

to be other than tenacious, in addressing the candidates who were about to 'renounce the pomps and vanities of this wicked world,' indulged in some acrobatic feats of argument; it is well that the fortunes of no client were dependent on his Lordship's forensic skill. At one moment the candidates were 'the children of God' (and the catechism had told them that before) and yet they were about to enter into 'a covenant of sonship'; they 'desired to be the children,' yet 'they were the children' of the Most High, 'God had adopted them,' etc.; they had used the Lord's prayer, and in the 'general confession' provided for them in the prayer-book, they had been accustomed to say, 'Almighty and most merciful Father,'—all this was supposed to be demonstrative evidence that they were the children of the High and Lofty One. The Bishop could not be expected to reconcile the use of the Lord's prayer with that teaching of the Apostle which conveys the truth that believers "*have been forgiven all their trespasses,*" Col. ii. 13. He appealed to the narrative which records the blessing of Ephraim and Manasseh by Jacob, (Gen. xlviii) and to that recorded in the eighth chapter of the Acts, as affording confirmation of his tenets; but as even Wild has failed to provide Manasseh with a godmother, we are obliged, of course, in the profoundest humility, to enquire how Jacob could confirm 'the lads,' without releasing their godmother from their 'solemn responsibility.' Truly the faith in lawn sleeves, college caps, and crimson hoods must be of the profoundest character if the packed congregation which gaped at this performance, could imbibe such drivelling as this! As regards the supposed parallel between the performance in Grace Church, and the narrative in the Acts, it may be well to observe that there was evidence in the latter case that the Holy Spirit was given, for 'when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money,' and Peter's characteristic reply was 'Thy money perish with thee,

because thou hast thought that the gift of God may be purchased with money,' etc., vs. 18, 20. This incident recalls to the writer's memory the day when a supposed successor of the apostle was not so discourteous to himself as to express any desire that his money might perish with him, but on the contrary, kindly relieved him of four British guineas, in consideration of his Lordship's little attention, in laying his Episcopal hands on his head. In that case, *although the money was given the Spirit was not*; in the case of the apostle, *the Spirit was given, but the money was not*, and such of us as are left to 'the uncovenanted mercies' of the Almighty, will be prone to conclude that spiritual gifts, and those of money are usually bestowed in inverse proportion. It must suffice to observe that the Bishop relieved himself of much Episcopal twaddle on this occasion, but instead of commenting further on it, the writer will invite his attention to three facts, which, if not recognized by his Lordship at the present time, will be when it is 'too late'—(1) Infidelity abounds on every hand. (2) This unbelief has assumed the marshalled form of a chartered association of advocates of 'free thought,' for the whole Dominion. (3) The conviction of thoughtful persons of all shades of opinion is, that no instrumentality is so potent in abetting unbelief, as the professing churches. A counterfeit coin derives its pernicious character from its measure of resemblance to the true; it cannot therefore be surprising that if we look above, for the estimate, in which all this is held, we find it recorded in one brief, but divinely emphatic utterance,—*"I will spue thee out of my mouth,"* Rev. iii. 16. One false statement is wont to involve another, and this criticism is written in the full consciousness that the teaching respecting what is styled 'confirmation,' has become a sequence of another erroneous dogma, but the writer will content himself with observing that the transparent fallacies produced on the 14th inst., by the Bishop of Toronto, in defence of the practice of 'confirmation,'