

only wish is that any effort which is made should be made through the Bishop or the Mission Board; and if the canon does not provide for this being done, it is to be hoped that the earliest opportunity will be taken of supplying the deficiency by passing the necessary clause at the next meeting of Synod. The subject is suggested to the Mission Board.

BOOK NOTICES.

THE LIFE OF THE ANGELIC DOCTOR ST. THOMAS AQUINAS, of the Order of Friar Preachers. By a Father of the same Order. New York: SADLER & Co. 1881.

What the exact intention of this biography is hardly appears. The life of a saint, as a rule, is supposed to illustrate the career of some grand character, who living in the world was not of the world, who devoted all the powers of his mind and body to the service of God and his neighbours. Much more if he were a man of gigantic intellect, a theologian over-topping all his compeers, and a man of preeminent sanctity and humility as well. do we look for some record of the one quality by means of which we may obtain some idea of the scope of his works and the effect of his teaching upon the world at large, as well as such experimental knowledge of the other virtues as may strengthen and build up in the faith those who are still wandering through this valley of tears. For any one of these requisites we vainly look in this biography. It gives no clue to the services rendered by Thomas of Aquin to theology. It does not deal with or explain, even in outline, his marvellous system of philosophy, all the more necessary in view of the Pope's recent dogmatic approval of it. From its pages no one would gather that he was what he was, a very sun illuminating Cominarian darkness of mediæval ignorance and superstition. Of his inner life, of his failings, of his struggles with sin, of his falls, of his risings again, as well as of his really solid virtues, not that namby-pamby womanishness, which in the Roman Catholic *fasti* does duty for virtues, we learn not one word. The book is almost entirely taken up with the recital of lying wonders, trivial and superstitious vanities, narrated with the only purpose of defending monasticism and relic worship in their worst forms, and bolstering up that blasphemous modern fragment of transubstantiation, which even Aquinas, with all his mysticism and attachment to Roman doctrine, would have hesitated to put forth. This will give our readers an idea of the dry husks which the modern Roman Church feeds to her children as a means of spiritual nourishment.

CATHOLIC CATECHISM.

No. XIV.

Q. Can good, sufficient, and scriptural reasons be given for calling the rite of Holy Communion a sacrifice?

Yes. (1.) *Scriptural*.—There are three distinct parts in every sacrifice: Offering, or oblation; Mactation, or slaying; Communion, or partaking. In this rite, we, as Christians, make offering. (see Order for administration of the Holy Communion in Book of Common Prayer). The Mactation, or slaying, is shown forth constantly for us in heaven. "Lo, in the midst of throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth upon the earth." Rev. v. 6. (R. V.). We partake of that which the Holy Victim, the Lamb of God, calls His Body and His Blood.

Again, the prophets prophecy a sacrificial worship for the Christian Church: as, Malachi i. 11, (already quoted). Jer. xxxiii. 15 to 22—an acknowledged prophecy of Christ the Righteous Branch. "In those days, and at that time, will

I cause the Branch of Righteousness, to grow up unto David neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

Isaiah lvi. 6, 7: " Even them (the sons of the stranger) will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

Our Blessed Lord, in the sermon on the mount, which all Christian writers and preachers especially dwell upon as of application to Christian times, says: (St. Matthew v. 23). "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." St. Paul says, in Heb. xiii. 7-10. "Remember them that have the rule over you Jesus Christ, the same yesterday, and to-day and for ever. Be not carried about with divers and strange doctrines. We have an altar, whereof they have no right to eat, which serve the tabernacle."

The addition of the words implying that we have a right to eat, would show that the Christian's altar is the Lord's table.

(2.) Reason agrees with the Apostle, that the Christian altar is necessarily connected with the offering of hymns and prayers; these are connected in the Bible with Incense, (Rev. v. 8).

Q. But does not the Apostle say, (Heb. xiii. 15), "By Him therefore let us offer the sacrifice of praise to God, continually; that is, the fruit of our lips giving thanks to His name."

Yes: but the same writer, in the same letter, speaks of a Christian altar, and immediately adds to the above, "To do good and to communicate forget not; for with such sacrifice God is well pleased." Hence, the fact, that we should continually offer the sacrifice which is the praise of our lips does not in any way supersede the obligation of that Christian sacrifice, for which there is provided an altar.

(3.) The Book of Common Prayer, thus interprets Holy Scripture: "We thy humble servants, entirely desire Thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving." And again, "although we be unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this (sacrifice) our bounden duty and service."

Q. But does not the sacrifice of praise and thanksgiving consist in the hymns and words of praise and of thanksgiving which are offered in the office of "the Holy Communion?"

Certainly not. These, being the acknowledgment of the benefits which we receive thereby, accompany the offering which consists of the exhibition before God and His Church, of the sufferings and death of His dear Son; which, and not our faith or our praise, are meritorious alone and obtain God's grace and favour.

The centre of the Holy Communion office is not our praise, but Christ's Death.

Q. Does God need the presentation by us of the sacrifice of the Death of His Son?

He needs it not, but He has willed that we should so memorialize Him, just as He needs not to be reminded of the name of His Son in our prayers and yet He has bidden us ask all things in the name of God the Son.

"With solemn faith we offer up

And spread before Thy glorious eyes,

That only ground of all our hope.

That precious, bleeding, sacrifice,

Which brings Thy grace on sinners down,

And perfects all our souls in one."

Hymns on the Lord's Supper, by

J. and C. Wesley. No. 125.

(To be Continued.)

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

The Rev. A. Spencer, clerical secretary of the diocese, has been assisting the Dean at the cathedral, in the absence of the curate.

THE following appointments have been made, consequent upon the death of the late Canon Forest. The Rev. Arthur Jarvis, B.A., has been appointed to the rectory of Williamsburg; the Rev. G. W. White, B.A., has been appointed Canon of St. George's cathedral, Kingston.

KINGSTON.—The name of the Rev. Dr. Wilson, of this city, is mentioned in connection with the vacant Bishopric of Algoma. While it is acknowledged on every hand that Dr. Wilson would be a worthy successor to the late lamented prelate, his parishioners earnestly trust that he will not accept the See, even should it be offered him.

TYENDINGA AND DESERONTO.—The Christmas offerings in this parish were more than double the amount of those in previous years.

DERONTO.—The communicants at the early celebration at St. Mark's numbered eleven; at the 11 a.m. service at Christ Church, Tyendinga, sixty-six, in all seventy-seven. E. W. Rathburn, Esq., presented the Sunday-school with twenty-five choice volumes for the library, and besides, sent a handsome donation of books to the parsonage, for the children of the rector, Rural-dean Baker.

WILLIAMSBURG.—The Rev. A. Jarvis, M.A., succeeds the late Canon Forest as rector of Williamsburg. His duties began on New-year's day.

TORONTO.

Synod Office.—Collections, etc., received during the week ending January 7th, 1882.

MISSION FUND.—Parochial Collections: Tullamore \$4.85. Thanksgiving Collections: Scarborough, Christ Church, \$14.58, St. Paul's \$5.20, St. Jude's \$1.09. Missionary Meetings: Wyebridge \$12.42, Waverly \$5.33; North Orillia and Medonte: St. Luke's \$16.14, St. George's \$2.27.

WIDOWS' AND ORPHANS' FUND.—In full payment of amount bequeathed by the late Major David Campbell to the Reverend C. J. S. Bethune in trust for the W. and O. Fund \$1,000. Annual Subscription: Rev. F. J. S. Groves \$5.00. Annual payments under New Canon: Rev. W. H. Clarke \$7.20; Rev. Canon Tremayne \$7.20; Rev. Canon Osler \$8.50; Rev. R. A. Rooney \$11.60; Rev. R. W. Hindes \$7.20; Rev. Dr. Macnab \$10.92; Rev. H. C. Avant \$8.50; Rev. John Davidson \$7.82; Rev. John Fletcher \$9.17; Rev. T. Walker \$8.72; Rev. J. F. White \$7.88.

VIOLATION OF THE CHURCH'S LAW.—In days like these, when clergymen are being imprisoned for carrying out what is clearly the law of the Prayer Book, and in strict accordance with the Act of Uniformity. Churchmen would fail in their duty did they not express displeasure at any violation of the Rubrics, for which even the Privy Council has not given its sanction. Such a violation took place, we are informed, on Christmas morning at All Saints' church, when the Rev. A. H. Baldwin omitted the prayer for the Church militant from the Communion service at 8 a.m. Any one who has given the matter any thought must see the important place that prayer occupies in the Communion service, containing, as it does, the oblation of the elements to the Almighty. Its omission from the service is an outrage to the feelings of anyone calling himself a Churchman.

OPENINGS FOR OLD AND TRIED CLERGY.—The following comes to us without a name and no legible post mark. There is more truth than poetry, at least in the latter part.

The long tried clergy of the diocese of Toronto are respectfully informed that there are several good openings for clerical work in Manitoba, for which reasonable stipends are offered. It perhaps would be well for them to avail themselves of the opportunity, as for the most part their prospects in this diocese have gone their being the manifest and successful determination to engineer in all vacancies present