

The True Witness.

CATHOLIC CHRONICLE

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MONTREAL, FRIDAY, OCT. 4, 1861.

NEWS OF THE WEEK.

The last news from Europe is of little political importance, but the failure of the wheat crops in France which is now recognised, may in that easily excitable country entail very serious consequences. The deficiency is estimated at Two hundred millions of dollars, and will have, in part, to be made good from the resources of Canada. This is, in one sense, good news for our farmers, who may expect remunerative prices for their crops.

We have full details of the disaster to the Great Eastern. It seems that her rudder-pin was broken, and that she was no longer able to answer her helm. In consequence she fell off into the trough of the sea, rolled fearfully, carrying away bulwarks, smashing her paddles, paddle-boxes, and everything on board, shipping heavy seas, and running a very great chance of foundering. By good luck and good seamanship she was however brought safely into Cork harbour, from whence she was to proceed to Liverpool to repair damages. Several of the crew and passengers received severe injuries from the heavy rolling of the vessel.

The relative position of the contending parties in the United States has undergone no important change since our last. The Northerners have occupied some posts evacuated by the Confederate troops, and in so doing fired upon one another, and performed other remarkable feats of arms. A regiment called "Colonel Owens Irish" of Philadelphia seems to have been the chief sufferer by this very remarkable manoeuvre.

Our readers are aware that one of the objects of the visit of the Right Rev. Dr. Horan, Bishop of Kingston, to Scotland was to procure the mortal remains of his justly venerated predecessor, the late Dr. Macdonnell, and to consign them to their appropriate resting place in the Cathedral of the Diocese of which the deceased Prelate was the first Bishop.

This pious purpose has been duly accomplished, and the long cherished design of the present amiable Bishop of Kingston has been realised. Of the imposing ceremonies with which this last pious act of respect to a great and good man, whom men of all denominations and origins respected for his sterling worth, his unaffected piety, his unflinching energy, and truly Christian charity, was carried out, we find copious notices in our Upper Canadian contemporaries, from whom we make the subjoined extracts. The Cornwall Freeholder gives a brief biographical notice of the deceased:—

THE LATE BISHOP MACDONNELL OF KINGSTON.

In the year 1840, the Honorable and Right Rev. Bishop Macdonnell died in Scotland, in the 80th year of his age. His visit to the land of his birth was made in the interest of the land of his adoption; and we can readily believe that if any reflection clouded the hour of the good man's decease, it arose from the fact that Death had overtaken him when far from the people to whose interests he had devoted his holy and useful life.

To-day the men of Glengarry and Stormont, have received with full hearts and grateful memories the mortal remains of their father, benefactor and friend. Born in Glengarry, of a race famed in story; a race brave, chivalrous and high-minded, and at a period when circumstances called forth the noblest attributes of human character the future prelate's childhood was familiar with instances of bold deeds, heroic endurance, and unwavering fidelity. To the moral and physical education acquired in his native fastnesses, a thorough intellectual training was added in one of the celebrated institutions of Spain; and he returned to Scotland, a priest of the Church of his fathers, with his heart overflowing with love for his kindred, and earnestly desiring to ameliorate the condition his fellow countrymen.

We believe that the venerable bishop came to Canada in 1804, and satiated at St. Raphaels, where he took the place of the Rev. A. Macdonald, Scotus, a good and pious clergyman who emigrated from Scotland with five hundred of his countrymen in 1788. For twenty years he performed the laborious duties of Parish Priest, with zeal and fidelity, deeply venerated by his flock, and loved and respected by Christians of all denominations. His Christianity was too pure to endure the presence of sectarian prejudice, and his Catholicity too real and broad for the existence of bigotry. He lived with those who differed from him in points of faith, in charitable love and fraternal unity, and in his biblical schools he gave instruction to the children both of Protestants and Catholics.

How he devoted himself to the heroes whose services in Ireland were so valuable to the British Empire in 1793; how he followed his countrymen to their savage homes in the dark forests which girded the St. Lawrence, every child in these counties knows. How faithfully he ministered to the necessity of his flock in the great wilderness, how he toiled and suffered, how many he helped to do right and guarded against wrong, how many his warm

sympathies comforted, his mainly sense directed, and generous hands assisted none, will fully know till that day when deeds performed in secret will be proclaimed upon the housetops. In all his relations of life Bishop Macdonnell maintained an admirable consistency of character. His co-religionists may well laud him in his sacerdotal relations. Men of all creeds quote him as an example of the Patriot, the neighbour, the Christian gentleman. His prominent services to his country were gratefully acknowledged by the Sovereign. But when in 1812 his burning words awoke the old heroic spirit in the boys of Glengarry, and sent them forth in defence of the honor and glory of Britain, he did no more than he had done a thousand times in schools and huts and forest glades. It was always his object to cultivate and extend the spirit of manly patriotism and of love for rational freedom, and the empire of our island shores.

At Williamstown, St. Raphaels, St. Andrews, and Cornwall, the sacred remains of the departed Christian hero were received with becoming veneration. As a procession, attended by hundreds of the staunch yeomanry of the County passed the roads once so often traversed by himself, many were the tears shed by venerable matrons whose nuptials he had celebrated, whose children he had baptized. His ashes revived in their minds memories of bright and happy days, of which only the recollection remains. Perchance to some the presence of the dead recalled hours of darkness, days of suffering and sorrow, when he, their father and friend appeared as an angel of mercy and of consolation. Holy were the tears of the aged pilgrims; and whether they flowed from sympathy or from sorrow, they were doubtless mingled with aspirations to join the spirit of their departed pastor in the realms of perpetual peace.

On Tuesday afternoon the mortal remains of the Bishop were brought to Cornwall, attended by an immense train of carriages and horsemen. The Catholic church had been draped in mourning in anticipation of their arrival, and the coffin was placed in the chancel. On Wednesday morning the Mass was celebrated in presence of a very large congregation, by Rev. Mr. O'Connor; and an oration was delivered by the Rev. Mr. Quinlan. The Rev. Mr. Hay and other clergymen were also present on the occasion. At 10 o'clock the corpse was placed in the hearse, and attended by about three hundred people was conveyed to the Railway station, from whence it was taken by train to Kingston, where it will find its final resting place in the Cathedral of that See, over which he so worthily presided, and of which he was the first Bishop. "The memory of the just is blessed."—Cornwall Freeholder.

The remains of the deceased arrived in Kingston on Wednesday, the 25th ult., and were received by a large concourse of citizens; Major O'Reilly's Volunteers, No. 2 Company, furnished a Guard of honor. We are indebted to the Kingston News for the following particulars:—

THE REMAINS OF BISHOP MACDONNELL.—The mortal remains of the late Bishop Macdonnell, the first Roman Catholic Bishop of Kingston, arrived from Montreal yesterday (Wednesday) afternoon, and were brought from the railway station to the city with much funeral pomp and solemnity. The memory of the deceased prelate being held in high esteem and veneration, not by Catholics alone, but by all classes in the city, a large number took an active part in the ceremony, while nearly half the population manifested the greatest interest as spectators. The Union Jack on the dome of the City Hall was placed at half mast during the afternoon, and several vessels in the harbour exhibited the same mournful sign. On the arrival of the train and the removal of the remains, a procession was formed, in which the No. 2 Volunteer Rifles (Major O'Reilly's) held the front rank. The men carried their arms reversed, and wore knots of crape on their coat sleeves. Mr. Sutherland, militia storekeeper, acted as file-gunner. Next came the Rifle Brass Band (Mr. Jacobs, leader), also wearing uniform. The catafalque, on which lay the remains of the Bishop, was covered with funeral drapery, drawn by four horses clothed in black. The pall of the catafalque was borne by Messrs D. E. Macdonell, Lynch, Jeremiah Meagher, Peter O'Reilly, M. Rouke and —. A number of carriages and cabs containing several dignitaries of the Church and about 40 priests followed the funeral car. Among the number who attended were the Roman Catholic Bishops of Quebec, St. Hyacinthe, Three Rivers, Ottawa and Kingston. The Mayor, Alderman Draper, and the City Clerk, who occupied a carriage, might be considered to represent the civic authorities. Mr. James Morton, M.P.P., and other prominent citizens, had places in the procession, which was brought up by a body of children attending the schools of the Christian Brothers and numerous adults.

The procession wended its way to St. Mary's Cathedral along King and Johnson Streets, and during its entire passage from the railway station to the city, it was saluted by round firing from the guns of Colonel Jackson's Volunteer Field Battery planted on the brow of the hill at the junction of the Montreal Road and Ordnance Street. A requiem service was performed at the Cathedral last evening, and to-day at ten o'clock there will be a grand requiem mass celebrated.—Kingston News.

The ceremonies were brought to a close by a solemn Requiem Mass in the Cathedral on the morning of Thursday, the 26th instant. The sermon upon the occasion was preached by the Reverend Mr. Bentley of the Seminary of Montreal. We take the following details from the Kingston Whig of the 27th ult.:—

At an early hour yesterday morning the Church began to fill, and hundreds of persons pressed forward to the spot in order to view the proceedings of the day. The inner roof of the church was hung with black, and the pillars were covered with crape, giving to the whole a sombre and imposing appearance, well fitted for the funeral obsequies of the dead. The aisles were filled with spectators, as well as the central passage towards the altar, and stillness reigned around, so much so, that a pin might be heard drop. The coffin, containing the remains of the Right Rev. Bishop was shrouded in crape, and around it burned wax candles, which threw an uncertain light upon the emblems of death.

After many a solemn chant had been sung, the Rev. Father Bentley, of the Seminary of Montreal, ascended a pulpit which was affixed to one of the pillars, and addressed those present upon the subject of Bishop Macdonnell's life and sacrifices. Eloquently, and with clear and distinct utterance, Rev. Father Bentley spoke of the time when deceased led a humble life in the Highlands of Scotland, and at an early age, having shown talent and uprightness of conduct, he attracted the notice of many eminent persons. In 1762 he became a member of the College of Salamanca, in Spain; and graduated there with great success. In 1786 when the position of the Sovereign Pontiff was threatened by one of the potentates of Europe, the Right Rev. Bishop did his utmost in the service of his Holiness. At the outbreak of the American war, he also rendered important service to the British Government by organizing a body of Catholic soldiers, to whom he acted as Chaplain, and who fought for the glory and the honor of the British flag. In the Irish Rebellion of '98 his services were likewise important to Government. Finding that his devoted body of Catholic warriors could not enjoy perfect security and happiness in Scotland, for the Bishop had with difficulty succeeded in establishing a small church in Glasgow, he applied to Government for a grant of land in some of Her Majesty's colonies, upon which he and his followers might settle. The

Island of Trinidad, at that period, a most unhealthy one, was proposed by Government as a fit place for them to migrate to; but, although the Bishop was offered emoluments, and would have been enriched, had he complied with the premier of England's request, yet, fearing for the health of his beloved brethren, he refused to go to Trinidad. Finally Bishop Macdonnell succeeded in obtaining land for himself and followers in Canada, and thither they emigrated before the war of 1812. It was then, when the braggadocio Americans threatened destruction to Canada, and when the inhabitants of the latter country were prepared to resist the meditated invasion, that the devoted Highlanders, to a man, came forward to take up arms in defence of their adopted country.—In the rebellion of 1837 they and their leader proved staunch supporters of the Government, and rendered important services in quelling the insurrection of the rebels. Bishop Macdonnell, said the speaker, was ever ready at his country's call, and through much hardship and many difficulties, had still faithfully and ploddingly held his way. Here Father Bentley said that although the Catholic Church was not the adopted one in union with the state, yet that it was in no way opposed to the latter, but was one of its pillars. The Government then had every reason to laud the endeavours of Bishop Macdonnell, and to evince gratitude for all he had effected. Father Bentley then spoke of deceased's generosity of character, his zeal as a priest of the Catholic Church, and of his untiring energy as the father of his flock. He went on to show how small the Catholic Church was upon Bishop Macdonnell's advent to Canada; indeed there were only then, he said, about 5,000 members of that Church in the Upper Province, including a few French Canadians. Under his superintendence, the speaker said, the Church grew and flourished until its great champion was elected principal Bishop of it in Canada West. But, though holding such a position in his church as he did, yet Bishop Macdonnell coveted not, neither riches nor preferment, but was rather of a retiring nature, and desired not to be reckoned among the great of the earth. The same self-sacrifice which Bishop Macdonnell evinced in the mountain fastnesses of Inverness-shire; he displayed throughout his life in Canada; he showed likewise equal energy and perseverance. After touching upon the Catholic statistics of Canada at the time of the Right Rev. Bishop's arrival and at the period of his death, Father Bentley again eulogised him and descended from the pulpit. Again the chorists broke forth, and prayers were said for the departed. Other proceedings were gone through, and a short time after one o'clock, the ceremony was over.

We have received the following communication upon the Montreal Herald's comments upon the execution of Burns on the 6th ult., from a Protestant gentleman, a member of the Church of England. With many of the opinions therein expressed, we of course coincide; but there are others upon which we take the liberty of making a few comments:—

GALLOW'S GLORIFICATION.

The Montreal Herald had an article on this subject the other day very ably written, and probably in keeping with nine-tenths of the Protestant community. It was called forth by what had passed between the Priests and their wretched penitent, Burns, from the time of his being received by Baptism within the pale of the Roman Catholic Church, until the moment when he expiated the horrid crimes of a lifetime upon the gallows. Our cotemporary does not like the idea that it should be said of this miserable man that, after receiving the Sacraments of the Church, his face shone like an Angel's; it does not believe in a Priest asking for his prayers; and it implies that the unfortunate man was hurried into eternity, deluded into thinking that he had made his peace with his Maker, and that, at the eleventh hour, his calling and election were sure. And yet, the Grace of God at the present day, no more than at the time when the thief on the Cross heard the merciful declaration "To-day shalt thou be with Me in Paradise," is not limited, nor is His hand stayed that it shall not save. The columns of a secular newspaper are certainly not the place to enter into a discussion of this nature; and, as we have already said, the great majority of Protestants will entirely agree with the conclusions arrived at by the Herald. The TRUE WITNESS is the only press wherein an Anglican can hope to find access, and, therefore, to this paper is this communication sent. Two of the editors of the Herald profess to belong to a church, between which and that of Rome, it was said of old, there is "only a paper wall (1.);" and it is the object of the writer of this to show that what the Herald calls "gallows glorification"—that is, the promise of eternal salvation held out by the Priest to the truly penitent, and resulting in the quiet, peaceable and believing death of that penitent, is a doctrine of the Church of England as well as of the Church of Rome. We pass over the Sacrament of Baptism—the initiatory rite of admission to the Christian Church; for as infants of a tender age are washed in the mystical waters, and declared to be regenerate, there could be no good reason why it should be denied to the adult, "believing in the Lord Jesus Christ." When the blind man who had been healed, was met by our Saviour in the Temple, and questioned on this subject, his reply was, "Who is He, Lord, that I may believe?" And though a similar question may have been put by unhappy Burns to his spiritual advisers, we may in all charity hope that speaking in their Master's name, they could have so replied to this "babe and suckling" in the faith, that out of his mouth God might have ordained praise. It may startle the editors of the Herald to be told that the principle of Confession and Absolution is fully recognised in the Formularies of the Anglican Church; that its practice on certain occasions is recommended, or rather enjoined; and its practice on other occasions is nowhere prohibited. The only change that took place at the Reformation in respect to the practice of Confession, and the only difference between the Romish and Anglican system is this—That the first is compulsory and periodical, the second is not so. The Romish practice rests on the order of the Council of Lateran (2.)—"Omnis utriusque sexus" &c. "Let every one of either sex, after he shall have arrived at years of discretion, faithfully confess all his sins to his own Priest at least once a year, and study to fulfil the penance enjoined to him—this under penalty of prohibition from the Holy Communion." There is no such law in the English Church; though enjoined in particular cases, confession is not enforced by any penalty, except that of losing the benefit which the proper and timely use of this ordinance would afford. Now in the English Church, confession is enjoined before Communion, to those who cannot prepare themselves. We take it the Herald will allow that Burns came under this category; that he would be of the class invited "to go for counsel and advice to some discreet and learned Minister of God's word;" and from him receive the benefit of absolution. Would any Anglican Bishop or priest, sincerely anxious for the salvation of souls, have rejected this poor sinner when coming to open his grief to him, and under such awful circumstances? If there be any such Bishops or Priests, they would be doing just as the Priest and Levite did, when they passed by the wounded man. But Confession is specially enjoined in the Book of Common Prayer, to the sick; and this man was not only sick, but the very day and hour of his death were known. Almost to a minute it was known when he was to meet his God. And if respecting, whose whose illness might be but temporary—who might be raised again from their bed of sickness to renewed strength and vigour—the Anglican Priest has the order which he is sorrow to obey: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter;" and then if the penitent humbly and heartily desire it, is to absolve him—how much more strenuously would Confession have been urged in this case, where a partridge of the most revolting character, whose days were numbered, was the sick man in the hands of God's messenger? That Burns did humble himself, that he confessed and was heartily sorry for his sins, we have every reason to believe; and as our Lord did not shrink from the touch of the sinful Magdalen—as He received alike Publicans and Pharisees—so, following in His divine steps, God's Ministers kindly welcomed even this one of the worst of sinners, who had come to him for help. He regarded him, not as he had been, nor as he then was, but as he would be when marked by the Blood of Christ—cleansed from the stains of sin, his soul white as snow, like

THE ORPHAN'S ANNUAL BAZAAR ON TUESDAY NEXT.

The annual Bazaar for the maintenance of St. Patrick's Orphan Asylum, opens at the large Hall of the Seminary Building, Notre Dame Street, on Tuesday evening next, the 8th inst. We feel that it is almost unnecessary for us to add one word of appeal to this simple announcement, as the good people of this city, Catholic and Protestant, have ever honorably distinguished themselves in assisting this excellent institution.—While many benevolent-minded Protestants have year after year, placed handsome donations at the disposal of the Lady Managers, all classes of our own people have cheerfully contributed according to their means. This is a case which comes home to the heart of every head of a family of every station. Let such reflect for a moment how much care and money it costs to clothe and feed and educate four or five children of their own; and multiply the expense one hundred and sixty or seventy fold, and they will be able to estimate the value of St. Patrick's Orphan Asylum to this city. Let them imagine for a moment—which God avert—their own little ones left fatherless, motherless, friendless, and utterly destitute, and then they can estimate the priceless boon of such a refuge to the children themselves. Thus, in this way alone, the claims of this great charity can be fully realised. Those who are always cheerful givers require no exhortation; those who are compelled by a prudent regard to their own means to select a special object of charity, will select this one. Let the unanimous expression be, whoever else, or whatever else, waits or wants, our dear little Orphans, at least, shall not suffer during the coming winter. We cannot close without mentioning the fact that the Asylum has at the present a larger number of inmates than it had at any time during the past year.

THE SOCIETY OF THE HOLY CHILDHOOD FOR THE REDEMPTION OF THE CHILDREN OF INFIDELS.—The Report of this truly glorious Society in North America, for the current year, is before us, and testifies eloquently to the important services which it is rendering to the Church of Christ. We look upon the Society as the appropriate companion of that for the Propagation of the Faith, the former especially recommending itself to little children. Its object is to raise funds to enable Catholic missionaries in heathen countries to rescue the bodies and souls of hundreds of thousands of poor little children annually exposed by their heathen parents to certain destruction. Strongly would we recommend the Society of the Holy Childhood to the consideration of the Catholic community and to persons of all ages.

The friends of the Superior of the Grey Nuns at Ottawa, Sister Bruyere, will be glad to learn that she had arrived safely in Liverpool in company with Sister Laralle.

We read in L'Ordre that His Lordship the Bishop of Montreal has issued a Mandement recommending public prayers to expiate the scandals of the last two elections.

THE DEPARTURE OF BISHOP TACHE FOR RED RIVER.—Bishop Tache, who has been for some time in the Colony, obtaining subscriptions for the rebuilding of the Church and other ecclesiastical buildings, which were some time ago destroyed by fire, is about to return to his See. We understand that the Grand Trunk Company have made arrangements to convey him and his companions over that portion of the journey traversed by their road in such a manner as to make the trip as little fatiguing as possible, and that the American Consul has afforded the Bishop every assistance to remove the difficulties presented by the existing position of affairs in the United States.

that of a newly baptised infant. This is the way in which God—to Whom, the past, the present, and the future are all one—regards those of whom, though their sins are now crimson, yet He knows shall be washed and pardoned. He views them, not as reprobates, but as elect and precious; and though the Minister of God cannot know for certain whether the penitent kneeling before him is one of God's elect, yet he knows that the very act which the sinner is then performing is the best proof that he can have that such is the case. It is on the supposition of true Confession and sincere repentance that absolution is granted—if there be wanting the latter it is null and void. That Burns was truly and sincerely repentant the Herald does not venture to deny. The moment, therefore, Absolution was given, he was a pardoned man (3). And how much is included in these words!—What an inconceivable change has passed over the soul of him who has obtained God's pardon—who is justified by faith, cleansed from his sins, accepted for the sake of Jesus Christ. No wonder that the face of Burns was like an angel's. The Herald might not believe the testimony of the Romish Church as to the blessed fruit of Confession and Absolution; we quote for him; therefore, the testimony of a divine of his own—the Rev. William Gresley, Prebendary of Sheffield:—"A true Confession of sins, accompanied by Absolution, is commonly followed by the most intense feeling of gratitude to Almighty God—a love before unknown—an astonishment at God's mercy—a want of power to realise it. Whereas, before his conversion, the remorseful sinner awoke each morning with a load on his conscience—a sense of the dull, profitless routine of un-sanctified labor, or insipid frivolity; now an overwhelming sense of God's infinite love causes him to burst forth into one of those psalms of praise, in which the holy David gave utterance to his feelings of heartfelt gratitude:—'Blessed is he whose unrighteousness is forgiven, and whose sin is covered.' 'Praise the Lord, O my soul, and all that is within me bless His Holy Name. Praise the Lord, O my soul, and forget not all His benefits.'" The change of feeling is indescribable. Before obtaining pardon, the sinner was tempted to entertain the harshest thoughts of his Maker. He accused Him of injustice in having placed him in the world without his own consent—in having thrust on him the burden of accountability. He wished he could compromise his hopes of Heaven for his fears of Hell. He would willingly have changed places with one of the beasts that perish. The bird fitting lither and thither, or the very insect, which enjoys a sunny existence for a few short days, and dies, and is no more, appeared to him to have been gifted with a preferable position to his own—doomed as he was to an immortal existence, which he feared would be an eternity of misery.

But now all is changed. Harsh thoughts of God, blasphemous murmurs, infidel surmises, exist no more; his soul is filled with holy emotions of love and gratitude. God's love, which before was doubted, or deemed applicable only to others, is now felt to have been extended to him; the peace which he enjoys is an evidence and earnest of God's love. He feels that it was in mercy that God created him; he believes that for him Christ died—that the Holy Ghost has indeed sanctified him, and taken up His abode in his heart; that he really has a hope, a good hope of Heaven; a prospect of dwelling with angels, of being admitted to the presence of God. Wonderful thought! All these things seem to him great and glorious realities, which before he could not contemplate, or viewed with doubt or despondency. Now hope largely predominates. The great mercy of God in bringing to repentance one so unworthy as himself, is a sure guarantee of this continued love. Why should God have done so much for him if He did not intend to save him; or at least if he had not placed salvation within his grasp? If he is but true to himself, he is sure that God will deliver him from evil. If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things.

And now, too, he is able to pray. Whereas before, if he prayed at all, it was little more than to beat his breast and say, "God be merciful to me a sinner;" and that without real contrition or desire of repentance; now he learns to shape his addresses, uncouth though they be, yet so as to express his unfeigned gratitude and love. Whereas, before he could scarcely fix his attention for five minutes on holy subjects; now he delights to continue on his knees, calling up every new instance of God's love; recounting His mercies over and over again; supplicating for deliverance from special temptations, which still beset him—interceding for God's mercy to others, for whom before he dared not pray, knowing that the prayer of the wicked is an abomination in the sight of God.

But the predominant impulse in the breast of the pardoned sinner is to devote the rest of his days to God's service. Though well knowing that nothing which he can do can compensate for his past errors; that to begin to serve God now can in no wise make up for having neglected to serve Him before, because he ought to have been serving Him all his life—yet he feels impelled by gratitude to do his utmost to serve One Who has been so merciful to him; to devote his life to doing His Will, and consecrate every faculty to His service.

What has the Herald to say to this—the language of an Anglican divine? (1.) Were the difference, or wall of separation, betwixt the Catholic Church, or "Church of Rome," as she is styled by our correspondent, and the Church of England, as slight as he supposes, the guilt of the latter in separating itself from, and persecuting the former, would be greater, if possible, than it actually is. But the gulf that divides the two communities is a vast chasm, that cannot, by any human appliances, be bridged over; the wall of separation betwixt them is lofty, solid, and insuperable; and though the Anglican church may still retain many of the

that of a newly baptised infant. This is the way in which God—to Whom, the past, the present, and the future are all one—regards those of whom, though their sins are now crimson, yet He knows shall be washed and pardoned. He views them, not as reprobates, but as elect and precious; and though the Minister of God cannot know for certain whether the penitent kneeling before him is one of God's elect, yet he knows that the very act which the sinner is then performing is the best proof that he can have that such is the case. It is on the supposition of true Confession and sincere repentance that absolution is granted—if there be wanting the latter it is null and void. That Burns was truly and sincerely repentant the Herald does not venture to deny. The moment, therefore, Absolution was given, he was a pardoned man (3). And how much is included in these words!—What an inconceivable change has passed over the soul of him who has obtained God's pardon—who is justified by faith, cleansed from his sins, accepted for the sake of Jesus Christ. No wonder that the face of Burns was like an angel's. The Herald might not believe the testimony of the Romish Church as to the blessed fruit of Confession and Absolution; we quote for him; therefore, the testimony of a divine of his own—the Rev. William Gresley, Prebendary of Sheffield:—"A true Confession of sins, accompanied by Absolution, is commonly followed by the most intense feeling of gratitude to Almighty God—a love before unknown—an astonishment at God's mercy—a want of power to realise it. Whereas, before his conversion, the remorseful sinner awoke each morning with a load on his conscience—a sense of the dull, profitless routine of un-sanctified labor, or insipid frivolity; now an overwhelming sense of God's infinite love causes him to burst forth into one of those psalms of praise, in which the holy David gave utterance to his feelings of heartfelt gratitude:—'Blessed is he whose unrighteousness is forgiven, and whose sin is covered.' 'Praise the Lord, O my soul, and all that is within me bless His Holy Name. Praise the Lord, O my soul, and forget not all His benefits.'" The change of feeling is indescribable. Before obtaining pardon, the sinner was tempted to entertain the harshest thoughts of his Maker. He accused Him of injustice in having placed him in the world without his own consent—in having thrust on him the burden of accountability. He wished he could compromise his hopes of Heaven for his fears of Hell. He would willingly have changed places with one of the beasts that perish. The bird fitting lither and thither, or the very insect, which enjoys a sunny existence for a few short days, and dies, and is no more, appeared to him to have been gifted with a preferable position to his own—doomed as he was to an immortal existence, which he feared would be an eternity of misery.

But now all is changed. Harsh thoughts of God, blasphemous murmurs, infidel surmises, exist no more; his soul is filled with holy emotions of love and gratitude. God's love, which before was doubted, or deemed applicable only to others, is now felt to have been extended to him; the peace which he enjoys is an evidence and earnest of God's love. He feels that it was in mercy that God created him; he believes that for him Christ died—that the Holy Ghost has indeed sanctified him, and taken up His abode in his heart; that he really has a hope, a good hope of Heaven; a prospect of dwelling with angels, of being admitted to the presence of God. Wonderful thought! All these things seem to him great and glorious realities, which before he could not contemplate, or viewed with doubt or despondency. Now hope largely predominates. The great mercy of God in bringing to repentance one so unworthy as himself, is a sure guarantee of this continued love. Why should God have done so much for him if He did not intend to save him; or at least if he had not placed salvation within his grasp? If he is but true to himself, he is sure that God will deliver him from evil. If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things.

And now, too, he is able to pray. Whereas before, if he prayed at all, it was little more than to beat his breast and say, "God be merciful to me a sinner;" and that without real contrition or desire of repentance; now he learns to shape his addresses, uncouth though they be, yet so as to express his unfeigned gratitude and love. Whereas, before he could scarcely fix his attention for five minutes on holy subjects; now he delights to continue on his knees, calling up every new instance of God's love; recounting His mercies over and over again; supplicating for deliverance from special temptations, which still beset him—interceding for God's mercy to others, for whom before he dared not pray, knowing that the prayer of the wicked is an abomination in the sight of God.

But the predominant impulse in the breast of the pardoned sinner is to devote the rest of his days to God's service. Though well knowing that nothing which he can do can compensate for his past errors; that to begin to serve God now can in no wise make up for having neglected to serve Him before, because he ought to have been serving Him all his life—yet he feels impelled by gratitude to do his utmost to serve One Who has been so merciful to him; to devote his life to doing His Will, and consecrate every faculty to His service.