

for so long obscure our general recognition of the necessity and the privilege of supporting our own Church.

The Admiralty and its management has lately been considered the weak point in the present English Administration, but Mr. Ward Hunt seems to have made a spirited and successful defence of himself and his colleagues in the House of Commons. In what direction it is desirable to develop naval innovations is an intricate problem. At one time we build enormous ironclads, each with heavier armour and of more colossal displacement than its predecessors. Then there is a rage for light cruisers of unparalleled speed; then for monitors that will not sail, and then for turret vessels that will not float. But the problem is now more complicated by the performances in French waters of a small torpedo vessel styled the "Thornycroft," which is described as having only a small portion visible above the water, and that portion painted a dull colour, rendering it almost indistinguishable. An old vessel was selected, at Cherbourg, to be experimented upon, and was towed by a steamer at the rate of 14 knots. The "Thornycroft" started in pursuit at the rate of 18 knots and having overtaken the vessel struck it amidships, the explosion causing an enormous rent in the side, and in a few moments the damaged hull sank in the sea; the small assailant being uninjured. A dozen "Thornycrofts" would render the blockade of a port by a hostile squadron an impossibility.

In order to further the object which they have in view the advocates of "free and open churches" in England have advised all parishioners who are rated to attend the Easter Vestries, and so to outvote the pew-holders and "the cozy knot of neighbours which has hitherto so promptly and speedily dispatched the parish affairs." It is somewhat amusing to witness the alarm which this threat has had upon the minds of the clergy and staid laity, who seem to regard the innovation as somewhat revolutionary in its character. From our experience of Easter Vestries we can hardly describe them as invariably being pleasant gatherings, or even useful ways of spending an evening. Still active interest in the Church, even when accompanied, as it sometimes is, by a *cacæthes loquendi* or by quarrelsomeness is better than the dull apathy which contentedly leaves everything to be managed by a few squireens.

Another prosecution is, we believe, to be instituted against Rev. C. Bodington, of Wolverhampton. The Bishop of Lichfield, on being asked to receive a deputation from a local Church Association, assented to do so, but said that his own opinion was not likely to be changed by their arguments. "I have no sympathy," he says, "with the proceedings of the Church Association. I fear there will neither be peace nor charity in the Church until both the Church Association and the Church Union cease to exist." Another powerful English writer affirms that

"these monstrous prosecutions and defence associations, whether capable of suppression by the existing law or not, are such mischievous agencies that the law might be most properly amended so as to suppress such combinations"—a proposition in which we do not concur, because we would rather trust to the safe, if slow, remedy which time and better education will assuredly bring; but we do agree with the writer who rejoices "to be in accord with one of the greatest bishops of this generation, the Bishop of Sheffield, in thinking that 'nothing short of the disbandment of these associations will suffice to stay the sad spirit of unhallowed strife which disgraces and weakens the Church.'"

SECOND SUNDAY AFTER EASTER.

THE main facts of the Resurrection having now been sufficiently specified, the Church brings before us the results of that stupendous event in advancing Messiah as the Pastor of His people, the Church, to be the Overseer, the Bishop of their souls, and the manifestation of Himself, not only as the sacrifice for sin, but also as an example of godly life, which godly life we learn from Him can only be attained by following the blessed steps of His most holy life, in passing through scenes of suffering, and submitting with patience to all the affliction and humiliating dispensations of an all-wise Providence. His example operates as a living and perpetual command to His flock. By enduring the wrath of His Father, He made it evident to the world that He was able not only to do but also to suffer miracles. He had never provoked God's justice, but He could submit Himself to the stroke of His anger; and He who never dispensed anything but blessings among them, could yet endure their cursings and revilings.

Christ's actions are usually considered reducible to three kinds. Those which issued from His Divine nature, such as raising the dead, stilling the winds and waves with a word, and feeding thousands with a few loaves—are styled miracles. With regard to these, we are called upon to admire, not to imitate; to believe, and learn the lessons they teach, but not to practice like instances. His mediatorial actions, which concern His offices to which He was advanced as Mediator, are also confined to Himself. These relate to His governing and disposing of the world for the good of the Church; His dispensing the gifts and graces of the Spirit, which are acts of His kingly office; His satisfying for sin, and His continual intercession, which are acts of His Priestly function; and His teaching the Church by His Word and Ministers and by His Spirit, as the great Prophet, sanctified and sent into the world for that purpose.

But the moral actions of the Saviour were those which as having done Himself, He also commanded His followers to do. Among these would be His praying, giving alms, and His gentle behaviour towards all men. To these we are all equally bound; because, Christ performed all these duties, under that relation in which we are all placed, as well

as Himself. He performed them as man—as a rational creature subject to the law of the Most High. And among the most noteworthy, as flowing from a total renunciation of His own pleasure and of His own glory, and as constituting the pathway to ultimate advancement towards perfection, would be the virtue of patient endurance, so graphically described in the Epistle of the Communion office for this Sunday. Only it must be carefully observed that the endurance of grief, to be of any service to us, must be from suffering wrongfully. For if when we are punished for our faults we are patient under the infliction, we can have no right to expect the purpose to be answered. But it is when we do well, suffer for it, and then take it patiently, that our conduct meets with acceptance. The most particular instance of patient endurance of injury brought forward by the Apostle for us to imitate, is that when Christ "was reviled, He reviled not again." Nature has implanted in every man a tenderness of His good name which in the rank of worldly enjoyments, the wisest of men has placed before life itself; and without which our great dramatist says a man would be "poor indeed." And a good name is a reputation to which every man has a natural claim, until his own conduct has forfeited the right; while every slander is an invasion of that right, and puts the virtuous man into the same condition of disrepute as the vicious, giving him the difficulties of virtue with but a portion of its due reward. The mind thereupon is strongly inclined to repel so remorseless an opposition, and to indulge in retaliation for so gratuitous an attack upon one of its prime sources of satisfaction. But so much the greater conquest does the man attain over himself when He is enabled by Divine Grace to realize Christ as his great exemplar, "Who, when He was reviled, reviled not again; when He suffered, He threatened not," although He could command the instant service of legions of angelic powers; "but committed Himself to Him that judgeth righteously."

The first lessons for this Sunday contain a notable illustration of the evil effects of impatience under circumstances of an apparently disastrous nature. Soon after the death of Miriam, the want of water to the Israelites produced the usual effect among them of murmuring at the calamity. They were even rebellious enough to express the wish that they had died when their brethren died before the Lord in the matter of Korah, and to complain that the promise to bring them into a land filled with good things, had not been fulfilled. To procure water, Moses was commanded to strike with his rod a rock in the sight of the people, and the water should gush forth for the congregation to drink. In doing so Moses and Aaron evidenced a measure of the unbelief and impatience which had so generally infected the Israelites. In the exclamation of Moses: "Hear now, ye rebels; must we fetch you water out of this rock?" must be found the manifestation of the particular sin for which Moses and Aaron were refused permission to enter the far-

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