

"That the settlement under Lord Sydenham had been considered final."

"That peace had succeeded the long and fierce conflict, and the Country was settling down in the hope that agitation on that subject was at an end."

"That although three-fourths of the people believed that the arrangement was made in justice and impartiality, they quietly submitted, as the only means of restoring peace to the land; that proportionate to that hope would be the grief and excitement produced by the reopening of the question."

"That he implored His Excellency to allow them to be dealt with in accordance with the Imperial Act, and one great source of heart-burning and mutual recriminations among the foreign bodies would be at once and forever lost in the oblivion of the past."

13. Resolved, That at the same time and place, the Hon. Mr. McMillan, came on, now a colleague of the Hon. Francis Hincks, stated that he was one of those who was opposed to the settlement, and for the sake of peace was obliged to bear a grievance, but he wanted the House to let the Act of the Imperial Government take its course, let the land be sold, and the different Churches get the proceeds in strict accordance thereto."

14. Resolved, That His Excellency, Lord Elgin, in his Despatch to Lord Grey, of July 19th, 1850, accompanying the Address of the Provincial Legislature, declared that he "deeply regretted the revival of agitation on this subject, of which Lord Sydenham fully observed, that it had been in Upper Canada the one all-absorbing and engrossing topic of interest, and for years the principal cause of discontent and disturbance which had arisen, and under which the Province had laboured."

15. Resolved, That this House deprecates in the strongest manner any attempt to bring back to this Province for future Legislation, a subject which in the language of the late Lord Sydenham is declared to be the perpetual spring of discord, strife, and hatred, and which, if transferred to the United Legislature, would introduce into Lower Canada, an entirely new element of strife."

Resolved, That in the present unprincipled agitation should succeed in secularizing the Clergy Reserves, thus depriving Religion in Upper Canada of its existing support, the same agitation, ere long, may be renewed and disturb those endowments of the Roman Catholic Church, which hitherto have been so instrumental in conferring a moral and religious education upon the members of that communion, and hence may arise in Canada a spirit of antagonism between the Protestants and Roman Catholics which happily has not hitherto existed.

17. Resolved, That the Hon. Inspector General in defiance of the action of the Legislature of Upper Canada, in defiance of the declared final action of the Imperial Legislature on that subject, in defiance of the assent which was tacitly given in Canada to that settlement, in defiance of the expressed opinion of Lord Sydenham, "that the subject of the Clergy Reserves had been for many years the source of all the troubles in the Province, the never-failing watchword at the hustings, and the perpetual spring of discord, strife and hatred, and that it thrown back for decision in Canada, he could not foresee the consequences; though at least he knew that peace and tranquillity must in that event long remain strangers to this Province," and in defiance of the declared sentiments of several of his late colleagues, and of the Hon. Malcolm Cameron, one of his present colleagues, that the question was finally settled by the Imperial Parliament, has by the resolutions, which he has laid before this House respecting the Clergy Reserves, again revived that subject which His Excellency the Governor-General, Lord Elgin, in the above Despatch declared he deeply regretted had been revived; which has been declared by such high authority to be the source of all the troubles in the Province, the perpetual spring of discord, strife and hatred, and yet up to this period of the session he and his colleagues, as an Administration, have studiously avoided announcing to the Legislature or to the Country, their opinion as to the final disposition which should be made of these Reserves, and this House has reason to believe there exists within the Cabinet, a wide difference of opinion on the subject.

18. Resolved, That after the Imperial Government had finally legislated on this most important subject, in accordance with the earnest entreaties of the late Lord Sydenham, Governor-General of this Province, and after the Legislature of Upper Canada had passed an Act for such purpose, it is unstatesmanlike, unmanly and ungenerous for the Administration to use threatening or intimidating language to such the Imperial Government, whilst as a Provincial Cabinet, they have neither the courage nor integrity openly to avow to the People of Canada what in their opinion should be the final disposition of these Reserves.

19. Resolved, That an Honorable Address be presented to Her Majesty, praying that the settlement of the Clergy Reserves by the Imperial Parliament in 1850 may not be disturbed.

RESOLUTIONS

Of Mr. Bickley's amendment to the Resolutions of the Hon. Francis Hincks, on the 25th of July of the Clergy Reserves.

1. Resolved, That His Excellency the Governor-General, in His Despatch to Lord Grey of July 19th, 1850, accompanying the Address of the Provincial Legislature on the subject of the Clergy Reserves, concerning certain Reserves, intended to be sold by the Honorable Judges, Hervey Fane, then a Member of the Government and colleague of the Hon. Francis Hincks, declared that He deeply regretted the revival of agitation on this subject, of which he said Lord Sydenham fully observed, that it had been in Upper Canada, the one all-absorbing and engrossing topic of interest, and for years the principal cause of discontent and disturbance which had arisen, and under which the Province had laboured.

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2. Resolved, That since the expression of the above language, by the present Governor-General, he has not enunciated or communicated to Parliament any opinion that it is desirable to revive the agitation, or in anywise legislate on the subject, which has heretofore produced such discord, strife and hatred in this Colony.

3. Resolved, That in the absence of any change of sentiments on this all important subject, and of any recommendation on from His Excellency that it should again occupy the attention of Parliament, it is right to infer, that His Excellency's views thereon, as expressed in the above mentioned Despatch, are unchanged.

4. Resolved, That this House has therefore the right to assume, that on this all important subject there is a difference of opinion, between His Excellency the Governor-General and his present advisers, as to the policy of reviving agitation on this subject, which the reopening of a Parliamentary discussion thereupon must inevitably produce.

5. Resolved, That under our present system of Responsible Government as introduced into and carried out in this Province, the power and responsibility of the Executive Council cannot be divorced from that of the Sovereign's Representative.

6. Resolved, That the Representative of Her Majesty in this Colony acts through His Cabinet, who are responsible to Parliament for the acts and measures of the Head of the Government; and that being incumbents of office by their own consent, they must be held as bound to defend and support in Parliament, the acts and measures of the Head of the Government.

7. Resolved, That before discussing the Resolution on the subject of the Clergy Reserves, proposed by the Hon. Francis Hincks, this House should not only be made aware by the Government of their views, as an Administration, as to the final disposition of these Reserves, but also be informed whether the Cabinet in introducing these Resolutions has the countenance and support of the Head of the Government, or whether the Governor-General's expressed opinion deprecating any renewal of agitation on this vexatious subject still remains unchanged.

THE CHARTER OF TRINITY COLLEGE, TORONTO.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith. To all to whom these Presents shall come,

GREETING:

WHEREAS, by an Act passed by the Legislature of our Province in Canada, in the fifteenth year of our Reign, intitled "An Act to incorporate Trinity College," there was constituted and established in the City of Toronto, within the Diocese of Toronto, in our said Province of Canada, a body corporate and politic under the name of Trinity College, in connexion with the United Church of England and Ireland; which Corporation is by the said Act made to consist of the Lord Bishop of Toronto, or in case of the division of the said diocese, of the Bishops of the several Dioceses into which the Diocese of Toronto might be thereafter divided, and also of the Trustees of the said College, and of the members of the Council of the said College, not to be less than three in number, which said Trustees and the members of the said College Council, it was by the said Act provided should be named in the first instance by the Lord Bishop of Toronto, and in the event of their death, removal from the Province, dismissal from office, or resignation, shall be replaced by other persons to be named in like manner, or in such other manner as may from time to time be directed by any statute of the said College, to be passed for that purpose.

AND, WHEREAS, it is by the said Act further provided that the said Corporation of Trinity College shall, besides other corporate powers and capacities necessary to the well ordering of their affairs, have full power to make and establish such rules, orders, and regulations (not being contrary to the laws of Canada, or to the said Act) as they shall deem useful or necessary, as well concerning the system of Education in, as for the conduct and government of the said College, and of a Preparatory School to be connected with, or dependant on the same; and for the management of the property belonging to the said Corporation, and shall have power to hold for the said College real and personal Estate and Property, and to sell, alienate, convey or lease the same, it need be; provided that the total yearly income from the property so acquired shall not at any time exceed the sum of five thousand pounds of current money of our said Province.

AND PROVIDED ALSO, that no rule, order or regulation which shall be made and established by the said Corporation in manner aforesaid, shall be of any force or effect until the same shall have been sanctioned and confirmed by the Lord Bishops as aforesaid.

AND, WHEREAS, since the passing of the said Act, the Council of the said College have, with the sanction of the Lord Bishop of Toronto, by their petition to us humbly set forth, that in pursuance of the provisions of the said Act, Trinity College had been duly organized, by the appointment of Trustees and of a College Council, and that certain Statutes, Rules, and Ordinances have been made by the said Council, with the approval of the Lord Bishop of Toronto, and further that a suitable building has been erected, and a Provost and Professors in the Faculties of Divinity and the Arts, and in Law and Medicine, have been duly appointed, and are now engaged in the education of a number of Scholars, duly admitted

according to the Statutes and Ordinances of the said Corporation, and the said College being, according to the intention of the said Act of the Legislature of our Province of Canada, in strict connexion with the United Church of England and Ireland, and supported wholly from funds contributed by the members of that Church, and humble application had been made to us by the said Corporation, and many of our subjects in the said Province of Canada, that we would be pleased to grant our Royal Charter for the more perfect establishment of the said College, by granting to it the powers and authorities mentioned.

NOW, KNOW YE THAT WE, having taken the promises into our Royal consideration, and being willing to promote the more perfect establishment within the Diocese of Toronto of a College in connexion with the United Church of England and Ireland, for the education of youth in the Doctrines and duties of the Christian Religion as inculcated by that Church, and for their instruction in the various branches of Science and Literature which are taught in the Universities of this Kingdom, have our special grace, certain knowledge, and mere motion, willed, ordained, and granted, and do by these Presents, for us, our heirs and Successors, will, ordain, and grant, that the said College shall be deemed, and taken to be a University, and shall have and enjoy all such and the like privileges as are enjoyed by our Universities in our United Kingdom of Great Britain and Ireland, as far as the same are capable of being had or enjoyed by virtue of these our Letters Patent; and that the Students in the said College shall have Liberty and faculty of taking the degrees of Bachelor, Master, and Doctor in the several Arts and Faculties, at the appointed times, and shall have liberty within themselves of performing all Scholastic exercises, for the conferring such Degrees, in such manner as shall be directed by the Statutes, Rules and Ordinances of the said College.

AND, in order that such Degrees may be indue form granted in the said College, We do further will, and direct, and ordain, that there shall be at all times a Chancellor of the said University, to be chosen at and for such periods of time, and under such rules and regulations as the College Council, by and with the sanction and approbation of the Lord Bishop or Bishops aforesaid, may by their Statutes, Rules, or Ordinances, to be from time to time passed for that purpose, think fit to appoint.

AND that the Chancellor, Provost, and Professors of the said College, and all persons admitted therein to the degree of Master of Arts, or to any in Divinity, Law or Medicine, and who from the time of such their admission to such degree shall pay the annual sum of Twenty Shillings of sterling money for and towards the support and maintenance of the said College, shall be, and be deemed, taken and reputed to be the members of the Convocation of the said University, and as such members of the said Convocation, shall have, exercise, and enjoy all such powers and privileges in regard to conferring degrees, and in any other matters, as may be provided for by any rules, orders or regulations of the said College Council, sanctioned and confirmed by the Lord Bishop or Bishops as aforesaid, so far as the same are capable of being had and enjoyed by virtue of these our Letters Patent, and consistently with the provisions thereof, and with the said Act of the Legislature of our Province of Canada.

AND, WE WILL, and by these Presents for us, our heirs and Successors, do grant and declare, that these our Letters Patent, or the enrollment or exemption thereof, shall and may be good, firm, valid, sufficient, and effectual in the Law, according to the true intent and meaning of the same, and shall be taken, construed, and adjudged in the most favorable and beneficial sense, and to the best advantage of our said College, as well in our Courts of Record as elsewhere, and by all and singular Judges, Justices, Officers, Ministers, and other subjects whatsoever of us, our heirs and Successors, any mis-recital, non-recital, omission, imperfection, defect, matter, cause or thing whatsoever to the contrary notwithstanding.

IN WITNESS WHEREOF, we have caused these our letters to be made Patent.

WITNESS OURSELVE, at our Palace at Westminster, the Sixteenth day of July, in the sixteenth year of our Reign.

By Her Majesty's Command, EDMUNDS.

POPULAR BAPTIST ARGUMENTS REVIEWED.

Continued from last week.

"Paul and Silas spake unto the jailer the word of the Lord, and to all that were in the house; and he was baptized, he and all his, straightway;" and "he rejoiced, believing in God, with all his house."—Acts 16, 31. The Apostles would not speak the word of the Lord to infants. Nor could it be said of infants that they rejoiced, believing in God. But this is said of the jailer and of all his house."

If there were infants in this family, they were unquestionably baptized. The words "he and all his" are decisive on this point. The reasons assigned above to show that they were not present are exceedingly frivolous, viz: Paul and Silas spake the word to all that were in the house. They would not speak the word to infants, therefore they were not in the house. A specimen of reasoning exactly similar is the following: St

Paul spake the word to all that were in the house. He would not speak to the jailer's sword, therefore it was not in the house. Any one but a person resolved to prove his position at all hazards would at once see that the historian when he wrote that St. Paul spake to all that were in the house, meant to all that could understand him. He never calculated on having readers so obtuse as to suppose that the words "he spake to all that were in the house" were equivalent to saying that all the human beings present who heard him, understood him, and, consequently, could not be infants. And as the words of the sacred writer do not necessarily imply that infants were not present, neither does the omission of any mention concerning them, prove their absence. Had the omission been supplied thus:—"he rejoiced, believing in God, with all his house, except the infants," we should have had a piece of information quite unworthy of an inspired writer. From these considerations, we are warranted in saying that there is no proof whatever from the words of the history, that there were no infants in this household; but, on the contrary, besides the probability of there being infants in every family, let the reader observe the accumulation of allusions to the whole family in this short account of the jailer's conversion, "Thou shalt be saved, and thy house." "He spake the word to all that were in the house." "He was baptized, he and all his." "Believing in God, with all his house." Now, here are four designed allusions to the whole family, which, when combined with the fact that there is not a shadow of proof that all the family was adult, justifies us in asking would St. Luke have misled his Jewish readers, who, to a certainty, would have inferred that the jailer's infants were baptized, unless informed to the contrary?

"Crispus believed on the Lord with all his house;" and "many of the Corinthians hearing believed, and were baptized."—Acts 18, 8. "All the house of Crispus believed on the Lord, therefore none of them could be infants. The many Corinthians heard, believed, and then were baptized."

It is curious to observe the anxiety with which Baptists endeavour to prove that there were no infants in any of these families. Perhaps there were none in that of Crispus, and perhaps there were. The words of the text certainly do not prove anything on the subject, St. Luke evidently meaning that Crispus, and those of his family who were capable of believing, believed. Indeed, this method of disproving infant baptism is most absurd. The Baptists quote all the instances of baptism they can find; and from each they argue that positively there were no infants present on any of these occasions; then, summing up the argument, they tell us that they have enumerated all these instances to show that in them there is not the slightest intimation of infants being baptized. Surely it would be very odd if there were any intimation of the baptism of persons not present. That baptism should not be administered to infants, because there happened to be none but adults present on a few occasions when the Apostles baptized, is extraordinary reasoning.

"Paul baptized the household of Stephanas."—1 Cor. 14. "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints."—1 Cor. 16, 15. These ministers to the saints could not be infants.

Certainly not. But that does not prove that there were no infants in the family. Suppose we said: "We knew a family which was both amiable and liberal," who would imagine that we meant that there were no infants in that family? Every one would see that we intended to say that those of the family who could exhibit amiability and liberality, did so. Let us, then, apply the same test to St. Paul's words; we should to each others. Such are the objections, from the Scripture instances, to infant baptism, which, say the Baptists, "prove that nothing can be gathered from Scripture in favour of infant baptism." Let the candid reader decide whether the objections contain a particle of proof against infant baptism; and let him remember that we should be content had we (as we have) established this point.

(To be continued)