

The Church.

convicted, from past experience, that this, and this alone, I am indebted to for many hours of comfort and peace, and am thankful to a kind and merciful God for having guided me through many intricate paths, and spared me from wretchedness and ruin; and who shall say that His care and His mercy, thus early and sincerely asked, by a pious and devout man, for the little child under his charge, will not, as it is at times recollected, be remembered with affection, as it is at times recollected, be remembered with affection, as it is at times recollected, be remembered with affection...

less perfect than when he was pledged to her of God the Father. Christ did not come to build a new Church, but to claim her, and to fulfil the promise long held out by the prophets of old time. He came to purify the Church of Jerusalem, and to cleanse it from within, and to bring it to the glory of His Father's house, and to bring it to the glory of His Father's house, and to bring it to the glory of His Father's house...

to be "united and comprised in one declaration of essential truths" which are, we presume, to be the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, the Life Everlasting, one Baptism for the Remission of Sins. In the Office for Baptism every reference to the baptized child having been regenerated is studiously omitted. There is no allusion whatever to sponsors or godparents, in reference to their duties, are no less positive on the people, in reference to their duties, are no less positive on the people, in reference to their duties...

cretary was immediately communicated with, and the successful circumstances which compelled her, and Grace's residence at Castle Howard. The train was delayed a short time in order to obtain a final answer from the secretary, but the answer was "No; the rules of the company could not be departed from." The mail train started with the empty mail coaches besides the necessary mail carriages, leaving the Duchess upon the platform crying. Nothing was left but to post onwards. She hired a steamer, and crossed the ferry on to Edinburgh, which occupied the whole day. By the time her Grace reached Castle Howard the Earl of Carlisle was no more.

In another portion of the article which has given rise to these strictures the Herald observes, "CHRISTIANITY AND MOHAMEDANISM, WHOSE CREED IS YESTERDAY WHEN COMPARED TO THE AUGUST DEVOTION OF THE LAW AND THE PROPHETS, HAVE Fought for that soil, where a mysterious power barred the hand of the apostate Julian from his rash attempt to disprove the prophecies, by the re-establishment of the dispersed Israelites." Here it will be noticed that CHRISTIANITY AND MOHAMEDANISM are grouped together, which, to speak bluntly, is a most unseemly classification for a believer in the divinity of our Lord Jesus Christ to make. And no one who realizes how prone the human mind is to receive impressions of evil, and how apt it is to be indoctrinated with error, will affirm that such a flippant mode of speaking of the eternal verities of our most holy faith, must not have the worst possible tendency in these days of expediency and godless liberalism. Christianity is, of necessity, most exclusive. It admits neither of compromise nor of modification. The honest believer takes for his motto—"Heaven's decisions are earth's certainties." But the Herald, by grouping together the creeds of the God-man, and the impostor of Medina, would (by implication) destroy every thing like certainty, and leave every man to pick and choose, so to speak, in matters connected with eternity. What would become of truth in such a scramble—truth which is one, unchanged and undivided, it requires no prophet to tell us.

Ecclesiastical Intelligence. CANADA. DIOCESE OF TORONTO. MISSENIARY REPORT. Collections in the several Churches, Chapels, and Mission Stations throughout the Diocese of Toronto, to be applied to the Fund for the support of Missionaries—

instances of the wrong use of the word Catholic, with corrections. It is an existing fact, that the same sacrifice of the Mass, which is offered upon our Catholic altars in England, is, at the present time, offered up as a purification, wherever there is a priest, like the Mass, but the communion of the See of Rome. From "Christianity," by Dr. Poynter, Pope's Vicar in London.

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LIBERALISM AND REVELATION. Every diligent and orthodox observer must have remarked the infidelity of much of the popular periodical literature of the day. We do not assert that positive attacks upon the authority or claims of the Gospel, as a Revelation from God to man, are by any means common, at least in Great Britain; on the contrary, we are convinced that the good taste of our fellow countrymen, in the absence of any higher motive, would, for the most part, discountenance such a course of procedure as an outrage upon moral decency and social decorum. With all this, however, we repeat that the necessary and unavoidable tendency of that love of illegitimate charity so current at the present moment, is to sap and undermine the barrier which separates truth and falsehood. That Christianity is an excellent system, with a direct tendency to annihilate the evils common to our race, no one denies. Even the Turk and infidel will concede this much.

Once more, our contemporary speaks of the creed of Christianity being "of yesterday and of the day before yesterday." This is again proceeding on the spurious and untenable assumption that Christianity is a new system, unconnected with that "law," and those "prophecies," Jesus Christ is the great fulfiller of the law. To him all the Heaven-seers give witness; all speak of His person, His work, the establishment of His Kingdom, and His final triumph over all antagonistic influences and acts; the obstinate unbelief of the Jew, as well as the degraded idolatry of the Pagan. We are told that Abraham saw his day, and seeing it was glad. Now, if Abraham could arise from the grave and visit our earth, where would he find the Church, the ancient Church—his own Church? Would it be in the Synagogue of the Jew, where the Emanuel of his love was scorned, spit upon, and repudiated? Would he not recognise it in that Sanctuary where the simple eloquent Cross silently discoursed of the mighty deeds which had been accomplished at Jerusalem; and of which, long centuries ago, he had gained a knowledge in the offering of his well-loved Isaac—that dark event—dark to unaided human vision, on which the Cross shed a flood of glory? Where would Moses worship, could he re-assume his garment of clay? The Tabernacle and Temple he would find existing only in sad traditional form. He would light upon no lamb offered for the sins of a guilty and perishing people—no fire to consume the votive remains—no scape-goat to bear the burden of guilt into the wild and trackless desert. Where then would he turn? Would he not, sighing over the gross darkness of a portion of his brethren, "according to the flesh," kneel before the simple communion table, and in the rich typical nourishment which it afforded recognize food for eternity more precious and nutritious by far than the blood of bulls and of goats, "which could never take away sin." Would Moses sigh over the ruined condition of "the ancient Church" at such a moment? Would he not rather vouchsafed magnify the gracious Jehovah, who had rebuffed and almost slighted, and more ample privileges to that very Church which, at the base of Sinai, received the law amidst thunders, and lightnings and darkness, and the unearthly music of the terrible cloud-shrouded trumpet?

DIOCESE OF TORONTO. Collections, amounting to £278 12 3. Toronto, Nov. 8th, 1848. The Rev. H. J. Grasset, thankfully acknowledges a donation of £2 10s. from the Rev. Mrs. E. in aid of the funds for erecting St. Thomas's Parochial School, COBOURG.

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