

Of all the forms of oppression under which a great and generous people can be made to suffer, that of priestly domination is the least supportable; and, in the case of Canada, it is, unhappily, the one most to be dreaded. Let a people who have once passed under this yoke, but begin to inquire into the validity of those claims to which they have been accustomed to yield a blind and uninquiring submission, and they shall find that the tender mercies of a state-clergy are cruel. Or if, as in this Province, the state-church exists only in an incipient state, this will be seen to induce constant strife between the people and the priesthood—the latter incessantly labouring to consummate their golden projects; while the former, determined to thwart them, confront them with the most vigorous hostility. For a period advancing towards half-a-century, has Upper Canada been distracted by this species of intestine warfare. Not but that the people have again and again pronounced most unequivocally against any and every modification of a state-religion. But, sacerdotal ambition and cupidity, backed by the Colonial Office, have succeeded in protracting the struggle up to the present hour, and would willingly protract it to an indefinite period, rather than that their fondly-cherished aims should be defeated. How disastrous must be the effect of such a state of things on the general interests of the Province—moral, social, or religious—is a point on which it is needless for me to insist. All men concur in deploring and deprecating it, and happily there is scarcely less unanimity of sentiment, as it regards the means by which permanent peace and tranquillity are to be restored to us. It is simply this:—Take from the priests what belongs to the people and restore its possession to its rightful owners. And this we will do, if heaven permit. But, besides the secularization of the Clergy Reserves and the abolition of the Rectories, it is equally essential to the establishment of perfect civil equality amongst us, that the Home Government should not be permitted to impose on us "church dignitaries," with lordly titles implying at least, a right to exercise territorial jurisdiction in matters of conscience and religion. And every christian elector should scrupulously exact of the candidate for his suffrages, a pledge that he himself will either introduce a measure of this character into the legislature, or otherwise accord it his sanction and support, if introduced by another.

If it falls in with the humour of any class of religionists, that an old gentleman, of a certain official standing in their church, should parade our streets, attired with a black silk biband a "shovel" hat, by all means let them indulge their whims, and accord to him names and titles as grotesque as his costume; but then, let not the community in general become identified with, or implicated in, this sort of foolery; but yet such must be the case, so long as the British Government continue to issue patents, conferring these strange titles, and creating this singular order of ecclesiastical functionaries. It is high time that that government was notified of our sentiments with respect to a State-Church, in a manner, and in a tone, which will admit of no misconception. To fire blank cartridges after Mr. Price's fashion, will not meet the necessities of the case;—neither

the Government nor the "right reverend" bench are to be scared by such puerilities. We have clearly our rights in this matter, and let us assert them like men who know and feel that they have power to enforce them.

If Christians will only discharge their obligations as citizens, and act on the recommendation which you, Mr. Editor, gave them in the last number of the *Observer*, with respect to *pledging their parliamentary candidates*, in a few days our deliverance from the yoke of an encroaching church will be complete; and we shall have given an impetus to the anti-state-church movement, which will extend to the heart, and thence to the remotest extremities of the British Empire.

I am, Mr. Editor,
Very truly yours,
J. T.

CONSTITUTION OF THE

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

ARTICLE I. This Society shall be called THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

II. Its design shall be to promote the preaching of the gospel, and to disseminate the Word of God in the Province of Canada. In order to accomplish this work efficiently, the Society may, guided by the exigency of the case, aid young men in preparing for the gospel ministry; and appropriate a portion of the funds in the payment of the salaries of suitable persons as colporteurs.

III. The Society shall be composed of annual members, who shall be in good standing in our churches, and who shall contribute one dollar annually to the funds of the Society.

IV. The Officers of this Society shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and fifteen Directors, who shall be chosen annually by the Society, *viva voce*, and who shall form an Executive Board (any five a quorum, and the Corresponding Secretary to be convener), when a Moderator for the session, and office-bearers for the year shall be chosen; pastors of Regular Baptist Churches, who make annual collections in behalf of the Society, shall be members of the Executive Board *ex-officio*.

V. The Society shall meet annually, for the transaction of business, on the second Wednesday in October, and at such place as the body may see fit to designate; an introductory sermon shall be preached by a brother previously appointed, whose duty it shall be to call the Society to order.

VI. The Executive Board shall meet quarterly; it shall determine for itself the time and place of holding each of its sessions; it shall have power to employ a General Agent, provided the Society fail to appoint one—to send out missionaries and colporteurs—to determine the amount of their salaries, and to give orders on the Treasurer for the same; it may enact its own by-laws, and fill any vacancy that may occur among its officers.

VII. The Recording Secretary shall make and preserve a faithful record of associational proceedings of the Society and the Board; which record shall be approved at the close of each session of these bodies. The Corresponding Secretary shall receive all applications for aid—all reports and communications from missionaries, which he shall duly lay before the Board: and he shall conduct all the Society's correspondence.

VIII. The Treasurer shall keep an accurate account of all funds committed to his care, by, or in behalf of the Society; and shall disburse such funds only upon the order of the Board; he shall report to the Board quarterly, and to the Society annually: his annual report shall, before presentation, be audited, and its correctness certified by a committee appointed by the Board for that purpose.

IX. This Constitution may be altered or amended at any regular meeting of the Society, by a vote of two-thirds of the members present; provided three months' notice has been given of the proposed alteration.

Miscellaneous.

"THE TRUE CROSS." (From the Appeal.)

Fifteen hundred years ago the mother of the first christian emperor discovered amidst the ruins about Jerusalem, the veritable Cross on which Jesus was crucified! She knew it from the other two which were found near it, by its instantly restoring to health an invalid who touched it! She honoured and treasured it carefully, and by the time of the Reformation it is said to have furnished fragments enough of the "true cross" to build, if put together, a man of war? Over such marvellous superstition and imposture shall we smile, reader, or grieve? We cannot easily avoid either.

In this present year, one thousand eight hundred and fifty years nearly after "the Crucifixion," we see "the Cross"—exalted on the summit of lofty erections—frequently in stone as if fossilized, frequently gilded, a melancholy intimation always to us of what the Cross has become—"a gilded cross." Yes, the "offence of the Cross" is vanished if it wear a golden aspect, if it proffer gold to its ministers and its worshippers; and of smaller dimensions we see it also worn as an ornament; but it is often made of "gold, silver, or precious stones," the adorning which one "who witnessed the sufferings of Jesus did not think meet ornaments for Christian women." (1 Pet. iii. 3, 4; v. 1; 1 Tim. ii. 9, 10.) Verily, neither gilded nor golden crosses are "the true Cross."

No, "the true Cross" was, indeed, a rough and homely object,—untrimmed wood,—the carpentry of the hour,—fit only for fuel when its work was done, and no doubt used for that or some other humble purpose. So mean was the altar, so utterly unfit to be preserved as a memorial, on which was shed "the precious blood of Christ,"—on which that victim was offered, and that death took place, which never can be forgotten in the history of the world, or throughout eternity itself!

Let us look at the true Cross. All the previous scenes—the scourging, crowning with thorns, the mock trial—are over; and a condemned criminal stands in the hands of four soldiers beside the barbarous engine. Weary, pale with a whole night's maltreatment, yet serene, benevolent in aspect. How different his appearance from that of the two highwaymen in the like condemnation! "His