Poetry.

FRIEND SORROW. Do not cheat thy heart and tell her, Grief will pass away—
"Hope for fairer times in future, And forget to-day."
Tell her, if you will, that sorrow

Need not come in vain; Tell her that the lesson taught her Far outweighs her pain. Cheat her not with the old comfort, "Soon she will forget"— Bitter truth, alas! but matter

Rather for regret;
Bid her not "seek other pleasures,
Turn to other things;—" Rather nurse her caged sorrow 'Till her captive sings. Rather bid her go forth bravely

And the stranger greet; Not as foe, with shield and buckler, But as dear friends meet; Bid her with a strong clasp hold her By her dusty wings
And she'll whisper low and gently
Blessings that she brings. -Household Words.

Ecclesiastical Intelligence.

CHARGE OF HIS GRACE THE ARCH-BISHOP OF CANTERBURY.

[In one paragraph there is manifest inaccuracy on the reporter's part; there may be error of the same kind in others. The headings have only newspaper authority, we suppose.—Eb. Ch.] Members of this Cathedral Church-

In visiting my diocese, as I am now called upon to do, after an interval of four years, I might easily find subjects ready to my hand, in which the clergy, as they form the principal part of my present auditory, would be alike concerned, The various duties connected with the pastoral office-the progress of educationdeficiencies of church accommodation or ministerial care, and the means by which those wants may be supplied, are matters alike interesting to the Bishop and to the clergy whom he is generally called on to address; and I feel sure they are also interesting to those I address now, many of whom, indeed, are intimately concerned in them. But the assistance the members of the cathedral render in all cases where their assistance is looked for, and their concern, especially in all measures connected with education throughout the diocese, are sufficient evidence of the conviction that all the members of the Church, however separated in office and duty, are closely knit together, and that no one member or part can suffer or flourish without affecting the other. It is, however, natural that, sitting again within these walls, my attention should be principally di-rected to the circumstances and the changes which have occurred since my previous visit. I find the same magnificent cathedral, worthy, as far as any work of man can be thought

SECESSIONS TO ROME. But I am also reminded of another loss, not less lamented, and much less reasonably to be expected. I am reminded of one (the Rev. Lord Charles Thynne, lately one of the Canons of Canterbury) with whom we took counsel, and walked in the house of God as friends-who has renounced our Reformed Church, and given his adhesion to the corrupt doctrines and depraved worship of the Church of Rome. He is, indeed, one of the many who have taken the same course, and taken it at a cost which gives sufficient proof of their sincerity. But this does not diminish our surprise at that course, which eems nothing less than infatuation. And this led me to reflect on the causes which have produced results so strange—so little to be anticipated in persons of education, piety, and intelligence—in persons such as many of those who have recently become victims of the same delusion. These causes are manifest. They who have gone out from us had not been content with the law and the testimony as declared to us by God himself. They have forsaken the "fountain of living waters," and drunk of unsalutary streams. They had turned away from the pure and uncorrupted source, and derived their religious views from the traditions of men, till a human system became to their minds a divine revelation. Now, I confess myself to be one of those who dare not seek the way of salvation from any other authority than that of Him from whom salvation must flow. He alone who gives eternal life is to be trusted as to the means through which it is to be obtained. I know of nothing as able "to make us wise unto salvation," except what is written by the inspiration of God. Whatever is not absolutely declared therein, and yet claims to be implicitly received, I look upon with suspicion. I weigh it in the balance of the sanctuary. If it agree with the revealed Word, and may be proved thereby in the way of just deduction, then, and then only, is it to be embraced. And if this had been the view of him, whose perversion, as a member of this cathedral, we have especial reason to lament, he might, as far as it appears, have been ministering still among us; for the very first reason he alleges implies a desire of something that scripture does not warrant and He states his belief that it is necessary for those who have fallen into sin after baptism, to confess their sins to some one possessed of power to receive confession and give absolution; and then he complains that the sacrament of penance, of which confession is an important part, and the consequent absolution, is no doctrine of the Church of England. This is no single case. Many have been induced to seek that absolution from a Romish priest which they could not be satisfied our Reformed Church has authority to pronounce—a state of separa-tion from what is called the parent state. It would have been a wiser and safer step to have consulted the scriptures, and inquired what they revealed concerning the remission of sins.

THE POWER OF THE KEYS. The remission of sin is the great purpose of the Gospel, and there He who is offended by sin-the transgression of whose laws is sindeclares in what terms He will pardon. Accordingly, we may be sure to find there whatever is needful for procuring forgiveness of sin. made to a priest, or absolution through human Yes, says the Romanist, our Lord sly declared to Peter, "I will give unto thee the keys of the kingdom of heaven, and Whatsoever thou shalt bind in earth shall be bound in heaven." And before His ascension commissions His anostles with these words: "Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

The promise here made to St. Peter is clearly metaphorical—a figurative mode of foreshowing what should be his future commission, and representing to the Apostles his holding an important part in the ministry of reconciliation. By a similar figure our Lord had declared himself to be the door of the kingdom of heaven-the possessor of the key has the means of opening the door; and Peter possessed the key by which the door of admission to the favour of God, and ultimately to the inheritance above, is to be opened to as many as repented, and were baptised in the name of the Lord Jesus. He used the key first in the assembly of his countrymen at Jerusalem. He did so soon after in the presence of the rulers and the elders, and declared that there was no salvation in any other than that Jesus whom they had crucified, and God had raised from the dead. "To Him give all the prophets witness, that through His name whosever believeth in Him shall receive remission of sins." Here, then, for the first time, was the door of heaven unlocked—the terms of entrance or exclusion were laid open to the world. If we suppose with many that the phrase binding and loosing had reference to the making and annulling of laws, the law of Moses was abrogated in favour of the law of Jesus. If we interpret the words in relation to individuals, then he was bound who rejected the Lord Jesus; e was loosed who recognised Him and believed m His name. And Peter was merely following the words of the Lord Himself when he said, Whosoever believeth on Him shall not come unto condemnation, but hath passed from death unto life; whilst he that believeth not is condemned already," continuing in his natural state, tied and bound in the chains of his sin. The promise, though addressed to Peter personally, because he was one who had replied to the Lord's question, was made alike to the Apostles generally. He had but expressed the conviction of all, and unto all alike were the keys of heaven committed. The same authority belonged to all-all alike were witnesses of the Since, however, the Apostolical epistles were commonly and chiefly addressed to the baptised, we should surely hear in them some mention of resurrection, on which was rested the whole edifice of the Gospel. They were alike servants of the Most High God, to teach the way of sal-

death-thus opening and shutting the kingdom REMISSION OF SINS.

had hitherto been kept secret, which many prophets and religious men had desired to see

nankind-and in this way did bind on earth

Much of what has been said concerning the uthority given to Simon Peter has an equal application to the preceding words of the Lord of the Apostles, collectively, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Undoubtedly, these worthy, of the purpose to which it is dedicated, and the majesty which inhabiteth this convey an authority to remit or retain sin; not words, in their just and simple interpretation, place-I find the same services, so animat- can we be surprised if such an authority was ing to the devotion of worshippers—the same committed to the twelve. We know that on discipline and order, realising the beauty of some occasions, at least, together with natural holiness, which I trust, in agreement with the powers, they were also endowed with superdiscourse we have just heard (from Archdeacon natural intelligence. John and Peter were able to read the heart of Phineas (Qu. Eneas), * and I also find that which reminds me of that which is not lasting, but transitory—the life of man.

The loss of two members of your body by the crisy of Ananias. They who could heal the sick, hand of death, calls us to reflect how short and and recal the dead to life-or, even on the other rtain our stay here on earth is, and excites | hand, as Paul could strike Elymas with blindus to diligence in the work given to us to do, "before the night cometh, in which no man can of retaining or absolving transgressions. Other extraordinary powers were granted to the Apostles. The circumstances in which they were placed, the work in which they were employed, required such a seal to the authority which they claimed. The Lord, therefore, gave testimony to the word of his grace, and granted signs and wonders to be done by them. God wrought special miracles to be done by the hand of Paul, unto those whose bodies were sick, and who cried unto Him; and they brought forth the sick into the streets, laid on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. who succeeded the Apostles in the ministry of who succeeded the Apostles in the ministry of the Church had no such power extended unto them. Why should it be? That greater power remained—the power of remitting and retaining sin, or of opening and shutting the kingdom of heaven, otherwise as belongs—as implied in our ordination service—to all who are lawfully called to minister in the Church, and so to declare the terms of admission and exclusion. link is entirely wanting which should connect the promise attending the commission of the Apostles with the commission given to future ministers of the Church. And for evident reasons. Extraordinary powers were granted while needed, and no longer; but it is remarkable, further, that the Apostles themselves have left no example of the exercise of special absolution. Peter did not address his countrymen on the day of Pentecost, and say-"Ye have confessed your sinfulness in crucifying the Prince of Life, and by the authority which he has given me, I absolve you of that sin." He uses the power of his keys in a very different manner in pening the door of the kingdom to them, saying—"Repent ye, and be baptised in the name of the Lord Jesus Christ, for the remission of sins." The same Peter, with his companion John, in healing the beggar at the gate of the temple, did not usurp their Lord's words, and announce to the cripple, "Thy sins be for-given thee." He was satisfied with saying, "In he name of the Lord Jesus Christ, rise up and walk." When the gaoler of Philippi appealed to Paul and Silas, "Sirs, what must I o to be saved?" the answer was "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." Here we hear nothing of absolution. St. Paul's forgiveness of the Corinthian offender was no sentence of absolution. He merely signified his assent to the restoration if the Corinthian brethren were convinced of his repentance. The simple assurance, "To whom ye forgive, I forgive also," is a singular contrast to the solemn form of absolution which prevailed in a later age, when the traditions o men superseded the oracles of God. Yet this case—the case of the Corinthian—is the case of sin after baptism, between which and the sins of unbaptised persons a distinction is made which has no warrant in scripture. One of the principal advocates of the system tells us that there will be a difficulty in the case of very grievous sin of the Christian, as to what is the amount of his restoration. How does he know he is restored? Is his reconciliation complete? Can he be restored after any degree of sin? If we were not aware of the effect of a precon-

and are heavy laden, and I will give you rest.

the right-ous; He is the propitiation for our sins." Was it to the heathen—was it to the un-

* Peter alone was concerned; i. e., if Encas be meant.—

mitted to other faithful men, who continued it men is what the ark was to Noah and his family enter it and ye are saved; all that are without, the deluge will overwhelm.' The person, whose step till he became convinced that union ceived idea in the blinding the eyes of the understanding, we might wonder at a doubt like this as the union of a branch with the trunk in the mind of a master of Israel, who has been ecessary to the vitality of the branch. all his life accustomed to the communion service of our Church, and heard the words there the chief ground of their perversion; and others. selected from the scriptures, and applied to all who, though withheld from taking the final step, believers-" Come unto me, all ye that labour are in that hesitating and doubtful state respecting continuance in the Church, the foundation 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the and comfort which are the privileges of the world to save sinners." "If any man sin, we have an advocate with the Father, Jesus Christ

TORONTO, CANADA, OCTOBER 6, 1853. well as the passage which I just now cited. We might, besides, allow the literal of St. John's words-' He that is born of God sinneth Scripture must be compared with scripture, for it contains no false doctrine." CONFESSION AND ABSOLUTION.

matters so important as confession and absoluvation—they were ambassadors, for God had commissioned them to declare His message, tion, if they were indeed a part of the general system of the Gospel, or part of the general discipline of the Church. The difference on this point between the Apostolic and Romish calling on men to repent, and showing the terms of reconciliation. They were stewards of the mysteries of God, to reveal the things which had hithert preacher must carry conviction to every unpre-judiced inquirer. They who profess to retain and forgive sins—to estimate the degree of in vain, but which were now made known to all which different wants require, and and loose on earth—pronounced the grounds of condemnation and the means of justification—were the savour of life unto life and death unto particular nature, applicable to the government and ministry of the Church. It must be ac-counted remarkable that he has not given a single hint on the subject which is made most prominent in the qualification of a minister of the Church of Rome. It cannot be said that duct. He prescribes no penance for offences—
no absolution after which he might be restored
to favour. He enjoins that those that sin should
be rebuked before all, that they and others
might be ashamed. No confession, no penance,
no absolution. He alludes to those who offer
themselves, and desire that they should be instructed in meekness, if God peradventure may
give them repentance, to recover themselves out
of the power of the tempter. Would the Romish
preacher stop here? Here is prescribed no of the power of the tempter. Would the Romish preacher stop here? Here is prescribed no mame, and virtually to dethrone the Everlasting. The church, the church of rome,—not of the grace of God is to be received, and still acknowledging the Son of God as the source from which grace is to be derived, they still from which grace is to be derived, they still therefore, no authority from the Apostles for the system, the want of which has been complained of as a defect in the Church of England; and what the Apostles have not sanctioned, either by word or example, our Lord by implication condemns. He had said to a proselyte man—"Thy sins be forgiven." The Pharisees murmured at this, and asked, "Why does this murmured at this, and asked, "Why does this man speak blasphemously? Who can forgive the complete the system of the consequences—how by degrees the authority supposed to be vested in the Church generally, was transferred to the Church of Rome—the great city of the world—and the decrees of the Roman Bishop became the accredited decrees of the Churh Universal. What began in error ended in community for the which grace is to be derived, they still believe in the Holy, Blessed, and Glorious Trinity, as Creator, Redeemer, and Sanctifier. And we all have too many infirmities, ignorances and errors by which others may be misled. Men in all communions widely differ in the principles which they hold. Many fall below the right man speak blasphemously? Who can forgive sins but God only?" It was an opportunity for nnouncing a purpose to be afterwards fulfilled— Do that which God alone can enable thee to do. of our Reformed Church, because confession, lished by the Lord Himself, or commanded power. The clear and solemn declaration particular states of life.

THE CHURCH PLACED ABOVE SCRIPTURE. But the primary error, and that to which all the Church itself, acting through her Min-isters, the power and authority which really and solely belong to the Church's Divine Head through successive ages, being vested in the Bishop of Rome. Acting on this presumption, the Ministers of this Church profess to ensure salvation with confidence which no Reformed Church has ever ventured to assume. They say virtually, "Commit yourselves to the Church, and there is nothing to be afraid of. The Church interprets Scripture for you—secures you from the errors which you would surely feel with-out such an infallible guide. The Church also has power to avert the consequences of those sins, negligences, and ignorances, of which your hearts are conscious .- Peter, the chief Apostle, was the rock on which the Church's built.
The authority which he first possessed is comin an unbroken line of succession to the Church of Rome—the Church which to you and all leparture from us we have very much reason to regret, acknowledges that he was led step by ome is necessary for the vitality of the Church. ost of those who have left us, this has been which must keep them strangers to that peace confirmed believer. I feel tempted, therefore, to drop a few remarks in confident hope of confirmed believer. I feel tempted, therefore, to drop a few remarks in confident hope of showing that there is no Scriptural ground for such apprehension. such apprehension.

a deliberate abandonment of the path which they had once deliberately entered. Such an of those alone who are renewed in the spirit of apostate is in a hopeless state—a hopeless state according to man—though what is impossible who are ignorant, and who continue hearers with man is possible with God. But there is with man is possible with God. But there is this moral barrier against his return—that no motive can be proposed to him which he has not already resisted, and he has done such despite unto the Spirit of God, that his recal to the faith and state of grace would not be in usual faith and state of grace would not be in usual accord with the Divine Being. He has sinned some nor less than a community of Christians.

Only, and not doers, of the Word. It may be an isolated community as of those who called themselves Christians first at Antioch; or it may be a multitude of indefinite extent, so as to comprehend all the nations of the earth. But it is still of the same nature and character, neither more nor less than a community of Christians. accord with the Divine Being. He has sinned wilfully in renouncing the only name given under heaven whereby he may be saved; and under heaven whereby he may be saved; and lost sight of by many who speak the Church's to one who has rejected the full, perfect, and sufficient sacrifice of the Son of God, there remaineth no more sacrifice for sin. To interpret such a passage like this as if it related to every sin—as if it were the sin of ignorance—would be to contradict the whole tener of scripture as the contradict that the contradict the whole tener of scripture as the contradict the whole tener of scripture as the contradict that the contradict the contradict that the contradict the contradict that the contradict that the contradict the contradict that the contradict the contradict that the contradict that the contradict the contradict that the contradi be to contradict the whole tenor of scripture, as well as the passage which I just now cited.

Satisfied dates the following the pale as the passage which I just now cited.

Satisfied dates the following the pale power, and not a word escapes Ignatius became himself, notwithstending his difference on the progress of the Gospel, each congregation became him a Church, and being a congregation of believers in Christ, were placed within the pale of that until the third century that a system was framed salvation which was granted to faith and promised which gradually raised the Minister of Christ to to believers. Whosoever, therefore, was to be the place of Christ himself, and led in the end saved, was to be added to the Church—that is, the to that development of error which is embodied company of the faithful. And as many as did were saved—were delivered from condemnation derives his view of Divine truth from the Scripsense it is a true saying that salvation was in the Church, and there was no salvation out of a realization of the Lord's parable—"Sir, did'st it. The Church believed in Christ—Christ is the author of salvation, because, as Tertullian wrote, "Where Christ is, there is the Church." It follows that where Christ is, and not else- account for the favour to the Romish Church, where, is salvation. Irenœus wrote to the its extent and province, notwithstanding its even make the business of confession and absolution an important part of ministerial duty, are most minute in their directions and instructions on this subject, as laid down in elaborate treatises which demand a long course of preparation.

Church, deferreth life through perverseness, for where the Church is, there is the Spirit of God—where the Spirit is, there is the Church. Thus for nothing can be more plain than that salvation is in the Church, and in that alone. But this places." The whole fabric rests on pretences, for where the Spirit is, there is the Church. Thus for nothing can be more plain than that salvation is in the Church, and in that alone. But this places." The whole fabric rests on pretences, which are plainly repugnant to the Scriptures. same purpose, "They who do not resort to the Church, deferreth life through perverseness, for Now, St. Paul has left us three episties, in which he prescribes rules both of a general and dangerous conclusion, and the Church was made particular nature, applicable to the government to occupy the place which can only belong to Peter, it is on this foundation that is laid the the Great Head and Author of the Church-a superstructure of doctrines, by which Scripconclusion too flattering to the passions, and too alluring to the interest of man, not to be adopted the Scripture unequivocally condemns. and encouraged. To give importance to the members of the Church, and especially to those who bear rule, on whom it depended to admit to of the Church of Rome. It cannot be said that he had no opportunity of doing this. He warns Timothy of admitting to office in the Church those who might disgrace it by inconsistent conduct. He prescribes no penance for offences—

who bear rule, on whom it depended to admit to its privileges or exclude from them, they thus appropriated to them sentences which Christ had addressed to His immediate Apostles, and by an addressed to His immediate Apostles, and by an extra privilege and the confermance of th

What began in error ended in corruption, fosignorance which the interest of those who for saying that the time would come when the power of absolution would be committed to man—as, on another occasion, the Lord put aside an objection urged by his disciples that they fasted not, by foretelling the season when they would be obliged to fast. The reply was really a confirmation of the time was at once extinguished, and the Scriptures were as little known as if no revelation our determination to resort to neather they once entertained. The time is hastening when the veil will be taken from the eyes which are now blinded by the teaching of men, and be super-seded by teaching from above, and the Word of God will resume the place from which it has turned they would be obliged to fast. The reply was really a confirmation of the time is hastening when the veil will be taken from the eyes which are now blinded by the teaching of men, and be super-seded by teaching from above, and the Word of God will resume the place from which it has the power of absolution would be committed to man—as, on another occasion, the Lord put as the prosection of the committed to preserved their power through its means took every precaution to perpetuate, till darkness seded by teaching from above, and the Word of God will resume the place from which it has the prosection of the time is hastening when the veil will be taken from the eyes which are now blinded by the teaching of men, and be super-sedence with the veil will be taken from the veil will be taken from the eyes which are now blinded by the teaching of men, and be super-sedence with the veil will be taken from the veil will be a veil will be taken from the veil will be veil will be a tures were as little known as if no revelation our determination to resort to no other resources, really a confirmation of the truth, that none can forgive sins save God only. "That ye may was ever made. The astonishment is that any who have enjoyed the light of Divine truth relating either to our own salvation or saivation can forgive sins save God only. "That ye may know that the Son of Man hath power on earth to forgive sins"—then saith he to the sick of the palsy, "Arise, take up thy bed, and walk." only the true light of Divine truth should chose darkness rather than light, and place themselves under human teaching, where the palsy, "Arise, take up thy bed, and walk." only the true light of Divine truth should chose darkness rather than light, and of others. Such, I am assured, is the mind of those whom I am now addressing, though they will not take it ill or think it superfluous that I teaching it certainly is. The whole Gospel must have employed the opportunity circumstances therefore, we can be satisfied to take our be changed before the Church can take that seemed to offer in showing that we have satisfied views from scripture, we cannot justly complain place there ascribed to Christ alone. If the factory reasons for repose in the bosom of that doctrines of Rome are the true exponent of the Church to which we happily belong. May it penance, and absolution form no part of her counsels and the will of God, Jesus must have ever continue so to prove by the Scriptural requirements or regulation. Still less can we said the Church is "the way, the truth, and the life;" no man can be absolved from his sin but by the Church, to which I commit my ceremonies, whether useful or superstitious, or John-"God has given us eternal life, and this life is in His Son; he that hath the Son hath life"—this must have been changed to the assurance that life is in the Church. He that is in the true light hath life, and he that is not others may be traced, is in forming an idea of the Church which the Scripture does not believe the Instead of reading "Whosoever of the Church which the Scripture does not warrant—an idea which virtually transfers to believeth in Jesus is born of God," we must have read, "Whosoever is in the Church is a believer, and is an heir of salvation.' of what we are taught, that the blood of Jesus and solely belong to the Church's Divine Head and Founder. I need not say that this is the result of those pretensions which are put forward by the Church of Rome. The Romish ward by the Church of Rome. The Romish all sin." Instead of the assertion, "God is just, and a supply that the church is necessary for the Church to cleanse from all sin." Instead of the assertion, "God is just, and a supply that the church is necessary for the Church to cleanse from all sin." Instead of the assertion, "God is just, and the church is necessary for the Church to cleanse from all sin." Instead of the assertion, "God is just, and the church is necessary for the Church to cleanse from all sin, it should be asserted that "The Sacrament of the Body and Blood of Christ is necessary for the Church to cleanse from all sin, it should be asserted that "The Sacrament of the Body and Blood of Christ is necessary for the Church to cleanse from all sin, it should be asserted that "The Sacrament of the Body and Blood of Christ is necessary for the Church to cleanse from all sin," Instead of the assertion, "God is just, and the church of the Body and Blood of Christ is necessary for the Church to cleanse from all sin, it should be asserted that "The Sacrament of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the church of the Body and Blood of Christian and the ch her through St. Peter, who was appointed its vicegerent on earth, to open or shut the Kingpower. Instead of hearing, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," we should be told Blessed Virgin and the Saints were offering intercession and prayers for our forgiveness. Anti-Christ, we should be told, is not as one denying the Father and the Son, but as one teaching against the ordinances of the Church. Thus the Scriptures would give reason to believe that union with the Church would be identical with reliance on Christ; or where is it intimated union with Christ can be effected through any other medium than that of individual faith, confirmed by Baptisms? Where are we to find, "Come unto the Church all ye that labour and are heavy laden?" Where are we taught, except in the traditions of men, that the Ministers of the church are to be looked upon in any other ight—indeed, what higher privilege can we lesire—than, as dispensers of God's law, messengers of God, and watchmen over the flock of Christ, to rebuke with all authority and doc-

THE SCRIPTURES.

ST PAUL NOT COGNIZANT OF AN UNIVERSAL

CHURCH. If Paul had foreseen the establishment of a body which should be the Universal Church, or infallible authority in respect of Christian truth, there were many opportunities where language might have been addressed to this idea, instead of referring to the glorious Gospel of the Blessed God. Those committed to his trust might have applied to the Church which Christ had set up in his name, instead of submission to

baptised, that St. John addressed the assurance New Testament, as distinguished from its pri- double honour. He might have strengthened which our Church has placed in the prepart of her service—"If we say that we have no sin, of one and the same construction. It signifies stead to absolve or condemn. He might have we deceive ourselves, and the truth is not in us; a body of believers in Jesus Christ—a congrega-but if we confess our sins, God is faithful and livest to foreive we now size out to always to foreive we have a size of the size but if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That disregard of the context, and of the argument to which single sentences belong, which is common with a certain class of writers, has wrested the passage in the Hebrews from its proper purpose, and applied it to all wilful sin; whereas St. Paul says no more than that, if those who have been enlightened by a knowledge of the truth, and have tasted of the good work of God, fall away—fall, that is, not into sin, but into apostacy—it is impossible to renew them unto repentance. In a former passage of the same epistle, St. Paul was warning his countrymen against a deliberate abandonment of the path which

Proceeeding further in the Church's history, aself, notwithstanding his difference on the all were placed in a way of salvation. In this ture, and is acquainted with the Doctrines and ture is perverted, and practices allowed which

The following resolutions were to have been moved by Mr. Demson in the Lower House of Convocation, August 18, 1853 :-

"1. That it appears to this House that the education and training of candidates for Holy Orders is very generally defective and inadequate, especially in respect of a course of theo-logical reading and practical preparation for some time previous to their presenting themselves to the Bishop to be examined and inquired of, with a view to Ordination.
"2. That this House do make a humble

representation to his Grace the Archbishop, and the Lords, the Bishops, the Upper House, respect fully calling their attention to the urgency of the case, and praying their concurrence in appointing Committees of poth Houses to consider conjointly of the best means of remedying this defect, and

supplying rhis want in our Church system.
"3. That a Committee of this Honse be now named, with instructions to prepare a draft of such representation, and to submit it to this House for approval at their next Session.
"George Anthony Denison,

'Archdeacon of Taunton.

"East Brent, August 9." Sunday School Fete at Goderich .- The Annual Sunday School Festival took place on Friday last, the 9th inst. The children assembled at St. George's Church at 3 o'clock, P. M. After divine service, the Rev. E. L. Elwood addres to the children and their teachers, on the important duties of Sabbath School instruction. After ser vice the several classes were marshalled by the Wardens, when they and their teachers with banthan 240 children on the ground. During the evening there was to have been a display of fireworks which were, however, obliged to be post-poned on account of the weather.

COLONIAL CHURCH REGULATION BILL. This measure has appeared to have attracted nals have taken it up and discussed its merits. In Canada also it is eliciting anxious enquiry. As nothing can now be done until another Session of Parliament, there will be ample time for every Diocese to give an expression of opinion on the subject, and certainly it is nothing but proper to give the members of the Church an opportunity for this. No doubt, upon calm consideration, there will be found causes to suggest modifications of the measure as it now stands. Meanwhile a contemporary in this city has thought it worth while are Ministers, instead of enjoining that the to make it a theme of a war cry, and has published Often as the word "Church" occurs in the Colonies!" We had to talk of "religious liberty," with such facts a blessing to attend the payment of them, the

Church of England has been placed by the law of the land on the same footing with all other de-

The Editor may spare his ink and his temper. The proposed Bill contemplates no interference with the political or religious privileges of others, as any body of common sense may see by reading it. Its aim is simply to let Churchmen meet together, like other folk, and mind their own business, untrammelled by any restrictions of English Ecclesiastical Law. And, with all due deference to Sir James Stephen, the only reason why Parliament has been appealed to in the matter is, because no other authority can release us from those restrictions, and remove existing doubts as to the power of the Colonial Church to legislate

We presume that in one time steps will be taken cese to express their judgment on a subject in-which they are so deeply interested—and to strengthen the hands of the Heads of the Church at home, either by affirming the Bill already framed for their benefit, or by suggesting such lterations and improvements as may be required -Halifax Church Times.

Romanism and Dissent.

POPISH PROFESSIONS OF LOYALTY. - The folowing remarkable specimen of the value of copish professions of loyalty appears in the Catholic Standard, from the pen of a corresponlent, engaged in a controversy on the insertion of a prayer for the QUEEN in the office of the

"Your "Subscriber," says this honest Papist, who writes in praise of 'the Antiphon,' quotes he authority of the excellent Bishop Challoner. ut I suppose the answer is that we are not (thank God!) living in Bishop Challoner's time, when Bishops could not legally say any Mass or exercise their functions. One can perfectly under-stand its use being enjoined then; and no doubt it was quite right that it should be so. I believe the ate Pope once said that he would not be prayed or with any Protestant; and I know that it was at one time the practice to introduce the King's name into the very Mass itself. I have even seen Missals for the Laity, with the Sovereign's name in the Canon! But I hope at least that it was never inserted there by the Clergy in saying Mass. For many years this antiphon, &c., has only been partially used, and I believe it is entirely optional at this moment. It is certainly not ed. I am told that in some places the Hail Maries are said instead." So much for the effect of conciliation upon the

minds of Papists. Whilst the law kept their dis-loyalty in check, they took care to exhibit in their prayer-books proofs of their loyalty, though the Clergy knew better than actually to say the prayers inserted and "injoined" for a purpose which "one can perfectly understand." But now that the Papists have got entire liberty to do what they please, such a demonstration of loyalty is no longer needed, and is cried out against as sacdegrous enormity. Cessante causa cessat effectus. Always disloyal at heart, the Papists found it expedient to affect loyalty in order to obtain an equal footing with Protestants in a Protestant State. Having gained this end, they cast their professions of loyalty to the winds with absolute orn. They care not now to let us know that hev will never keep terms with heretics. The Holy Father" will not be "prayed for with any Protestant," even though that Protestant be a King or a Queen, one of those "in authority" for whom the scripture enjoins that "prayer and supplication shall be made.." We do not expect that in these silly latitudinarian times any notice will be taken of all this by the official guardians of the Queen's Supremacy, and of the ner kingdom. Nevertheless, we deem

it right to put it on record as an item in that general reckoning with Popery which, sooner or ater, must come. ater, must come. DECLINE OF UNITARIANISM .- Most of og eaders need not to be told what are the tendencies, and what the present condition and posi-tion of Unitarianism in New England,—its birthplace, on this continent; and the hotbed where it has flourished, and whence it has been propa-gated. The history of the last few years has not only fulfilled the predictions of those who early saw the fruit which such seed must proce, but has done more to determine the true nature and character of this false doctrine, than all arguments could do, however wise and well osen. But this false doctrine has not been imited to this country. It has spread though with less of popular favor in England, and there too, it has brought forth its fruits, and is now bringing them forth, in a form which admits of no room for doubting, "that whatever a man soweth, that shall he also reap." But there, as here, this denomination of Christians, who deny their Lord, is running out. The course they pursue, the doctrines they teach,—the practices they inculcate and encourage, all tend to develope the true tendencies of the system. A correspondent of the Baltimore Protestant makes the following statement relative to the decline of Unitarianism in England. He says :- "British Unitarianism is rapidly dying out among us so much so, that in the 'Unitarian Alman 1852, it has not been thought advisable to give the statistics of progress, or otherwise of that body. It is a well known fact that th, leading Unitarian Chapel in London, Mr. Fox's, is almost deserted. In former years this chapel was crowded to excess, but at the preseent saith the Lord of Hosts, if I will not open you the time the average attendance is little more than one hundred. Mr. Fox, with all his sorcery of oquence, often lectures to not more than one I will rebuke the devourer for your sakes, and hundred persons. A visitor to this chapel a he shall not destroy the fruits of your ground; short time since thus describes the Christless neither shall your vine cast her fruit before the service :--"The morning service commenced, as time in the field, saith the Lord of Hosts. And service:—"The morning service commenced, as usual, by a hymn sung by two rows of professionals, arranged in front of the organ. I did not observe three of the congregation sing the hymn; to do so would perhaps be deemed an interruption to the professional display. The hymn was succeeded by a reading from Milton's Defence, then followed a prayer: but, indeed, I who seeks to find excuses for not paying his Defence, then followed a prayer; but, indeed, I who seeks to find excuses for not paying his know not how it could be well called a prayer, tithes, while he is yet unable to disprove their for there was little petition in it. It was more obligation, cannot in sincerity trust the faithful-

Unitarianism, as an organized system, seems dying, or defunct in this country. Its dry negations being insufficient to hold a body of peofessed it, have drawn off—some to the more palings are thus refused, both body and soul,—for pable forms of infidelity, others to join in the worship of evangelical Christians.—Christian —are shorn of all right to the Divine blessing-PROTESTANT CEMETERY IN MADRID.—The selfstyled "Most Catholic," and the most misman-aged and most bankrupt state of Europe—need have been at all successful in my attempt to we say Spain?—has at last condescended to allow the English Christians to have a cemetery in Madrid. But although England is to allow Roman Bishops to intrude themselves into English Dioceses, upon pain of being accused of bigotry and tyranny, the Romanists in Madrid singular forces and an impartial attention to certain painful and singular forces.

ers Bandieri," then a hymn, and then the dis-

course. The discourse was simply a political

lay, and the probable future policy of the French

at all. At Liverpool, where Mr. Martineau

officiates, a frequent contributor to the West-

the interest is in an equally languid condition

mperor. There was no direct reference what-

chought to hear no more of that, now that the Church of England has been placed by the law of the land on the same footing with all other deconduct on the part of their brethren abroad, as they profess to do, in theory, why do they not give a practical proof of it, by sending their remonstrances to head-quarters? Simply because they dare not—because they have no real liberty beyond that which "Protestants confer up them. Even the "converts" are struck dumb on this subject.—English Churchman.

No. 10

THE POPISH BISHOP OF VAN DIFMEN'S LAND.—Dr. Wilson, who calls himself Bishop of Hobart Town, being on his way to England, has received addresses, not only from the Popish in-habitants, but from a deputation of Protestants, headed by the Colonial Secretary; the address being signed, among others by the Colonial Treas-urer, the Master of the Superior Court, the Mayor of Hobart Town, the Attorney-General, the Serof Hobait Town, the Attorney-General, the Serjeant-at-Arms, and several barristers, solicitors, justices of the peace, and other officials. In his reply the Bishop observed that "if, according to the Apostle St. Paul, they gave the whole of their substance to the poor, and even their bodies to the flames, and had not charity, they would only be as sounding brass or tinkling cymbals. For too often, alas! in disputes, especially religious wranglings, pride and self-sufficiency were put forth as zeal for truth and God's glory: and hence the practice of virtue was lost sight of, and the community robbed of its peace and good-will and fraternal charity."

The following metaphor, employed by the edoubtable Doctor Cabill in acknowledging an redoubtable Doctor Canili in acknowledging an address from a few admirers, is commended to special notice of all artists, including the pupils of the School of Design:—" It is natural you should make a pleasing mistake in painting me, as it is your heart, and not your head, that holds the pencil.

NEW ROMISH COLLEGE AT ST. HYACINTHE. The Nuncio to Brazil (Bedini) was present at the opening of this Institution. Four Canadian Romish Bishops, besides the Romish Archibishop of Thebes, were present. As Monsigneur Bedini nade at the time the important announcement that, "Catholicism (Roman Catholicism) detest-ed ignorance," we are to take it for granted, we uppose, that there has been a formal rescinding f Rome's favorite and fundamental maxim,—
Ignorance is the mother of devotion." Is the ree circulation of the Holy Scriptures to follow?

PAPAL RELICS .- Pope Pius IX. bas just sent o the Duke de Brabani a fragment of the wood of the manger which formed the cradle of our Sa-viour. In the private audience, which Mgr. Gonella obtained, in order to present this pre-cious relic, his royal highness was much affected at the present made to him by the Pope !!

Correspondence.

[For the Church.] THE DIOCESAN CONFERENCE-TITHES. LETTER V.

REVD. AND DEAR SIRS,

6. I proceed to shew, in the sixth place, that

6. I proceed to shew, in the sixth place, that the payment of priestly or ministerial tithes is a personal benefit to those who do so.

1. It tends to produce equality, in that only place where it is a blessing,—namely, in the Church of Christ. The member of Christ whose income is only £50 per annum, but who pays out of that £5 to God, for the support of His ministers, has evidently as respectable a standing ministers, has evidently as respectable a standing in the Church; and, other things being equal, the same evangelically legal right to a voice in her affairs with his richer brother, whose priestly title may amount to £100 a-year; because both render back to God the same proportion of the goods with which he has intrusted them.

2. Unless we are too stupidly unbelieving to credit either the deductions of reason, or the express declarations of Almighty God, we must our incomes. Not that tithes are the ferings which God expects or directs from his people; but, being the only law of payment under which we are placed to Him as the Sovereign of which we are placed to Him as the Sovereign of all, it is reason to suppose that compliance with that will bring His temporal blessing; but for the higher rewards of spiritual peace and prosperity, our devotion must certainly be accompanied by abundant free-will offerings; and yet if our tithes be also paid in the same spirit of obedient love, doubtless they will in like manner tend to procure us the loving smile of Heaven. In fact, as I have before stated, it is our good and not His own that God seeks in all those duties that He has laid upon us. "It is our good, our greatest good, that our whole trust should be in the Lord. should be in the Lord, always upon all occasions," in matters temporal equally with those that are spiritual; and this disposition is cultivated by such a law as that of tithes, which requires that in order to secure His continual essing we shall prove our trust in Him, by paying Him his own of that which we already possession; and the more liberally we add to his payment of our own free-will, the more we nonor Him, by this additional trust and affection, and may therefore expect the abundance of his blessing in return. "Is not this the teaching of reason, if indeed God does take

delight in being honored in His saints?" But for this we have His own direct and positive assurance. Thus it is written in the book of the prophet Malachi,—" Bring ye all the tithes into the storehouse, that there may be windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it essayistic than supplicatory." Next followed a reading from Massini's "Oration over the broth-that he will not repay the little of earthly things with which he intrusts him, how can he really expect that He will give him the wondereech, referring to the various events of the ous things of Heaven? Wishing to be as brief as possible, I will only further refer the reader to Proverbs iii. 16 and to the xxxv. chapter of ever to the Scriptures; and the words "Divine Providence" occurred three times, "God" five times, "Heaven" twice. Christ was not named Ecclesiatious, as showing how fully the righteous Jews believe in the literal character of the Divine promises on this subject; and shall the members of Christ have less reliance upon their officiates, a frequent contributor to the West-minster Review, and probably the most eminent Unitarian minister in Britain next to Mr. Fox, the interest is in an equally languid condition offer our tithes unto Him, that by the prophet Hosea He thus threatens the unfaithful Jews,— "They shall not offer wine offerings unto the Lord,—their bread for their soul shall not come ple together, many of those who formerly promark, they are called the "bread of the soul!" Alas, then, for American Christendom!

7. Further, very sore judgments are threatened sigotry and tyranny, the Romanists in Madrid singular facts may serve to excite a godly care are not to be shocked by any outward signs that we give Christian Burial to our dead. How them. For, as it has been forcibly said, "Tithes