

from sin to holiness, from unbelief to faith; if it be a change of heart, mind and life; if it be shown by reparation of injuries, by habits of devotion, temperance and charity,—then is its necessity the whole burden of the Church's teaching. She affirms it in every exhortation; she interweaves it in every prayer. Her voice is plain: "Repent ye of your sins." But if, in the view of any, conversion is a thing different from the repentance of the Gospel; if it means a certain routine of experience, culminating at last in a supernatural revelation of pardon, then we frankly say that the Church teaches no such doctrine, for the simple reason that it is not in the Bible.

TEMPERANCE.

THE following clauses were embodied in the recommendation of the Report of the Convocation of the Province of Canterbury, on Temperance and its Remedies:—

"Your Committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure the districts willing to exercise it the advantages now enjoyed by the numerous parishes in the Province of Canterbury, where, according to reports furnished to your

Committee, owing to the influence of the landowner, no sale of intoxicating liquors is licensed.

"Few, it may be believed, are cognisant of the fact—which has been elicited by the present inquiry—that there are at this time within the Province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer-shop, and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the Committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated."

THE CHURCH OF ROME.

THE CHURCH OF ROME *never was established in England*; the Established or National Church was always called "the Church of England"; and when King John endeavoured to bring England and her Church under the Papal dominion, the Barons, with the Archbishop of Canterbury at their head, resisted, and compelled him to grant Magna Charta. The Bishops of Rome still continued to claim, and for a time exercised, unwarrantable authority in the Church of England; but this, with the corrupt doctrines of the Papal Church, was rejected at the Reformation, and the reforms were in due course accepted and confirmed by the nation in Parliament. But the Church still continued the same body, not a single bishopric, cathedral, or parish being abolished, though some were added; the *monasteries* only were suppressed, and that chiefly because their inmates professed allegiance to the Pope rather than to their National Church.