

"be exalted for ever, and her greatness and dominion be established for ever. Yea may Queen Victoria be exalted and live in good and tender years until the coming of the Redeemer, Who shall build Zion and Jerusalem." Amen.

ORATION.

My Lords and my Rabbis.

You are aware that the Talmud says, "Pray always for the peace of Royalty." As we are bound to pray continually for them, that they may live for many years and their Kingdom be established, so also are we in duty bound to partake and sympathize in their grief and take a share in all sorrows that may distress them. And now that a telegram from London has announced the death of the mighty Prince Albert Victor, the grand son of our pious benefactress and Crown, the Lady Queen Victoria, whose benefits are known in all the ends of the world and in the distant seas, who is constantly looking for the good of her people without making any distinction between Israel and other nations, and who often delivered many souls in Israel from death, distress and captivity, and especially in the blood-accusations against the Jews. Her Majesty sustained and upheld the hands of Sir Moses Montifore with letters of recommendation to our lord the Sultan at Constantinople, and by these means he was enabled to go to Damascus and deliver many souls from death to life. Surely for this we are in duty bound to take a great part and share in her sorrow for all the kindness bestowed upon us and for the honor due to her Majesty. It is but proper that we pour out tears like a river on account of her great and heavy loss; as well as in honour of the deceased Prince Albert Victor, who some years ago visited Jerusalem, and witnessed the Paschal ceremony at the house of our Chief Rabbi, where he manifested his respect and love to Israel, and took great pleasure in conversing with our Rabbi, as well as for his good and tender heart. It is but proper for us to mourn greatly, for in his death we have sustained a great and unparalleled loss. It is meet that we lament for him as David lamented for Abner. And the King said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel." The loss of this great Prince who was a most important personage is, (comparing mental suffering to physical) in respect to painfulness, as pain in the cavity of the heart; for in physical diseases the intensity of suffering felt depends on the member of the body affected, and in like manner the sorrow felt on account of the death of a member of society depends upon his position and usefulness.

The author of "Bixalestim," explains the words of the poet, "My loins are filled with a sore disease and there is no whole part in my body, I am feeble and sore broken; I have roared by reason of the disquietness of my heart" to allude, the former to that which draws out the disease from the interior to the exterior and the latter external disease. The Psalmist means that when such loathsome diseases come upon him from the filling of his loins, this will cause various diseases and though there is no soundness in his flesh yet he does not despair till his heart is affected, and when this happens he roars like a lion because of the pain in the heart which is one of the most important and sensitive members and therefore he cries out from the grief of his heart; and thus we also in lamenting and bewailing the departed have two reasons, viz: 1st For the good and amiable qualities of the Prince himself, and 2ndly, For the mighty Queen with whom we have great cause to sympathize out of gratitude for all the goodness and kindness bestowed upon us. It is therefore our duty to abound in mourning and to lift up our voice in weeping, that our eyes should overflow with tears; my eye runneth down with tears, for, alas, Prince Albert Victor has departed. God has taken him away in the prime of his youth, Oh: mighty Prince, what shall we say, and

wherewithal shall we justify? Alas! for the great grief of the pious and good Queen, how shall I comfort thee, what thing shall I take to witness for thee and wherewith shall I console thee; for thy breach is as great as the sea, who can heal thee?

And therefore we can only say "The Lord's will be done, blessed be His name. Righteous art Thou O Lord, and upright are Thy judgments;" and we pray and lift up our voices to Him who is full of compassion that He may compassionate and pity and deal mercifully with the soul of the deceased Prince Victor and that his soul may rest in the dwellings of the Paradise of God, and be bound up in the bundle of life. And we also pray the Almighty God that the mighty Queen Victoria, and all the bereaved Royal Family and all her Princes and Councilors, may be comforted in this their sorrow and may from henceforward enjoy long life and prosperity, and that no more wasting nor destruction should be heard within their borders, and that Her Majesty with her Princes and Councilors may be exalted and their kingdom established for ever. May the Almighty bless and comfort her and all the Royal Family and fulfil in them that which is written "As one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem," and may our eyes see and our hearts rejoice in the building of our Holy and Beautiful House. So be it—Amen.

BY WHAT AUTHORITY.

SERMON BY THE LORD BISHOP OF QU'APPELLE.

Matthew XXI, 23: "By what authority doest thou these things? and who gave thee this authority?"

As you probably all know a discussion has arisen in this town on the subject of the doctrine of what is called the Apostolic Succession, (Apostolical *Derivation* would more clearly express the meaning intended,) of the ministry.

Now, I do not intend this evening to speak to you upon the question itself, but I have heard that it has been said by some, even of our own people, "What is the use of discussing such a question? why not leave it alone, and let every one believe what he likes upon it? what good can controversy about such a matter do?" It is upon this aspect of the question that I wish to say a few words to-night. It is indeed a perfectly legitimate question whether the pages of a secular newspaper are a fitting place for any such controversy on religious questions. For my part, I confess, I cannot see the great objection that some people seem to feel in such ventilation of religions. Newspapers are, in these days, our chief means of intercommunication, indeed with many people they are, unfortunately, almost the only from of literature that is read. Subjects connected with our religion, even though dealt with in the form of discussion, are certainly more likely to give wholesome, instructive, edifying matter for the minds of readers to dwell upon than very much of the trash and gossip that, unfortunately, too frequently fills the pages of the public prints. Moreover, newspapers are almost the only means through which most people can have the opportunity of hearing or reading more than their own side of religious questions. Few people will read books or even tracts other than those that set forth the views of their own community. They are content for the most part to believe and to worship as their forefather did, or as accident has led them, without any sound reason for their believing as they do, or being what they are, and without caring very much whether they are right or wrong.

But is such a state of feeling right or wholesome? I have no hesitation whatever in saying that it is not. I believe the doctrine of "don't care," in matters of religious belief to be utterly contrary to the spirit of the Gospel of Christ. It is one of the most evil and pernicious results of the present unhappy divisions of Christendom.

An utterly false sentiment of charity—fear lest we should seem, by strenuously upholding what we believe to be truth, to assert that others are in error, and thereby to hurt their feelings, or lest we should appear narrow-minded or bigoted or exclusive if we maintain that in points where men differ there must be right and wrong, truth on one side, error on the other, and that we ought to seek for the right and truth,—makes men silent, willing rather to hide in a napkin the treasure of truth that they yet believe they possess, than to risk the charge of uncharitableness by openly showing it to the world. Is such a feeling right? I again ask. Where would Christianity itself have been now if such a spirit of indifference to the truth had animated its first propagators? They went boldly everywhere, into the synagogues of the Jews and into the schools of Gentile philosophers, publicly disputing and proclaiming that they had a message of infinite importance, because of absolute truth from God to the world, and that therefore, all other systems of religion were erroneous, although they might still retain some shadow of the original truth from which they had in common sprung. Such a spirit is surely more like that of Gallio, the deputy of Achaia, who because the matters upon which the Jews disputed were concerning religion and of their laws and not merely of civil law or custom, we are told, "cared for none of these things," than of S. Paul who said, "Woe is me if I preach not the Gospel of Christ," or of S. Jude the brother of James who exhorted those to whom he wrote earnestly to contend for the faith once delivered to the saints." But it may be said that this is all very right as between those whose are Christians and those who are not Christians. We have a revelation of truth from God which it is our bounden duty at all costs and hazards to make known to others for the salvation of the world." But it is very different when we come to the differences of opinion amongst Christians themselves. And yet it is very much to be feared that this prevailing spirit of *indifference* as to religious truth is having a very paralyzing effect, even in the attitude of many towards the herthen world. Surely if men did really as the early Christians believed that they had in their possession a treasure of inestimable value for the blessing of all the actions of the world, there would be more zeal, more fervour, more evidence of self-sacrificing energy in the missionary efforts of Christians to evangelize the world.

But did S. Paul think that differences amongst Christians were of no matter; that charity to others bade him let them alone and believe that which was right in their own eyes; that there was no standard of truth and error beyond the acceptance of Jesus Christ as the Saviour of the world? Why then did he "withstand even S. Peter to the face, because he was to be blamed." Why did he tell the Galatians that there were some among them who were troubling them, and "would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed?" Why did he write to the Corinthians, "It hath been declared unto me that there are contentions among you. Now I beseech you brethren by the name of Our Lord Jesus Christ that ye all speak the same thing, and that there be no division (schism) among you; but that ye be perfectly joined together in the same mind and in the same judgment?" Why does he speak of *divisions* (or factions) and *heresies* (or errors in teaching leading to divisions) as evidences of a carnal mind, amongst works of the flesh, in both his epistle to the Corinthians and the Ephesians? Why does