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been forgotten—none have existed more than three centuries; none have kept to their original tenets a generation; and few have lasted fifty years.—“Swift destruction has come upon them.”

## PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

### ROMAN PENANCES.

LXV. So much will suffice to have said on Roman fetishes, charms, and amulets, with the profound disbelief in an omnipresent, omnipotent, and all-merciful God which underlies their use. Let us now turn to the question of Roman penances. If these did but fairly represent the ascetic and self-denying side of Christianity, the subjugation of flesh to spirit (not the injury of the first to the injury of the second), and desire to be conformed to Christ's suffering life, no thoughtful Christian could censure them. But they stand on a very different footing.

The penances of the primitive Church were all inflicted before absolution was conferred. That once granted, and the penitent restored to Church communion they ceased. Their object was, on the one hand, to be tests of sincerity; and on the other, to associate suffering with sin in the penitent's memory. And this is the Scriptural doctrine, too—

“Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning:

“And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, and repenteth Him of the evil.

“Who knoweth if He will return and repent, and leave a blessing behind him” (Joel ii. 12—14).

“For word came unto the king of Nineveh.

“And he caused it to be proclaimed and published through Nineveh. Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water.

“But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?

“And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not” (Jonah iii. 6—10).

The Fathers again and again urge the need of “bringing forth fruits meet for repentance,” and when the view was first maintained that communion might be given to the lapsed without some temporal penalty being previously imposed, censured it as a dangerous innovation (St. Cyprian, “De Lapsis”). But they held, on the other hand, that when full proof of repentance had been given by the penitent, and absolution had been received, the sin and its consequences, temporal and eternal, were blotted out by God's merciful forgiveness.

The Roman Church now, habitually giving absolution before any kind of penance or satisfaction has been really performed, and on a mere understanding that something will be performed by the penitents, and nevertheless holding, as the Council of Trent lays down (sess. xiv. c. 8), that satisfaction must be done, in order to a full remission of sins, practically disbelieves in the efficacy of her own absolutions, and teaches that penalties still await absolved sin; but that people have a choice whether they will have their purgatory, in part at least, in this world by self-torture, or await the penal sufferings beyond the grave. Hence the penances come after absolution. If Roman penances were those of the Eastern Church, mere remedial advice, and not in any sense satisfaction for sin, it would not matter when they were performed; but as the received teaching is that they are part of the penal satisfaction they ought to precede, not follow, the pardon. With this error of practice, a very ancient error of doctrine, surviving from a heresy which crept early into the Church, is closely bound up, that of regarding the Christian's body, not as a sacred thing, hallowed in baptism, and so to be

treated with reverence in the midst of self-denial, but as a wholly evil thing, to be crushed utterly as the soul's bitterest foe; which is rank Manichæism.

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

OXFORD MILLS.—The fourth annual parish festival and harvest thanksgiving service, was held on Wednesday, September 14th, at Acton's Corners. To the joy of many hearts the day proved bright and cloudless. At eleven o'clock matins was said in Saint Augustine's church, the little edifice being tastefully decorated with the first-fruits of the harvest, and filled to overflowing by a reverent congregation. The choir and organist of the parish church gave their kind assistance, so that the combined choirs rendered the service in right hearty manner. The clergy entered through the west door, the processional hymn being “Come, ye thankful people, come,” A and M. 382. We were glad to notice that the funeral stoles of black were rightly discarded on this festal occasion. An eloquent sermon was delivered by Rev. W. J. Muckleston of Cardinal, and the lessons read by the rector of Kemptville. The old hundredth sung as a recessional closed a most enjoyable service. Almost immediately the congregation assembled in a grove belonging to one of the churchwardens, and partook of a sumptuous repast, the remainder of the afternoon being passed in agreeable social intercourse.

MERRICKVILLE.—Previous to his departure, the Rev. G. I. Low was presented with a cordial address and a purse of money. The new incumbent, Rev. Mr. Houston took his first service last Sunday.

KEMPTVILLE.—The Blackburn family has placed a magnificent granite cross near the new church.

OTTAWA.—Christ Church.—We regret to learn that the venerable archdeacon Lauder is yet unable to resume his duties. Rural-dean Kirkpatrick, of Kingston, officiated on Sunday last.

MORRISBURG.—Rev. Rural-dean Forest has been unable for some time to perform regular duty and his place has been filled by Rev. Arthur Jarvis. Mr. Forest is, we believe, recovering his general good health, and will we trust be soon able to resume duty in the parish where he is so much beloved.

RICHMOND.—The Rev. G. Jemmet, M.A., the newly appointed rector of this parish, has entered most energetically upon his work. There is plenty of room for a large expenditure of energy, and we are sure that the new rector will prove an admirable successor to the Rev. Rural-dean Nesbitt, who was removed to Smith's Falls.

MADOC.—The incumbent of this parish, Rev. J. J. Christie, has in the short period in which he has been incumbent, succeeded in the erection of a substantial brick parsonage. We regret however to hear that several members of the reverend gentleman's family are suffering from fever and ague, which is prevalent in portions of the mission.

GLOUCESTER.—Trinity Church.—The annual harvest festival was celebrated in this church on Thursday evening. The church was most beautifully decorated and the service most hearty. Although the weather was not propitious a large congregation assembled to join in earnest thanksgiving to the God of the harvest. Prayers, with special collects, were said by the Rev. H. B. Patton, incumbent, assisted by Rev. Mr. Phillips, of the parish of Hawkesbury, the latter preaching a most interesting and able sermon. The collection was devoted to the completion of the basement.

### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the month ending September 17th, 1881.

MISSION FUND.—July Collection.—St. Philip's Etobicoke \$1.80; St. John's Chapel, Weston, \$4.44; St. Mark's, Carleton, \$5.00; St. Peter's, Toronto, \$40.62; Wyebridge, \$4.59; Waverley, \$3.27; Wyevale, 91 cts.;

Allenwood, 90 cts.; Holy Trinity, Toronto, \$40.85; Thornhill, \$2.10; Richmond Hill, \$2.59; Cannington, \$2.00. Missionary Meeting.—Kinmount, \$2.15.

ALGOMA FUND.—Christ Church, West Gwillimbury, \$2.05. Day of Intercession Collection.—St. Philip's, Etobicoke, \$2.55; St. John's Chapel, Weston, \$4.85.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Tullamore, St. Mary's, \$2.32; St. John's, 23 cts.; St. James', 45 cts.; Hastings and Alnwick, balance of assessment, \$18.23; Lloydtown, in full of Assessment, \$15.75; Apsley, balance of Assessment, \$4.58.

St. James's.—His Lordship the Bishop held an ordination service on Sunday last. The deacons were T. Weston Jones; C. H. Short, B.A.; J. White, B.A.; C. H. Marsh; E. Sibbald; J. Lindsay; Ralph L. Brydes; and G. B. Morley. The priests were the Revs. E. Ransford, LL.B.; Wm. Farncomb; B. Bryan; and O. G. Dobbs. In the afternoon, the Bishop confirmed twenty-seven females and eight males—a very small number for St. James's.

Holy Trinity.—An adjourned vestry meeting was held on the 20th inst. After a considerable amount of discussion on ritual “views” the retirement of Mr. Darling, Mr. Pearson's refusal to agree to a compromise with his determination to carry out the proposed changes, a letter addressed by Mr. Darling to the Bishop was read. It states that from October 1, 1881, Mr. Darling gives up to Mr. Pearson the undivided charge of the church of the Holy Trinity, the pecuniary arrangements remaining as before. His letter concludes with these words: “If, however, the anticipated changes should alienate the congregation, and thus dry up the source of support, I distinctly decline to be held pecuniarily responsible for the consequences which may arise.” After the reading of the letter the following resolution was adopted: “That this meeting, having heard read the letter of the Rev. W. S. Darling, in which his retirement from the active work of this church is announced, would hereby express their profound regret that circumstances should have rendered such a step necessary, and assure him that the remembrance of his fatherly monitions and godly example will ever live in their memory, while their affection toward him will remain undiminished during his absence, which they trust will not be long continued; and that a copy of this resolution be sent to Mr. Darling.”

Holy Trinity.—On Sunday last there were eighty communicants at the high celebration at 7.0 a.m. The number was smaller at eight o'clock. An address from the Rev. W. S. Darling to the congregation was circulated in the church. He expresses his conviction that he has adopted the right course in resigning the active administration of the church of the Holy Trinity; at the same time expressing his gratitude for the unwearied kindness which his congregation have so long and so abundantly poured upon him during nearly thirty years that he has laboured among them, he thinks he has been most highly favoured in working with a congregation so responsive to every call to duty, and so appreciative of every exertion in behalf of what is right. He can never forget the long glad years of energetic and harmonious work, when, amid many difficulties, he and they stood shoulder to shoulder for the glory of God and the good of the Church. Mr. Darling prays that the richest blessings may rest upon the congregation, and that God may return sevenfold into their bosoms all the goodness he has for so many years experienced at their hands.

After the evening service the organist and choir presented an address to the Rev. J. Pearson, tendering their resignation. They stated that they had taken this step only after careful deliberation, and from a deep sense of the duty they owe to the Church. They state their conscientious and firm conviction that the Church in her wisdom and liberality, has allowed, if not required, a mode of celebrating the Holy Communion which they have had the privilege for some years past to enjoy. They state that they cannot conscientiously remain in the choir and aid in maintaining the system which is utterly at variance with the liberty allowed by the Church, and which is contrary to a perfectly unambiguous rubric of the Book of Common Prayer.

Mr. Pearson stated in his reply that he could not alter his determination.