

overture to the Synod, that the Presbytery, if they see fit, may adopt and transmit the same.

The Presbytery of Toronto respectfully overture the Synod of the Presbyterian Church of Canada, to take into serious consideration the importance of founding a collegiate institution for the education of pious youths, for the work of the holy ministry. And the Presbytery at the same time respectfully submit the following resolutions on this subject, for the adoption of the Synod.

RESOLVED, 1.—That the inadequate supply of preachers hitherto obtained from Scotland, and the capability of the Church here to furnish some students for the Ministry, urgently calls on the Synod to adopt vigorous measures for the foundation of a Theological Institution.

RESOLVED, 2.—That such Institution, if founded, shall be located within the bounds of the Upper Province.

RESOLVED, 3.—That respectful applications shall be made to the Home and Colonial Governments, for an endowment of lands or money, for the founding of such Institution.

RESOLVED, 4.—That the actual commencement of the undertaking shall not be contingent on the success of these applications.

RESOLVED, 5.—That a committee of Synod be appointed for drawing out Memorials and Petitions to the British and Colonial Governments, for assistance towards the foundation of the Theological Seminary, and making collections throughout the bounds of the Church for the same object: for preparing a scheme for the foundation, and for drafting a bill of incorporation for the Trustees and Directors of such Institution. The scheme and draft to be submitted to the commission of Synod, at their meeting in——— for their approval; and the same committee to prosecute the passing of a bill of Incorporation in the Colonial Legislature, which shall have been approved of by a majority of the commission; and to publish reports from time to time as they may see fit.

ON CHRISTIAN BAPTISM.

Every true disciple of the Lord Jesus Christ must from his profession and desires seek to become acquainted with what our divine Master has taught and commanded us. We own his sovereign authority, and therefore we owe him implicit obedience; we acknowledge his infinite wisdom, and therefore all that he has taught demands our cordial

belief and acquiescence; we are assured of his infinite love, and therefore cannot but conclude that every command and institution ordained by him for our observance must be designed for our benefit; and if indeed the love of Christ does constrain us, it will be as our meat and drink to know and do his will.

The will of Christ which as his disciples we are bound to reverence and obey, must be ascertained by continued and patient investigation of that book wherein it is revealed. "Search the scriptures, for in them ye think ye have the words of eternal life, and they are they which testify of me:"—and just in the degree that we devoutly comply with this injunction we shall be able to give to every man a reason for the hope that is in us with meekness and fear.

The ordinance of Baptism, enjoined in Matthew's gospel, xxviii. 19—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," occupies a conspicuous place in that simple ritual which is observed in the Christian church; and we may now be profitably employed in considering—Its origin—Its perpetuity—Its nature and design—Its subjects—Its mode and the obligation resulting from it.

1. The origin of christian baptism. On this point no difference of opinion has ever existed in the christian church, it being declared in a manner so clear and explicit as entirely to preclude all diversity of sentiment. The passage quoted above contains the origin of the rite. It was instituted by Christ and enjoined on his apostles and their successors in the ministry, immediately before his ascension into heaven. So far then, concerning this ordinance the views which have prevailed in every age have been the same.

2. Was it designed as a perpetual ordinance to be observed by the church throughout all ages? On this point also I am not aware that any considerable diversity of sentiment has at any time existed among those who have believed that all scripture is given by inspiration of God. With the exception of the Quakers, every sect of christians have regarded baptism as necessary to the christian profession, and of permanent obligation. This singular sect have presumed to expunge this rite from christian observances chiefly for the following reasons;—that the christian religion being wholly spiritual there is no need to admit into it any merely external forms or material emblems, that the baptism of the spirit being en-