

become familiar and easy to the English tongue. Its long form, "Presbyter," would be almost as bad as "Hierous." Nothing can be plainer than that, what priest means 'Hierous' in the English Bible; it also means in the contemporaneous English Prayer Book. If "X. Y. Z." wishes to go deeper, he will find that the New Testament ministry is expressly identified in the Bible, so far as their ministerial office goes, with the priesthood of the Old Testament; the same technical term 'Hieratenein' being used of both. No argument can then be drawn from the absence of "Hierous" from our Prayer Book.

"Now, as regards 'Altar.' 1. The word is still used in our coronation service, etc., though read in our ordinary popular communion service. The Reformers, therefore, meant by both terms the same thing. They are the same thing in fact; "Holy Table" being only a simple and more familiar English title for "Altar." 2. A glance through the ancient Liturgus will show both terms used quite interchangeably. 3. The splendid Liturgy of St. Chrysostom used in the Greek Church, uses like our own Liturgy, the term "Holy Table" instead of "Altar" throughout the Rubrics; and it is only by collateral evidence (as in the case of our 'coronation service') that we can prove that the Greeks use the two words to mean the same thing—one title being as common as the other is rare. It is just possible that our Reformers followed the Liturgy of the Greek Church in this peculiarity, intentionally, as a model.

Yours,

A. B. C.

A LENTEN PASTORAL.

SIR.—Time after time our bishops issue pastorals with reference to many matters; but it never yet has been my privilege to read a pastoral to my people at the beginning of Lent. A few words from our bishops at the beginning of that solemn season would greatly assist the clergy in promoting its due observance. I have felt the need of my bishop's assistance during Lent, and I know that others are similarly placed. Let it be confessed that it is quite as important to draw near to God as it is to give to missions and such like. Let us have a Lenten Pastoral.

A PRIEST OF HURON.

PUZZLED.

SIR.—"X. Y. Z." is, he says, sorely puzzled, not being able to fit Sacrifice, Altar, Priest, Prayer Book or Bible. Let him reflect:—

1st. That Christ Himself was the Sacrifice; that the Cross was the Altar; that Christ Himself was the Priest.

2nd. (In the Old Dispensation.) That which was offered was the Sacrifice; that on which was the offering was the Altar; he who offered was the Priest.

3rd. (In the New Dispensation.) The Bread and Wine is the Sacrifice; the Lord's Table is the Altar; he who offers is the Priest.

Of old, the Sacrifice offered on the Altar by the Priest pointed to Christ, who had yet to come. Now, the Bread and Wine offered on the Lord's Table by the Priest, points to Christ who has come. As of old, so now, ALL points to Christ crucified. St. Paul says, (Heb. xiii, 10) "We have an altar whereof they have no right to eat which serve in the tabernacle." Let not the words Sacrifice, Altar, Priest, any longer puzzle "X. Y. Z."

A. SLEMMONT BARVILLE.

SIR.—In the *Dominion Churchman* of Dec. 8th, a correspondent signing himself "X. Y. Z." asks, how can we call the Lord's Table an Altar, and the officiating clergyman a *hierous* (not *iegeus* as your correspondent has it.) I have ever found that a controversy in the press can only furtively deal with fundamental differences, and of necessity many important points must be passed over. I would, therefore, offer my advice to X. Y. Z., which, if he will follow it, may lead to his enlightenment. There is a small manual of 397 pages, called "Church Doctrine, Bible Truth," by Dr. M. F. Sadler; published by Rowsell & Hutchison, Toronto. I recommend him to read this book. He will certainly find more cogent argument in this manual than anyone could submit in the press. And when your correspondent has read the book, let him pass it on to some one else who is puzzled.

Yours, &c.,

N.

SIR.—In answer to your correspondent, X. Y. Z., I would say that no officiating minister has ever been called by the name he gives him *twice* in his "umble, very umble" communication, viz., *iegeus*. He meant of course *hierous* and gets his extraordinary distortion by ignoring [English like] the Greek aspirate and writing the Greek *r* as a *g*, to which it bears some resemblance. Had he heard the term *hierous* applied "in Canada" frequently, he states, to the officiating

minister, he could not so have mistaken the spelling and in fact being as it is, a purely Greek term not yet anglicised, it is about as little used by English speaking men, consequently, as *iegeus*. To come down to hard pan, perhaps your correspondent means that he hears the second order of clergy calling themselves *priests*. If so they have good grounds for so doing. For they have been ordained to the *Priesthood* as the ordinal states. But however commonly the title is employed among the clergy, they cannot use it more frequently than it is used in the *Rubrics* throughout the Prayer Book. How often is the word *Presbyter* used.

With regard to the term *Altar*, it is to be found in the Coronation Service. It was removed, indeed, from the Liturgy, as we know, through the opposition of Bishop Hooper to the expression. But as we know, also, it was the name by which the Holy Table was distinguished for 300 years after Christ and since the Reformation it has also been constantly so called by churchmen. It is employed without scruple by the last reviewers of the Prayer-Book in 1662, "who of course, understood the real spirit of the Church of England," as Dean Hook remarks.

Yours truly,

PRIEST.

Dec. 15th, 1887.

SIR.—Your issue of the 11th inst. contains, under the above heading, a letter which is likely to leave simple minded people sorely "puzzled." We are told either to follow the Prayer-Book or pitch it into the fire, and yet those who are unwilling to follow Hooker's preference for "Presbyter" to the Prayer-Book term Priest, are, we are told, no churchmen. Great as Hooker was, how can he or any other individual weigh against the Prayer-Book? Even if one called X. Y. Z. an *iegeus* or for that matter a *hierous*, he might plead the authority of Holy Scripture, for in Jeremiah xxxiii. 18, we read, "Neither shall the priests, the Levites, want a man before me for ever." Who these priests are, appears from Malachi iii. 3, "that they may offer unto the Lord an offering in righteousness." And are we not told that "we have an altar whereof they have no right to eat which serve the tabernacle? Of course some commentators "explain away" these passages, as others do which assert our Lord's divinity. But are people who believe the Bible as it is, to be denied the name of churchmen? By the way, do not so called sacredotalists behave more like churchmen in the way of holding fast to the church and her services, than many of those that abominate 'priest' and 'altar.'

As X. Y. Z., speaks of the Prayer-Book as one of the "guides to my daily life" he will, I hope, pardon me for asking whether he obeys these two plain directions. 1. "All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause."

And the Curate that ministereth in every parish, church or chapel, being at home and not otherwise reasonably hindered, shall say the same in the parish, church or chapel where he ministereth. 2. And when there is a Communion the Priest shall place upon the table so much Bread and Wine as he shall think sufficient,—"then" of course, referring to the humble presentation of the alms. I ask this question because I never have known a priest ('hierous' or 'presbyter') obey these directions and object to terms priest and altar, or to what they imply.

Yours truly,

A LAYMAN.

SKETCH OF LESSON.

CHRISTMAS DAY.

DEC. 25TH, 1887.

"Thy Only-Begotten Son."

Passage to be read.—Prayer Book Lesson.

The Collect dates from 1549, and consists of:—
1. A commemoration of the greatest of all God's gifts to us, in the person of His incarnate Son;
2. A commemoration of our own regeneration and adoption as His children;
3. A prayer for the daily renewal of the Holy Spirit.

Thus, as in several other Collects, the event which we are celebrating is connected with some corresponding event in our own spiritual life.

"To take our nature * * to be born." Observe, He was God's Son before that. "In the beginning was the Word." (See the Gospel.) "Begotten of His Father before all worlds." (See Nicene Creed.)

"As at this time," on the original the words were "this day." Bishop Cosin (1661) substituted the present form.

"Being regenerate," viz., in and by baptism. By "regeneration," is to be understood that new relation between God and the baptized which is established in

baptism. It involves, in the language of the Catechism, "a death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are hereby made the children of grace." With these words compare the answer: "My godfathers and godmothers in my baptism; wherein I was made a member of Christ," &c. Regeneration is distinctly connected with baptism in Tit. iii. 5, and with scarcely less distinctness in our Lord's conversation with Nicodemus. Comp. S. John iii. 3 and 5. In these verses the words rendered "be born," would be better rendered "be begotten." There is no scriptural authority for using the word "regeneration" or any of the cognate expressions, "new birth," "born again," "born anew," &c., in the sense of conversion. The change of heart involved in "conversion" is quite distinct from the change of relation involved in regeneration. Figuratively, conversion may be spoken of as a new birth, but it is not the new birth; and it would obviate much confusion and misunderstanding if the words were kept quite apart.

"By adoption." In a general sense we received "the adoption of sons" when our Lord took upon Himself our human nature (Gal. iv. 4, 5); but the formal act by which we are individually adopted is the act of baptism. Comp. Gal. iii. 26, 27.

"And grace," i.e., not from any merit of our own, but of His own free grace. "By nature we are the children of wrath." By baptism we are made "the children of grace." See Catechism.

"Renewed." Renovation is the daily continuance of that gracious work which is commenced in regeneration. Comp. Col. iii. 9-10. It is expressly connected with the operation of the Holy Spirit in Tit. iii. 5: "renewing of the Holy Ghost." People outside the Church of England often suppose that we include renovation under regeneration. This is a great mistake. Regeneration is a single act that takes place once and for all; renovation is a continuous work. "The inward man is renewed day by day" (2 Cor. iv. 16).

"The new birth, like natural birth, is a process external to ourselves, and in which we are passive, not active, agents. Renewal, on the other hand, is a work done in us and with us; by the Holy Spirit, indeed as the prime mover in it, but still with the full co-operation of our own wills." (Goulburn.)

THE EPISTLES (Heb. i. 1-12), sets forth the supreme excellency of the Saviour. God spoke in times past by His Prophets; now He speaks by His Son, who is at once Creator, Sustainer and Redeemer; and, as the Old Testament Scriptures clearly show, far superior to the Angels.

THE GOSPEL (S. John i. 1-14) sets forth the eternal existence and the manifestation in time of the Divine Word. He is designated the Word, as being the medium through whom God gave us the fullest revelation of Himself. His share in the creation of the world is referred to, as shewing that from the beginning He was the source of "Life and Light."

Family Reading.

A CHRISTMAS TALE.

It was the night before Christmas, and the stars shone brightly, more brightly it seemed than usual, in order that the twinkling lights of heaven might not be surpassed by the unusual brilliancy upon the earth. In palace and hut the Christmas torch was lighted, and hearts, as well as their dwelling places, were made brighter.

Through one of the lanes of Hamburg a little girl, about eleven years of age, was passing on her way home. The frock she wore and the thin dress were no protection, and the wind boisterous and cutting, jostled the delicate child roughly, though not more roughly than an occasional passer-by, who, laden with bundles, hurried homeward. But the little maid was happy because in her hand was an eight shilling piece, bright and fresh from the mint, which she clasped tightly and now and then looked at it as she stopped before a lighted shop window. All day, in the service of a rich lady, she ran here and there, for this and that to grace the festival in the great house.

As she went slowly homeward, with the glistening silver in her hand, she thought of her poor mother, and the poor cheerless room that awaited her. Looking toward the bejewelled sky, she saw a falling star, and remembered that she had heard that if a wish was expressed at the moment when a star fell, the wish would be fulfilled. And when she looked again heavenward, another star shot in to space, and she cried as quickly as she could;—"Good luck and a blessing—good luck and a bless-