

those who feel themselves no longer backed up by the public opinion around them. There was a time when to be consciously in possession of a post, to be held as a scholar in a school, or a worker in a parish, or as a Christian Churchman amidst sceptical surroundings, was in itself a power, but now there are only the few inches of ground on which I stand to defend, no champion, no representative, no outpost of a great trust; and at such a moment we seem surrounded, cut off; and then perhaps the watchword rings through the night, and the power of the man is put into our hand. A modern writer has told us of the abject terror that sometimes possesses the night sentry in time of war, when the black curtain of night sways before him, dimpled with forms ready to burst through, and the silence of the night becomes loud with indistinct sounds, he feels enemies stealthily creeping before him, he is almost goaded to fall back, but the line of the distant campfires and the tread of the other sentries nerve him, and he stays at his post. Yea, this young sergent is supported just as much as his grave master, with his deep, brooding spirit. Loneliness vanishes. "They that be with us are more than they that be with them." Come what will, we are immortal till our work is done.

LORD, I pray Thee open his eyes that he may see." It was more than the passing relief of a momentary despair, it was more than the brief dispersal of a present sense of loneliness; it was a revolution, it was rather an endowment, it was the entrance to a rich field of ever-widening importance. "Open, Lord, I pray Thee, his eyes that he may see." It is the motto which we trace over schools and colleges which open before the mind ever-widening prospects of glorious beauty in the rich pastures which education displays to our wondering gaze. "Lord, I pray Thee open his eyes that he may see." It is written over the picture galleries and shrines of art, which open up to the world new fields of beauty, new possibilities of life, and show to men that light that was never yet on land or sea. It is traced over the portals of music, of architecture, of science, of discovery of all kinds. Whatever folly we may stop to find in this century in which God's good providence has placed us, at least we must give it credit for this, for a sincere desire to open wider and wider the fields of vision, and enlarge the boundaries of knowledge, and to make accessible to the greatest number the facts which are stored for us here in the world. Men and women too often pass through the world like travellers whom the train has landed at some scene of beauty or of historical interest to which, to all intents and purposes, they are just as oblivious as the train that brought them. They must be taught that there is something more elevating than the sense of refreshment and entertainment. There is architecture in the churches, there is botany in the fields, there is beauty on the summit of the hills, there is health in the fresh air and God everywhere. We may be thankful for the wider horizon, for the richer harvest of the unvaild eye. But the prophet knows that this is but the fringe of a greater glory which shines out on the world around us.

"Lord, open his eyes." It is the great appeal which lies at the threshold of all religion. Here is the light which lightest every man that cometh into the world. It has been said that a Board of Guardians once contrived to construct a hospital for the blind, in which they reduced the windows to the barest possible space, because they said, "What is the use of light and windows to the blind?" But they soon found out their mistake. Without the glorious light, the blind sickened and failed and lost energy and health. It may seem at times, in the craze for culture of the useful only, that the Bible and religion may be dispensed with in elementary schools, or put into a sort of forcing house which is all glass into which the children

may be driven on holidays or Sundays, when the time is not taken up by going to church. But we shall find that unless education is permeated by religion, unless there be windows opening out into the supernatural, those who seem least to need it will be sickly and weak if it be withdrawn. Here is the remedy for empty churches, here is the remedy for despised Bibles, here is the remedy for neglected sacraments,—Lord, open his eyes that he may see." Can you expect people to come to church if there is no opening out into the great world beyond, if the services are mere beautiful sounds which tickle the ear only, if church-going be a mere concession to propriety, if Holy Communion be only received on the spur of the moment unprepared for, unwelcomed, unacknowledged?

Other people besides the sergent of the prophet have had visions of the unseen, and have told us what they saw of the great world which lies beyond the frontier of worship. Isaiah speaks to us of the awe and majesty which surround worship, and of the seraphs who veiled themselves with their wings and kept themselves poised in the attitude of devotion. St. John saw something of the heavenly worship, and has left us an impression of the awe and solemnity which it gave to him, Oh! what a contrast there is between what we see and what we do not see when we come to Church. We see just a little bread and wine and the priest at the altar, and sounds of reverence and the attitude of awe; and what we do not see, the altar set in Heaven, the Lamb as it were slain from the foundation of the world, Jesus Himself, the prostrate adoration of Heaven, the tossing censers of an innumerable host, the thunders of adoration that break like waves on the shores of the crystal sea. If men saw these things, would our churches be big enough, would our Eucharist be frequent enough? if in the Psalms they met here the voices of the angelic choir and the cadences of saintly devotion which have made these Psalms reverberate all down the ages. Why do not men come to church? Because their eyes are holden that they cannot see; and their ears are deaf that they cannot hear. We smile at the savage who is content with a blanket and a few beads; we laugh at his crude customs and aboriginal piety; but what must our religion seem too often to those who gaze with unveiled face at the glorious adoration of Heaven?—visions which we see only faintly reflected before us here below.

God grant that our lives may be richer, fuller, more illuminated with the light of His countenance. Here, believe me, is the solution of life's difficulties. To be consciously linked with the invisible is to be able to know something of the mechanism of life, is a relief from that grim game of chess where we play with an unseen adversary, and where a mistake is followed by a blow without a word. The vision of the unseen world will restore to us that sense of duty and trust which we are too apt to let slip from us, while the unseen in its worship and in its magnificence will cover life with richness, will confirm it with a sense of security, will bless it with abiding strength by God's ever-present help and guidance as we feel confident and strong in this blessed belief that "they that be with us are more than they that be with them."—*Family Churchman.*

RESPONSIBILITIES.

It is a high solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man

is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course of destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills, increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose going forth are to the uttermost lands, its flood and everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle.*

THE PRIESTHOOD.

That the Christian priesthood is the realization of the patriarchal and Aaronic is verified by the types and relations of the three great dispensations. The patriarchal was the first, the Aaronic its development, and, as a type, merged into the Christian, according to the Scriptures. The patriarch was priest and king, for which high-priest is but another name, and expressive of the two offices in one person. Both were types of Christ, and the order was another of that which he established.

In the priesthood of the patriarchal and Mosaic dispensations not a link was wanting, nor is there in the Christian. The Church was in the order, its constitution in the law, and both were recognized by Christ, who came not to destroy but to fulfil. The high priesthood, which includes all, is realized in Christ, and in Him the order is perpetuated by virtue of the atonement and necessity of a perpetual intercessor. He was Mediator before, as well as since the Resurrection; and allowing for the difference between the dispensations, the object of the priesthood and consecration of the priests are substantially the same.

Jesus never was "a layman in the Church of Israel," nor in any other. From His birth He is the Lord's Anointed, and as heir to the priesthood and patriarchate, received His orders as orderly and legally as did Shem or the son of Abraham. He was certainly a Christian, as set forth by the "institutional and dogmatic" teaching of the Church, which is not to be confounded with the mistakes or errors of humanity. He is the anti-type of "the ecclesiastical" High Priest, the Head and Founder of the order, and ordained and sent His priests as the Father had sent Him, and gave them power accordingly. "To confuse a spiritual priesthood with an ecclesiastical priesthood" has never been the doctrine of the Church, nor by her made "a trick" of controversy. The difference is not conventional, but founded in the law of nature and verified by the Divine economy.—*J. Kiernan.*

"The accusing Spirit which flew up to heaven's chancery with the oath, blushed as he gave it in, and the Recording Angel as he wrote it down, dropped a tear upon the word, and blotted it out forever."—*Sterne.*

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