

tention to struggle for the recovery of his temporalities. The main stress of the allocation is laid on the relations which should exist between the Pope and the Cardinals of the Sacred College, which, he says, answers to the Council of Seventy, called by Moses, to be his assistants and advisers in the government of the people of Israel. He wishes the Cardinals to be his fellow-laborers, and, lest it should be thought that merely unmeaning words fell from his lips, he expresses all the reliance he puts on their wise counsel, trusting it may never fail him. He states it was the dearest wish of the Council of Trent that the administration of the universal Church should rest on the Council of Cardinals. This, it is understood, is a hint of a return to the old constitution of the Church, and the reference to the Council of Trent appears intended as a repeal of the Act of the Vatican Council, which, by declaring Pius IX. infallible, entitled him to dispense with the advice of either College or Council. No allusion is made to the Vatican Synod itself, to the proclamation of the dogma of infallibility, or of that of the immaculate conception, or to any acts of Pius IX., except the reconstitution of the Scottish hierarchy. By his choice of the Cardinal di Pietro, one of the youngest and decidedly most liberal of the Cardinals, as Camerlengo, the Pope confirms the hope of those conciliatory views which were always thought to animate him, and which were expected to actuate his policy in his dealing with the civil powers.

#### THE FIFTH SUNDAY IN LENT.

IN consequence of the sufferings of Christ now very specially brought before us, this Sunday is called Passion Sunday, and the ensuing week, Passion week. The lessons the Lord had to teach His disciples were now becoming more and more difficult for them to learn. They still had a large share of the prejudices of their countrymen who had always expected a glorious and triumphant Messiah—One reigning in pomp and majesty, with a court adorned with all the splendor of Oriental magnificence, and ruling the most powerful nations of the world with a rod of iron, while all Kings, Emperors, Potentates and Rulers should do Him service and acknowledge Him their sole and rightful Lord. Not one of them was prepared for a Messiah moving in a lowly sphere, springing from the despised province of Galilee, with a court composed of a dozen fishermen, and all exposed to the contempt and obloquy of the world. The Lord had therefore slowly to break to His disciples and the people among whom He sojourned, the counsel of Heaven that it behoved Christ to suffer and to die.

As One who had become a High Priest of good things to come, it was by His own blood that he must enter in once, into the holy place, the Heavenly Sanctuary, having obtained eternal redemption for us. And as the offering He had to make must be of infinite worth to satisfy Divine Justice for the sins of a world, it was necessary that it should be that of God manifest in the flesh—a Divine Being in human flesh and blood. In

the gospel for this Sunday He therefore teaches one of those hard lessons which they found it as difficult to learn as they did that of a humble and suffering Messiah. He claims a nature absolutely Divine; He claims to be the self-existent Jehovah, when he says:—"Verily, verily, I say unto you, before Abraham was, I am."

Between the paschal sacrifice and that of Christ, there are many resemblances. The passover was designed to commemorate a great deliverance from a destruction otherwise inevitable; and it was designed to prefigure a deliverance far greater. The redemption which is in Christ Jesus is the only refuge of hope, the only means of escape from that wrath which will come upon all who neglect His salvation. In both these cases there existed no natural relation between the means and the end. The sprinkling of the blood on the doors of the Israelites had no intrinsic efficacy whatever to preserve them; and between the death of Christ and the expiation of guilt, there was no such relation as would exist between a natural cause and its effects. On the contrary, it left all natural causes to operate as before. But it had a moral relation: it became a moral motive with God, an authentic instrument for the acceptance of those who should come to Him in the way He Himself should appoint. The paschal Lamb too must be perfect, without spot or blemish, and so with the Immaculate Lamb of God. Nor did the slaying of the paschal lamb avail, until its blood was sprinkled; and just so, the blood of Jesus Christ will not avail unless it be applied. It must be applied by the Divine Spirit, in the use of the Sacraments and other means of grace, as arising from, and growing out of the exercise of faith.

The blood of animal victims streamed for ages on the Jewish altars, but without taking away sin, even from those who offered it. The benefit derived from those sacrifices was derived by those who looked beyond them; just as the benefits of our offering now are obtainable by those who look back to the sacrifice made once for all, and who also look to the same offering, still made in the heavenly sanctuary by Him who abideth a Priest continually. Except as shadows of the true sacrifice for sin, the Mosaic observances were to be considered merely as civil rites, which they were really intended to be; but not merely such. The voice with which they spoke, if confined to themselves, could not be heard within the veil. Many of the Jews were merely worshippers of the outer court, and rested in their sacrifices as means of external and civil advantages. But in the Christian system, we behold an oblation sufficient for the whole world; a fountain flowing in all directions to wash away sin; an element of pardon and eternal life, free and extensive as the air we breathe, and which embraces the habitable globe.

In view of the imperfection of the Levitical rites and of His eternal Priesthood after the order of Melchizedek, He offered Himself once for all upon the altar of the Cross to the Almighty Father—a sacrifice of infinite efficacy for the sins of the whole world. But

although once for all offered, it is, nevertheless, ever living and continuous, and made to be continuous by the resurrection of our Blessed Lord and His ascension to the higher courts above. He abideth a Priest for ever, and continually presents His glorified humanity, once dead but now alive for evermore, as an oblation of unbounded efficacy in the Father's sight. Accordingly St. John tells us in Rev. 5: 6, 12, that he beheld, and lo, in the midst of the Throne stood a Lamb as it had been slain, and to Him is continually addressed the triumphant song of the Heavenly host, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing." To Him, His church on earth, in like manner in the eucharistic service, continually cries: "O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world." Not that tookest away, but that still takest—present tense continually. As then the Priestly act is continuous, its propitiatory virtue is so, and the fulness of the propitiation is pleaded for the whole church, wheresoever the commemoration of it is exhibited in the Holy Eucharist. The sacrifice which Christ the Eternal Priest is now presenting to His Father in Heaven, is the same identically which he offered upon the Cross, because He Himself is the same victim and Priest both in one. But there is a difference in the manner of offering. In Heaven, Christ is not offering Himself in the same manner that He did upon the Cross; because He is not now suffering and dying for our sins. His sacrifice thus offered was made once for all, and will never be repeated. The satisfaction, properly so called, is not continuous. The atonement, as meritorious, was finished upon the Cross. By the presentation of His Humanity in Heaven, our Blessed Lord makes a memorial of His act upon the Cross. In that celestial service, we find the two elements of a real presence and a commemorative offering—so that the existence of the one does not necessarily exclude the other. And that a memorial of a sacrifice may, in some sense, be the sacrifice itself, is plain from the case of the Paschal Lamb, which offered as it was year by year continually, was in kind the same sacrifice with that offered originally in Egypt, yet truly a memorial of it.

#### DIOCESAN CHURCH FUNDS.

ALTHOUGH the Gospel brought before the world in the system we call from its author, Christianity, is to be obtained without money and without price, there are nevertheless two things—the one a fact and other a principle—which cause a considerable demand to be made upon the property, as well as the time and talents of Christians. The fact is that money is absolutely necessary for carrying on the Church's work. The Church is to be an organization in the earth, with so much publicity in her operations as to cause her to be a beacon light for the enlightenment of the world, a city set on a hill, a witness of the faith for the truth and lovingkindness of God our Saviour, and for the development of Messiah's kingdom. Agencies, institutions,