

1st. In the NICENE CREED.—I acknowledge one Baptism for the remission of sins."

2dly. In her TWO FORMS OF MINISTRATION OF PUBLIC AND PRIVATE BAPTISM OF INFANTS—wherein the Priest, having baptized the child with water, in the name of the FATHER, and of the SON, and of the HOLY GHOST, thus speaks—In the Public Form—"Seeing now, dearly beloved Brethren, that this child is regenerate, and grafted into the body of Christ's Church;" In the Private Form—"Seeing now, dearly beloved Brethren, that this child is BY BAPTISM regenerate, and grafted into the body of Christ's Church;" and, moreover, in the previous certification by the Minister, who saith—"This child, being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God and heirs of everlasting life; for our Lord Jesus Christ doth not deny His grace and mercy unto such Infants, but most lovingly doth call them unto Him." And again, in both Forms—"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into Thy Holy Church."

(In which said forms the 57th Canon of the Church declares "the doctrine of Baptism to be so sufficiently set down," "as nothing can be added to it that is material or necessary.")

3dly. In her ORDER OF CONFIRMATION, when the Bishop prays that God will strengthen His servants whom he had "vouchsafed to regenerate by Water and the Holy Ghost," and unto whom He had given the forgiveness of all their sins;—

4thly. In her CATECHISM—which teaches that "in Baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven." . . . that "Baptism is a Sacrament generally necessary to salvation." . . . that "Sacrament means—an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof;" and that "the inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness;"—

5thly. In her ARTICLES, viz., in her TWENTY-FIFTH ARTICLE—"Sacraments ordained of Christ be not only badges or tokens of Christian men's professions, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly with us." And again, in her TWENTY-SEVENTH ARTICLE—"Baptism is not only a sign of profession and mark of difference whereby Christian men may be discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby as by an instrument they that receive Baptism rightly are grafted into the Church;"

NOW WE, the undersigned members of the Church of England, accepting without reserve these distinct declarations of her doctrine (denying also that her deliberate and unambiguous expressions in the actual ministration of the Sacrament of Baptism are to be taken in a qualified or uncertain sense), and holding THAT ORIGINAL SIN IS REMITTED TO ALL INFANTS BY SPIRITUAL REGENERATION, THROUGH THE APPLICATION OF THE MERITS OF OUR LORD AND SAVIOUR JESUS CHRIST IN AND BY THE SACRAMENT OF BAPTISM, which doctrine we, together with the whole Church, individually affirm whenever in the recital of the Nicene Creed we "ACKNOWLEDGE ONE BAPTISM FOR THE REMISSION OF SINS," do hereby solemnly repudiate and protest against the said judgment of the Judicial Committee of Her Majesty's Privy Council; and do appeal therefrom unto a free and lawful synod of the Church of England, when such Synod may be had;—

Because—While the Judicial Committee exclude from their abstract of Mr. Gorham's doctrine (on which abstract alone they decide) all notice of the specific errors asserted by him in the afore-cited passages—their judgment sanctions the acceptance in an hypothetical and unreal sense of the plain declarations of the Church—suggests contradictory interpretations of her doctrines, and requires institution to a benefice with cure of souls of a Priest who professes doctrines utterly inconsistent with the sacramental character of Baptism, and subversive of a fundamental article of Faith;—

And Because—through this decision touching doctrines of the Church, the Judicial Committee of the Privy Council do (notwithstanding their formal disclaimer of "any authority to settle matters of Faith,") practically exercise in spiritual matters a jurisdiction for which they are utterly incompetent, and which never has been, nor ever can be, confided to them by the Church.

To The Queen's Most Excellent Majesty.
The Humble Petition of the Undersigned Clergy and Laity of the Church of England,

Showeth—
That we, your Majesty's faithful and loyal subjects, dutifully acknowledging your Royal authority as Supreme Governor within these your dominions, in all causes, over all persons, as the same is expressed in the Articles of the Church of England, humbly entreat your Majesty to grant us redress in a matter which grieves our consciences as Members and some of us Ministers of the said Church.

That, in the cause of Gorham v. the Bishop of Exeter, lately decided by the Judicial Committee of your Majesty's Privy Council, a very grave point of doctrine touching the Foundation of the Faith, has been treated in such a manner as, incidentally but effectually, to contradict the plain and obvious meaning of the Prayer-Book.

That, in consequence of this decision, (whatever be its legal validity,) great scandals have arisen, and very many are unsettled and disturbed in conscience, whose only wish is to serve God in peace in the portion of the Church wherein they have been called.

That it has always been allowed by the law of this country, as well as by the custom of the whole Church from the earliest ages, that religious questions of faith and discipline should be settled, according to Scriptural precedent, by Synodical Assemblies of the Bishops and Clergy.

That Magna Charta begins by declaring "that the Church of England be free, and shall have all her rights entire, and her liberties inviolate;" and amongst these it was secured by an ancient law of this realm, that she should "have her judgments free."

That, in the declaration of your Majesty's Royal predecessor, King Charles I., prefixed to the Articles

of the Church, her Synodical functions are recognised in the promise,—"That out of her princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have licence under our Broad Seal to deliberate of and to do all such things, as being made plain by them, and assented unto by us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree."

To the intent, therefore, that the grievance aforesaid may be remedied, and the Church herself enjoy full freedom to exercise her inherent and alienable office of declaring and judging in all matters purely spiritual, to the welfare of your Majesty, and the peace of these Realms,—

Your Petitioners humbly pray your Majesty.—That all questions touching the doctrine of the Church of England, arising on Appeal, or in your Majesty's Temporal Courts, may hereafter be referred to the Spirituality of the Church of England,

And, further, That your Majesty will be pleased to remove the impediments which now obstruct the exercise of the ancient Synodical functions of the Church in order to the determination of the aforesaid question of doctrine, as well as of other matters affecting her welfare, to the salvation of souls, and the glory of her Divine Head.

And your Petitioners will ever pray, &c.

To the Most Reverend and Right Reverend the Lords Archbishops and Bishops of the Provinces of Canterbury and York.

Most Reverend and Right Reverend Fathers—
We, the undersigned Priests, Deacons, and Laymen in communion with the Church of England, beg leave to offer to your Lordships our very earnest and respectful thanks for the efforts which you have recently made to assert the Church's claim to judge and decide, by her own inherent and spiritual authority, all questions of doctrine and discipline purely spiritual.

We observe that the Bill founded upon this principle, which has been recently introduced into the House of Lords, has been rejected upon grounds which occasion us the deepest sorrow and surprise. We earnestly implore your Lordships not to let this essential portion of the liberties of the English Church lie in abeyance, but to persevere in renewing and enforcing so righteous a claim, which, if fairly brought before our countrymen, we feel sure will be cheerfully conceded.

And while we thus depend on your Lordships for the future, we are constrained to express our great disappointment and regret that any circumstances should have hitherto restrained your Lordships, as a body, from taking steps directly to remedy the disturbance of the Church's doctrine of Infant Baptism by the recent decision in the case of Gorham v. the Bishop of Exeter.

We consider it our duty respectfully to declare to your Lordships our solemn conviction, that we never may, and, our determination that by God's help, we never will acquiesce in that decision, (whatever be its legal validity,) or own it as part of our Church Law; and that for two grave reasons.

First, Because it requires the institution to a benefice with cure of souls of a Clergyman holding and having published; on a fundamental point, a doctrine contrary to Holy Scripture and the Catholic tradition of the Universal Church, and, therefore, contrary to the teaching of the English Church.

Secondly, Because it applies to the words of the Prayer-Book an interpretation inconsistent with their plain and obvious meaning, contrary to good faith, and perplexing to honest minds;—and, by allowing doctrinal statements contradictory of the essential meaning of an Article of the Creed, would involve the consequence, that the Church of England does not hold that Article as a matter of Faith.

For these and such like reasons we are convinced that the Church of England never can rest—and, by God's grace, we never will rest—until she be relieved from this grievous scandal. And since the regular course has always been for the Chief Pastors to meet synodically and declare the Faith, securing it for the time to come, so far as it had been called in question.

May it please you, Most Reverend and Right Reverend Fathers, to express your humble desire to the Crown for that license which in all such emergencies it is virtually (if not expressly) pledged to grant; viz. That the Church in Synod assembled may have freedom to judge matters of doctrine and discipline. Or if such license cannot now be obtained, may it please you so to declare your mind and intention as to secure us for the present against that utter denial of Sacramental grace, which we too plainly see to be permitted by the said decision.

To the Right Reverend Fathers the Bishops of the Church in Scotland.

Right Reverend Fathers—
We, the undersigned Priests, Deacons, and Laymen in Communion with the Church of England, most respectfully offer you our earnest and hearty thanks for the comfort and support which in a season of great anxiety and distress, we derived from the declaration, touching the doctrine of the Sacrament of Baptism, made by you in Synod on the 19th day of April last.

We cannot express with what dismay we heard that in the Judgment delivered in the case of Gorham v. the Bishop of Exeter, the Judicial Committee of the Privy Council laid down propositions which would lead, by necessary implication, to the conclusion that the Church of England requires no certain belief on the Sacrament of Baptism, and so struck at the root of our whole hope in Christ, the commencement of our Christian life, our being by Baptism made members of His Christ.

In this distress we received with deep thankfulness the united declaration of your Lordships, affirming in behalf of ourselves also, through the Communion which we have with you in Christ Jesus, the doctrine of the faith which had been impugned. We accept it as an earnest of what the Church of England would have done, if less fettered, and what we trust, by God's grace she will yet do—afresh and formally assert the Truth of God, which has now been virtually contradicted by a Court legally constituted.

Meantime, we confidently rely that you Lordships will believe with us that the Church of England will never, either by her deliberate assent or by her passive acquiescence, sanction the heretical doctrine involved in this Judgment.

We beg your Lordships' prayers to Almighty God, that He will be pleased to remove the distress and perplexity with which the mind of many amongst us are well nigh overwhelmed, and that He will avert from us the fatal consequences which would result, from acquiescence in the Judgment, to the integrity of that Faith by which our Churches are united with each other, and with the Catholic Body of Christ.

Commanding ourselves to your Apostolic Benediction, we remain, Right Reverend Fathers, your dutiful Servants in Christ.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, August 14, 1850: F. W. Richardson, Esq., rem. vols. 12 and 13; Chas. Brent, Esq., add. sub.; Rev. J. Flood, rem. for Mr. J. Cavanagh, vols. 12, 13, and 14, and self vol. 14; Rev. S. Armour, rem. for Mr. R. McAnnis, P. S. Bridge, Esq., and self, all vol. 14; Thos. Kirkpatrick, Esq., rem. for Col. Dames; Mrs Justice Hagerman, rem. vol. 13; Ven. A. N. Bethune, D. D., rem. for Chief Justice Chipman, Rev. W. E. Scovil, D. Scovil, Esq., W. H. Scovil, Esq., H. A. Scovil, Esq., Samuel Scovil, Esq., all vol. 14, Rev. W. De Veber, vol. 13, W. B. Scovil, Esq., vol. 12, P. Yeaman, Esq., vol. 12, and Rev. W. Scovil, vols. 12, 13, and 14; Rev. F. Mack, rem. for C. Fortier, Esq., vol. 12, and self vol. 14; Josias Bray, Esq., rem.; P. W. Rutan, Esq., rem. vols. 13 and 14; Dr. Deibl, rem. for Mrs. Vallee, vol. 14, (no person at L'Original has been authorized or requested to solicit subscriptions for the past or present volume of this paper); Rev. A. F. Atkinson, rem. vol. 14; Mr. C. McGrier, rem. vol. 14; Rev. A. F. Atkinson, rem. vol. 14.

TO CORRESPONDENTS.

We have had numerous complaints charging us with want of taste—discretion—due regard for our reader's pleasure and edification, which we have shewn in admitting into these columns certain communications which have lately been published. In answer to all these charges, we can only reply that we have avoided them as much as possible—tho' in many cases an Editor is constrained to admit articles which his own feelings would induce him to suppress, but which his judgment inclines him to publish,—firstly, because it acts as a safety-valve, by which to let off destructive humours; and secondly, because, if the writers themselves choose to take the responsibility of attaching their names to such articles, it is not for the Editor to be over careful for their reputation.

THE CHURCH

TORONTO, THURSDAY, AUG. 15 1850.

THE ARCHDEACON OF YORK will (D.) visit the following parishes and stations in the Gore District, at the times undermentioned. The same course is recommended as at former visitations,—that the business of the meeting should be preceded by Morning or Evening Prayer:—

Stony Creek	Tuesday,	August 20.	3, A.M.
Binbrook	Wednesday,	"	21, 10, A.M.
York (Grand River)	"	"	21, 4, P.M.
Caledonia	Thursday,	"	22, 10, A.M.
Tuscarora	"	"	22, 3, P.M.
Mohawk	Friday,	"	23, 10, A.M.
Brantford	"	"	23, 3, P.M.
Paris	"	"	23, 6, P.M.
St. George	Saturday,	"	24, 11, A.M.
Galt	"	"	24, 6, P.M.
Beverley	Monday,	"	26, 10, A.M.
Dundas	"	"	26, 6, P.M.
Ancaster	Tuesday,	"	27, 10, A.M.
Hamilton	"	"	27, 7, P.M.
Wellington Square	Wednesday,	"	28, 10, A.M.
Nelson	"	"	28, 3, P.M.
Palermo	Wednesday,	"	28, 6, P.M.
Hornby	Thursday,	"	29, 11, A.M.
Norval	"	"	29, 3, P.M.
Milton	Friday,	"	30, 11, A.M.
Oakville	"	"	30, 6, P.M.

THE HARVEST.

Although our harvest weather, in consequence of the unusual rain which has fallen, has been sufficiently unpropitious to excite apprehension, it appears that the crops, throughout the Province generally, have been secured in good condition,—the damage being much less than was anticipated. The drought with which this part of the country was visited in the spring, was not by any means universal, and even in this neighbourhood it was followed by rains so abundant, and by weather so peculiarly favorable to rapid vegetation, that the evil effects of the previous drought were very much diminished. The spring crops, it is true, were in some degree injured, but the fall-wheat, so far as we can understand, has exceeded, in respect of quantity, an average yield; and in quality, we have but little doubt that it will turn out better than many suppose. Even the hay, considering the check it received in the spring, is not by any means so scanty as we feared it would be, although its deficiency is, no doubt, great enough to compel the farmer to eke it out with the free use of other kinds of fodder, before the close of the coming winter.—Altogether the granary and the farm-yard exhibit a cheerful scene of plenty, and call for devout thankfulness to the bounteous hand of the Lord of the seasons, who crowns the husbandman's manly occupation and honourable toil with the treasures of the garner,—treasures far more worthy of a man's ingenuity and perseverance than those which the careworn and emaciated gold-seeker painfully gathers from the hills and rivers of California, with danger and fatigue, frequently with irreparable injury to health, and too often with morals deeply depraved by covetousness, destitution of religious ordinances, and corrupt example. We remember,

when the gold-digging mania was at its height, that one of our Ecclesiastical cotemporaries in the States made the very just and sensible remark, that the "best gold after all would be found in the granite hills of New Hampshire." The sentiment, we are glad to believe, is rapidly gaining ground. We, in this Province, like the most of our fellow-men, are sadly given to murmuring; eloquent upon grievances; pathetic upon tales of trial and distress.—Depression, it is true, we are suffering; but our courage is not to leave us,—our hearts are not to sink,—in consequence of a depression which we believe to be only temporary,—the fruits of a bad legislation, which it is impossible that our motherland can much longer endure. There will be a reaction by and by: let us patiently bide the time in the persuasion that, when it does come, it will tell most fatally on the rule of unreason, and the insolent supremacy of the financiers who reduce taxation whilst they steadily increase the nation's debt; who cheapen everything for sale, but leave no money to buy. Agriculture will be restored to the consideration which God himself has given it; the lands which have fallen waste will again wave with the golden grain; the cotton-lords themselves will be made to see that it is better even for them, that the peasant should be humanely suffered to dwell cheerful and contented, in comparative ease and comfort, on the soil which Providence has set him to till, decking his person and his cottage with the city wares, and able to pay liberally for the products of manufacturing skill; they will be made to see that this "live and let live" policy is better for themselves, than that the same peasant should be driven by want into the town, and fiercely besiege their factories—a wild, ragged, famishing, broken-hearted being—with the clamorous, but unavailing cry for work and bread.

If our minds be rightly affected we cannot but grieve over what Albert Smith has called "old sympathies set up to public sale;" we cannot help being sad when we look on the deep and chilling shadows which independence, turned into pauperism, casts upon human life; we cannot but mourn over the prophetic picture which a late Blackwood gives us of the "Clearing of the glens" by the ruthless scourge of free trade:—

"These were sore days. Within the towns
Was nought but foreign bread;
By foreign serfs beyond the seas
The people now were fed.
No work was there for us to do,
No labour far or near,
We dared not render thanks to Him
Who sent a fruitful year."

But God is good; and it is only for a nation's sins that He "curses their blessings." Let us, as a people, be true and faithful in our allegiance to Him, and the errors of human government will all be rectified: there will be no "clearing of the glens," and no gorging of the factory with a desperate and degraded population. Meanwhile let us not so occupy ourselves with the wrongheadedness or unfairness of Ministers and Parliaments, as to forget the continual mercies for which we are infinitely indebted to "the Most High, who ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it (not without provocation and subserviency to wise and beneficent ends) the basest of men."

Canada is a country in which a man sows with an almost certain prospect of reaping." The remark was made in contrasting our favored and fertile plow with Australia, by an English journal of excellent authority on such subjects, though of Radical predilections. The writer, in almost the same path pronounced the Western United States to be "a country, of all countries on the face of the globe, in which a man has the best chance of growing rich rapidly; but we thank him for the good account which he has given us of the land of our adoption. We are thankful that Divine Providence has cast our lot in a heritage so goodly and productive as he has described it; and whilst we can live and enjoy the protection of good laws, the character of hospitable and orderly society, an adequate remuneration of industry, and the dignity of British connexion,—for there is dignity in British connexion, even under the ungenial influence of Whiggery,—we will not envy the dwellers beyond the Rocky Mountains; we will continue to praise God for his bountiful harvests, and sue for His grace that we may be enabled to do our duty at His throne."

CONSECRATION OF THE BISHOP OF MONTREAL.

On Thursday the 2^d July, being St. James's Day, the Reverend Father Fulford, D. D., was consecrated Bishop of the See of Montreal, at Westminster Abbey, by the Archbishop of Canterbury, assisted by the Bishops of Norwich, Oxford, Chichester, Salisbury, and London. The sermon was preached by the Rev. Mr. Bowdler, from the 28th chapter of St. Matthew, verses 18, 19 & 20. Speaking of the new Bishop, the London Guardian says, the day before his consecration, "We feel it a sort of relief and refreshment to turn for a moment from the troubles and distractions of the Church at Home, to watch its growth and development in the colonies; and we are happy in the assurance that the Bishop so soon consecrated is not unworthy to be added to the roll of those