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## Parliamentary News.

### LEGISLATIVE ASSEMBLY.

#### DEBATE ON THE CLERGY RESERVES.

#### Mr. J. W. Cameron's Speech—Continued.

The Attorney General (East) had claimed reserved credit for them (the Roman Catholics) for attempting, before even Upper Canada did so, to grant religious equality in Lower Canada, on the subject of marriage and baptism, though thwarted by the liberality of Protestants in the upper house. He (Mr. C.) was willing to corroborate this, and refer to the fact that they were the first Legislature in the world to grant perfect civil and religious freedom to the Jews; and in the British States of America, a Catholic, (in a Catholic colony), was the first to grant free religious toleration, to all. He alluded to Maryland, under Lord Baltimore, when Presbyterian, New England, and Episcopal Virginia both were intolerant and persecuting. He (Mr. C.) trusted therefore, that, in this age of enlightenment and upon this question, his brethren of Lower Canada would act with the same liberality; for he would assure them, that neither self-interest, nor political advantages, nor attachment to any set of men, could ever induce the Reformers of Upper Canada, to yield upon this question. Mr. Speaker: The question had been asked, by members of this house, have we an Established Church? And he would just take up this point and remind the House of the way this question was treated in Canada West, and show the disability and distinctions that were and are yet placed upon all other Protestants. It was argued legally and ingeniously, by both the Attorneys General, that we could have no dominant or established church but one, and that one, by the treaty, was the Catholic Church; because the essence of an establishment was the being, the one or preferred Church of the state. This is all very nice to legal ears. But if the minister of one Church can marry and baptize in virtue of his standing in his own body, and all others must apply to courts, prothonotaries and clerks of the peace, for a right, is there not an inferiority in this? If the rectors, as by statute imperial and colonial, are endowed with all the power, privileges, and emoluments of Rectors in England, and if their bishop claims jurisdiction, is this not an establishment? There is an Established Church; and until the power, granted by the 31st Geo. III. to establish and endow rectories, is repealed, and a declaration set passed recognizing the entire parity of all denominations, we have an establishment. Hon. gentlemen opposite say, they do not want it; then let them honour themselves by bringing in the necessary declaratory act; it would be the hon. member for Cornwall, as the member from Toronto. Upon the question of the Rectories, he (Mr. C.) was ready to make a difference such as the Attorney General East claimed, believing in the right obtained by an individual under the operation of an Act of Parliament, the rights acquired by bodies for general or specific religious purposes. He (Mr. C.) considered that the Church of England still Ireland had no such vested right in the Rectories as the rectors had in the lands allotted to them. The proposition to create reserves originated in the opinion that the government, as trustees of the people, had a right to promote their spiritual interests, and they made this proposition doubtless in good faith. The power that creates and destroys; and finding that the people are of opinion it is not for their interest, to remonstrate with their trustees. It is not only in their power, but it is their duty to repeal the whole. The Attorney General West says the lands are not ours; they belonged to the Crown. I deny the doctrine; it is not liberal—not Whiggish—it is absolute Toryism. The lands of the Crown in Canada are the lands of the people of Canada; the Crown was merely their trustee; and has this not been definitely settled and acknowledged years ago? Are they not now under our entire control, though still Crown lands? Do we not sell to whom we please? Do we not refuse to make good the pledge and promise even of the Crown; to soldiers and others? and yet, forsooth, the Attorney General West argues they are not ours. Mr. Speaker, the Reformers of Canada care little for the Rectory lands; as to their intrinsic value or quantity—valuable though they be. Other denominations have had their share of 10 acres, or sometimes, under good Episcopal or Executive influence, it may be their 200 acres; but all keep those they have so obtained, and which are patented; but it is the creation of a Rector or ruler of a parish that is complained of—the recognition by law of one ruler in a parish—the setting apart, choosing and endowing a favoured and particular sect—in a word, it is the principle, the unjust, illiberal principle that the country deprecates—this is what is felt, because an insult and persecution to numbers of other denominations. It must therefore be abolished. The lands are the dust in the balance—it is the supremacy that is the crushing weight which is felt to be an oppression. Mr. Speaker, this involves the great question of Church and State, connexion or toleration. I understood and respected the prejudices of those who were in favour of the principle—and upon it, Lower as well as Upper-Canadians will materially differ, every man according to his own conscience and education. He had reviewed endowments, and Church and State connexion, as an unmitigated evil to the Church of Christ—and was aware that very many Episcopalians now do so too—they see a higher and better standard their church would take—they know that it has been fairly tested in the States, and they are willing that for the peace and prosperity of Zion, all should contribute of their substance for the support of their religion, and every denomination be placed on a common basis. I feel that endowments are remnants of kingly and priestly tyranny, and despotism, when, as the hon. member for St. Maurice said, the people were enveloped in ignorance and superstition when the Pope was able to put his foot physically on the neck of kings—and when neither kings nor priests cared for the will of the people nor the rights of man. Mr. Speaker, though there are many who may still wish to see the Church with harlot head, yet recline upon the corrupting bosom of the State, bound and compressed, crippled and deformed by the enactments of Ecclesiastical Courts, by Liturgies and Confessions which they dare not amend; yet the time is at hand when these religious barricades would be erased, and the Church could not be bought up for a consideration in money or lands. The honourable Attorney General East has avowed his desire to divide these lands among all Protestant Churches—and thus by bribing all please all. This is no new policy. Members have been tampered with on this suggestion, and were it not for facts that are past I should doubt my own truth by finding it corroborated by the Commissioner of Crown Lands. I would have appealed to him to say how I had ever treated such a proposition sixteen months ago, when it was frequently broached. The honorable member for the First Riding says he came not to Canada to learn her civil rights—did he learn from those who preach in England the secular nature of Christ's kingdom, its independence of the State for its propagation and sustenance; and, having learnt this, does he infer that the parties in this country who had disturbed its peace for thirty years—who had sought for every exclusive advantage, and the supremacy of their church—who had styled themselves, by way of eminence, "The Church," and sliced the country of their lands; did he learn that such property must be considered vested rights? Such learning, Mr. Speaker, is amalgamated with ignorance, and, if these are really his principles, I fear he has yet to learn in what civil and religious liberty consists. Sir, we are told the proposition to Legislate by bill is absurd; but, sir, it is consistent

with practice. The Attorney General East has established clearly, that we had power to Legislate under the 31st Geo. III., and might within six months after it passed, alter the whole appropriation. He has shown, too, that we were deceived by our rulers—kept in ignorance, and yet speaks condemnatory of our suspicions. Time has been, when he was suspicious of Governors, Home Secretaries, and Executive communications; but Mr. Speaker, he has awakened old suspicions. Is the House not reminded of the course of another Attorney General, who, to justify a change of policy on the University question, dug up from the vaults of the Executive Council, another liberal despatch, that would have, fifteen years ago, prevented all the fraud, hard feeling, and excitement about the University? Yes, sir, by this, honourable gentlemen may learn that there is a necessity for our doing everything above board now. I complain that the country were deceived on this subject last year. I hold in my hand the debate in which the Government pledged themselves to negotiate with the Home Government, to take the initiative with all the influence of their position, and prepare the way for Legislation, direct Legislation upon the subject this Session. I then had the honour to be a member of the Government and had made the pledge in good faith; but reasons were given why the Government should proceed cautiously, owing to their position and the prejudice against them; but never did I hear or know that a difference of opinion existed; of that I was kept in ignorance. But have their pledges made in good faith been kept? Have they negotiated? did they take the initiative? and are they agreed upon the question? Mr. Speaker, there is no concealing the fact, the country has been deceived, and we should wait no longer. The Act of 1827 had not been alluded to in this debate—it provided for the sale of one-fourth of the Reserves for religious purposes. 100,000 acres, annually might be sold. And did this prevent the Legislature of Canada in 1825, and from that till 1840, from passing 13 bills directly in the face of the Imperial Acts of 1791, and of 1827. The fact was, the power to vary or repeal was not repealed by the bill of 1827, and is not repealed by the Union Act, nor by the bill of 1840; and he defied any lawyer to show it. We have the same right we ever had—the same right we had to legislate beforehand on discriminating debates on the post office, or the civil list, and it is the way to accomplish the object, and it is the way to assert our right to local self-government, and in this consists the very essence of Responsible Government. The Attorney General West has said that the settler after 1791 had no right to complain of the existing law—they knew it when they came, and if they enriched the clergy lands by their labour, it was a part of the contract they assumed when they settled. This is the most extraordinary of all the strange things we have heard. The Attorney General thinks people are bound to submit to laws as they find them, or leave the country. Time was when this very logic was applied to himself—he, sir, knew the law of 1791 on another point; his venerated and ever honoured father came to this country under a law which gave the people no power over their Executive, nor influence in their own affairs. He brought with him a British spirit of resistance to injury and oppression; he felt as a Briton that he had a right to complain of any unjust law, however old, and he and his son advocated an entire change of constitution, and nobly and steadily contended for it, and knit the hearts of thousands and tens of thousands to them, by their resistance to a constitution that existed when they came to the country, and they were taunted as traitors; they were told, if they did not like the constitution, to leave the country—they knew its nature and extent when they came, and having chosen it, with its disadvantages, for some reasons of their own, they had no right to seek a change. He (Mr. C.) felt that the honorable gentleman was endangering his popularity by such doctrines as he had enounced. The boon of Responsible Government was never sought for as a finality, but as a means to an end, and that end was the liberalizing of our institutions—the reform of known and admitted abuses, and the extension of liberty, fraternity, and the natural rights of man. For this object, therefore we stand upon the floor of this House, we ask only a faithful and consistent carrying out of the system of Responsible Government, we will accept of nothing less, and it is to be hoped that hon. members will vote on questions affecting our interests and our country's welfare, with that independence which characterizes the representatives of a free people. The question now before the house is purely local—a question which the Attorney General designated as our own, and one which the Home Government in 1847 refused to interfere with because it was purely local. He would therefore submit the following resolutions in amendment:—

Resolved, That a Select Committee of five, Members composed of the Hon. Mr. Boulton, Mr. Notman, Hon. Mr. Merritt, Mr. Bell, and the mover, be appointed to prepare and report to this House a bill embracing the following Resolutions:—

Resolved, That it is the duty of the Government to extend the same protection and the same privileges, and immunities to every member of civil society.

Resolved, That as the stipends made to the Clergy of certain Christian Churches to the exclusion of others, and the great disproportion of public grants to different Churches are, at variance with the first and most sacred duty of all good governments; and as the State endowments, known as the Clergy Reserves, have proved a source of great and manifold evils; in this Province, obstructing the physical improvements of the country, engendering and embittering political strife and deception, and fomenting to a considerable extent, mutual jealousy, distrust and alienation among the Christian Churches planted in the land; and as the Imperial Parliament have at various times invited the attention of the Legislature to this subject, and granted us full power to manage our own local affairs; it is expedient to enact that it shall and may be lawful for the Governor of this Province, by and with the advice of his Executive Council, to sell, grant, alienate, and convey, in fee simple, all or any of the lands called Clergy Reserve lands:—

Resolved, That it is expedient that all past sales of such lands which have been or shall be invested under the 3rd Geo. IV. and the 3rd and 4th Victoria, shall be subject to such orders as the Government, in Council shall make, for investing either in some public funds in this Province, secured on the consolidated fund, or in the public funds of Great Britain and Ireland, the amount now funded in England, together with the proceeds hereafter to be received from the sales of all or any of the said reserves.

Resolved, That the interests and dividends accruing upon such investments of the proceeds of all Clergy Reserves sold or to be sold, and also the interest to accrue upon sales upon credit of Clergy Reserve lands, and all rents arising from such lands that have been or may be derived for any term of years, shall be paid to the Receiver General of this Province, or such other persons or institution as shall be appointed to receive the public revenue, and shall together remain an annual fund for the purpose of general education.

Mr. Holmes said, as he was to any connection of Church and State, and desirous of retrieving any properties which were the rightful inheritance of the people of this Province he would sustain the amendment of his hon. friend the member for Kent; and if that failed, he would vote for the resolutions, as at first proposed. It was an error to suppose that the people of Lower Canada had no interest in this question, as the iniquitous appropriation of the Clergy Reserves was regarded with quite as much abhorrence there, as in the Upper Province. The Imperial

power which had vested these Reserves in the Church of England, did so for the express purpose of establishing the odious influence of Church and State in America. The Crown of England had no authority to dispose of any portion of this fair country for such an unworthy purpose. Numerous attempts had been made in the course of this debate to excite the prejudice of Lower Canadians against innovations; and appeals had been made to their religious feelings, which conveyed the impression that they were a bigoted sect. He was proud to point to the French population of Lower Canada, as having on their Statute Books even more liberal enactments than their brethren of the Upper Province; and he would contrast their liberality with the narrow minded bigotry prevailing in Western Canada, which extended even to the establishment of sectarian burial grounds. The Lower province was the first country in the world where any measure was passed for the emancipation of the Jews. He, and all the people of Lower Canada, he firmly believed, were anxious to see these appropriations restored to their legitimate use—educational purposes; therefore he would support the amendment.

Mr. Cauchon would explain why he was obliged to vote against the resolutions. He was only prepared to avow the principle of the right to settle the question by local legislation, and until the Imperial Government resigned that power to the Provincial Legislature, he could not vote upon such resolutions.

Mr. Scott (Bytown) would support the amendment of the hon. member for Kent, because he desired that the only proper and efficient manner to settle this question. He perfectly agreed with those members who held that it should have been introduced as a Cabinet measure. The present course pursued was repulsive to the people of Upper Canada, and in direct violation of the promises made by the hon. gentlemen who now occupied the Treasury Benches. He believed, that had the administration made it a question by which they were determined to stand or fall, in the event of a defeat, the country would have approved them, and they might have resigned their places with a greater majority than ever. He claimed that, because every Upper Canadian reformer who had voted for the Rebellion Losses Bill, perilled his own seat for the benefit and support of the Lower Canadians; (loud cries of hear, hear) they should not return the favor, by voting for the bill in maintenance of the rights of Upper Canadian reformers—to have the Clergy Reserves settled agreeably to the well understood wishes of the people. He condemned the hon. Attorney General West for denying the sentiments which he had advocated for the last twenty years, and had pledged himself to his constituents to carry out, whenever the reform party came into power. He (Mr. S.) as well as every member of the reform party now in the Government, was elected upon the assurance, that if the reformers had a majority, they would settle the Clergy Reserve question as demanded by this country, irrespective of Imperial legislation. He had always been disposed to believe, that it was almost impossible for a reform ministry to do wrong; but he now found them evading those promises which they had given when they went to the polls, with the Clergy Reserves as a test question, and discovered that it was not their intention to carry out the wishes of the country. He now thought them quite as bad as the Government for which the people had substituted them. Entertaining such an opinion, he had thought it but just to offer his resignation to his constituents, rather than continue with men in whom he no longer had any confidence. The resignation had not been accepted, and therefore he stood before the House free to protest against the policy of the Government, in the name of his own constituents, and the majority of the reform party in Upper Canada. Under these circumstances, he would vote for Mr. Cameron's amendment.

Mr. Flint had always been opposed to the Clergy Reserves, and that portion of them were now given to the Wesleyan Methodist, had not in the least affected his opinions. He dissented from the idea that the reform party would require this question as a hobby-horse to ride at the next general election; he was confident that they could obtain a majority without any such subject for agitation. The Clergy and Laity of the Church to which he belonged, were perfectly willing to resign the portion of these Reserves accorded to them, rather than be at all dependent upon state support for religious services. His remarks were so desultory—consisting of snatches of the history of the Clergy Reserve question—condemnation of Church and State Government, &c., that we could not follow him.

Mr. Wilson, wished to set himself right with regard to the opinions he had expressed, and which some hon. gentlemen had made frequent allusion to—that the English Church would be much better without the proceeds of these reserves. There was just the same analogy as there would be in his considering that just as claimants under the Rebellion Losses Bill would be at all without compensation, when once granted it should not be again taken away. If honourable gentlemen, who were professional men acted consistently, they would put it upon the ground of the legality of those grants, and refer them to a legal tribunal, in the same manner as if a private individual, desiring to set aside an illegal patent, should institute an action in Chancery to try the validity of that title. He would freely support any resolution which contemplated settling the question on these grounds. He objected to the amendment of the honorable member for Kent, because, in the first place, the committee proposed to draft the Bill where members of extreme views, and, in the next, because it would be flying in the face of Imperial legislation.

Mr. Hinks would not have risen again to-night but for the unfair attack which had been made by the honorable member for Bytown on the honorable Attorney General West, reiterating those insinuations that had been made throughout the country, to the effect, that his honorable friend was actuated by prejudice in favour of his own church. It was a gross injustice to the character of that honorable member, and had not the least possible foundation. He could not believe it possible that any gentleman would entertain the opinion that an honorable member of the House was to be bound by the will of his constituents, if such a course of conduct would be a violation of his own conscientious views. He admitted that there was a wide difference in the Cabinet on the subject of the Clergy Reserves, but it was an utter misrepresentation to charge members of the Administration with endeavouring to evade their pledges to the country. The Ministry were charged with being renegades and traitors, because they did not choose to adopt the absurd and unconstitutional measure suggested by those honorable members who were content to treat the question only by the introduction of a Bill. These parties were striving to delude the Reform party, by declaring that theirs was the only proper method by which to bring about a satisfactory settlement of this question. They had been told that there was no agitation in the country upon the question. He would state one fact which would prove that that was not true. Mr. Vansittart, a churchman, and a friend of the hon. members opposite, had stated his intention to present himself as a candidate at the next election; had found that the cry against the Clergy Reserves was so popular, that he went against the country agitating the question, and recommended that all these lands should be taken away from the Church of England. He denied that his hon. friend the Attorney General (West) promised last Session to negotiate the question with the Home Government. He believed that the great body of the Reformers in the Country, had confidence in the Administration. He believed that the ministry would demand the great end which they had in view, namely, the settlement of this question, if they did not preserve existing encumbrances upon it.

Mr. Notman said, he regretted that this question had not been introduced by the Cabinet. If his constituents had not believed that the ministry would have taken it up, he would have been rejected at the last election. He believed that the proper mode to settle it was by a bill, and not by an address. The wish of the Country was that these Reserves should be withdrawn from all churches, and devoted to general education, and, therefore, he should vote against the Resolutions.

On motion, the further consideration of the question was postponed until to-morrow, Friday.

The House then adjourned.

Mr. Solicitor General Drummond would consider that he had not done his duty, did he abstain from mentioning the position which he intended taking in regard to the Clergy Reserves question. These Clergy Reserves were calculated to make religion a source of disunion, and to light up the fire of fanaticism. He believed that these Clergy Reserves were the bloodshed and rebellion some years ago. He believed that the rebellion was caused by the supposed attempt to establish in this country a dominant church. Emigrants who came out to settle in this country, cutting their way through the forest, were stopped by a dark spot—a Clergy Reserve. He did not look upon the Act relating to the Clergy Reserves, as having anything to do with vested rights; if it had, he would be the last to meddle with it. He had examined it with a great deal of attention, and had divested himself of all prejudice. It had never been made a party question in Lower Canada, whatever it might have been in Upper Canada, although there had been some excitement in some of the townships which he represented. In Lower Canada, they had always been guided by principle; and it was remarkable that the word "expediency" had no corresponding term in the French language. When he came to look at the Constitutional Act, he was sorry he had to differ with the hon. member for the City of Montreal, the Attorney General East. He would admit he placed great confidence in that hon. gentleman, and he regretted he could not come to the same conclusion. He said the alteration was an injustice, and if this injustice was committed legally he should have submitted to it. When a gift is made it must be made to some well defined company, no doubt must exist—has it ever been defined? It appeared quite clear to him it was intended to be confined to the Protestants, and included the Methodists and Baptists, and even the deists also, because all professed contrary to the Roman Catholic religion. The matter remained in doubt. The Donee was undefined, and never known. The Imperial Government had relinquished all desire to appropriate them, which was a courtesy to the people of Upper Canada. The Imperial Government had not the intention to deal with this question, and would give to the people of this country the power to deal with it themselves. He trusted the concession of Responsible Government was not a gift. It was a concession which the people of Canada were entitled to. The Imperial Government would never stand in the way of the people of Canada governing themselves. He believed this would allow them to settle this question according to the best of their ability. He thought the course adopted by his hon. friend from the South Riding of York, the only one that lay before them. The passing a bill he thought would only be insulting the Home Government. They had only to pass an address, and it would be granted them. He was disposed to take the same view of the question as had been taken by the Attorney General West. He thought that our first object should be to get those Reserves under our own control, in order afterwards to dispose of them according to the best of our judgement. He would pledge himself to nothing, excepting the protection of vested rights, to which the faith of the Government was pledged. It was our best course in order to obtain the disposal of the Reserves, to show the Home Government that we were not disposed to participate in the socialist doctrines of the day; with respect to all excepting vested rights, he would demand the right of legislation untrammelled by any pledge. The religious property of Lower Canada he could not look upon as endowments—they were held by the same authority as all other titles to land. But if they were affected by this measure, still we should act conscientiously, without regard to consequences. He had been much moved by the eloquence of the hon. member for Cornwall, but when he recollected that he had heard that hon. gentleman equally impressive upon another question—the College Question, and had afterwards heard him bring forward a measure for splitting up that very endowment, he felt less dread for the result of his (Mr. D's) vote on this occasion.

Mr. Chauveau, who spoke in French, took the same view of the subject as the Attorney General East. He would not consent to ask for the control of the Reserves, unless some definite plan was proposed for their appropriation, to purposes exclusively religious. He would vote against the resolutions.

Mr. McConnell could not see the difference between the position of the Reserves in Upper and Lower Canada. It had been justly observed by the hon. member for Sheffield, that a worse plan for settling a country could not be devised. Other lands were sold, but the Reserves were only leased, and the consequence was, that in some cases, the back rents now amounted to as much as the whole value of the land. The Reserves were no benefit to the Church of England. The Clergymen of his country were most excellent men, who had done more for education, and shown a more liberal spirit than almost any others; and yet they had not been able to establish more than a single congregation. This he attributed to the prejudice created by the Clergy Reserves. In his opinion, every flock should support its own pastor. He would vote for any resolution or amendment that would place this question in a position for final settlement.

Dr. Latretrie, spoke in French. He supported the views of the Attorney General East.

Hon. H. J. Boulton thanked the Attorney General East for the example which he had set to his colleagues, of straight-forward conduct. His speech did honor to his heart and head, and showed he had the benefit of the country in view. The speech of the Attorney General West, that language was intended to conceal one's ideas. He entered into a defence of his own conduct, stating that when Attorney General, he had brought in a bill to settle the Clergy Reserve question. The original object of the Reserves had been misunderstood; it was to enable the Crown hereafter to make grants to religious bodies when they saw fit; that object had been lost sight of altogether. The result of the Clergy Reserves Act had been, to throw power into the hands of the Government. As a member of the Church of England; he objected to the control of that portion granted to that Church being placed in the hands of the Society for the Propagation of the Gospel. Unless the Government intended to keep this up as an election question, the course they ought to adopt would be, to bring in a bill to repeal the Imperial Act, with a clause providing, that it should not come into operation until the Imperial Parliament had passed a similar law. If this was done, and the Imperial Parliament were reminded that the former act was an infringement of our rights, it would be snuffed. Any other course would be useless. He would be opposed to any measure, unless it had for its object to vest the control in this Parliament. The Church of England had never been the Established Church in this country—it had none of the powers of an Establishment, to correct tithes or rates, or enforce its behests. He thought it strange, after Mr. Price had stated in a letter to his con-

stituents in 1849, that there was no difference of opinion in the Ministry on this or any other subject, that he should now come here and propose a measure in this way—a measure of which the Attorney General East had expressed its distinct disapprobation. He could not unravel such conduct. The Government were not doing fairly by the people on this question.

Mr. Sherwood (Toronto) was at a loss to understand what the hon. member for Norfolk intended to advocate; he thought he should come out with some distinct explanation of his views. What does the hon. gentleman intend to do with the Clergy Reserves?

Mr. Boulton said he intended to appropriate them for Education.

Mr. Sherwood continued. The speech of the hon. Attorney General for Lower Canada had done him infinite credit. The hon. Attorney General West had admitted, that the question could not be settled without making some provision for preserving the present incumbents upon the Reserves. The proposition made by the Commissioner for Crown Lands, was perfectly consistent with those constitutional principles which were settled in the country. He held that the only course which could be pursued on the question, was that which had been followed in the Resolutions. They would make themselves laughing-stocks in the eye of the Imperial Government, if they passed a bill in that House to settle the question before the Imperial Act had been repealed. But, as these Reserves were given to the Church for purposes of religion, he would ever refuse to divert them from that object—even though he lost his popularity by it. He alluded to the taunts which the Attorney (West) had thrown out to the former administration, because it had not introduced the King's College question as a Cabinet measure, and he called upon the Ministry now to follow the course which that gentleman had recommended, in the present matter. He intended to vote against the resolutions and each of the amendments which had been proposed.

Mr. Chabot spoke against the resolutions in French, and much to the purpose. He said the resolutions were too long and complicated; he wished to know to what use the funds arising from the Clergy Reserves would be appropriated by the hon. gentleman, if at his disposal—would it be for canals—for railroads—or what?—He desired to understand this.

Mr. Robinson was much pleased with the remark just made by the honorable and learned member for Quebec, and only regretted that the honorable member who introduced the original resolutions, did not perhaps, fully understand what the honorable member had said. He said, and very truly, that the question was not fairly before the House. He (Mr. R.) therefore called on the honorable gentleman who introduced the resolutions, to state clearly, and as the honorable member for Quebec said, "frankly,"—frankly, what he, and those who supported him, would do with the proceeds of the Clergy Reserves; were they now at the disposal of this Assembly. (Mr. Hinks—for education.) (Mr. Price, after some explanation, also said—for education.) Mr. Robinson—Then he was to understand, not for the support of religion of any denomination. "Yes." He (Mr. R.) now knew what they would do with them if in their power; and those honorable members for Lower Canada, who have repeatedly desired to know this fact, could no longer be at a loss. He (Mr. R.) could not help thinking, that whatever hopes the mover of these resolutions had, when first introducing them, of carrying them into effect and settling this vexed question, he must now be convinced, from the debate which had taken place and lasted nearly the whole week, how hopeless it was to expect to come to any satisfactory settlement here. What said Mr. R. do we see? Why the very members of the same Government, differing from and opposing each other on resolutions introduced by one of themselves; and not only in this House, but also in the other branch of the Legislature. He believed the members of the Government having seats there, were opposed to these resolutions. Well, if this House could not agree on this question, when might they expect one that could? Surely they never can expect to have a greater majority in any future House, than they now have. Did honorable gentlemen opposite, suppose a change in this House would never take place? Surely a time might come in a few years, when those now in a minority, might have the ascendancy. Would, therefore, any settlement made to satisfy present parties, be satisfactory to them? Certainly not; and the agitation would be again commenced. We ought to be thankful that the British Government had settled a question which, after years of excitement in this country, we had not been able to accomplish ourselves. And here he now must express his astonishment, that the present Government, strong as it was, had not the firmness to resist any pressure from without, and refuse again to agitate the country on this question. A weaker Government, forced to strengthen itself by all the means in its power, might have done otherwise without exciting surprise; but here they saw the strongest Government they ever had since the introduction of Responsible Government, yielding to the solicitations of some few of their supporters, because, forsooth, they had pledged themselves at the hustings, to disturb the present settlement of this question. It was very clear the Government, as a Government, had no intention of doing so, for the question was not even alluded to in His Excellency's speech at the opening of the Session. And how did the hon. Atty General West himself appear before the House, when speaking on the question? Why, he spoke for nearly an hour, before any one in the House or at the bar, could form an idea how he meant to vote? It was very clear his heart was not in the cause, and much to his credit too, for it would not have been in the right place if it had been there. He (Mr. R.) would just refer to an Act passed in 1823 respecting tithes. The preamble (which he read) states distinctly that provision having been made, by the reservation of one-seventh of the Province, for religious purposes, it should not be lawful for any person to demand or receive tithes. He merely alluded to this to show that the grant was made in lieu of tithes, and did not mean to say, that were the intentions of the Resolutions now under discussion carried into effect, the Act mentioned would be repealed; no one denied that; but he would say, that we should exhibit to the world what had never been witnessed in any other country—that is, a Province in one end of which a support was secured, by law, for one religion, and that too for the support of a religion which was not the religion of the empire to which the Province belonged, while no such provision existed in the other. (Hear, hear.) He would say to honorable members; if this state of things did exist, those who paid tithes in one part of a Province, while no support for religious institutions was given in the other, might one day think that they too should be relieved from such a burthen. He (Mr. R.) noticed a remark made by the hon. member for West York (Mr. Morrison), respecting the Church of England being a dominant church, and, as such, inclined to exert undue authority in the country; he would just refer to the Journals of 1837, where the following Resolution would be found:—

Resolved, That, in the opinion of this House, the Rectors who have been, or who may be established in this Province, cannot and ought not to receive any ecclesiastical or spiritual power or authority whatever over any portion of the people of this Province, other than the members of their respective congregations.

This Resolution was carried 46 to 7, and among the names of the majority will be found those of Boulton (Geo. S.), McNab (Sir Allan), Prince, Robinson and others, now in this House; and yet they were accused of daring to establish a dominant church! (Hear, hear.)



Mr. Price presented the address to Her Majesty on the subject of the Clergy Reserves, and which embraced the resolutions, passed by the House on a former day...

Mr. H. J. Boulton did not expect that the subject of the Clergy Reserves would have been carried before the Imperial Government, after reading the speech which had been made by the hon. gentleman, (Mr. Price), which had appeared in a newspaper that was understood to express the views of the Government...

Mr. Robinson did not see how it was possible to pass the Address, in the face of the Report made in 1846, on the subject of the Clergy Reserves; which he would read to the House, and to which he would call the attention of members...

Your Committee find with regret, from the numerous petitions laid before your Hon. House, that the long agitated question of the Clergy Reserves, has again become a subject of discussion and contention in this Province.

The excitement which so unhappily existed on this subject for many years, and which produced such disastrous consequences to the peace and prosperity of the Province, was at length set at rest by the Imperial Statute 3rd and 4th Victoria, cap. 78.

The Imperial Legislature intended that statute to be a final settlement of the question; and, notwithstanding the inequality of the division, it was adopted by the inhabitants of this Province as such.

Mr. Robinson continued, you thus see Mr. Speaker, that such was the unanimous opinion of a select Committee in 1846; and the very gentleman who is pleading that motion in your hands, again to agitate this question, was a member of it.

Mr. Malloch regretted, that he was necessarily absent, during the discussion on the resolutions, introduced by the Hon. Commissioner of Crown Lands, relative to the Clergy Reserves. He said he was always opposed to the diverting of the Reserves from their original purpose.

Mr. Price said, it did not follow, that although he was on a Committee, that the opinion of the majority embodied his sentiments. He had always entertained different views upon the subject.

Hon. H. J. Boulton read the report, which was unanimously concurred in. The House then divided, and the address was carried by a majority of 46 to 23; and another to the Governor General, requesting him to transmit the same, was adopted; and to be presented by the whole House.

Messieurs: Attorney General Baldwin, Bell, Boutillier, Berrit, Cartier, Chauveau, Desjardins, DeWitt, Solicitor General Drummond, Dumas, Fergusson, Elliot, Fortier, Fournier, Fourquin, Guillet, Hall, Himek, Holmes, Jobin, Lacoste, Attorney General LaFontaine, Lemieux, Solicitor General Macdonald, Marquis, McConnell, McFarland, Merritt, Méthot, Mongenist, Morrison, Nelson, Norman Papineau, Polette, Price, Richards, Ross, Sanborn, Sauvageau, Scott of Two Mountains, Smith of Durham, Smith of Wentworth, Tache, Thompson, and Watts.

Messieurs: Attorney General Baldwin, Bell, Boutillier, Berrit, Cartier, Chauveau, Desjardins, DeWitt, Solicitor General Drummond, Dumas, Fergusson, Elliot, Fortier, Fournier, Fourquin, Guillet, Hall, Himek, Holmes, Jobin, Lacoste, Attorney General LaFontaine, Lemieux, Solicitor General Macdonald, Marquis, McConnell, McFarland, Merritt, Méthot, Mongenist, Morrison, Nelson, Norman Papineau, Polette, Price, Richards, Ross, Sanborn, Sauvageau, Scott of Two Mountains, Smith of Durham, Smith of Wentworth, Tache, Thompson, and Watts.

Messieurs: Attorney General Baldwin, Bell, Boutillier, Berrit, Cartier, Chauveau, Desjardins, DeWitt, Solicitor General Drummond, Dumas, Fergusson, Elliot, Fortier, Fournier, Fourquin, Guillet, Hall, Himek, Holmes, Jobin, Lacoste, Attorney General LaFontaine, Lemieux, Solicitor General Macdonald, Marquis, McConnell, McFarland, Merritt, Méthot, Mongenist, Morrison, Nelson, Norman Papineau, Polette, Price, Richards, Ross, Sanborn, Sauvageau, Scott of Two Mountains, Smith of Durham, Smith of Wentworth, Tache, Thompson, and Watts.

Religious Summary

Missionary Society of the M. E. Church South.—The Contributions of the Society during the year ending April 30, 1850, amounted to \$35,973 48. Of this amount the South Carolina Conference raised \$18,533; the next highest is Georgia, which contributed \$12,004. Alabama, Memphis, and Virginia Conference, each raised upwards of seven thousand dollars.

In the Destitute Portions of the Regular Work.—124 Missions; 117 missionaries; 19,580 white, and 1,361 colored members; with 64 churches; 78 Sabbath-schools, and 2,488 scholars. Among the People of Color—116 missions; 104 missionaries; 84,192 colored, and 267 white members; with 41 churches, and 16,977 children under religious instruction.

Among the Indians.—33 missions; 30 missionaries; 4,042 Church members; 38 churches; 25 Sabbath-schools, and 1,367 scholars; with 8 manual labor schools, and 389 pupils. In China—1 mission, and 2 missionaries. In California—3 missionaries. General aggregate—Missions 283; missionaries 273; churches 147; Church members 59,707; Sabbath-schools 108; children under religious instruction 20,349; with 8 manual labor schools, and 389 pupils.

Death in the Pulpit.—Rev. William D. Allen, of M. E. Church, died suddenly on Sunday, in Chesterfield Co., Va. He conducted the earlier part of the exercises of worship, concluded his sermon, and commenced the "last prayers," as it is termed, but had only uttered one or two sentences when he fell backwards in the pulpit and instantly ceased to breathe.

American Tract Society's Operations.—The receipts for the last month have been \$22,425; grants for the same period 1,373,405 pages; issues from the Depository, 15,107; and the amount due on notes, for printing paper, \$37,171. The number of publications printed and issued daily, averages more than 25,000. The circulation of the American Messenger is 164,000 monthly.

Methodist Protestant Statistics.—It was stated at the Methodist Protestant General Conference, held at Baltimore, in the report from the Committee on Statistics, that the whole number of stations throughout the U. States, was 63; number of circuits, 351; number of missions, 104; number of itinerant ministers, 697; number of church members, 63,710; number of meeting-houses 803; number of parsonages, 57; estimated value of church property, \$708,415.

The Worship of Juggernaut.—It was announced in the report of the London Missionary Society, at the annual meeting in Exeter Hall, that the East India Directors had sent out positive instructions to withhold the payment to Juggernaut at an early date, and they had also instructed the Supreme Government in India to abolish the law forfeiting the property of a native on his change of religion.

Dr. Johnson.—A letter received in this city, from the wife of this venerable missionary, dated March 22, says: "We thought Mr. J. had been improving till within a few days; but he is again, I fear, on the decline, and what the result will be, our heavenly Father only knows. My heart is very heavy at our prospects."

Christian Guardian.

TORONTO, WEDNESDAY, JULY 10, 1850.

Furnishing Parsonages.

Most of our readers are aware that the following resolutions were adopted at the last Conference:

1. Resolved—That a united and vigorous effort be made in every Circuit throughout the entire work, for the furnishing of parsonages with a sufficient amount of necessary furniture; and that the Ministers and Preachers on each Circuit shall, as soon as practicable, lay the subject before the official members, in order to impress upon them the importance of the object, and to obtain their hearty cooperation.

2. Resolved—That subscriptions, to secure the end desired, shall be taken up on each Circuit for furnishing the Parsonages thereon some time previous to the first of October of the present year.

3. Resolved—That a list of all the articles of furniture shall be made out and entered in the Journals of the Circuits, kept by the recording Stewards; and the Minister or Preacher enjoying the use of the furniture, shall be held responsible for all destruction and loss, beyond the ordinary loss occasioned by careful use; and he shall, at the close of the year, make good every injury or loss not absolutely unavoidable.

No question of temporal economy that has, of late years, been placed before our people demanded more attention than this does. This is confessedly a matter of grave importance, and as such, it commends itself to us and to our readers. It is no trivial question; it is no unimportant subject. It is really a matter worthy the mature consideration of the church at large, and deserving the united and hearty action of the entire membership.

The main resolution contemplates the furnishing of every parsonage in the work, at once, with all necessary furniture for the comfort and convenience of the family residing within it. Three important subjects of enquiry present themselves at the outset.

1. Can this be done? 2. How is it to be done? 3. Is it necessary to be done? We shall endeavour to reply to these several enquiries and make the subject as clear as circumstances will enable us to do, hoping, at the same time, that other brethren will contribute their thoughts and opinions on the subject from time to time during the ensuing few weeks.

We do not propose saying all we intend to say upon the question this week; but shall continue it until we have placed before our readers the principal reasons and arguments that can be urged in favour of the wise decision of the Conference.

Perhaps, before we take up the first enquiry, we might premise that subscriptions are to be taken up on each circuit for the parsonage on the circuit upon which the effort is made. It is not designed to form a general fund and subsequently divide or apportion the fund among the several circuits. The amount raised will be expended on the circuit raising it. If the brethren upon the circuit contribute generously, they will enjoy the benefit of their liberality; if they do not their contributions with a niggardly parsimony, they must suffer the consequence of their liberality.

It will be understood then, that by the decision of Conference, each circuit is expected to provide its preacher or preachers with ALL THE NECESSARY FURNITURE, whether the parsonage be the property of the Circuit or merely a rented dwelling. Then comes the important question.

1. Can this be done? We answer without hesitation it can be done. We have hitherto bestowed some thought upon the subject, and have entered into calculations fully satisfying us of its practicability. We, therefore, are perfectly assured in our minds that it can be done. Nor are we forgetful of the comparative poverty of many of our circuits; nor of the frequent demands made upon them; nor of the amount necessary to completely furnish, from garret to cellar, a parsonage with every article needed by a Minister's family. That amount will necessarily vary; but we may set down the average at seventy-five pounds.

In some cases it may be a trifle less; in others it may be a trifle more; but whatever sum be decided upon or raised, it should be sufficient to furnish the house, not in part but in whole, the quality of the furniture being regulated by the sum appropriated or raised.

When a vigorous connexional effort is about to be made, it is almost impossible to set a limit to the extent of its result. Again and again have the timid been amazed, and the sanguine astonished, in the days of our feebleness what extraordinary results were accomplished by a united and vigorous connexional effort! We need but refer to our Book and Printing establishment and to the Centenary Fund. These tell us what the connexion could do nearly a score of years ago. And if, ten or fifteen years since, we could for connexional objects, raise a larger amount than is necessary to secure the end now proposed, who will venture to say that the sum required cannot now be raised? With our increased numbers and increased wealth and increased liberality, we can surely accomplish as much as has been accomplished by the church in the days of its comparative weakness and poverty.

Only in a few instances will it be found necessary for a circuit to contribute more than an average of five shillings per member; and for such a purpose, there are not a dozen persons, perhaps not one person, on a circuit, who could not contribute the average. We do not mean to say that there are not a dozen persons on a circuit, who could not contribute the average without feeling it. We believe otherwise. But when it is remembered that this is the only appeal for this purpose—not an appeal to be annually repeated; and how Ministers and Ministers' wives have suffered; and how much the circuits are annually losing by paying heavily for the removal of furniture; then, by effort, by sacrifice, each member—even the poorest—we are satisfied could, and ought to, raise the average.

But there are many on each Circuit who would cheerfully contribute five times the average for such a purpose; others, who would contribute ten times the average; a few, who would as cheerfully give twenty times; and a less number, who would contribute forty times the average. In many instances it would be found convenient to receive the amount subscribed by individuals in articles needed for the parsonage when four or five times as much could be obtained from the parties as if the amount were required in cash.

As to the practicability of the object there can be no more question than of the shining of the sun. Nine-tenths can doubt their offerings without injury or sacrifice. All that is needed, is EFFORT. Let the effort be made, and the result is sure. If for this general purpose but as much is collected as for annual purposes the end is secured. For instance, the Missionary Fund. Should as much be collected, as a general thing, on each circuit for parsonage furnishing—Once for all—as is annually collected for Missionary purposes the great and desired object would be realized. And the former could be done without the least injury to the latter. Indeed it would be highly culpable to accomplish this end—desirable as it is—at the expense of any of the existing funds or institutions of the Church.

It is worthy of remark, perhaps, that there is not a solitary Circuit throughout the work, the membership of which does not expend annually in superfluities more than sufficient to furnish, in the very best manner, the parsonage of their preacher. And yet the question will be urged "Can this thing be done?" We put it to every member, Can you not, without sacrifice, save one dollar this year from your unnecessary expenditures for the accomplishment of so great an end? It would not be too much to expect that even self-denial should be resorted to, if necessary, to secure the object in view. And where it cannot otherwise be attained, we regard it as a duty of members to deny themselves for so small an amount in order to furnish the residence of the man who is spending his time and employing his talents for their benefit.

Let each member contribute—the rich of their abundance and the poor of their more limited income—and before three months every circuit in Canada West will be provided with a furnished house for the resident minister. IT CAN BE DONE.

We leave the further consideration of this subject to a future time, hoping that it will not for a moment be lost sight of, until the end is accomplished.

Educational Measures for Canada West.

We take the following paragraph from the last number of the Journal of Education. The Editor says, "Three measures have been introduced into the Legislature, relative to Education in Upper Canada; one to amend the Act relative to the Toronto University—providing for the religious instruction and oversight of Students in the University, &c.; a second for the better establishment and maintenance of Grammar Schools; a third in respect to Common Schools. Should these three Bills become law, the system of Education in Upper Canada will be an harmonious whole throughout—founded upon the true constitutional principle of the co-operation of the Government and people in its administration—truly Christian, yet non-sectarian. Under the operations of such a system, we believe the intellectual and moral aspect of Upper Canada will undergo a delightful change, and the public mind will experience a noble elevation, in less than ten years."

Representative of the M. E. Church.

The Rev. Dr. BAXTER, whose visit to our Conference afforded so much pleasure, is publishing an account of his visit to the Conference in the Christian Advocate & Journal. We shall, in our next, favour our readers with a part of the Dr.'s interesting narrative.

Wesleyan Methodism in England.

The last Wednesday of the present month, the Conference of the Parent Body will meet in London. With much anxiety, during the early part of the year, thousands looked forward to the meeting of Conference. Lately, however, from the manifest weakness of the agitating party, less anxiety is felt. Although the power of the hostile band has been for months

Growing small by degrees and beautifully less, yet, more than usual interest is felt in the proceedings of the approaching Conference. The augmentation of the Funds, and the increase of Members, have satisfied many a wavering mind, and given it stability. These have encouraged the friends and dismayed the enemies of our Zion. After one more struggle, a final one, we trust, the disturbers of our Zion must retire, and she will again become "a quiet habitation."

Difficulties of the New Version of the Bible.

Our readers are aware that an attempt has been made to issue a new version of the Bible by a section of the Baptist Church, the main and most objectionable feature of which is, to substitute the word immerse for baptize wherever the latter occurs.

A highly esteemed and intelligent correspondent sends us the following extract upon the subject. It is well worth a perusal—

"Rev. John M. Peck discourses thus in the Western Watchman, on the difficulties of substituting immerse for baptize, in our English version of the Bible:—

Suppose we substitute immerse for baptize, consistency requires that we should adopt it, in all our denominational usages. We must throw aside Baptist in every relation. We must immerse disciples, then receive them into the Second Immersed Church—the First African Immersed Church—the German Immersed Church—or any other Immersed Church. They may be sent as delegates to the Immersed association. Instead of the Baptist General Association, we must have the Immersed General Association of Missouri. The First Immersed Church in New Orleans are desirous of employing an agent to erect an Immersed meeting-house in that city. Half of our periodicals are wrong on their very face. We must have the Immersed Magazine in Boston—the Immersed Banner of Louisville—the Immersed Review, as a monthly—the Southern Immersed at Charleston—the Alabama Immersed Advocate in that State—and hereafter we intend to quote the South-Western Immersed Chronicle of New Orleans. Our societies are wrongly named. Their Constitution and Charters must be changed. Let us have the Immersed Missionary Union for the North—the Southern Immersed Convention for the district—the American Immersed Publication Society must hereafter provide Immersed books and tracts for the Immersed denomination. Pengilly did very wrong to write on "Baptism"; he should have made his admirable tract on "Immersion." But what shall we do hereafter for baptistaries in our houses of worship? The New-York brethren, with their eminent scholars, must coin a new word, and construct immerse-aries, and then furnish us with an amended dictionary. They have given us full illustration of the force and meaning of the passage in Job xxxiii. 9—that needs no emendation."

Great Western Railroad.

We are pleased to see that a compromise has been effected between the Great Western and the Bertie Railroad Companies. The Hamilton Spectator states that "the basis of the compromise are as follows: The projectors of what we have called the frontier line, may unite with the Great Western at any point within twenty miles of Brantford (Westward) and construct their branch to Bertie; but the whole of the grading is to be completed by the 1st of Jan. 1852, or the charter expires. The Great Western to retain their present line, and grade fifty miles of the road immediately adjoining (westward) the point to which the Bertie people proposed. In June 1853, the Great Western Company are to complete the grading of the whole line from Hamilton to Windsor. In default, the Frontier Company are to take possession of the surveyed route of the Great Western Company, and to complete the road, on paying the Great Western Company any expenses which they have incurred, and may incur."

There is, therefore, every prospect of this great enterprise being immediately carried forward to completion. It cannot be done too soon.

Omission.

We are requested to state, that the name of Mr. J. WATKINS, of Hamilton, who subscribed one pound to the Superannuated Fund, has been omitted in the published Minutes.

Review.

BAPTIST, with references to his IMPORT AND MONES, by EDWARD BEECHER, D. D., New-York: JOHN WILEY, 161 Broadway, and 13 Paternoster Row, London, 1849—for sale at the Wesleyan Book Room, No 9 Wellington Buildings, King Street, Toronto, pp. 342, price 6s. 3d.

The Baptismal Controversy.

No. X. The principles of the argument from the moral tendencies and effects of each mode of interpretation are plain. They are these. All truth, in its permanent influences, tends to holiness; all error, to sin. Therefore, if we can show, a priori, that tendency to sin, in any view, or prove by an appeal to facts that it has resulted in sin, we are authorized to draw the conclusion, that the view is false.—We hope none of this argument of Dr. Beecher's will be lost upon our readers.—Nevertheless, in this mode of reasoning, great care is needed not to confound mere accidental sequences, with real and genuine effects. To guard against this, the following facts should be noted:—

1. Self-crucifixion is, of all things, most painful. From all suffering, men naturally shrink; but much more from the intense pain and humiliation attendant on subduing sin, than from any other. Hence, to spare the old man, pilgrimages, fastings, flagellations, bodily sufferings of all kinds, and even death itself, are willingly endured.

2. Hence, too, in all ages a universal propensity to avoid the real and internal crucifixion of the old man, by a reliance on external forms of mysterious operation, or on an authorized ministry, or a primitive church, or solemn ceremonies, rather than on the simple and sure crucifixion of the flesh, with its affections and lusts.

3. The most powerful system, by which the devil ever corrupted and destroyed the gospel of Christ, even the great mystery of iniquity, has its foundation on a skillful use of this tendency of the human heart. It is a system expressly designed to exclude spiritual crucifixion, that is, to exclude real holiness, and to replace it by a religion of ceremonies and forms.

4. The external interpretation tends naturally to that very view, for its obvious sense is to make external baptism the great destroyer of sin, and the great defence of the Church against it.

5. By the Fathers, and even by Augustine, it was practically so regarded. He did not indeed exclude the Holy Spirit, but regarded the water, when consecrated, as involving, in some mysterious way, his presence; and though he threw out cautions against the grosser forms of baptismal regeneration, yet the practical influence of his urgent appeals to sinners, to come to the baptismal pool, and wash away all their sins, or bury the old man, &c., &c., could not possibly have but one result. Baptism became practically the great thing; and on it, eternal life or external death seemed to hang. And in all this mournful process, the external interpretation of these texts is almost the great moving power of the whole. It is not wise to give to any one cause exclusive power in forming the papal system, but it is not presumption to say, that no one cause did more than baptismal regeneration; and no one cause did more to develop and mature that doctrine, than the external interpretation of these texts. To those who have examined enough to judge of this, no proof of it can be needed.

6. No modern corrections or limitations of the patristic interpretation of these passages have been able to neutralize or destroy the injurious tendency of the external view; nor can it be done, so long as the great fact remains, that in an argument designed unanswerably to prove the sanctifying power of the gospel, an external rite comes where the internal energy of truth and the Holy Spirit ought to come. The external rite, if admitted at all with such a view, wreasts and distorts the great outlines of the whole picture. It is not the glorious gospel that fills the mind, as held by all real Christians, but the peculiar solemnity, fitness, and significance of the form of immersion, or else the solemn promises made when immersed. And on a mind adverse to self-crucifixion, and tending to self-complacency and censoriousness, what must be the moral effect of such appeals as these: "Yes, my brethren, we have been truly baptized. We have been immersed, and now the world looks to us for a proof of its sanctifying power." Let it be granted, says our author, that these things are not always said in pride, but often in deep and humble sincerity. Still, the venom they are adapted to infuse no art can extract, and the inevitable tendency to magnify certain forms it is impossible to prevent or deny. Besides, although in multitudes of noble spirits, it is a matter of fervent thankfulness that the heart of Christian love is not frozen to all who are without the range of those forms, this must be ascribed to other and powerful counteracting causes, whilst, where these counteracting causes are absent, the venom rages unchecked. We are, often, indeed, not obscurely told that it is at least uncertain, whether a person immersed, can even enter the kingdom of God: immersion, as of old, thus practically usurping the place of regeneration. Although among the evangelical Baptists this is not true—other causes preventing; yet, there have long been others who equal or even exceed them in their zeal for immersion—the Mormons now added to the list. If there is a real sanctifying power in this view, why are such multitudes of men, in all parts of our land, so zealous for it, who yet give no signs of crucifying the flesh with the affections and lusts thereof? The fact cannot be denied—Why is it so? Is it not because it presents, as a cross to be taken up, a mere external rite, and promises, in some way, by the mysterious operation of a form, to enable them to escape the self-crucifixion they so much dread? And can holy men—men of prayer—sustain that very mode of interpretation in which it all rests, and not, whether they will or no, confirm such men in their delusion? Let all who are truly holy, cut loose from this view, and soon the unholiness will sink it by their own moral gravitation, and it will disappear.

On the other hand, the internal interpretation directs the attention of Christians directly to the interior, central, and fundamental work of self-crucifixion, under the influence of forgiving love, and declares that true and real forgiveness of sins, always indicates itself by the destruction of the flesh with the affections and lusts of the flesh, and stimulates and aids Christians, in the highest degree, by example, and gratitude, and sympathy between the believer and Christ.

After what has been said, but few words are needed on the point of apostolic practice. It is plain, 1. That to us it is of very little consequence, what their practice was; for the command was only to purify, and God attaches no importance to any mode rather than another.

2. It is not possible decisively to prove the mode used by the apostles; for, if going to rivers, going down to the water and up from it, &c., create a presumption in favor of immersion, so does the baptism of three thousand on the day of Pentecost, in a city where water was scarce, and of the jailor in the prison, create a presumption in favor of sprinkling.

And if a possibility of immersion can be shown in the latter cases, so can a possibility of sprinkling or purifying be shown in the former.

3. The command being to purify, and the facts being as stated, the decided probability is that either sprinkling, pouring, or immersion was allowed, and Christian liberty was every where enjoyed.

4. A tendency to formalism led to a misinterpretation of Paul in Rom. vi. 3, 4, and Col. ii. 12; and this gave the ascendancy to immersion, which increased, as before stated; till it became general, though it was NOT INSISTED ON AS ABSOLUTELY ESSENTIAL, OR PHILOLOGICAL GROUNDS.

5. Various causes, even in the Roman Catholic Church, at length produced a relaxation of this excessive rigor of practice. And most Protestants, at the Reformation, took the same ground. But, 6. A MISTAKE IN PHILOLOGY, after the Reformation, introduced a practice stricter and more severe than even that of the Fathers, and which now reproaches Christian liberty on this subject, as a corruption of the word of God. Upon the whole, then, as stated at the close of the second part of our author's general argument, the subjects turn on three points: 1. The import of βαπτίζω; 2. The significance of the rite; and 3. Early practice. On each of these the argument in favour of immersion rests on a petitio principii. 1. It is assumed as improbable that

βαπτίζω can mean purify, without respect to mode, if it also means in other cases immerse. The falsehood of this assumption has been shown, the existence of an opposite probability proved, and the meaning purify clearly established by facts. 2. The improbability of internal baptism in Rom. vi. 3, 4, and Col. ii. 12, has been assumed, and external baptism has also been assumed without proof. It has been shown that the external sense, and not the internal sense, is improbable, and that against the external sense, there is decisive proof. 3. It has also been assumed that the practice of immersion by the Fathers and others, is proof of their philology, and that they must have regarded the command to baptize as a command to immerse. The falsehood of this assumption also has been clearly shown; but, as we are now free to confirm the truth of our views by a cumulative process, we shall devote the next article to unanswerable proof of it. A.

Correspondence.

Union Camp-Meeting—Vaughan.

REV. AND DEAR SIR,—I have been requested to communicate to you a few lines relative to the late Union Camp-Meeting, held on the old ground, Seventh Concession of Vaughan. It commenced on the day appointed—Saturday the 22nd ult.—and closed the Tuesday following. The season of the year was propitious, and the state of the weather beautifully fine, from the beginning till the close of the different services connected with the meeting. There was a large number of board-tents erected by the proprietor of the ground, occupied by the friends from the Newmarket Circuit, but our friends of the Yonge Street and Humber Circuits did not engage as many tents as we could wish. However, these two Circuits no doubt furnished their dividend of the multitude of hearers which assembled on the Lord's day, filling the camp-ground to overflowing. This multitude was variously estimated, some according in their calculations to above three thousand. Indeed, from early on Sabbath morning till late in the afternoon, the general gate-way presented one continued stream of human beings entering the ground; and the adjacent wood seemed literally alive with human life. Such, notwithstanding, was the decorum observed on the camp-ground during the services, that the brethren who superintended the meeting were happily relieved from the disagreeable feeling of administering a single reproof from the preacher's stand. The first sermon on Saturday evening was preached by the blind man, brother Dixon, of the Newmarket Circuit. The word of light and spiritual life was attended with the Divine blessing, and all present were constrained to say that it was a good beginning.

The ministers who officiated on Sunday were as follows: Revs. T. Demorest, J. Law, L. Warner, P. Ker, and W. Young. There was a Divine power and unction attending the administration of the gospel of Christ through the instrumentality of each of his servants during the religious and successive exercises of the Sabbath day. At 11 o'clock, A. M. the congregation was very large, covering the entire camp-ground, when the Rev. Lewis Warner delivered an affectionate and farewell discourse, which, under the Divine blessing, produced an extensive and excellent feeling. At the close of this service, an intermission was allowed to the numerous friends to take refreshment; after which the congregation re-assembled at 2 o'clock, P. M. when the Rev. Peter Ker preached an interesting sermon, which was heard with deep attention, and which, by the blessing of God, was productive of much good feeling.

The prayer-meetings were seasons of the revival of religion among the membership of our Church. An unusual and hallowing influence of the spirit of prayer rested on believers while they were united with and assisting patients in seeking red mption through the blood of Christ. The prayer-meeting on Sabbath evening, after the exciting sermon of the Rev. William Young, was a time "of refreshing from the presence of the Lord."

On Monday we had three sermons, and the brethren who sustained each appointment were divinely assisted, and rendered a blessing to the people. Tuesday morning, the time for closing, arrived, when we enjoyed a most delightful and interesting love-feast in connection with the administration of the Lord's Supper. Just before the close of these exercises, those who had experienced a change of heart during the religious services of the camp-meeting, were invited to come forward. Fourteen persons responded (I write from recollection), and gave their names to the ministers, and were received on trial as candidates for full membership in our Church. The closing scene was accompanied with an eminent diffusion of the Divine presence. A procession was formed, the ministers going before and all the friends following after, singing an appropriate hymn as they walked around the camp-ground till the ministers came opposite the preacher's stand, where they occupied a standing position, and gave the parting hand to each friend as he passed, and bid each brother and sister adieu in the Lord. We were very much impressed during this deeply affecting scene with the affectionate regards manifested to the Rev. Wm. Young, by the friends of the Newmarket Circuit; among whom he had exercised his pastoral office during the past three years, and was then completing his last official duty. During the love-feast, brother Young gave utterance to a noble sentiment; it was, that if his friends on the Circuit which he was going to leave, had regard and esteem for him, that they would transfer them to his successors. There were a few of our excellent friends from the Brampton Circuit who attended the camp-meeting and enjoyed it very much. We cannot conclude these remarks without referring to one circumstance more, that is, the abundance of provisions prepared by the kindness of the ladies who had tents, not only for the sustenance of their own families, but also for the refreshment of friends and strangers; and our sisters appeared in every tent to distribute their delicious fare, with a generous heart and a liberal hand. We may also be permitted to remark that the local preachers and official brethren from the different Circuits, worked like men of God. And the Lord blessed abundantly the united labors of his servants, in a revival of religion among Christ's professed followers, and in the conversion of a number of precious souls. This ended one of the most interesting camp-meetings, as many of the friends remarked, which has been held on the favoured spot in the seventh Concession of the Township of Vaughan. JOHN LAW.

Barnick, July 3rd, 1850.

The Union Camp-Meeting.

REV. AND DEAR BROTHER,—It is with regret I notice a communication in your last number, signed "A TRAVELLER," purporting to be an account of the Camp-Meeting lately held in the Township of Vaughan. This meeting is occasioned, in the first place, from the fact that the respected Superintendent of the Humber Circuit had been requested and had kindly consented to furnish your columns with a correct account of the meeting. The appearance of the unauthorized communication referred to, will probably have the effect of preventing his doing so. This communication is in every respect unworthy of the occasion. Will any person ("A TRAVELLER" only excepted) who attended the meeting, pretend for a single moment that the insipid thing is worthy of the very interesting occasion it pretends to depict; and then some of the statements are hardly true. It states that the talents of the Editor of the Guardian were not in requisition. The truth is, they were very much required by both ministers and people, and the only regret was, that they were not available. One minister is characterized by nothing but for being "reckless of lungs and the whole physical apparatus," while a dark intimation is given that it is only on such "public" occasions that such zeal is displayed. Another is represented as deficient in mental labour and prayer; and then, the Travelling Agent of our Connexional Funds, who preached on Sabbath morning, is passed over with entire silence.

Your numerous readers are greatly pleased to see, week after week, in the columns of the Guardian, communications giving an account of the progress of the work of God; but such communications should come from the proper quarter. I remain yours, affectionately, GULLIBUS.

Vaughan, July 6, 1850.







