

holy? Who so intemperate that will not become sober? Who so passionate that will not become meek? Who so loquacious that will not become silent? Who so uncharitable that will not forgive? Who so impure that will not become chaste? Who so unmortified that will not become penitent? Who so dead in sin that will not be restored to the life of grace?

In this week also the Church, the Faithful Spouse of him who loved her to death, seems to exhaust all her heavenly resources to shew more fully the extent of her feelings. The most beautiful and touching passages of the Book of Life are chosen for her liturgy. David, and Isaiah, and Jeremy, the Prophet of Sorrows, are called into requisition, and their thrilling words are wedded to the most plaintive sounds of music, and accompanied by the most affecting ceremonies, every one of which is an instructive Sermon preached, through all the senses, to the heart. In this week she has her Solemn Benediction, distribution, and procession of the Palms, —her melancholy prophecies of the passion, and her Gospel narratives of the death and sufferings of her Spouse. Her altars are naked, desolate, and covered with mourning. She and her children fast according to his own prediction, 'for the sorrowful days have come in which the Bridegroom is taken away.' She has her Tenebræ and office of mourning, in which she bewails the extinction of the 'Light of the world.' All her sounds of gladness have died away, her joyful words are heard no longer. She is fastened to the Cross with Jesus. The Cross is her whole theme—the subject of all her homage, the Great Book which she presents to her children, that they may read in its bloody pages all the enormity of sin, and all the love of its Destroyer. In this week too, her charity is unbounded. As Christ died for all, She prays for all. Not only her erring and disobedient children who have risen up ungratefully against this best of Mothers—not only those 'other sheep which are not of her fold' but the Heathen, the infidel, nay, the Deicide Jew is included by name in her petitions for mercy. In this week, she admits to pardon her penitent children, and baptises her Catechumens in the fountain of Regeneration.

Oh let us spend this Holy Week as becomes the Saints. Let us renounce our 'dead works, to serve the Living God,' Let us hasten to Calvary with our Beloved Mother, and under the branches of the Tree of Life which is planted on its summit, let us refresh our wearied souls and repose in peace. Let Jesus Crucified be our only Knowledge, and his wounds our assured refuge.

Let us read them over one by one, and suffer them to transfix our souls as arrows of divine love. Let those bloody apertures in the body of our king, be so many eloquent mouths to exhort us to love him. His sacred side has been opened for us, and a passage thereby made to his most loving heart. Let us enter in by the way of love, and embrace with our

whole hearts that most affectionate Heart which loved us so much, and which we have so often cruelly wounded. Let this be our refuge and everlasting repose. And when our hearts shall be entirely united to Jesus, let us die with him on the cross, to sin, and we will deserve to rise with him at Easter to all the glories of a new life.

General Intelligence.

PUSEYITES, ANGLICANS, &c. DR. PUSEY'S SERMON BEFORE THE UNIVERSITY OF OXFORD.

Continued.

Thus the practice of the Church became the comment upon Holy Scripture; just as the apostolic rite of infant baptism pointed out the meaning of our Lord's words, 'Suffer little children to come unto me,' about which otherwise there might have been much doubt; or as any of the creeds which rested on Holy Scripture taught us meanings of the Divine word, which but for them we should never have received. Now, the commission upon which the authority of the Church rested, as it had ever been understood by the Church itself was given in part in different words, at three different times; before the resurrection first to St. Peter as the type of unity, then to all the Apostles (both these being in promise,) and then to all, in fulfilment, in the text. The greatness of the power thus entrusted to man might well exceed our belief, and make us tremble to execute it, and almost doubt, as men had doubted, whether we had it. But our Lord premised his commission with these few brief words, conveying at once its extent, and the rule and guidance of it: 'As my Father hath sent me even so send I you.' The very words were beforehand a comfort to the penitent; for to what was our Lord sent but to save that which was lost? 'Here,' as said St. Cyril, 'was set forth the office of the apostolate, to call sinners to repentance, to heal the sick in body or in spirit, to bind up the brokenhearted.' 'And when he had said this, he breathed on them, and saith, 'Receive ye the Holy Ghost;' to shew that he who created man in his own image, 'breathing into his nostrils the breath of life,' was now about to recreate him in a more perfect and divine way by union with himself. And then He said, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.' Understanding the words in their plain meaning, of a power lodged in the Church to forgive sins in His name, the very words expressed the fullness of the pardon; the same word was used by which He himself forgave. 'Whosoever sins ye forgive, they are forgiven