

sailor, like the Bishop of Lichfield, or by one who has lived and laboured among sailors and fishermen like the late Bishop Feild?

The Church papers are naturally much occupied by the discussion in both Houses of Convocation on the subject of Confession. The Society of the Holy Cross not having repudiated, but merely promised to stop the circulation of their now notorious publication, the Archbishop of Canterbury made some very strong remarks upon the book, which he says, in his distinct opinion, advocates a system not reconcilable with either the doctrines or practice of the Church of England. His Grace also brought to the notice of the Bishops another book, one of a series called "Books for the Young," in which similar views on the subject of Confession are held and taught. Children from 6 to 6½ years old are said to be fit subjects for the teaching prescribed in this book, and one paragraph gives a glimpse of what that teaching is. "It is to the priest, and the priest only that a child must acknowledge his sins, if he desires that God should forgive him." Well might the Archbishop say, "It is childish to say if you begin by teaching children such views of confession in their tenderest years you do not desire to introduce a necessary and really compulsory system of confession into the Church of England."

THE TENTH SUNDAY AFTER TRINITY.

IF the Church gave no warning of danger, no threat of retribution, it would not be the Gospel of Christ she could boast of administering: if the system of which she is the exponent and the guardian, consisted of nothing but the prophecy of "smooth things," it would be one of those other gospels against which we have been warned, and not that of which she has been appointed to be the witness, and by the faithful custody of which she becomes the "pillar and ground of the Truth."

The Gospel, the glad tidings of the Saviour of the human race, of that Most Compassionate of all beings, contains among its fundamental principles, denunciations, threats of vengeance as dire and awful as any system of religion professing to have a divine origin; for the terrible desolations hitherto unknown on the face of God's creation since the foundation of the world, which were to visit the race (or generation) of the Jews, were simply because this people knew not the time of its visitation. They had been favored for many ages with the most signal proofs of the Divine regard, revelations of the great and unseen Self-Existent One had again and again been multiplied to them; and at last the Well Beloved Son of the Most High had veiled the brightest rays of His glory, which made Him even to the Hosts above "dark with excessive bright;" had gone in and out among them healing their sick, feeding their hungry ones, and instilling into their minds in language and in tones of love such as had never been heard before, the hidden wisdom of the heav-

enly world. But they rejected His glorious person although it was Divine: they despised His message, because it spoke of healing and of restoration to favour, while they deemed themselves whole and already the only favorites of Heaven; they were now about to put Him to death because He had disappointed their expectations by not restoring the Kingdom to Israel; and therefore was the bitter exclamation wrung from the Saviour's bosom: "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Their day was nearly closed, and the wrath was to come upon them to the uttermost; the voice of mercy was to be silent as the grave; no Elijah, no Isaiah, no Jeremiah was to warn them of their sin; even the daily sacrifice was to be taken away, and the abomination that maketh desolate to be set up in the Most Holy Place, and all mankind were to execrate their name until the times of the Gentiles shall be fulfilled.

Nor is the Jewish nation the only instance which the Providence of God has afforded of the danger of neglecting the day of our visitation from Heaven. Where are the churches to whom St. John was directed to address the warnings contained in the Book of the Revelation? Alas! the Crescent has usurped the place of the Cross. They, as well as many others, are like the desert heath which never sees when good cometh—they are fearful monuments which God has set up, to warn us by the fate of Gentile churches, as well as of the Jews, that we forget not the day of our visitation.

And the Epistle brings before us the spiritual gifts belonging to the Christian dispensation, which cannot be neglected with impunity, when they have been brought within our reach. With a deep impression of all the warnings given by the Lord, when He was on earth, the Apostle St. Paul exhorts the Israel of God not to be ignorant of the spiritual gifts with which they have been blessed; those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of the ministry or for that of ordinary Christian life. The association of these two passages of Scripture in the Epistle and Gospel for this day's Communion Office, comes as a perpetual warning to churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect a cause of regret even now in Heaven, and may, for aught we know, be followed by similar judgments to those which fell upon that beloved Church of old which knew not the time of her visitation. The enemies of the Church are still ready to dig their trenches and compass her around on every side, and to lay her even with the ground. The true strength of the Church lies in the observance of her duty to remember and use her spiritual gifts, and to know the value of Christ's presence in the institutions of His appointment, and in the special visitations which he condescends to vouchsafe.

THE FREDERICTON SYNOD.

BY the kindness of our Fredericton correspondent, we are enabled to furnish our readers with an interesting and complete account of the proceedings of the recent meeting of the Fredericton Synod; the very pressing and numerous engagements of our correspondent having prevented him from favouring us with the statement in time for our last week's issue.

The late terrible fire in St. John naturally engaged the attention and called forth the fervent sympathy of every member of the Synod. A calamity so fearful, and occurring in their very midst, produced an impression such as can hardly be estimated in other and distant localities. The kindly feeling and the practical expression of it in the Mother country and the United States, as well as in the different parts of Canada, could not fail to elicit warm acknowledgements from the Synod.

The Temperance Question, as usual, came up in the shape of the formation of Church of England Temperance Societies in the Diocese. The formation of these Societies, we may observe, is a vast improvement upon the practice adopted by some of our people by uniting with associations of a wild and extreme character, the object of which oftentimes is merely the spread of sectarianism; and at other times, it partakes largely and decidedly of a political character.

The Question of a veto-power by the House of Bishops was again discussed, and after full explanations had been given by his Lordship the Bishop, we are glad to find that the Synod unanimously agreed to the proposal for a Canon to be passed by the Provincial Synod, giving the House of Bishops power to exercise a veto in the election of any Bishop for the ecclesiastical Province. Practically the power already exists; for at present no Bishop is compelled to consecrate any one for the Episcopate, and if not consecrated he cannot exercise the functions of a Bishop.

The other question that occupied the attention of the Synod was that of a Training College, which the Bishop desired to have under his own immediate direction. The Synod were divided into two sections, one wishing to use Kings's College, N. S. for the purpose, with the Bishop of Fredericton as one of the Governors of that institution. In the account of the proceedings that took place, however, we did not observe the existence of a hostile party which clamoured for a Training School of their own, in total defiance of their Bishop, and in opposition to his wishes, set on foot by half educated professors, under the domination of a Lay-Pope for the dissemination of the shibboleths of an extreme party. Such an honour and such an anomaly has been reserved for the Diocese of Toronto.

THE C. M. S. AND THE CHURCH.

LAWLESSNESS, or setting at defiance the laws and fundamental principles on which the organization of the Church is constructed, can never be laid to the charge of only one section of that body. It is true