sown at the same time as the ruta baga, or rather I purpose to take the District of Niagara in the Tom Paine himself. The latter disgusts men of decent evenge. The palace of the præfect, who withstood the to the coming anniversary, that excellent Prelate obsown at the same time as the ruta baga, or rather I purpose to take the District of Magara in the refinement by the breadth and nakedness of his blas-earlier; the cultivation is almost precisely the same. latter part of May, the Home and Simcoe Districts in refinement by the breadth and nakedness of his blas-ditions to rent, was instantly burnt, his officers and guards were massacred, the prisons were opened, and free-the Praver Book and our cratitude to Him from whom

not liable to be destroyed by insects, and it is on that ments.

valuable. The seed should be steeped well, or with greater thankfulness. seed to the acre.

ground during the whole of winter, and will not sus- the memory of that hour! tain the slightest injury from the frost.

perfectly clear of weeds.

CHURCH SERVICES IN THE CITY. ST. JAMES'S CHURCH. REV. H. J. GRASETT, M. A. Rector. REV. R. MITCHELL, A. B., Assistant Minister. (Service at the Church of the Holy Trinity.) Sunday,-10 A. M. and 31 P. M.

ST. PAUL'S CHURCH. REV. J. G. D. MCKENZIE, Incumbent. Sunday,-11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET. REV. W. H. RIPLEY, B. A., Incumbent. Sunday,-11 A. M. and 61 P. M.

ST. GEORGE'S CHURCH. REV. STEPHEN LETT, LL.D., Incumbent, Sunday,-11 A. M., and 7 P. M.

CHURCH OF THE HOLY TRINITY. YONGE ST. (In this Church the seats are all free and unappropriated.) REV. H. SCADDING, M. A., Incumbent. REV. W. STENNETT, M. A., Assistant Minister. Sunday, - 12 Noon, and 64 P. M. The Church

seeds in each hole, and the plants afterwards thinned possible, I request you, my Brethren, whether Resi- "Against such postilential influence the calm but out to a foot apart, or it may be drilled in the same dent or Travelling Missionaries, to signify to me, at unwavering testimony of the Church, is, under God, est barbarians in the service of the empire, overturned manner as turnips, and afterwards thinned out to the your earliest convenience, the number of your Stations, the only sure safeguard as it is against all other modes proper distance. Three or four pounds of seed are and their distance from one another; more especially of heresy whatsoever. In the United States, in fact, required to an acre. The rows are made the same those new ones which you may have established since she occupies, if possible, a more interesting position distance apart as for turnips, or rather wider. They my last tour of Confirmation, that I may so arrange than she does in any other country. At home, for should be at least two feet. The young plants are my journies as to include them in my list of appoint- instance, though her station be one of comparatively

account often a more certain crop than the turnip. The day and hour of such appointments will be less deeply thinking at least, as only one element of of more general cultivation than it meets with, being in your several parishes with your candidates, I trust, and our inflexible and incorruptible courts of justice, a very nutritious and fattening food for horses, cows, well prepared, to participate in an ordinance so holy. all come in with such for a distinct share of admiration or oxen. The carrot requires a deep sandy loam, You are fully aware, that the periodical Coufirma- and esteem, because it is not every one who possesses which should be prepared by subsoiling, and an aban- tions of our youth are replete with the most precious sufficient power of analysis to trace the compactness dance of fine old manure. The surface of the soil blessings, and afford you the most valuable opportuni- of the whole edifice political, to the influence of the should be very fine and mellow in order to ensure the ties for usefulness-that no other ordinance of the body ecclesiastical, -an infinence, nevertheless, congerminating of the seed. Of the field kinds, the Church is calculated to yield a richer return to your stant and distinctly traceable,-regulating, superintend-

pounds of seed to the acre, and is cultivated in every their hearts glowed with heavenly fervoir within them, -of all that contains within it as the special gift of required to be deeply tilled and kept thoroughly clear invoking the Holy Spirit to defend and ever be with which the wrath of man cannot reach, and against of weeds in both cases. A valuable property of the them. How vivid ever after, how pregnant with holy which the gates of hell shall not prevail. parsnip is, that it may be allowed to remain in the associations, how full of stirring admonition, must be

We had intended to have noticed the cultivation of Brethren, that the benefits to be reaped from Confirseveral other feeding crops, as artichokes, rape, &c. : mation, inestimable as they are, depend, under God, and politically, no less than morally." but the length of this article precludes our doing so upon you, and that among all your duties there are for the present. In concluding these remarks, we none more important, or which ought to be discharwould observe, that although the cultivation of these ged with greater diligence and anxiety, than that of crops is to be strongly advocated, and will no doubt preparing the youth of your congregation for this saeventually meet with the attention that the subject cred ordinance. It requires much pains and time deserves, we would at the same time not advise any and the exercise of much patience and long suffering, one to enter on too large a scale into the cultivation and must be begun and carried on in the spirit of of them at first. It is better to make a small beginning earnest prayer. You will have to encounter much igand extend our operations afterwards, when we become noratce, carelessness, and hardness of heart, and for better acquainted with the management required, and which you may not in many cases be prepared, but be have greater conveniences for storing and feeding. It not discouraged for even in such severe trials you will is useless to attempt the cultivation of these crops not go without your reward. Such trials will more unless a determination is made at the same time to and more convince you of the necessity of very early attend to the tillage thoroughly and keep the ground instruction in training the lambs of your flock, and how simple and often repeated such instruction must be, before it will make on some minds the desired impression, and how true the admonition of the Prophet, "Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little." You must not take it for granted that what is familiar to you is so to them. Hence the great advantage of catechizing and repeated explanations of the Book of Common Prayer, and the blessed fruits which its daily use will produce in the

cottages of your missions. Besides instructing and encouraging your candidates for Confirmation publicly and in classes, it is of great value to have conferences with them singly and in private. At such times, when treated kindly, their young hearts will affectionately respond, and be candidly laid open, and tenderly affected by the warm interest taken in their Spiritual welfare, and they will readily imbibe a deeper reverence for this holy ordinance, and gladly second their Minister's endeavours, in rightly appropriating to themselves a blessing so precious. Few young persons are able to resist the fatherly attentions which a zealous Pastor takes in their salvation, whom they know, from his long and anxious exertions, to be nes in this list are placed in the order in and continued solicitude, become contagious; their hearts are won, and he acquires over them a prevailing influence for good. I will only add, that previous to the day of administering the ordinance, it is desirable that the candidates should be as fully prepared as possible, that all have their tickets, and that a list of their names be ready to be handed to the Bishop or his Chaplain on their arrival; because any omission or irregularity in these matters, leads to hurry and confusion, which at such a time is unseemly."

more commanding authority, she still appears, to the

white carrot is considered the most productive and labours, and none to which you can revert in after life ing, modifying and sanctifying the universal action of state affairs, running through their woof like a golden mixed with mould and kept moist, until it has germi- It is the seed-time of our harvest, which is con- thread, and crowning the social edifice with an entabnated; and then sown in drills one inch deep and from continually growing up to cheer us in our onward lature whose masonry is divine, and whereon is profifteen to twenty inches apart. The plants must be course; and nothing can bring greater joy to the aged minently engraven 'Holiness to the Lord.' But in carefully weeded and thinned out to five or six inches Pastor, than to look round his Church crowded with the States the case is different. Here, amidst instiin the rows. Carrots require to be sown early, not those, whom he had baptized and prepared for confir- tions based on the ever-shifting sands of the voice of later than the fifteenth of May, about four pounds of mation, now leading a holy and Christian life. He the people,-a voice which, we know, as regards the knows that they can appeal with confidence to the Divine Founder of the Church himself, was at one THE PARSNIP.-This is also an excellent root. It day of their Confirmation for a renewal of the deep time ready to cry 'Hosanna,' and at anothor ' Crucify is exceedingly nutritious and is liked by all kinds of and purifying impressions which then had their birth, Him,'-the Church erects her meek but dignified front, stock. The parsnip succeeds well in deep rich clay, and with joy recall the sweet aspirations and boly re- a witness for and example of all that is firm and stable or sandy loams. It is sown early, from the solutions with which they were animated, when the and enduring,-of all that is allied at once to what is latter part of April till the middle of May; five prayers of the Church entered into their souls, and most venerable in time or most illustrious in eternity,

"However, therefore, mere worldly politicians may

decry or ridicule the assertion, the fact stands alike

THE LATE RIOT IN NEW YORK.

The particulars of this very extraordinary and truly melancholy affair will be found in another column .-That popular tumult should have been excited, and blood shed-the blood of fifteen human beings-in consequence of the jealousies of two rival Play-Actors. is an event of a very unusual character, and as lamentable as it is unusual. If Theatrical representations were frequently attended with so mournful a catastrophe as the present, they would probably soon go out suming to address you, in reference to certain other proof fashion, notwithstanding all their perilous witchery and enchantment. How inconsistent, then, is it that professing Christians will not forsake them, though they be so warned in every way in in which warning can be conveyed,—by tract and sermon, by admoni-tion, example, experience,—that they are the means, not very often, perhaps, of endangering mens' lives, but of effecting that which is infinitely worse-ensnarng and destroying their souls.

The sanguinary Theatricals of New York are not altogether unexampled in the history of the world.-In modern times, indeed, we have heard of Theatrical riots, but none besides the present case, so far as we can remember, accompanied by the shedding of blood. Slessing' upon public undertakings. can remember, accompanied by the shedding of blood. can remember, accompanied by the shedding of blood. The Circus, however, in ancient times, supplies us "That nothing can be a more public or open affront to the Majesty of Almighty God than the exclusion of reli-well have declined controversy. But I felt that somewith a case which, in its leading features and in its moral, is parallel. Many of our readers will probably remember the following passage from Gibbon's His-tory, relative to the Nike Sedition in Constantinople, in the month of January, A.D. 532. We hope that the rene ition of it now will do good, and impress the the repertition of the thoughtless and the gay with a fearful conviction of the facility with which the worst passions of the multitude are inflamed at such exciting public. That Your Petitioner has no manner of doubt that a plan might be formed, by which the importance of religion might be recognized by the University as a body, and re-might be recognized by the University as a body, and re-might be recognized by the University of the Un allusion to the distinguishing colours of the two-con-

om was restored to those who could only use it for the encountered by an armed multitude, whose numbers and boldness continually increased; and the Heruli, the wildthe priests and their relics, which, from a pious motive had been rashly interposed to separate the bloody conflict. The tumult was exasperated by this sacrilege, the people fought with enthusiasm in the cause of God ; the women from the roofs and windows, showered stones on th heads of the soldiers, who darted fire-brands against the houses ; and the various flames, which had been kindled that the to be destroyed by insects, and it is on that it is on that is on that is on that is on that is on the turnip. The day and hour of such appointments will be readed by the hands of citizens and strangers, spread without for the face of the city. The conflagration involved the cathedral of St. Sophia, the bath of Zeuxippus, a part of the palace, from the first entrance to the altar of Mars, and the long portico from the palace to the forum of Constantine; a large hospital, with the sick patients, was consumed ; many churches and stately edifices were destroyed, and an immense treasure of gold and silver was either melted or lost. From such scenes of horror and distress, the wise and wealthy citizens escaped over the Bosphorus to the Asiatic side; and during five days Constantinople was abandoned to the factions, whose watch-word, NIKA, vanquish ! has given a name to this memorable sedition.'

PETITION OF DR. BEAVEN.

The following document requires from us neither nment nor commendation. It is a solemn and

Nothing is more probable than that Dr. Eeaven's well-timed remonstrance will be treated with scornful Bishop of the Diocese are most valuable in these days representation of the fact contained in the Globe. of Scripture-contemning liberalism; and it is only by lic feeling:

PETITION. " To the Honourable the House of Assembly of the Province | the contest, and in the evening 450 dined together in of Canada

THE PETITION OF JAMES BEAVEN, CLERK, DOCTOR IN DIVINITY, AND SENIOR MEMBER OF THE COUNCIL OF KING'S COLLEGE, NEXT AFTER THE PRESIDENT;

HUMBLY SHEWETH: "That Your Petitioner, having already addressed Your mourable House on the subject of the Bill to amend the Charter of the University at Toronto, in reference to certain details thereof, craves your indulgence for again pre ions of the same

" That Your Petitioner, upon mature deliberation, conceives that this course is rendered necessary for him by the fact, that a Petition has been agreed to at a meeting of lieve are wrong in principle

"Your Petitioner entreats Your Honourable House to

"That the Bill for amending the Charter of the Univer-

ligious instruction and worship made necessary for its members, without interfering with the conscientious belief readers, and I trust will produce all the effect it ought to and needs no further explanation than merely mention-ing that the different liveries of the competitors are "Whether the divisions and divisi ing that the different liveries of the competitors are meant. Our readers will hardly need to be cautioned against the flippaney with which the historian introacknowledged the duty of the State to provide for the system is built upon a basis so peculiar, that I really think means for the accomplishment of those high ends. "Whether, if steps continue to be taken, by which the acknowledgment of Almighty God is excluded from public institutions, the foundations, not only of religion, but also How original assertions that the dotting of the church." Before, however, I do this, I will briefly state some Before, however, I do this, I will briefly state some

the Prayer Book, and our gratitude to Him from whom do come all good things, can find no more appropriate or acceptable expression than alms-giving. It is, theresteeped two or three days before it is planted. It is more particular notice will in due time be given. dibbled in holes four inches apart and two or three days before it is planted. It is more particular notice will in due time be given. To render my visitation as useful and effective as in the guise of an 'Angel of Light.'* fore, respectfully recommended that, on the approaching Whit Sunday, in the sermon, the clergy invite attention to the important facts connected with that already; not to signify that it is desirable that he should anniversary, and that they improve the occasion to bave it, but to convey it to him. Let any person acquainted expatiate on the excellency of 'the Book of Common expatiate on the excellency of 'the Book of Common Prayer,' as an unrivalled manual of devotion and ex-pounder of Holy Scriptures, and the great instrument of advancing the cause of the blessed Reformation .-- lent to regeneration. It appears, therefore, that in the that for the extension of the 'one Catholic and Apos- case of the adult believer, baptism is not (according to the tolic Church, the people be counselled to contribute for Missions a portion of their property, the rich according to their abundance, and the poor as they tolic Church,' the people be counselled to contribute can,-the amount of the collection to be applied as each donor may designate, or, if undesignated, as each Pastor may prefer."

> HOME DISTRICT AGRICULTURAL FAIR. This meeting was held on Wednesday last, and was

well attended considering the unfavourable state of the roads. The exhibition of implements and live other Articles. Thus the Twenty-fifth informs us that stock was exceedingly good, particularly the latter: in proof of this it may be stated that the stallion exhibited by M. Davis, Esq. of Yonge Street, which took the stock was exceedingly good, particularly the latter : in by M. Davis, Esq., of Yonge Street, which took the comment nor commendation. It is a solution and most energetic protest against that miserable spirit of infidelity which actuates but too many of our modern politicians, and which is so flagrantly developed in politicians, and which is so flagrantly developed in

on the ground. contempt by the parties to whom it is more immedi-ately addressed, but words so salutary and sound can-which occurred being the marked disapprobation with which is more immedi-ately addressed, but words so salutary and sound can-The dinner at Mr. Elgie's in the evening was well respect the same as the carrot; the ground being as they felt on their heads the hands of the Bishop, Christ himself, the alone undying principle of vitality unt fall fruitless to the ground. Such expositions of which the toast "Our Patron the Earl of Kincardine" not fall fruitless to the ground. Such expositions of vitally important verifies as are contained in the Peti-tion in question, and in that of his Lordship the understant topic had it not here for the algeing mini-topic here for the algeing mini-here for the algeing mini-topic here for the al tion in question, and in that of his Lordship the unpleasant topic had it not been for the glaring mis- or calls it forth. On Friday the long-expected ploughing-match, be-And here I would affectionately remind you, my Brethren, that the benefits to be reaped from Confir-America is, under God, the hope of America, socially antion inectimable as they are, depend under Cod and politically no less than morely." precept," that we may reasonably look for the preva-lence of a sounder and a more orthodox state of pub-lin feeling :

of Scarboro'. Upwards of 4000 persons witnessed a building erected for the occasion.

AGRICULTURE.

In consequence of an unusual press of matter this Holy Ghost. week, we have been obliged to insert our monthly agricultural article on the first page.

Communications.

[We deem it necessary to follow the example of the London Church beriodicals, and to apprize our readers that we are not responsible for he opinions of our Correspondents.—ED. CHURCH.]

To the Editor of the Church.

REV. AND DEAR SIR,-I perceive that the discussion between your correspondent "Presbyter" and myself is in great danger of degenerating into a personal controonsider that all civilized nations, whether Christian or otherwise, recognize the fact, that nations, as such, are rewarded or punished by Diviue Providence, according as they acknowledge the Deity or not in their public conremarks. Your correspondent thereupon charged me with "unfairness" and with teaching doctrine "unscriptural and contrary to the teaching of our Church.

Both these charges were very grave ones; they were unprovoked, for I had attacked no one, and might very thing more was at stake than mere personal feeling; that in short the doctrine so attacked required to be vindicated.

has returned to the

is the effect of an instrument by which promises are sugned and sealed, but to convey to the party with certainty that which the promise indicates? not to testify that he has it with the nature and effect of instruments signed and doctrine of the Church) a testimony to the previous cation) of conveying to him the blessing. He may have faith already, but he has not previously received for giveness of sins nor adoption by the Holy Ghost; these he receives in baptism, and in receiving them, he receives regeneration or the new birth. It is true that remission of sins is not (in strictness of phrase) regeneration. not s adoption strictly regeneration; but the Holy Spirit by which we are adopted, also regenerates. But to understand this Article fully, we must g_{0}^{10}

quicken (excitat) but also strengthen and confirm (sidered worthy of a premium in comparison with others to shew more fully how it is an effectual sign, we are told that God works in us invisibly by it. Apply this to baptism, and we find that it is an *effectual* sign by which

and

fillin

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But this is not the only Article which illustrates the meaning of the Church. 'The Sixteenth Article, after takes for an admitted and acknowledged truth that in baptism we receive the Holy Ghost, and if so, we are in baptism regenerated. Indeed the whole Article goes on the understanding that we receive the Holy Ghost in baptism; for those who denied repentance to persons who committed wilful sin after baptism, did so on the ground the second based of t ognized by all parties, that in baptism we receive the

And that is the sufficient and only sufficient reason why in the Ninth Article "regenerated" and "baptized" are made convertible terms, and both used as translations of the Latin word "renatis."

And now let us go back to the 27th Article, and bear in mind what we have learnt from other Articles of the nature of the "sign," and "instrument" of regeneral which that Article declares baptism to be ; that it is an effectual sign, by which God works invisibly in us. It is evident, however, that the Article limits the efficacious ness of the Sacrament; for it says-" by which they the receive baptism *rightly* are grafted into the Church; it is consequently " to them who receive baptism right", and to them alone, that the Church declares that the promises of forgiveness of sins, and adoption are visibly signed and sealed;" and, therefore, that to them alone these and seared; and, therefore, that to them a blessings are imparted by this "instrument." It is like wise evident that the Article of the Church contemplates directly the case of the adult; for it declares that in bap-tism "faith is confirmed." Now, faith cannot be confirmed which does not exist already; and in the infant it does not exist. But still we must believe that all who receive paptism rightly obtain its benefits so far as they are capable of it ; and this augmentation of faith is the only thing mentioned of which an infant is incapable. St. John the Baptist was filled with the Holy Ghost from his birth; and as he was a mere man every infant must be capable of the same gift. It did not require actual repentance and faith in him; it therefore cannot require them in any others, unless we have a positive declaration to that effect The question then is, can an infant be rightly baptized The Church in this very article settles the matter, by declaring that "the baptism of young children is in any wise to be retained in the Church." If in any wise to be retained, then (at least if baptised according to the direc tions of the Church) they are rightly baptized ; and being rightly baptized they are adopted as children of God, of in other words born again and regenerated.

I have preferred to argue this whole matter upon the ground of the Articles, because some of our brethren

which they were built.

		1	WEEKLY CALE	NDA	R. Carling	Send survey	
·Day.	. Date.		And a set of a special to the		Ist Lesson	2d Lesson.	
G	May	20,	SUNDAY APT. ASCENSION.	{ M. E.	Dent. 12 " 13	Matt. 18. 1 Cor. 3.	
M		21.		{ M. E.	2 Kings24	Matt. 19. 1 Cor. 4.	
т		22,		{M. E,		Matt. 20. 1 Cor. 5.	
w	**	23.		{ M, E,		Matt. 21. 1Cor. 6.	
Т	**	24	QUEEN'S BIRTH-DAY,	{ M. E.	** 6 ** 7	Matt. 22. 1 Cor. 7.	
F		25,		{ M, E,		Matt. 23. 1 Cor. 8.	
S		26.		{ M. E.		Matt. 24. 1Cor 9.	
G		27.	WHIT SUNDAY.			Ac. 10 #. 34 Acts 19.†	

* To verse 18. † To verse 21.

THE CHURCH.

TORONTO, MAY 17, 1849.

CONTENTS OF THE OUTSIDE.

First Page. PoetryThe Triumphs of our Language. The Common-Place Book. Early Piety. Reflections on Confirmation. The Mississippi	Agriculture. Fourth Page. Bombay, Heathen and Christia A Letter on the Red Sea. Ecclesiastical Intelligence.
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The Annual Meeting of the Incorporated Church Society of the Diocese of Toronto, will be held (D.V.) in the New City Hall, on Wednesday the 6th of June.

The Bishop of Toronto will take the chair their impious University Bill. at two o'clock, P. M.

There will be prayers in the Church of the Holy Trinity, Yonge Street, at ten o'clock.

THE BISHOP OF TORONTO begs to inform his Bre- The contrast between the fast-spreading pestilence May, 1849.

Friday,	18,	Grimsby,	11	A.M.
Saturday,	19,	Jordan,	10	A.M.
		Port Dalhousie		
Sunday,		St. Catharines,		
Monday,		Eight Mile Creek		
		Niagara		
Tuesday,	22,	Queenston,		
		Drummondville		
Wednesday,	23,	Thorold,		
		Port Robinson,	3	P.M.
Thursday,	24,	Chippawa,	10	A.M.
Friday,	25,	Fort Erie,	11	A.M.
mark the start of		Bertie,	3	P.M.
Sunday,	27,	Port Maitland,	11	A.M.
and the state of the		Dunnville,	3	P.M.
Monday,	28,	Cayuga,	1	P.M.
Tuesday,	29,	Y OFK	10	A.M.
FRT 1 1	U. Ma	Caledonia	3	A.M.

Wednesday, 30, Jarvis, 11 A.M. Should there be any error or omission in this List, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

To the Clergy of the Niagara, Home, and Simcoe Districts, and the several Districts East of Toronto. MY DEAR BRETHREN.

should be carefully inserted in the Vestry books of their respective Parishes, after each confirmation. It will be a grateful memorial to future times. JOHN TORONTO.

Toronto, 13th March, 1849.

RMATION.
1849.
nister's Name.
Psalm lvi, 12

THE UNIVERSITY BILL.

From the intelligence received from Montreal of the second reading of this measure, we take it for granted that our Rebel-paying Coryphœi at Montreal, after the outrage which they have just consummated upon the political predilections of every decent man in the country, are going to carry out, during this Session, their projected insult to the religious feelings of all who are not prepared to educate immortal beings as if they were so many beasts of the field, by passing

We cannot, perhaps, better follow up our previous articles condemnatory of public iniquity than by extracting another passage from the pages of The Emi-APPOINTMENTS FOR CONFIRMATION IN THE a former number of our paper, (in connection with the other of the green livery, the two factions were equally this subject).

thren, the Clergy of the District of Niagara, that he of Socinianism in the United States, (one of the direst intends (D.V.) to confirm at their several Missions consequences of "education without religion,") and and Stations in accordance with the following List :- the calm and lasting benefits diffused by the Church of God, whose members are educated on totally different principles, cannot fail of forcibly striking our readers at the present crisis. We particularly crave attention, moreover, to the note with which the paragraph concludes, on the firing a salute in Boston in onour of Tom Paine's birth-day, as a consequence of such " Tom Paine" proceedings, as the unhappy men composing our present, but, we trust, very temporary najority in the Houses of Parliament, are anxious, as it would seem, to force upon this country :

"I decidedly think that Socinianism, or Unitarianism moral plague-spots of the United States, as everywhere in the nineteenth century,-here, not among the desperadoes ministration to the pride of fallen men, its compromise between the desperate wickedness of the heart and blasphemed his Creator is held in honoured remembrance as a the "making a fair shew in the flesh," its Sadducean leaven, and its exaltation of unsanctified human reason above the faith of the Gospel, besides its general basent and the transformed the pilgrim Fathers! Was it for this that your Shades of the pilgrim Fathers! Was it for this that your above the faith of the Gospel, besides its general ministration to human self-sufficiency, fomented in its such a prospect as this that ye raised your wild chant, when denial of the divinity of Christ and His Atonement, it sends a corrupting poison through the vitals of society ineffably more perilous, I really believe, than is pre- Alas! In the fierce exuberance of your enthusiasm ye sented by the innovations of Romanism, or the darkness of heathen debasement.

It is my intention, God willing, to hold ability, and the peculiar subtlety with which they are honour to such a festival must have fallen on the ears of each honour to such a festival must have fallen on the ears of ea Confirmations during the coming Summer at all your calculated to take hold on the unwary, are not even faithful follower of Christ like the dull booming of minute more perilous in their influence than the writings of guns announcing a heavy national calamity.

ing that the different liveries of the competitors are luces the disastrous narrative, as it is well known that acknowledged the duty of the State to proteing of the I must give up the idea of convincing him, and confine he could assume a jesting manner and expression on people, --neglected to provide immediate and effectual myself to disproving, for the information of others, his any topic, however serious, in which Christianity was at all, though ever so remotely, concerned.

"A sedition, which almost laid Constantinople in ashes, was excited by the mutual hatred and momentary recon-ciliation of the two factions. In the fifth year of his reign, Justinian celebrated the festival of the ides of The names of candidates (as was formerly intimated) hould be carefully inserted in the Vestry books of ace, the emperor maintained his silent gravity ; at length yielding to his impatience, he condescended to hold, in abrupt sentences, and by the voice of a crier, the most singular dialogue that ever passed between a prince and his subjects. The first complaints were respectful and modest; they accused the subordinate ministers of op-pression, and proclaimed their wishes for the long life and victory of the emperor. Be patient and attentive, we insolve with the subordinate ministers of the subordinate ye insolent railers l'exclaimed Justinian; 'be mute, ye Jews, Samaritans, and Manichæans !' The greens still attempted to awaken his compassion. 'We are poor, we are innocent, we are injured, we dare not pass through the streage the streets: a general persecution is exercised against our name and colour. Let us die, O emperor! but let us die by your command, and for your service!" But the repetition of partial and passionate invectives degraded, in their eyes, the majesty of the purple ; they renounced allegiance to the prince who refused justice to his people; lamented that the father of Justinian had been born; and branded his group in the father of further and the prince for the prince branded his son with the opprobrious names of a homi-cide, an ass, and a perjured tyrant. 'Do you despise your lives ?" cried the indignant monarch: the blues rose with fury from their seats; their hostile clamours thundered in the blues is the seater of the seater o in the hippodrome; and their adversaries, deserting the unequal contest, spread terror and despair through the streets of Constantinople. At this dangerous moment, seven notorious assassins of both factions, who had been ondemned by the præfect, were carried round the city, and afterwards transported to the place of execution in the suburb of Pera. Four were immediately beheaded : a fifth was hanged; but when the same punishment was inflicted on the remaining two, the rope broke, they fell alive to the ground, the populace applauded their escape, and the monks of St. Conon, issuing from the neighbourgrant Churchman, already quoted with approbation in the Church.' As one of these criminals was of the blue and ing convent, conveyed them ir. a boat to the sanctuary of provoked by the eruelty of their oppressor, or the ingratitude of their patron; and a short truce was concluded till they had delivered their prisoners, and satisfied their

* NOTE .- It is somewhat remarkable that I should have mentioned the name of Tom Paine in connection with this subject and this city, seeing that since the above was written, from any of the offices contemplated or created by the and whilst these sheets were receiving their last corrections for the press, I find by the papers that a public salute of thirty guns was fired in Boston in honour of the birth-day of the unhappy God-denying wretch just referred to! Hear it, ye lovers of Republics and Republican principles :----

hear it ye opponents of "State-Paid Establishments;"-hear it ye supporters of Education merely secular. Hear it, and let your ears tingle if ye have any particle of pretension to religion decency left in ye.

America is a republic, and America has no "State-paid Establishment." Boston, moreover, is the most pre-eminent of her cities for the diffusion of what is called education, since as its supporters like it to be called, is one of the great objects, and what is the result? why the awful one that here, else where it is enabled to take root. With its subtle of the West, the men of the bowie knife and the seven-barrelled volver, but in the decent, orderly, moral, soher, educated Boston, the birth-day of the most hourible infidel that ever

lonely keel first sought the New England shore? Was it with

"The echoing aisles of the dim wood rang To the anthem of the free."

freed yourselves from Apostolical order, and your children worship the memory of the blasphemer and the Iufidel!

"It may admit of considerable question whether Sure I am, however, that the use of the deep degra-who mourn, and mourn heavily in secret over the deep degra-Sure I am, however, that there are some righteous in Boston the theological writings of a man like Dr. Channing,— owing to his high moral character, their acknowledged who mourners, to call down some signal mark of the prayers of such mourners, to call down some signal mark of the ners, and the refreshment of the weary, fainting soldier

"And whether, therefore, it is not incumbent on us, as a people, to retrace our steps, by uniting, so far as we pos- we g sibly can, in acknowledging the paramount importance of

bers of Your Honourable House who value religion, to the word of God," but I am not aware that we are bound by

Elementary Christian Instruction as a necessary part of Education, and attendance upon Christian Worship as essential to the attainment of Degrees. "And Your Petitioner will ever pray for the Divine Blessing upon the deliberations of Your Honourable House

"JAMES BEAVEN. "Toronto, May 4th, 1849."

House

more than the subjoined paragraph. A more discreditable production, we are free to say, never emanated from the officers of a British university :

"Your Petitioners have also most carefully and anxiously considered the measure now before your Hon. House, and endeavoured to test its soundness by the experience of the last six years, and your Petitioners feel bo to express their cordial concurrence in the general principles of that measure; they must however add, that some of the provisions proposed seem to them capable of improvement, and upon this head they have deemed it improvement, and upon this head they have their duty to submit several suggestions to Her Majesty's Attorney General, who has introduced this Bill into your Hon. House, feeling fully satisfied that those suggestions will receive the best consideration of that Minister, and will be submitted in due course to your judgment. In ex-pressing their opinion, however, your Petitioners cannot abstain from adding an expression of their deep regret at the proposed measure ; but in the expediency of such exclusion they fully concur, believing it to be indispensable, as society is constituted in this Province, to insure for the

THE BOOK OF COMMON PRAYER.

Whit Sunday, now near at hand, is the anniversary of a memorable event in the history of the reformed Anglican Church. On that sacred day, in the year 1549, was our invaluable Book of Common Prayer first used in the public worship of God. To our apprehension there was something peculiarly striking in the Pentecostal outpouring of the Holy Ghost upon the mystical body of Emanuel.

Not a few of our readers, we are convinced, will rejoice in being reminded of this interesting fact. Cold, As the indeed, must be that Churchman's heart, which, on the ensuing festival, will not beat with a special throb of gratitude to Jehovah for one of the choicest boons ever bestowed by him on his people,-a boon, the full extent of which will be only manifested in eternity. Next to the Bible, we are free to say, that no book of the Cross.

in a communication, the tone of mind expressed wherein

of all morality and social goodness, will not be entirely undermined. our modes of reasoning, and of the principles upon which

1. He sets up a rule of conduct for the clergy, to which religion. "Your Petitioner has, upon this occasion, refrained from urging the peculiar claims of the Church of Eugland, not from any doubt of the validity of those claims, but because torm of all the mem-torm any doubt of the pagaging the attention of all the mem-

great danger of passing a Bill, so hostile in its provisions to all religion whatever. "Your Petitioner, therefore, prays Your Honourable House to take the premises into your grave consideration, and so to amend the said Bill, that it may recognize purpose in any degree, unless he means to say that when a clergyman purpose to state a point of doctrine, he orship as be bivine by the birth of the term of term must not "in ever so small a degree" run counter to the meaning of the Articles, the authority of King James can add nothing to the force of our own "ex animo" declaration, that "every one of the Articles is agreeable to the word of God;" for if so we cannot be at We have just received a copy of the Petition of the liberty to contradict or depart from their meaning "in ever so small a degree." But why support this by an Council, but our limits preclude us from extracting authority which has no force whatever, when he had our subscription to argue from, to whose authority no one could demur?

3. He gives as my definition of baptism, that which is merely a description of it in its relation to regeneration; and he contrasts it with another description of it in the XXXIX Articles, given with another object, viz.: that of protesting against that view of it which regards it as a mere sign; and because the two do not appear to be identical, he imagines them to be contradictory. Or,

4. He sees in my description of baptism a contradictradiction of the Twenty Seventh Article, whereas, (to my apprehension) it merely takes up and expands a portion of the actual doctrine contained in the Article itself, although not fully expressed, because the object of the writer of the Article was different from mine.

In short "Presbyter" appears to have fallen into the histake of supposing that the XXXIX Articles were intended for a *complete statement* of the doctrine of the Church of England; whereas, with the exception of some

five or six, they are *protests* against particular errors. 5. He is so unacquainted with our practical treatment of the doctrine of Regeneration, that he still presses upon me portions of the Homilies which I have already informed him, correspond exactly with the matter of our own preaching.

6. He appears to think that because in ordination "our 6. He appears to think that because in ordination "our Church placed the Blessed Book, without note or com-ment, into his hands." therefore he is to study it without note or comment. If that be his meaning, we are so far asunder, and he is so far from the practice of the very Homilies he quotes, and from that of those who com-posed them, that it will be quite impossible for us to argue upon equal grounds. He is become his own Pope, and argument is out of the question. argument is out of the question.

For these reasons,—with every respect for "Presby-ter's" charitable feeling and piety,—I think a continued discussion with him would be fruitless, because we shall this coincidence: most fitting was it that Priest and be always at cross purposes (to use a colloquial but very people should commence the use of a formulary, ra- expressive phrase), because we shall never fairly meet dient with the spirit of sanctity, on the anniversary of each other; and he will be constantly opposing as mine views which I do not hold, and stating, as opposed to me, views which I actually entertain; we shall therefore always appear to each other as unfair, and produce a bad effect upon the minds of those who read our communications. refore I have been told that it is thought desirable that I should proceed with my argument, I will endeavour to show that the doctrine which we teach,--in common with the great body of the Bishops and Clergy of the Church of England, and of the universal Church from the beginning to the present time—is the doctrine of the Church of England as expressed in her public documents, and the doctrine of the Scripture.

We cannot better close these few remarks than in that baptism is "a sign of regeneration," intends to say ourselves up in our own individual reasonings up the words of the Bishop of South Carolina. Referring that it is a sign of something past or to come, or of some- refuse to search what others have learned from it-

imagine that they contravene this doctrine. On a superficial view, and if the mind is previously imbued with the modern theory, they may appear so to do; but when we come to examine their language critically, they are found to be irreconcilably at variance with that theory. But I must decline to be limited by the Articles in

ascertaining the doctrine of the Church. They wer drawn up for special purposes, and are far from containing the full doctrine of the Church. What they do contains the doctrine of the Church; but that doctrine is 0 wider extent than the XXXIX Articles. I must there fore take leave to refer to the declaration at the end of the Office for Infant Baptism, in which we are told that "children baptized and dying hefore they commit actua sin, are undoubtedly saved." Now we cannot of control admit the monstrous idea that those who are to die before they commit actual sin derive a benefit from baptism which is not vouchsafed to any others. We cannot sup The pose that the parents of all such have had faith only possible supposition on which we can affirm that they undoubtedly saved" is, that baptisn, places all infants rightly baptized in a state of salvation; and that they do not lose this state until they commit actual sin. it places them in a state of salvation, it must be the instru-ment, or effectual sign of their new birth; for "all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the Kingdom of God, except he he are are are and and and and of the regenerated, and born anew of water and of the Holy Ghost.

No theory of "charitable supposition," or of " prevenient grace," or of "children of believing parents," or of being "accounted by the Church" to be regenerate when we have received the sign of regeneration; none of these theories, I say, can for a moment stand with the positive re they declaration that " children baptized and dying be have committed actual sin are undoubtedly saved."

Homily on Salvation states the nature of their salvation in a manner consistent with the Articles and Prayer Book, when it explains that they are "washed from their sins, brought to God's favonr, and made His children, and inheritors of His kingdom of heaven." This is a real actual divine work, not a mere "accounted" work *i* and nothing else can be asying

nothing else can be saving. This inherent efficacy of baptism, which is effectual, according to the 26th Article), because of Christ's institution and promise," is likewise strikingly illustrated by the office for Private Baptism, in which we have no previous profession of repentance and faith; in which both the parents may be dead, and so nothing can depend upon their faith; and yet the Church commands the Mipister to declare that "it hath pleased God to regenerate this infait with His Holy Spirit;" and declares that "the obid so baptized is lawfully and sufficiently baptized:" sufficiently of course for all its spiritual ends, for otherwise it would be a deceptive mockery.

I trust I have now abundantly shewn that the Church in those portions of her documents to which every clergy-man is fully committed by subscription, teaches unequivo-cally the regeneration in baptism of all infants rightly badtized. And, even supposing there were expressions in the book of Homilies, which appeared at variance with this doctrine. I should say that they are a supposed by the supposed of the suppose this doctrine, I should say that those expressions must be qualified, or even set aside, by the more formal doctrine of the Church. For the Homilies are simply stated in the Articles to "contain a godly and wholesome doctrine, and necessary for these times." For this reason I do not feel bound to receive the assertion made in one of the Homilies, that a passage in the Book of Wisdom is "the Hommes, that a passage in the Book of Wisdom is "the infallible and undeceivable word of God." (See the Homily on Obedience.) And I have no doubt that my friend "Presbyter" would be more unwilling than myself to subscribe to such an expression. I merely make this protest that my readers may fully understand the author rity which the Homilies readers are built before. rity which the Homilies really have. But I have no hesi tation at all in warning baptized persons, (as the Homi-lies do), that if they live in sin, they are not, in a popular sense, children of God. I do not say that they have never been such, nor do the Homilies. I do not say that they have never been such, nor do the Homilies. I do not exhort they to to be born again, nor do the Homilies. The to to be born again, nor do the Homilies. new birth comes but once. But I do exhort them to seek the restoration by repentance to that state of grace from which they have fallen away. And here I am fully confirmed and supported by the extract from Archbishop Sumner, which you have done me the favour to print in the first page of your last number but one, and to which I refer all your readers.

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The present paper has extended to too great a length for me to enter into the Scriptural argument. That is hope to take up on a future occasion. Meanwhile let me And first I will go to the Article from which your that he does not understand the doctrine he is opposing and that his best way of understanding it will be to read the authors to whom I referred him. Surely he must allow that when the h allow that, when the holy word of God has been stud The chief question is whether the Church, in saying for centuries, it must be little short of insanity to shall

University harmonious working and popular confidence."