

we would refer to a Confirmation tour Bishop Lewis has just returned from, up the Ottawa Valley, accompanied by his newly-made *Venerable* Archdeacon Lauder. At Pembroke, after the Confirmation Service, the Archdeacon preached, and, among other things, told the congregation that beyond a doubt that by the imposition of the Bishop's hands *the candidates had received The Holy Ghost*; but this is not to be wondered at when we read in the Confirmation Service in the Prayer Book as follows:—

The Bishop.—Let us pray:

"Almighty and everlasting God who has vouchsafed to *regenerate* these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins."

There is no half measure here; no prayer that they may be regenerated and their sins forgiven, but a clear declaration by the Bishop that the candidates for confirmation are regenerate and all their sins forgiven. Is this Priestcraft, or cant; or what is it? We understand Confirmation to be an Ordinance of the Church, that at a certain age persons who have been baptized shall come forward and assume the responsibility which their Godfathers, &c., took for them at their baptism, and nothing more—and we are strongly of the opinion that the whole thing wants remodelling. What do our Godfathers and Godmothers do for the children they stand sponsors for, just give them a silver spoon or knife and fork, and there their duty and attention seems to end—then again many men and women are not confirmed until they have obtained mature years—surely it is not to be argued that the Godfathers and Godmothers are responsible until such time as their worthy Godchildren choose to relieve them, the whole of this savours strongly of Priestly manufacture which it no doubt is.

It may be argued, why have we not remained in the church and endeavour to get the abuses we complain of reformed, simply because we are tired of trying to do so, and we find these abuses and Ritualistic practices increasing instead of diminishing, and we find that even the word of Bishops are not to be depended on. Thus exemplified—at the Vestry meeting at the Bishop's chapel in this city last Easter Monday the Bishop stated that he had done all he could to suppress Ritualism in his Diocese, and would continue to do so, yet in the face of this declaration His Lordship has thought fit since Easter to make Mr. Lauder his Archdeacon, and Dr. Jones Examining Chaplain, Canon, &c., of his Cathedral, thus advancing to high positions in the church, two of the most notorious Ritualistic Priests in the Diocese, this is certainly an odd way of suppressing Ritualism, and again we hold we are perfectly correct in leaving a body whose principles and doings we disapprove. "Come ye out from among them and be ye *separate* saith the Lord and I will receive you." Again St. Paul tells Timothy that he should not be "partaker of other men's sins," and is not man a partaker of other men's offences against Christ, who sets them forward in propagating their errors by his union with them; and does not he who consorts in every way with teachers of error, and gives his substance