

ever great and enormous they may be, and of whatever kind,—even though they should be reserved to our holy father the Pope, and to the apostolic See. I efface all the stains of weakness, and all traces of the shame that thou mayst have drawn upon thyself by such actions. I remit the pains thou wouldst have had to endure in purgatory. I receive thee again to the sacraments of the Church. I hereby re-incorporate thee in the communion of saints, and restore thee to the innocence and purity of thy baptism ; so that, at the moment of death, the gate of the place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee. And if thou shouldst live long, this grace continueth unchangeable, till the time of thy end.—In the name of the Father, of the Son, and of the Holy Spirit, Amen.”

On this wise did popular christianity exhibit itself in the days of Huss, and a hundred years before and after a hundred years afterwards. As we proceed with the subject, and bring our remarks down to later times, we shall endeavour to develope in unmistakable terms the contrast between the religion that is only fashionable and the religion that carries with it and within it the grace of the Lord Jesus.

D. OLIPHANT.

BAPTIST AND METHODIST HOSTILITIES.

A few months ago, a tract on baptism was printed in the office of the Baptist organ in Toronto, and copies of the tract either miraculously or ministerially found their way to the doors of some of the Methodist fold in the same city of Toronto. Complaint is made at the Methodist head quarters, and war immediately commences. After several sallies on both sides, the *Guardian*, the organ of Methodism, uses his armour in manner as follows:—

THE PIONEER ONCE MORE.

A column or two of last Thursday's *Pioneer* is devoted to the borrowed and adopted calumny of the Methodist Church. It is represented as anti-scriptural in its spirit, and whole constitution, and its Ministers are held up as a set of despots and knaves. This is the response of the *Pioneer* to the previous expression of our feelings in regard to the Baptists, in which we said “ We rejoice to believe that there are thousands of Baptists who are imbued with the spirit of primitive Christianity, and who are faithfully labouring to spread it in the world. Such we heartily bid God speed, and rejoice in their success—they are fellow-labourers, not adversaries—brethren, not foes.” But the