

his scanty garments, tight about his meagre person, and seeking shelter from the blast, were the only objects visible in the silent and deserted city.

How doth the city sit solitary that was full of people! how is she become as a widow, she that was great among the nations, and princess among the provinces, how is she become tributary!"

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to earth the beauty of Israel!"

The Lord has caused the solemn feasts and the Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest."

All that pass by clap their hands at thee, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?"

Truly we may now reply—"The Lord hath done that which he devised; he hath fulfilled his word that he commanded in the days of old; he hath thrown down, and hath not pitied, and he hath caused thine enemy to rejoice over thee."

AN INFIDEL AWAKENED.

For thou hast sworn that every ear,
Willing or loth, thy trump shall hear,
And every tongue unchained be
To own no hope, no God, but Thee.—*Keble.*

Bishop Jebb in one of his letters to Mr. Knox, relates the following circumstance of a friend. Mr. —, in early life unhappily had access to a circulating library stored with German novels, and other infidel publications. The consequence was that he became a thorough-paced unbeliever. He one day met and took up 'Leland on the advantage and Necessity of the Christian Religion.' His object in doing so was any thing but religious; he merely wished to read the Latin and Greek quotations scattered over the book. Some passages, however, from one of the Fathers struck his eye.—He read them, and suddenly asked himself—what, if Christianity were, after all, to prove true? Aye, what would then become of me? He was thus led to a long course of biblical study, and finally he professed the faith, and led the life of a Christian. This was a question wisely asked, and wisely answered. But it must needs be an awful moment when the skeptic first seriously questions his own dark creed. What if Christianity after all is true? Then have I arrayed myself against the Almighty God, then have I turned away from the infinite love of a Saviour—then have I set at nought the offices of that Holy Being who only can enlighten my darkness and break the fast league that I have formed with death and hell. What will become of me, if, when I am looking to sink into a dreamless sleep, and hoping to hide myself forever in the grave, I shall find myself summoned to appear before the Judgment seat of Christ, to answer for the deeds done in the body? Aye, what will become of me? O, merciful God, hear the devout prayers of thy Church, when she intercedes for all Jews, Turks, Infidels, and Heretics. So fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and made one fold under one Shepherd, Jesus Christ our Lord.—*Ban. of Cross.*

From the Church Magazine.

POWER OF THE PRIEST TO FORGIVE SINS.

Opposed to Scripture.

God who forgiveth all thine iniquities: Psalm ciii. 3.—If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared: Ps. cxxx. 3, 4.—To the Lord our God belong mercies and forgivenesses; though we have rebelled against him: Daniel ix. 9.—Who can forgive sins but God alone: Mark ii. 7.—Him (Jesus) hath God exalted with his right hand; to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins: Acts v. 31.—In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: Ephes. i. 7.—In whom (Christ) we have redemption through his blood, even the forgiveness of sins: Col. i. 14.—The blood of

Jesus Christ his Son cleanseth us from all sin: 1 John i. 7.—I even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins: Isai. xliii. 52. Who is God like unto thee, that pardoneth iniquity: Micah, vii. 18.

Opposed to the Fathers.

Our Saviour therefore forgiving his sins, both cured the man and shew'd manifestly who he himself was. For, if none can forgive sins but God alone, and our Lord did forgive them, and cure men, it is manifest, that he was the Word of God made the Son of Man; and since as man he feels compassion for us, so as God; he has mercy upon us, and forgives us the debt we owe to God our Creator: Irenæus against Heretics, lib. 5, chap 17.—When the Jews, observing only his manhood, and not being yet persuaded of his Deity, or that he was the Son of God, justly reasoned that a man could not forgive sins, but God only; he, by his reply, that the Son of Man had power to forgive sins, taught them he was that only son of Man, predicted by Daniel, who received power of judging, and thereby also of forgiving sins: Tertullian against Mæcion, lib. 4. chapter 10.—It lies in God alone to bestow the things wherein the Priests' service is employed. And what speak I of Priests? Neither Angels nor Archangel: can do ought in those things which are given by God; but the Father and the Son and the Holy Ghost do dispense them all. The Priest lendeth his tongue and putteth to his hand. His part only is to open his mouth, but it is God who worketh all: St. Ambrose, 86 Homily:

Error when introduced.—Absolution by the Priest was declared by all the old Doctors to be declarative only of God's act, as we learn from Gabriel Biel, who flourished A. D. 1480. But Saurez the Jesuit, says, "this opinion is false, and now at this time erroneous." Yet in the 16th century. Hadrian VI. says, "The most approved Divines were of this mind, that the keys of the Priesthood do not extend themselves to the remission of the fault." In this sentiment the Sovereign Pontiff did certainly not err. The power of the Priest to absolve from sin was an error first held by the Donatists, a set of Heretics, against which opinion of theirs both St. Ambrose and St. Augustine wrote in the very strongest terms.—These Saints decidedly protested against this monstrous error.

To be continued.

Meeting of the Irish Prelates.—THE DUKE OF DEVONSHIRE.—The Irish archbishops and bishops, at a meeting held in Dublin on the 12th instant, resolved to constitute themselves into a society for the relief of widows and orphans of deceased clergymen in Ireland. Our readers are aware of the munificent subscriptions collected, particularly in England, during the years 1834, 1835, 1836, and 1837, to alleviate the distress of the Irish clergy suffering under a cruel persecution. The London committee for managing the fund disbursed during those years through the hands of the Lord Primate, about £200,000. On making up their accounts last summer they had a balance remaining of about £13,700; this they resolved to vest in the hands of the Irish prelates for the purpose of establishing a fund for the above object, leaving the management and arrangements to the prelates, with the concurrence of his Grace the Lord Primate, and in this interesting circumstance the society has had its origin. We are happy this day to announce the addition of a most munificent donation to that fund. The Duke of Devonshire, as an extensive (the proprietor, has a claim upon the money granted by parliament for the relief of tithe owners, on account of arrears due to his Grace of about £20,000, his dividend upon which will probably amount to £1000. This sum his Grace, in a truly noble and magnificent spirit, has determined to add to the above-mentioned fund. The simple announcement of his Grace's intention is a more glowing panegyric than the most laboured language can supply.—*Dublin Evening Mail.*

Cathedral at Calcutta.—At the December meeting of the Society for Promoting Christian Knowledge, the Secretary read a letter from the Bishop of Calcutta, in which he stated his intention to build a cathedral at Calcutta, 200 feet long, 60 feet wide, and

60 feet high, with a north and south transept, and a spire as nearly like Norwich Cathedral, as one 220 feet high could be like one 313 feet high. He thought that £40,000 would provide the building, organ, painted glass windows, &c. &c. &c., and endow a dean and four prebendaries. He would not like to injure the plan for want of funds, and therefore it might require £50,000, or even £60,000, to complete it. He intended that his present archdeacon should act the part of a dean, whilst four native clergymen might act as prebendaries. His lordship said—"I give myself altogether two lacks (20,000,) one immediately, the other probably not till after my death; I shall have to raise by subscription here and at home the remainder," and asked the society to make him an annual grant for the next four years. The standing committee recommended that, at the February meeting, the board should take into consideration the propriety of granting £1000 a-year for the next four years, towards this undertaking.—*Ibid.*

The Presbytery of Strathbogie have resolved, by a majority of seven to three, to disregard the injunction of the General Assembly's Commission, not to proceed with the induction of Mr. Edwards, the presentee to Marnoch parish; and have determined to proceed with his settlement, in obedience to the decree of the Civil Council. This will at once bring the collision between the Civil and Ecclesiastical Courts to a practical issue. By carrying out the decree of the Court of Session, they will avoid the penalty of disobedience to the law of the land; but they will expose themselves to the censure of the Church, perhaps to suspension, or something more. Such is the extraordinary and anomalous predicament to which the conduct of the majority of the General Assembly has reduced the subordinate Church Courts.—*Edinburg Advertiser.*

Spiritual Destitution of Bethnal-green.—A few days since we announced the munificent donation of £6000 from a clergyman and his sister, in aid of the fund for building churches, &c., in the parish of Bethnal-green, and we have now the satisfaction to learn that an additional anonymous donation of £2000 under the title of "Commercial Prosperity, has been paid to the same fund. We trust that, by the munificence of others who have been blessed with similar commercial prosperity, the sum of £32,000, still required to complete the £75,000 will not only shortly be realised, but that individuals will be found to supply the churches proposed to be erected with adequate endowments in a district whose poverty precludes the hope of all other sources of income to the clergymen.—*Church.*

General Council of Protestants.—At a recent meeting of the Synod of Edinburg, (Scotland) a proposition was made for a General Council of the Protestant Churches, to devise measures with reference to the papal Church. This subject is also beginning to excite considerable attention in Holland, where the people are particularly exasperated against the Papal Church, on account of the Belgian Revolution, which is believed to have been planned, promoted and effected by the adherents of that Church.—*Ban. of Cross.*

The Slave Trade.—Apostolical letters of the Pope published in the most solemn form, ad futuram rei memoriam, and prohibiting the negro slave trade, were placarded on the 5th on all the walls of Rome. These letters dated the 2d of December and signed by Cardinal Lambruschini, severely forbid the Catholic laity or clergy to teach publicly or privately that this traffic is lawful.

Worthy of Imitation.—We record with pleasure another instance of the extensive charities of the Lord Bishop of St. Asaph.—Last week his lordship distributed clothing to nearly 200 poor families residing in the town and neighbourhood of St. Asaph. We hope that the excellent example will be followed by the rich around us.—*Glasgow Gazette.*