persuaded that, if a duly accredited channel be established, under proper regulations, for the reception and appropriation of such offerings, our people will not be found backward. At present the answer is ready, 'there is no Society formed to receive what we would give for the advancement of the Redeemer's kingdom, especially in the destitute portions of our own land.' We trust the time is not far distant when such a plea will be removed by the forma-

tion of a Society in this province, having such objects as will command the support of every conscientious churchman.

While on this subject we call attention to the following copy of the rules of an institution in the Diocese of Quebec, which we have kept back for some time, in the expectation of appending to them the remarks of a friend in that quarter, which we still hope soon to lay before our readers:—

*Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada.*

A general Meeting was held, pursuant to notice, in the National School House, in this city, on the 18th February—the Lord Bishop of Quebec in the Chair—when the following resolutions were agreed to:—

Resolved, I.—That the present name of the "Society for Propagating the Gospel among destitute Settlers in the District of Quebec" be altered to "The Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada."

II.—In order to procure candidates for employment by the Society, and subscriptions from the Mother Country, the Society shall solicit the co-operation of any Societies formed, or to be formed in Great Britain or Ireland, in connection with the Church of England, for sending Missionary Clergymen or Catechists to the Colonies, and also of any other Societies or individuals which may be brought from time to time to the knowledge of the Committee—the sanction of the Bishop being first obtained for such application.

III.—That the following Rules be adopted as the Rules of the Society:—

Rule 1.—This Society shall be called "The Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada."

2.—The officers of the Society shall consist of a President, Vice-Presidents, Treasurer, Secretary or Secretaries, and a Managing Committee, to be composed of not less than 12 members, 5 of whom shall constitute a quorum.

3.—The President, Vice-Presidents, Treasurer, and Secretary or Secretaries, with the resident Clergy, shall be *ex-officio* members of the Committee.

4.—It shall be the duty of the Committee to make enquiry for and select well-qualified Candidates for employment in the service of the Society, who shall be presented to the Bishop for licence or ordination as the case may require; such nomination to be made with the consent of two-thirds of the members present. It shall also be the duty of the Committee to assign the sphere of duty to the persons employed by the Society, and to furnish them with the necessary instructions, subject to the approval of the Bishop.

5.—The Managing Committee in their enquiries for well-qualified Candidates for employment by the Society, shall consider the following requisitions as indispensable:—

1. Decided piety. 2. Competent knowledge. 3. Aptness to teach. 4. Such a measure of general health and strength of constitution as shall enable them, by the Grace of God, to bear hardness as good soldiers of Jesus Christ.

And the Society earnestly trust that all recommendations of Candidates will be given solely from a sincere regard to the service and glory of Almighty God; and that no worldly motive or consideration shall be permitted to weigh against the good of souls and the furtherance of Christ's holy Gospel.

6.—In order to procure Candidates for employment by the Society, and subscriptions from the Mother Country, the Society shall solicit the co-operation of any Societies, formed, or to be formed, in Great Britain or Ireland, in connection with the Church of England, for sending Missionary Clergymen, or Catechists, to the Colonies; and also of any other Societies, or individuals, which may be brought from time to time, to the knowledge of the Committee—the sanction of the Bishop being first obtained for such application.

7.—The Committee shall endeavour to procure the co-operation of Branch Societies, and of zealous individuals throughout the Province, with a view to the increase of the funds and the furtherance of the general objects of the Society.

8.—An Annual General meeting of the Society shall be held as near to the commencement of each year as the Committee may deem advisable, when the Report of the Committee shall be presented, and Officers appointed for the ensuing year.

9.—Special General Meetings may be called by the Committee; or by any 12 Subscribers who shall specify, in writing, to the Secretary, the purpose of the Meeting. One week's public notice shall be given of such meeting.

10.—The Committee shall meet during the first week in March, June, September and December respectively, and oftener if necessary.

11.—All Meetings shall be opened and closed with Prayer.

12.—No Rule of the Society shall be repealed or altered, nor any new one established except at a general meeting. At least ten days' previous notice of the proposed alteration shall be given to the Secretary and by him published for the information of the Subscribers.

Resolved IV.—The Society earnestly requests the formation of Branch Societies, and the co-operation of zealous individuals throughout the Province, with a view to the increase of the funds, and the furtherance of the general objects of the Society.

V.—The Society respectfully request that the Lord Bishop will be pleased to direct that an Annual Sermon in aid of the funds be preached by the Clergy throughout the Province of Lower Canada.

MR. ROBERTSON'S TREATISE ON BAPTISM.—We have not fully perused this work, but have seen enough to induce us to recommend it to all who desire a fair statement of the whole question between Antipædobaptists, and those who "suffer little children to come unto Christ and forbid them not." Of course on a subject so often and so fully discussed by the ablest hands, nothing new will be expected and yet there are some forcible arguments in this work of Mr Robertson, which we have not met with before. Those that relish the bitterness of controversy will be disappointed here; for we have as yet seen nothing in the book at variance with the spirit of christian meekness and true charity—nothing which will hereafter create a painful feeling, or a compunctious visitation in the author's mind,—and that is more than can be said of every work that has been sent forth on this subject from the colonial press. We regard this Treatise as supplying what has been a desideratum with all Pædobaptists amongst us since the appearance of Mr Crawley's book, which those who are credulous might have considered unanswerable because unanswered.—Mr Robertson however, is not to be regarded as entering the lists against him or any other disputant. In his excellent introductory address to the congregations under his charge, he says—

"My sole object is to put it in your power to judge for yourselves, and to form an opinion of your own, respecting the chief matters in debate.

"With this view I have traced, as briefly as is compatible with perspicuity, the history of the various controversies that have at different times agitated the christian church, with regard to the Sacrament of Baptism; endeavouring to point out such general features in the character of the question, at different stages of its progress, as appeared deserving of your notice. And being well convinced that the word of God, in so far as it elucidates the subject, is the best possible arbiter in that, as well as in all other controverted points, I have referred you chiefly to its declaration. In doing so, I viewed the Bible as a whole, and admitted the authority of the Old Testament, where it seemed to explain or throw light upon the text of the New: because they are both of equal value in making known to mankind the will of God. The general tendency of the great doctrines of human redemption, I have also endeavoured to point out in connection with infant Baptism, and thence to deduce a strong argument in its favour. Lastly, I attempted to illustrate the Baptismal offices of the church of England, by reference to texts of Scripture; shewing that she inculcates nothing in this Sacrament, but what is fully supported by the word of God."

We trust that the work will meet a ready sale, and that the Reverend and well-read author who has done this service to the cause of truth and of the church, will be encouraged to extend the benefit of his labours, by a judicious abridgement of the present Treatise, for wider circulation.

A few copies of the 'TREATISE' may be had at this Office, and at the stores of Messrs. Scott, Gatz & Zwickler, and H. S. Jost.

"W. W."—The excellent communication under this signature in our last, on "the Wandering of the Mind in Prayer," is perhaps, the last contribution of the late Bishop White to the religious Press, having been sent by him to the Protestant Episcopalian for July, on the 17th of which month he rested from his labours.—We hope this interesting circumstance may lead our readers to turn to the article again, and give it an attentive perusal.

Bishop Mountain, of Montreal, was expected to be in Canada about the middle of this month.