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therefore, the succeeding words, "Whose sins thou dost forgive, they are forgiven," &c., must mean, " Whose sins thou dost [as such, in that capacity, so far as lawfully appertains to that effice forgive, they are forgiven," &c., in short, they must be understood as an assurance of divine countenance and support in the faithful discharge of "the office and work of a priest." by preaching God's word, and ministering his holy sacraments, as the concluding admonition fully testifies. " And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Hely Ghost. Amen." Lot us, then, consider the subject more in detail, in order to arrive at the meaning of the words.

And, first, the meaning of the words, " Receive the Holy Ghost," &c. By many of our most learned divines these words have been understood to express an earnest desire or prayer that the candidate may always "receive" needful supplies of the Holy Spirit's gifts and graces, to enable him duly to discharge "the office and work of a priest," which is then " committed unto" him " by the imposition of" Episcopal "hands." -as if it were, "Mayest thou receive the Holy Ghost;" which interpretation is thought to be suggested by the concluding portion of the clause, " And be thou a faithful dispenser of the word of God"-" receive. . and be." Hence it would include an admonition to the candidate ever to call upon God by prayer to send down upon him the healthful Spirit of his grace, and to pour upon him the continual dew of his blessing. In short, the word " receive" would be used in a sense very similar to the word " preserve" in the communion service, " The body of our Lord Jesus Christ. . proserve thy body and soul." This interpretation of the words has been advocated by Bishop Burnet (on the 36th article, p. 495;) Archbishop Secker (Address to Candidates for Holy Orders, quoted in Bishop Mant's Prayer Book, p. 815, vol. 1;) Rov. J. Brewster (on the Ordination Services, pp 228, 229, Rivingtons, 1817;) and Rev. C. Benson (Discourse on the Power of Absolution, pp. 45 and 52.)-And in it the writer is disposed to concur.

But an authoritative sense has also been assigned to them by some eminent divines, viz: as conveying the promise and assurance of the Holy Spirit's heavenly aid, in a faithful discharge of the ministerial work; as if it were, " Receive [the promise and assurance of] the Holy Ghost." Thus Archbishop Whitgift says that the Bishop, " by speaking these words, doth not take upon him to give the Holy Ghost" to the candidate, but "assureth him of the assistance of God's Holy Spirit, if he labor in the same [i.e. in the duty of a minister's accordingly." And so Hooker also says that by those words "he which receiveth the burden is thereby forever warranted to have the Spirit with him and in him for his assistance, aid, countenance, and support in whatsoever he faithfully dolh' to discharge duty." (B. v. c. 77. s. 8.*) The words, then, may be understood as both precatory and promissory; as a precatory and conditional [promise of as a promise given, in the spirit of prayer. For the beautiful metrical prayer. " Come, Holy Ghost," &c., is used just before them in this service.

We are next to consider the import of the words "whose sius thou dost forgive," &c. Now, so far as

sin is to be regarded as an offence against God, as a moral offence, and as affecting the eternal state of man, nothing can be more decided or more clear than the church's testimony, that God alone can forgive sins. Thus, in the commination service, part of ene of the prayers is, " To thee only it appertaineth to forgive sins;" while the absolution in the daily service declares the authority of God's ministers to extend only to this vis: "to declare and pronounce to his people, being penitent, the absolution and remission of their sins. But sin may also be viewed in another light, viz ; as an offence against our fellow man; in which light, in ordinary life, nothing is more common than persons claiming for themselves this power of forgivingsins (see Luko xvii. 3, 4.;) and also as an offence against the church, as an coclesiastical offenco (see Matt. xviii. 15. 18,) and in this respect our church claims a far different authority for her presbyters. As the organ of the church she claims for them full authority to "forgive" and "retain" the offender's "sins," or coclesissical offences-an ecclesiastical power to forgive and retain sins. For the homily for Whit-Sunday reminds us that " Christ ordained the authority of the keys to excommunicate notorious sinners, and to absolve them which are truely penitent" (Homily for Whit-Sunday, pt. ii. p. 414). In this she only follows the Scripture : for, in Cor. ii. 10, the delegated power to "forgive" plainly refers to an ecclesiastical absolution, or the removal of a sentence of excommunication, and a restoration to the privileges of church communion (see verses 4, 9, compared with 1 Cor. v. 3, 5. Compare also Matt. xviii 15. 18). The proper mode of exercising this authority in our own church is pointed out in the rubrics which are prefixed to the communion service. and in the 26th and 27th Canons, See Adn. Sharp's Charges, iii. p. 45: for the infliction or removal of the sentence of "lesser excommunication," t according to these rubrics,—that is, the refusal of admission to the Lord's table, and the re-admission of a penitent offender-may be termed, "ecclesiastically," the "forgiving," and " retaining" of "sins" (See Archbishop Secker's Address, in Mant, p. 815). Also, in the admission or refusal of admission to the sacrament of holy baptism "for the remission of sins" (Acts ii. 38, xxiii 16), to that baptism whereby "the promises of forgiveness of sin . . . are visibly signed and scaled" (27th article).

Now, it is to the grant of this authority (which is lodged with the priests or presbyters of the church,) that the words of the ordination service seem to refer. For to the grant of authority to "forgive" and "retain sins," our reformers have added these words, "And he then a faithful dispenser of the word of God, and of his buly sacraments;" thus limiting the extent of the power by pointing out the proper mode of its exercises. And of course the authority must be limited by the word of God and by the doctrine and discipline of the church (which the candidate previously promises to observe,) just as the absolving and condemning power of a judge, with regard to legal offences, is limited by the law of the land; for there is no authority in the world which carries with it such a right as that to abuse it. (See Hooker, b. vi. c. 6, s. 12, and Archbishop Secker, in Mant, p. 815.) Such is the view advocated by Archbishop Sharp (Charges, iii. p. 45;) Rov. J. Baylee (Institutions of the Church of England, pp. 70, 83;) and Rev. J. Venn (Hereford Discussion, pp. 63, 63). It must, however, be here noted that some eminent divines have considered that the words of our ordination service refer to the authority "to declaratively forgive and retain

sins, according to the grapal terms" by the faithful preaching of God's word, rather than to the forgiving and retaining of ecclesizationl offences. Such is the view advocated in king Edward's catechism of 155s (see pp. 513, 514 of the Parker Society's edition of king Edward's Liturgies,) by Rev. Dr. Whithy in his well known commentary (on John 8x, 22, 23;) by Bishop Burnet (on 25th article on "Penance," pp. 350, 361;) by Bishop Mant (Romaniem and Holy Scripture, p. 41-No. 150, on the Christian Knowledge list;) by Dr. M'Neile (Lectures on the Church of England, ii. pp. 75. 06;) by Rev. C. T. Collins (Perranzabulæ, pp. 214, 219, where the subject is illustrated by Leviticus xiii. 3 and xiv. 11;) and by Rev. J. R. Page in his edition of Burnet on the 39 articles, on 25th article, "Penanco" pp. 558-9 note). But the former interpretation seems to be more natural and obvious; especially as following so closely upon the language which points to the office and work of a priest, "in the church of God" it seems to refer to ceclesiastical offences.

Others, however, take a two-fold view of the meaning of the words, which includes both these interpretations, viz: Bishop Jowel (Apology, e. ii. s. 8.) Hooker (b. vi. c. 6, s. 5;) and Archbishop Seeker (Address to Candidates for Orders, Mant, p. 825). And the whole subject may be well illustrated by the celebrated Westminster confession, a confession drawn up by the Assembly of puritan divines in 1647, and which is now the standard of the established kirk of Scotland, as follows: " To these officers (i. e. church officers) the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospul, and by absolution from cencures, as occasion shall require" (Westminster Confession, c. XXX. s. 2).

For a further and more extended illustration of this subject, the writer must refer the reader to a former paper of his, in the Church of England Magazine for 1845, vol. xix. No. 553, p. 306, where many of the foregoing authorities are cited at length; also to the Christian Observer, Oct. 1845, p. 590, and May, 1849. pp. 318, &c.

*Bishop Jewel's "Apology" received the sanction of. convocation.

News Department.

COLONIAL.

CANADA.

CLERGY RESERVES.—It appears by a return recently presented to the Canadian Parliament, that the income of the Clergy Reserve fund is at present disposed of as follows:--

1		~	3.	a
1	Church of England, Upper Canada,	12,646	7	1
1	" Lower Canada,	2,173	17	
1	" Scotland, Upper Canada,	- 7,114	17	- 4
	" Lower Canada.	1,086		9
i	United Synod of the Presbyterian	-,		•
Ì	Church, U. C.	565	13	
١	Roman Catholic Church, Upper			•
į	Canada.	1,666	13	_
	Wesleyan Methodists, Upper Canada	777		7
	wester and mestadatises, e. blist entitlen	""	19	€

£26,032 3 2 Suparate Schools.-The following extract is

from an article in the Hamilton Journal & Ex-

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press:—
"The Roman Catholics are upplying to Parliament for a share of the School Mency to educate their children after their own manner. The School Act allows it, and as there is no likelihood of the Act being altered, we suppose the prayer of the R. Catholics will be granted. The Bishop of Toronto has also petitioned Parliament for separate schools for the children of his persuasion. He desires that assessments paid by churchmen for the support of common schools, should be applied for the maintenance of such as are in connexion with the Church, whenever such appropriations are practicable. The Bishop is perfectly right to avail him-self of the School Act, when he sees the others are doing the same thing, and we do not see how the La lature can grant it the R. Carbolics and refuse it to the Episcopalians.

CANADIAN ASSEMBLY, Nov 2 .- Hon. Mr. Hincks moved. That this House will immediately, resolve itselfinto a Committee, to consider of certain proposed Resolutions on the subject of a Railway from a point apposite the city at Quebec to River du Loup or Trois Pistoles, and from thence to the Eastern limits of the Province.

Hon. Mr. Hincks, by command of his Excellency the Governor General, then acquainted the House, that His Excellency having been informed of the subject-matter of the raid Resolutions, recommends it to the consideration of the House.

The House then resolved itself into the said com-

^{*} It is also suggested by Hooker IB. v. c. 77, sects 5 7. 8.1 Archbishop Secker [Address to Candidates for Orders, Mant. P. 815.] and by Bishop Burnes [On the 35th, article, p. 495.1 that the" nuthority" of the Holy Chost Ins in Acts xill. 2 and xx. 8.) may be implied by the use of these words; since we may infer from Luke xxiv 19 that our Saviour's words in John xx. 23 did agt so much confer" miraculous power of the Spirit" on the apostless as "a holy and a ghostly authority" [Hooker,] and also a promise of the Spirit. And so Archbishop Whitein remarks that the worls. Because they . . . do signife that Christ doth pour his Spirit upon those whom he calleth to that function are most apily, also used of the Bishop (who is God's instrument in that business) in the ordaining of ministers . . . Neither doth the Bishop speak them as though he had authority to give the Holy Ghost, but he speaketh them as the words of Christ, and tainly give his Holy Spirit to those whom he calleth to the ministry" [Defence of the Answer to the Admonition. A. D., 1571. Quoted in the Christian Observer. April. 1851, p. 272 | See also Dr. Nichells in Bishop Mant's Prayer Book, p. 814.

f As the service was worded in the times of Whitglis and Hooker, " faceive the Holy Ghost, whose sins thou dost forgive, they are forgiven, &c. This Interpretation was, perhaps, the most obvious. In 1661-2 several ulterations were made in the ordination services, without any corresponding alteration of the 33th article. The conclunon of the Act of Uniformity, however, errors that this article shall be taken, understood, and subscribed, as referring to the ordination exercises in their present form as dually setted in 1741 2.

^{*} This two-fold view of sin appears in Corinthians, vill.

[†] The "lesser excommunication" is a temporary exclusion from the Lard's table by the pre-byters of the church. The "greater excommunication" is a formal excommunieation by the Bishop, according to the 33d priicle. (See an extract from Rev. P. Maithan I in the Church of England Magnzine for 1647, vol. xxiii, p. 2351 Tunt "excommunication" is intented by our church to be carried into effect with the concurrence of a partion of the the Scriptural pattern in Matt xviil. 15, 18 and I Cor v.2. 4. 6, would a spear from some of the canons in which the church wordens are supposed to occupy a promfrient position in these matters. (See canons 27 and 169, on excommunication. Seculto Wheatly, e. xii, s. i. pp. 450: 462.

Deacons are only "in the absence of the priest" to haptize " infant-?

The clause in the exheristion to the communion, in viting any one who is hundered by doubts and difficulties from coming to the Lord's table, to come to some " creet and learned minister of God's word," that " by the ministry of God's word he may receive the benefit of absolution," and such advice us may tend to the removal of his thoubts and difficulties, is a kind of illustration of dissenords.