

ings as she did, especially some of those who have gone into the place in later years. Hence there is a favourable opportunity for us to do a work which cannot be done so well by any other denomination. We do not go in as rivals of any. We go to do our own work in our own way. As a mission station which in all likelihood will be organized at next meeting of Presbytery, it will be self-supporting from the first. If not that, very little assistance will be needed. There are sufficient zeal-hearted members of our Church there to cherish the infant cause, and with the aid of the Presbytery to nurse it to maturity.

THE PARDON OF SINS—THE LATE CANON LIDDON.

"We do not know whether the late Canon Liddon wrote his sermons kneeling 'upon his knees.' We are quite sure that he derived the inspiration for these wonderful discourses from his prayers.

"We have known of clergymen who composed and set down their addresses to the congregation in the attitude of supplication. But Liddon was remarkable for his humility in another particular. While completely loyal to the Mother Church, he still held that the exhortation before holy communion had a real meaning, and that every communicant of the Church had a perfect right, if his conscience were troubled, to open his grief to some discreet and learned minister and to receive the benefit of absolution, together with ghostly counsel. Liddon always shrank from inviting those in spiritual trouble to make use of his own ministry, and all who did come to him he made to kneel down, and then, kneeling himself beside them, listened to their confession of sins. This should be taken by all as an example of humility, yet even in the case of Liddon we must add of fitting humility, which those who need it most are least likely to profit by."

I take this extract from the November number of the *Churchman* of New York, the organ (or one of the principal organs, I presume) of the English Episcopal Church of the United States, which inserts the above remarks evidently with approval—without dissent. Now if this is the practice and doctrine of the Church of England as practised and inculcated in England by such eminent men as Liddon and in America by ministers who read and approve of the *Churchman*, why do such ministers condemn auricular confession in the Roman Catholic Church? Members of the High Church (as it is called) in Toronto have told me lately that the above doctrine is approved of by them, and they say it is not truly "auricular confession," but is only "voluntary confession," not "compulsory confession," as insisted on by the Church of Rome. This, in fact, is a distinction without a difference.

I think it is a happy thing that we have a Church called the Presbyterian Church in Canada nearly as numerous as the English, and more so in the United States. Also that we have the great Methodist Church, Churches which would not for a moment hold such a doctrine as that approved and upheld by the *Churchman*, and, as it says, by the late Canon Liddon and the Church of England. I doubt if it is upheld by all that Church. If so, it is very near the Romish Church in its doctrines and practice. Now the dissenting Churches (as they are called), including the Presbyterian, Methodist, Baptist and Congregational Churches, have always opposed "auricular confession" and the "Romish nunnery system," which is upheld in a large degree by this "auricular confession." It is a dangerous doctrine—contradictory of the Holy Scriptures—properly interpreted—liable to terrible abuses in the hands of priests, especially worldly, unconverted Romish priests. It is on their part usurping the power and prerogatives of God. The Christian world believes that the late Canon Liddon was a very pious, devoted Christian minister, and it is generally conceded that the late Cardinal Newman was the same. Yet it is unfortunate that such men as these, and others who are pious like them, should cling to practices, encourage acts in themselves and their congregations and people not scriptural. We do not doubt there are pious nuns and Roman Catholic priests (as they call themselves), yet we know that they uphold doctrines plainly unscriptural, such as the doctrine of purgatory or a middle hell, out of which poor souls, "by masses said," and for money paid, can be prayed, a doctrine made use of for terribly vicious purposes at one time. We know the Romish priests believe in and insist on auricular confessions, calling them meritorious! and yet does not this English Church doctrine in effect do the same? It is known that the Romish Church contends that infant, and baptism generally, is necessary to salvation, and that it amounts to salvation. Does not the English Church (the High Church) believe the same? We know the burning of candles is also held necessary in both Churches,—and that genuflexions are practised in some Episcopal Churches.

The Romish Church and the High Church of England they say get their authority for auricular confession from the words of the Lord Jesus Christ. Christ upon a certain occasion said to His apostles: "Whose sins ye remit they shall be remitted, and whose sins ye retain they shall be retained."

It is through this power which Christ is said to have given His apostles that Church of England ministers and priests of Rome assume to pardon sins or give absolution, practised by Canon Liddon. Who are these men who assume this

power? Are they sinners or no? If so, why do they assume the power to pardon the sins of their fellow-sinners? The Christian doctrine declares that all men are sinners—priests no exception, nor is the Pope of Rome, who is but an elevated chosen priest. The High Priests of the Jews had to offer sacrifices for their own and the sins of the people, but never assumed to pardon sins. One of their objections (that is of the Pharisees) against Christ was that He assumed the power to pardon sins. "Who is this?" they said, "who assumes power to pardon sins? None but God can do this." Christ assumed the power because He said He was the Son of God—co-equal with God—not a man—in the natural sense—but God in man, reconciling the world to God Himself. If Christ was not God then He was an impostor. If simply man, what better than many other men—like Plato, Josephus, Moses, David, or Isaiah?

The Romish priests have made a mistake in construing this sentence, as they have construed the meaning of the words of Christ when addressing Peter in Matthew xvi. 18, 19: "I say unto thee, Peter, that thou art Peter, and upon this rock that is, the fact that He was the Christ of God, I will build My Church, and the gates of hell shall not prevail against it." Now Rome says Christ meant Peter personally—who after this, we know, fell into sin in denying Christ, as also once in Paul's company, as spoken of by Paul. He was a sinful man, at times liable to sin, but the doctrine that Christ is the Christ is true, and the only true foundation of the Christian's faith.

Christ said upon this same occasion (Matthew xvi. 19): "And I will give unto thee the keys of the kingdom of heaven (the knowledge of it). What thou shalt bind on earth shall be bound in heaven. What thou shalt loose on earth shall be loosed in heaven (in consonance with this doctrine)." Yet in this same conversation Peter sinned in thought and action when addressing his Master (verses 22, 23): "And Christ said to Peter: 'Get thee behind Me, Satan, thou art an offence unto Me.'" How true and blessed are the words of Jesus—the Holy Blessed One whom we follow! Jesus had reference in all these sayings to the doctrine that "He was the Christ of God," and His apostles in carrying out this doctrine should have His assistance and sanction from heaven, not as sinful men, but only in as far as they acted towards men in upholding the truth. The Holy Spirit was sent to assist them and all true Christians in doing this. All true Christians are priests in the sight of God and in heaven—brethren of Jesus—heirs of eternal life, destined for heaven. In place of the pardon of sins, ministers should only recommend their fellow-sinners to pray to God, who alone can absolve them. Remember what Jesus said: "Thou when thou prayest enter into thy closet and pray in secret to thy Father, and thy Father who seest in secret shall reward thee openly." How beautiful is this whole chapter of St. Matthew!

Why should we intervene a man, or confess into the ears of man, who may be as sinful as we are—or much worse? Each one must stand before God in his individual person—answerable as such. It must be ever remembered that Asiatic language is symbolical.

CHARLES DURAND.

Toronto, Dec. 15, 1890.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D.D., OF KNOX CHURCH, OWEN SOUND.

CAMBRIDGE—(Continued).

St. John's is the next college in point of size. The buildings beyond the river are by Rickman, the author of the well-known book on mediæval architecture; and although the buttresses look too thin, and exception may be taken to several points of detail, yet, as a whole, they compare very favourably with many later buildings in the same style. In the rich Jacobean court next the river on the other side is the mark of the point reached by the great flood of 1795. These two courts are united by a covered bridge, the idea of which is said to have been suggested by the Bridge of Sighs at Venice. The older part of St. John's, on the right bank, consists of three courts, built of a rich-hued red brick, with gables over the upper windows. The old chapel formerly stood in the first court, but now only the foundations remain to mark the place of its walls. The new chapel, one of the largest modern buildings in Cambridge, consists of a choir, two transepts, and a lofty tower, and is of imposing size, and a grandeur worthy of the great college to which it belongs. St. John's was founded by "Lady Margaret," as all Johnians affectionately call their patroness, the Countess of Richmond and Derby, daughter of John Beaufort, Duke of Somerset, grandson of John of Gaunt—who was the mother of Henry, Earl of Richmond, afterwards Henry VII. She is "Margaret, the saintly foundress," by whose side Wordsworth was proud to think his portrait was to hang; and the fine west window of the new chapel, dedicated "to the glory of God and Lady Margaret," by the members of the Lady Margaret Boat Club, shows that her memory is still green in the college which she built on the site of the dissolved priory of St. John. And in this Lady Margaret we find an example of the noblest womanhood. She lies in Westminster Abbey, in her nun's dress, with her worn face, this descendant of the thrones of France and England, this kinswoman of thirty kings and queens. Bishop Fisher, in his funeral sermon, said that

"everyone who knew her loved her, and everything she said or did became her." She told the warring monarchs of Europe that if they would give up their quarrels and join in a holy crusade, she would accompany them as their meanest attendant.

MAGDALEN COLLEGE,

on the further side of the river, which is here crossed by what is known as the Great Bridge, will interest most of our readers chiefly from having had the honour of educating Mr. Samuel Pepys. The only record, however, of his undergraduate days which can be found in the college books is an entry about Mr. Pepys and a friend, being reproved by the college authorities for "having been scandalously over-served with beer the night before." A fine gabled building at the back of the second court bears the inscription, "Bibliotheca Pepysiana," and contains his library in the original bookcases, the making of which he describes in his diary. The diary itself, in its almost unintelligible cypher, is to be seen here, and was thoroughly translated by the late Rev. Mynors Bright, who was for many years tutor of the college. Old Pepys left his library to his college with the proviso that if it was not taken due care of it should revert to Trinity; and it is said that the Trinity librarian keeps a sharp lookout for any laches which may entitle him to claim its treasures.

The garden of Magdalen is bounded towards the north by a steep bank which is said to have formed part of the rampart of the Roman "Castra Stativa," and it is overlooked by the strange mound known as Castle Hill, where William the Conqueror made his headquarters while Hereward held the camp of Refuge near Ely. Traces of the great causeway made by the Normans across the Fens are still to be found, and the remains of a castle existed until the present century, when they were destroyed to make room for the town law courts. From the top of Castle Hill is obtained the best view of Cambridge. The square tower among the trees near the river marks the position of

JESUS COLLEGE,

the most secluded college in Cambridge, of which James I. remarked that if he lived at Cambridge he would pray at King's, dine at Trinity, and sleep at Jesus. This was originally the nunnery of Rhadegunde, and in the south transept may be seen the grave of one of the abbesses, with the epitaph: "Moribus ornata facit hic bona Bertha Rosata." The chancel of Jesus' chapel is the finest specimen of early English work in Cambridge. The college was founded by Alcock, Bishop of Ely, and his "rebus," a cock standing upon a globe, is carved on the arched doorway leading into the quaint cloister, and appears in the glass of the oriel windows of the hall. Jesus is fortunate in standing in extensive grounds, surrounded on three sides by a grove of trees, with ample space for cricket and football, and courts for lawn tennis. It also stands conveniently near the university boat-houses, and its college eight-oar has long been head of the river.

Returning up Jesus Lane we find Sidney Sussex College, once the "Grey Friars." "Is it not a little one," said old Fuller, who was himself a Sidney man. Yet, small though it be, it must not be passed by unvisited, for it was the college of Oliver Cromwell, whose name may still be seen in the college books. Underneath some Royalist has written: "Hic fuit grandis ille impostor, carnifex perditissimus," and so on, for four lines of choice Latin vituperation. In the audit-room hangs a fine portrait of Cromwell, by Cooper, his contemporary, and the college owns a beautiful basin and ewer said to be the work of Benvenuto Cellini. The subject of college plate reminds us of the "poison cup" of Clare, at the bottom of which is set a stone which, it is believed, changes colour if poison be poured into the cup.

The turretted archway near the end of Pettybury is the entrance to Christ College, also founded by Lady Margaret, upon the site of a monastery called God's House, established here by Henry VI. Amid the pleasant walks of the garden will be found "Milton's mulberry tree," and a secluded bathing-place, said to be inhabited by a carp of immemorial antiquity. Emmanuel, the next college in St. Andrew's Street, was founded by Sir Walter Mildmay. Readers of Macaulay will remember that it was here that Sir W. Temple forgot the little Latin and Greek which he brought from school, although the celebrated Cudworth was his tutor. In bygone days "Emmanuel parlour," as the Combination room was called, seems to have been a sort of centre for that social university life which has been rendered impossible by the modern high-pressure system, but of which we can glean some idea from Gunning's "Recollections."

(To be continued.)

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