Roed. J. B. Bochran -- Bitor.

"Evangelical Cruth--Apostolic Order."

W. Gossip --- Publisher.

volo vlo

uabipaz, zova ecoria, eaturday, oct. e, 1952.

NO. LL.

Calendar.

CALENDAR WITH LESSONS.

V & Delo.		MORNING EVENING.
004- 9 10 11 12 13 14 15	30 B. ec. Tria.	Joel 2 Mark 12 Alfesh 6 2 Oor 8 Judith 11 13 Judit 12 9 9 16 16 17 16 16 16 17 16 17 16 17 16 17 17
		A Books weres 20

Poetry.

FOR THE CHURCH TIMES.

DEATH.

Might art thou, oh, Death! Thy kingdom is a wide extended one! Thou rul'st o'er man, and o'er each thing the sun Looks down on, that hath breath! Thou tak'st all living creatures for thy proy, Resolving each to its primeval clay.

Each age and season thine ! Thou call'st man in his spring's young inlancy, His fervid summer's glowing ardency. His meliowing declino To rellow autumn—and his winter day! In each—in all—o'er him thou holdest sway.

Wherever his bath been, Or is-thou reignest! there thy ebon car May still be track'd! with life then wagest war Perpetual—and keen
Though be the contest 'twixt your rival powers,
Yet still to thee thy great opponent coners.

The terrible of Earth ! The King, whose undisputed will is Fate; At the command, resigns his sovereign state, (" Condition of his birth !")

And, unrebuk'd, as he obeys thy beck, His meanest slave might trample on his neck.

The plumed Warrior! He, whose undaunted soul with pallid fear Holds no communion! though his spirit no er Succumb'd to aught before, Yields up his laurels, and his sword to thee, Oh, conquering Death! thou mightier far than he.

The Miser! he whose stock Of hoarded gold increaseth hour by hour, Learneth from thee of what avail its power; For thou at it dost mock ! and when thou aim'st at his reluctant heart, Not Crosus' wealth could stay thy levell'd dark.

Thou claspest Beauty, Death!

And as she, passive, suffers thine embrace,
Thou tak'st the roses from her blooming face, And from her head the wreath; and then to earth consign'st thy victim's form, Comparion to corruption and the worm.

Thou com'st with brow of gloom Unto the worldling! he whose thoughts at war With holiness, and all things holy are;— Who shudd'reth at the tomb; Beyond whose precincts dark, he fails to see One cheering beam to gild Futurity.

Thoubreak'st the closest ties! The Mother with the nestling of her heart, the cherish'd babe—thou dost compel to part, Despite her streaming eyes;—
Oer child and parent, wife and husband, friends !

Yea, all—thy great, dissevering power extends. Yot, mightier than thou!

There both been One, oh, Death I that conquer'd thea!

The Holy One, who on Mount Calvary,
Deign'd unto thee to bow;
He died! the Promis'd, and the Sent! great King! And, dying, robbid then of thy dreaded sting.

Therefore the Christian's rest Thou hat become! Hope in his bosom glove, While calm as infant sinking to repose

Upon its mother's breast;
He, joyfully, doth "gather up his feet,"
And yields his breath, " his fathers' God to moot." Sheburne. A. B.

LITERALIST OF A JOEER—The Bubop of Oxdebiting ant round to the church-warden in his ches circular of inquiries, among which wasand is his convenience and carriage consistent result?"

be church warden near Wellingford replied: Hapreaches the Gospel, but does not keep a car-

Religioun Mincellang.

A CHARGE

ADDRESSED TO THE CLERGY OF THE DIOCESE OF CANTERDURY-BY THE RIGHT HON. AND MOST REVEREND JOHN BIRD SUMBER, E. D., ARCH-DISHOP OF CANTERBURY.

Introduction.

MEMBERS OF THIS CATHEDRAL CHURCH,-In visiting my diocese, as I am now called upon to do after an interval of four years, I might easily find subjects ready to my hand in which the clergy, as they form the principal part of my present auditory, would be alike concerned. The various duties connected with the pastoral office-the progress of educationthe deficiencies of church accommodation or ministerial care, and the means by which those wants may be supplied, are matters alike interesting to the bishop and to the clergy whom he is generally called on to address; and I feel sure they are also interesting to those I address now, many of whom, indeed, are infimately concerned in them. But the assistance the members of the cathedral render in all cases where their assistance is looked for, and their concern especially in all measures connected with education throughout the diocese, are sufficient evidence of the conviction that all the members of the Church, however separated in office and duty, are closely knit together, and that no one member or part can suffer or flourish without affecting the other. It is, however, natural that, sitting again within these walls, my attention should be principally directed to the circumstances and changes which have occurred since my previous visit. I find the same magnificent cathedral, worthy, as far as any work of man can be thought worthy, of the purpose to which it is dedicated and the Majesty which inhabiteth this place. I find the same services, so animating to the devotion of worshippers-the same discipline and order realising the beauty of holiness, which I trust, in agreement with the discourse we have just heard (from Arch. deacon Harrison), will remain while time remains. But I also find that which reminds me of that which is not lasting but transitory-the life of man. The loss of two members of your body by the hand of death calls us to reflect how short and uncertain our stay here on earth is, and excites us to diligence in the work given us to do "before the night cometh in which no man can work."

Secession of Lord C. Thynne and others to Popery. But I am also reminded of another loss less lamented. and much less reasonably to be expected. I am reminded of one (the Rev. Lord Charles Thynne, lately one of the Canons of Canterbury), with whom we took counsel and walked in the house of God as friendswho has renounced our Reformed Church-and given his adhesion to the corrupt doctrines and depraved worship of the Church of Rome. Ho is, indeed, one of many who have taken the same course, and taken it at a cost which gives sufficient proof of their sincerity. But this does not diminish our surprise at that course, which seems nothing less than infatuation; and this leads me to reflect on the causes which have produced results so strange-so little to be anticipated in persons of carcation, piety, and intelligence-in persons such as many of those who have recently become victims of the same delusion. These causes are manifest. They who have gone out from us have not been content with the law and the testimeny as declared to us by God himself. They have forsaken the " fountain of living waters," and drunk of unsalutary streams. They have turned away from the pure and uncorrupted source, and derived their religious views from the traditions of men, till a human system became to their minds a divino revelation. Now, I confess myself to be one of those who dare not seek the way of salvation from any other authority than that of Him from whom salvation must flow. He alone who gives eternal life is to be trusted as to the means through which it is to be obtained. I know of nothing as able "to make us wise unto salvation," except what is written by the inspiration of God. Whatever is not absolutely declared herein, and yet claims to be implicitly recoived, I look upon with suspicion. I weigh it in the balance of the sanctuary. If it agree with the reveal

ed word, and may be proved thereby in the way of just deduction, then, and then only, is it to be em. braced. And if this had been the view of him whose porversion, as a member of this cathedral, we have especial reason to lament, he might, as far as it appears, have been ministering still among us; for the very first reason he alleges implies a desire of something that Scripture does not warrant and require. He states his belief that it is necessary for those who have fallen into sin after baptism to confess their sins to some one possessed of power to receive confession and give absolution; and then he complains that the sacrament of penance, of which confession is an important part, and the consequent absolution, is no doctrine of the Church of England. This is no single case. Many have been induced to seek that absolution from a Romish priest which they could not be satisfied our Reformed Church has authority to pronounce—a state of separation from what is called the Parent State. It would have been a wiser and safer step to have consulted the Scriptures, and enquired what they revealed concerning the remission of sins.

Confession and Absolution.

The remission of sin is the great purpose of the Gospel, and there He who is offended by sin-the transgression of whose law is sin-declares on what terms He will pardon. Accordingly, we may be sure to find there whatever is needfal for procuring forgiveness of sin. And what do we read there? Of confession made to a priest or absolution through human agency? Yea, says the Romanist, our Lord expressly declared to St. Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind in earth shall be bound in heaven, and whatsoever thou shalt loose on earth shalt be loosed in heaven." And before His ascension He commissions His apostles with these words:--" Receive ye the Holy Ghost. Whoseover sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." The promise here made to St. Peter is clearly metaphoricala figurative mode of foreshowing what should be his future commission, and representing to the apostles his holding an important part in the ministry of reconciliation. By a similar figure our Lord had declared Himself to be the door of the kingdom of heaven; the possessor of the key has the means of opening the door; and Peter possessed the key by which the door of admission to the favour of God, and ultimately to the inheritance above, is to be opened to as many as repented and were baptised in the name of the Lord Jesus. He used the key first in the assembly of his countrymen at Jerusalem. He did so soon after in the presence of the rulers and the elders, and declared that there was no salvation in any other than that Jesus whom they had crucified and God had raised from the dead. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Here, then, for the first time, was the door of heaven unlocked—the terms of entrance or exclusion were laid open to the world. If we suppose with many that the phrase "binding and loosing" had reference to the making and annulling of laws, the law of Moses was abrogated in favour of the law of Jesus If we interpret the words in relation to individuals, then he was bound who rejected the Lord Jesus-he was loosed who recognized Him and believed in His name. And Peter was merely following the words of the Lord himself when he said, " Whoseever believeth on Him shall not come into condemnation, but bath passed from death unto life; whilst he at believeth not is condemned already"—continuing in his natural state, tied and bound in the chains of his sin. The promise, though addressed to Peter personally, because he was one who had replied to the Lord's question, was made alike to the apostles generally. He had but expressed the conviction of all, and unto all alike were the keys of Heaven committed. The same authority belonged to all-all alike were witnesses of the resurrection on which was rested the whole edifice of the Gospel. They were alike servants of the Most High God to teach the way of salvation—they were ambassadors, for God had commissioned them to perform His message, calling on men to repent and showing the terms of reconciliation. They were stewards