

him kindness bent one whom harshness could not break ; he was conquered by mercy, and forgiven, ever afterwards feared to offend.

Shall the goodness and grace of God have less effect on us ? Shall we continue in sin, that grace may abound ? God forbid. Let the forgiven fear. Weigh well, I pray you, these solemn words :—He that despised Moses' law died without mercy under two or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

DR. PUSEY ON THE IRISH CHURCH.

The English papers give us a verbatim report of the speech of Dr. Pusey on this subject. After commenting warmly on the late despatch of the Duke of Buckingham to the governor of Natal, (which has now been retracted) he said :—

"A disendowed Church, rich in faith, were wealthy, strong in the strength of Christ ; a creedless Church were poor indeed. Poverty is the livery of Christ ; creedless wealth was his offer who professed to give all the kingdoms of the earth and the glory of them so that His Incarnate God would fall down and worship him.

" Perish wealth, and power, and pride,
Mortal gifts by mortals given,
But let faithfulness abide—
Faithfulness, the gift of Heaven."

(loud applause.) But the Irish Establishment is only a very small portion of the real question before us, important chiefly for its consequences ; and establishment or dis-establishment is but a small portion of that question. There are four lines possible in regard to Church property—1. That things should remain as they are, which I should think no long-sighted person could expect. 2. Denominationalism, or a redistribution of ecclesiastical property in proportion to the numbers of religionists having no State Church, but leaving the Church free to organize and develope itself as it wills and as God shall guide it. 3. Secularization, or the appropriation of what has been given to God to secular ends. 4. Profanation—i.e., keeping the revenues not for the Church, but for some new creation of the State. Now, it seems to me very important for the Church to make up her mind, whether she is prepared under any circumstances to accept denominationalism, rather than run the risk of either secularization or profanation. If there were a principle involved, there could be no further question. But since the State sold the Establishment in Scotland to the Presbyterians for their support of William III., it is only by a fiction that it can be said that the State has a conscience ; for it has two different consciences on the two sides of the Tweed. But neither does it seem to me other than the just retribution of God, that if the Church, through fault or listlessness of her own, lose the children which God has given her, that she should forfeit some part of the endowment which she received through His Providence for the maintenance of the teachers of those children. "Where is the flock which I have given thee, the beautiful flock ?" He seems to ask of us. But denominationalism has something religious about it. It is but a naked Gospel which those divided from us teach ; but still, for the most part, they do teach with us the worship of our God, for our salvation become Man, and salvation through Him alone. The alternative which we have most to dread is the desecration of what has been given to God to godless ends (e. g.) to schools in which as in the State schools in Trinidad all religious teaching is absolutely forbidden."

The Rev. Dr. concluded by moving the following resolution ;—

"That this Union desires to protest against the secularization of the Ecclesiastical revenues of Ireland, and the diversion of religious endowments to other than religious