

evidence which will implicate the President himself. These disgraceful proceedings, among high functionaries of the government, could take place nowhere, on any part of the earth's surface, but in the United States; and there, only under Republican Institutions.

The title "Defender of the Faith," belonging to the Sovereign of England, is adverted to by the *London Times*, as one of those interesting relics of antiquity which it would be wantonly mischievous to destroy, although it has ceased to point out any definite duty, and also notwithstanding her Majesty defends one creed in England, another in Scotland, and a third in Ireland, while she may possibly soon be expected to defend another, that of the dominant religion in her eastern possessions. The addition of some title indicating a sovereignty over India, although it would add nothing to the dominions of the crown, would point out no special duty, and has not the authority of antiquity to claim for it, might yet be of service in producing a feeling of sympathy and satisfaction among our Indian fellow subjects. They understand personal government and none other. They cannot understand being governed by means of a permanent public meeting. An additional title therefore having this object in view is proposed by Her Majesty's Government, as likely to meet the requirements of self respect in the native population, and as giving the British Crown the distinction due to the sovereign of so vast an empire. The addition of "Empress of India" has been suggested, although it is not very clear how such a designation would accord with the Queen's present titles. It is asked whether she would be styled "Her Royal and Imperial Majesty," and whether the princesses of the blood would assume the same formidable adjectives. And then again it is urged that though we are citizens of the British Empire yet the title of Empress is not English. It has it is true a more absolute sound than king, and would denote sovereignty over the princes as well as over the people of India. But it is a title not known in the east, and therefore it is remarked on the other hand that the title of Queen of India is much the better designation, being familiar to the people of Hindustan, and already linked in their minds with the idea of absolute power; and provided the name of India is mentioned, the object of winning the sympathies and meeting one at least of the prejudices of the Hindus will be realized.

The death of Sir John Taylor Coleridge, nephew of the great poet of that name, has removed another link which connects the present with the great names of a former generation. He was thus in his green old age a monument of the glorious olden times, the honored survivor of venerable household names. The completeness of his mental character is a feature on which

his friends love to dwell; and yet his life and labours embraced a remarkable variety, few men having greater facility in passing from one subject to another. It is remarked that in his case, the broken column which intrudes its Pagan image of death into our Christian burying places would be most inappropriate as the symbol of an interrupted life. His great powers must have remained undiminished till the close of his life, for it is very well known that, at the age of seventy-five, he, for the first time began the study of Sanscrit.

He was through life, the confidential friend of such men as Keble and Arnold; and while not the slightest suspicion of an indifference to truth existed with regard to him in the minds of any, he eminently won the blessing attached to the peacemaker, obtaining the confidence of the rival chieftains. The state has lost one of its most eminent judges, who furnished a bright example of the purity and happiness which may belong to her citizens who devote themselves to the public service; while the Church has lost one of her most devoted sons, whose life from first to last was a splendid example of the purity and happiness which may attach themselves to the work she demands and the religion she enshrines.

The most eminent feature of his character is said to have been a mild and gentle wisdom, a rich and graceful maturity, which while it might not satisfy the impatience of ardent minds, whether young or old, was yet so eminently winning that few could resist its influence. High thought, exact argument, great conversational powers, pleasing and apt anecdote with rich humor, and an unfailing memory, are characteristics which are, in a remarkable degree, claimed for him by those whose intimacy with him gave them the best opportunity to judge. And while there may have been profounder lawyers, more brilliant orators and statesmen with a wider reaching grasp of thought, yet it is said that few persons living in an age when the requirements of greater exactness and elaboration of detail enforce a more special subdivision of labor, have covered a larger field of knowledge and action than the versatile mind of the late Judge Coleridge.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE III.—We now consider the "absolution or remission of sins." The absolution (general) consists also of three parts.

1st. A general declaration of the mercy of God to repentant sinners: that *Almighty God desireth not the death of a sinner, but rather that he may turn from his wickedness and live.* Now I would have you observe that the very word *religion* bears this exact sense; for the word is from *re-ligo*, to bind back. Such a declaration as that above quoted is surely in perfect accord with Holy Scripture, for we find in Ezekiel xxxiii.

11, the word of the Lord came to the prophet thus:—"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die?" And hear what St. Peter saith, 2nd Epistle, iii. 9. "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

And hath given power and commandment to his ministers to declare and pronounce to His people being penitent the absolution and remission of their sins.—What is the great object, the solemn duty of the ambassador of Christ?—if it is not to declare unto those over whom he is placed in charge, the great and wondrous truths of the Gospel. Is there any greater or more wondrous and welcome truth than this, that God absolves and remits the sins of his people, if those people are penitent and believing? It is the great end of a minister's office to declare, says St. Paul to the Corinthians, 1st Epistle xv. 1, "Moreover brethren I declare unto you the Gospel which I preach, etc., etc." Here is the ambassador's commission in the words of the Lord Jesus Christ:—"Go then, make disciples of (*matheteusate*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again, "Go into the whole world, preach, proclaim or declare (*kerusate*) the gospel or message of good tidings to *euangelion*." None can forgive sins against God but God. The priest or presbyter, (priest being as one of our writers has quaintly put it, presbyter writ short) one of the second order of the ministry as established by our Saviour and continued by His apostles, declares as an ambassador of Christ, and therefore authoritatively or by Christ's authority, as a minister lawfully called to the administration of the word and sacraments, declares officially that God pardoneth and absolveth (looseth) all them that truly repent and unfeignedly believe His holy Gospel. To His ministers Christ gave authority, nay, command to declare and pronounce to the people being penitent that 'Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth *all* them that truly repent and unfeignedly (sincerely) believe.' The priest then, does not pretend to judge who, of those before him, are truly penitent, who, of those before him, truly repent and unfeignedly believe (that is a matter between each and his God) but he declares that God pardons all such, through Jesus Christ our Lord. There is however as much difference between the declaration of God's pardon, through His lawfully ordained instruments His ministers, and such a declaration in the mouth of those who are not ministers of the Body of Christ (the Church militant here on earth) or who are not ordained to the ministry in the way that Christ thought fit to institute; as there