

that there are many different paths to Heaven, and that *we shall all* get there at the last." That is the sound of the counterfeit. Now hearken to the ring of the true metal: "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." That is charity. The difference is very perceptible. In the one case the teaching of Holy Scripture is compromised, that "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it:" but in this other it is not compromised. If it were charity in the adversary of souls to say complacently to Eve, "Thou shalt not surely die," and if it were charity in the false prophet of old to cry "Peace, peace," when there was no peace,—then, but not otherwise, is it charity in us of widely different religious opinions hypocritically, and in direct contradiction of our Master's own words, to congratulate each other that wide is the gate, and devious are the paths, which lead to life eternal.

It is worthy of remark that the pretext for the manifestation of this counterfeit charity, is almost always the same, the pretended unimportance of the thing specified. Thus, in the Garden of Eden, it was only an apple. Oh, surely death would not be the punishment for merely partaking of a prohibited fruit: "ye shall not surely die." In our day we talk fluently about essential, and non-essential. "Oh, the difference is only about some very inexplicable doctrine"—what more inexplicable than that of the Holy Ministry itself? Or "oh! the dispute is only about some of the *outward ordinances*"—and of these are the Blessed Sacraments? Is a sacrament, or a part of a sacrament even, a minor topic? There seems to be occasion for the solemn putting of such questions as these: Is it an unimportant thing whether or not we worship the True Triune God? Is it an unimportant thing whether we believe that the blood of Christ was shed for the whole world or only a part of it? Is it an unimportant thing that some deny invariably, and some capriciously, thus reserving to themselves a discretionary power totally unauthorized, the Blessed Sacrament of Baptism to those very little ones whom our Lord charges us to suffer to come unto him? Is it an unimportant thing * * * But we forbear. Nothing is unimportant which concerns, in any way, our eternal destiny, or that of others. Oh! when will the world cease to be duped by the cunning artifices of crafty men lying in wait to deceive, and learn not to denounce all zeal for the truth intolerance, all fidelity and earnestness as bigotry and superstition?

MAITLAND, 3rd S. a. Ep.

THE following letters have lately passed between the Bishop and the Rev. G. W. Hill:—

ST. PAUL'S VESTRY, Feb. 12, 1867.

My Lord Bishop,—

Having seen a notice in the CHURCH CHRONICLE,—which I took to be official—to the effect that your Lordship purposed D.V., holding confirmations this year in Halifax before Easter, I acted in compliance with the injunction, by giving notice of your intention in St. Paul's Church last Sunday, and the Sunday previous.

A rumour has reached me (how well-founded I cannot say) that your Lordship was displeased at my not having first communicated with you.

I beg to assure you that I viewed the notice as a plain direction from yourself, about which nothing further was necessary—otherwise I certainly should have respectfully requested to know your wishes.