

Q. Can you reckon up the things needful for our bodies?

A. Food, clothing, the shelter of a house, medicine and attendance when we are sick.

Q. But is it not our duty to labour for bread?

A. Yes; but it is God who gives seed to the sower, and bread to the eater, Isa. lv. 10; the rain and sunshine are His, St. Matt. v. 45; and He gives in an order which includes our labour, Hosea ii. 21, 22.

Q. Why do the rich need to say this prayer?

A. Because they must have God's permission to use His gifts; because He can withdraw His gifts at any moment; because He can withdraw the power of enjoyment, Eccles. vi. 2—also v. 19; ii. 24; iii. 18.

Q. To rich and poor, then, what means the use of this petition?

A. It is an act of dependance upon God—a committing of ourselves to His fatherly care.

Q. What does the word "bread" teach us?

A. That we should not desire luxuries and superfluities, remembering that such things are dangerous to the soul. Prov. xxx. 8.

Q. What does "daily" teach us?

A. That we are not to labour to heap up riches, that we are not to be anxious about our earthly future, that we are to have full trust in God's providence.

[The Greek *epiousios* is found in this place alone. From its composition, it necessarily refers to the future, and is probably as well rendered as it can be in the margin of the Revised Testament—"our bread for the coming day"].

Q. The Desire includes the needs of the soul; what is the Bread of the Soul?

A. The Bread of Life, Jesus Christ, St. John vi. 48.

Q. How do we receive Him as the Bread of Life?

A. In the hearing of His word, and especially in the Sacrament of His Body and Blood.

Q. What does He say to us there?

A. "Take, eat, this is my Body which is given for you."

Q. May we at will separate these two modes of reception?

A. No; but if it is impossible for us, for any reason, to receive the Holy Sacrament, we may assuredly hope that God will not withhold from faithful and longing hearts the grace of the Sacrament.

Q. Does not this petition then imply that we should make no less endeavour to secure the Bread of our souls, than we make for the supply of our bodily needs?

A. Certainly: we are to "labour for that meat which endureth unto everlasting life;" and to beg God to give us opportunity of hearing Christ's word, and of receiving Him in the Holy Sacrament.

THE NOBLEMAN AT CAPERNAUM.

St. John tells us that Christ abode ten days among the open-minded Samaritans of Sychar, where He met the woman whom He won to the truth by unfolding the secrets of her life. And then the Evangelist tells us He went into Galilee, and the Galileans received Him gladly, having seen all the things that He did at Jerusalem at the feast. He adds immediately afterwards that Jesus came again into Cana of Galilee. He had not long arrived when an officer from the neighbouring court of Herod Antipas, who lived at Tiberias, hearing of His arrival, came and urgently entreated that He would descend to Capernaum and heal his dying son. Although our Lord never set foot in Tiberias, yet the voice of John the Baptist had more than once been listened to with alarm and reverence in the courts of the voluptuous king. We know that Manæan, the foster-brother of Herod was in after days a Christian. And we know that among the women who ministered to Christ of their substance, was Johanna, the wife of Churza, Herod's steward. As this courtier, (nobleman) believed in Christ with his whole house in consequence of the miracle now wrought, it has been conjectured, with some probability, that it was none other than Churza himself who thus came to Christ.

The imperious urgency of his request, a request which appears at first to have had but little root of spiritual conviction in it, needed a momentary check. It was necessary for Jesus to show that He was not a mere benevolent physician, ready at any time to work local cases, and to place His supernatural powers at the beck and call of any sufferer who might come to Him as a desperate resource. He would teach him that He was no mere magician, who by the touch of His hand or by the use of some occult process could charm away disease. He would show that without the use of any means He could accomplish His will, and so He dismissed him with the assurance that his son lived. The interview had taken place at the seventh hour, i.e., at one o'clock in the day. Even in the short November day it would have been possible for the father to reach Capernaum, for it is not more than five miles distant from Cana. But that father's soul had been calmed by faith in Christ's majestic and unfaltering promise, and prob-

ably wearied out by the haste of his journey to Cana, he slept that night at some intermediate spot upon the road, so greatly had his now unhesitating faith calmed the restless agitation of his soul. The next day his slaves met him, and told him that at the very hour when Jesus had spoken to him the fever had left his son. This was the second time that Christ had signalized his arrival in Galilee by the performance of a conspicuous miracle. The position of the courtier caused it to be widely known, and it contributed no doubt, to that joyous and enthusiastic welcome which our Lord received during that bright early period of His ministry which has been beautifully called the Galilean spring.

Some have strangely confounded this miracle with that of the centurion's servant narrated in St. Matt. viii. and St. Luke vii., supposing them to be different accounts of the same event. But there is almost nothing in its favour, that centurion being a heathen, this nobleman (a courtier) in every probability a Jew; that one pleading for his servant, this for his son; that intercession finding place as the Lord was entering Capernaum, this in Cana; in that the petitioner sending by others, in this himself coming; the sickness there a paralysis, a fever here. But far more than all this the heart and inner kernel of the two narratives is different. The centurion is an example of strong faith, this nobleman of a weak faith; that centurion counts that if Jesus will but speak the word his servant will be healed, while this nobleman is so earnest that our Lord should come down, because in his heart he limits His power, and counts that nothing but His actual presence will avail to heal his sick; the other receives praise, this rebuke at the lips of Christ. Here again being entreated to come, our Lord does not, but sends His healing word. There being asked to speak that word of healing, He rather proposes Himself to come. Here a narrow and poor faith is enlarged and deepened; there a strong faith is crowned and rewarded. By not going he increases this nobleman's faith, by offering to go He brings out and honours that centurion's humility. The Lord is no respecter of persons, and so He will not come, but only send to the son of this nobleman, while He is prompt to visit in His own person the servant of that centurion.

Biblical Notes and Queries.

Question.

Would one of your clerical readers kindly contribute a short article on Conversion, proving whatever he asserts from Holy Scripture. I know for certain that some wild notions on this important subject are held even by many Church people, and do no small mischief.

J. C.

At a recent vestry meeting a warden was appointed by the incumbent who is not a member of the Church. On several occasions he has professed himself a Presbyterian. Is this in accordance with the rules of the Church, or is it a matter of no consequence what kind of officers we have in ecclesiastical matters?

K.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

"CHURCH DOCTRINE—BIBLE TRUTH."

SIR,—My clerical brethren will pardon what may look like egotism on my part, yet is done from a feeling that some will be glad of the information, when I call their attention to the fact that the celebrated Church Manual by the Rev. M. F. Sadler, bearing the above title, has been reprinted by Dutton, of New York, who is selling it in binding equal to the English copy, for 50 cents. The English copy costs, as purchasers of it know, over a dollar. Now here is a copy so cheap that not only can each clergyman possess a copy, but also have two or more copies to lend to enquirers. I know that thus calling attention to this work has done good in the past, helping to build up wavering Churchmen, or Churchmen of low degree, and so have little hesitation in doing so again. I know of no work that does better work for the Church among clergymen and laymen of the Church, than Sadler's books. They are not new. They were in the hands of men long before I was in orders, but they are not now in the hands of those from whom opponents to the Prayer Book as it is, arise. We want to show such how the Prayer Book is the very expression and condensation of Bible truth. And these works of M. F. Sadler do so in most cases con-

vincingly. If they do not convince at once, they set the readers thinking in a new path and with a view of apostolic teaching such as they would not have had otherwise.

Wm. Ross Brown.

MISSION WORK IN ALGOMA.

SIR,—The following, respecting missionary work in the diocese of Algoma, may not be altogether uninteresting to Church people in older Canada. In this mission during the quarter ending the 31st March there have been held fifty-five services with sermons, twenty-two baptisms, three of whom were adults; one marriage, and two burials. An idea of the amount of travelling to be done by the missionary may be formed, when I state that I had to travel over 500 miles in connection with Church services alone. The average congregations throughout the mission represent in the aggregate over 500 worshippers. Church sites have been secured, and log churches are to be erected in Mills and Russee. Building operations on the church at Gore Bay have been suspended since last Fall, owing to lack of funds to continue the work. As the village is growing rapidly, and is destined to become in every way the most important place on the island, it was necessary that this church should be built large enough to meet all requirements. The sums so far expended, in addition to the efforts of the congregation, are £40 stg. received from England, and \$37 from friends in the older dioceses of Canada. We feel deeply grateful for this help from Canadian Churchmen, but cannot help wishing it had been more. In order to finish the building, or at least to advance it sufficiently for use, we propose holding a bazaar on the 12th July. The ladies of the congregation are already at work in this connection, and would earnestly request the assistance of the Church people to this object. Gifts in material or of articles made up, sent during May or before the end of June, would reach us in time.

The mission is greatly indebted to the liberality and kind offices of some clergymen and Sunday-school superintendents for furnishing books, papers, and money for our Sunday-schools. As all our efforts are directed at present to church building, we must still ask for and depend upon this help for supplying our Sunday-schools with what is necessary.

Yours, &c.,

W. MACAULAY TOOKER.

Gore Bay, 1st April, 1882.

TO CHURCH MEMBERS OF THE DIOCESE OF HURON.

GENTLEMEN,—As the time for our diocesan Synod draws on, it behoves all true-hearted Churchmen to use their best endeavours to make sure that the subjects brought before the Synod, receive a fair and honourable investigation. It may sound very important to the Standing Committee, as they sit in Council, to pass resolutions branding honest, clear-sighted men, intent on serious duty, as "Shewing an entire absence of those principles which should actuate Christian clergymen;" or again, as carrying on "proceedings repugnant to the instincts of Christian gentleman." Now, who is the Christian gentleman? The man who tries honestly to do his duty to God, and his neighbour; who, when he is slandered and publicly censured, still holds on to his duty without recrimination. This is the Evangelicalism of the Old and New Testaments, and ought to be that of this very boastful Evangelical diocese. To thinking men, frothy words devoid of substance, amount to so much gas; and we have heard too much about that already. What we want to know now is, how much truth is there in certain statements which have been so diligently circulated? The Standing Committee has spared no pains to publish far and near, that "unscrupulous and slanderous statements, designed to retard the growth of the Church," have been made; that "numerous letters condemning these slanderous statements have been received by the chairman and Sec.-Treasurer. One individual has been singled out, as a scape-goat, and held up to public scorn and odium. Surely when words so weighty as these, accompanied by action equally weighty, proceed from the legislative body of the Church in Huron, is it not the bounden duty of Churchmen to require that whatever militates against the internal or external prosperity of the Church be examined into. If the charges and statements made are false, let them be refuted, and the author of them punished; if they are not, it is clear that things need to be placed on a different footing, and the victim of persecution be honourably acquitted. I enquired of one of the forty-three members who voted on "The Resolution of Censure," why no action was taken against the Rev. J. T. Wright? I received for answer, "We do not want to dirty our hands!" Is it then a clean-handed business to take up a vile reproach against a neighbour, and publicly pronounce him guilty without the shadow