

and it is thought to be almost hopeless to expect the Ameer to yield to the requirements of the Government, one of which is that the command of the most important strategic routes shall be placed in its hands.

Sir John A. Macdonald has been busy forming his Cabinet. The following appears to be at present the constitution of it:—From Ontario—Sir John Macdonald, Premier and Minister of the Interior; Senator Aikins, Secretary of State; Senator Campbell, Receiver-General; Mr. Mackenzie Bowell, Minister of Customs; Hon. John O'Connor, President of the Council. From Quebec—Hon. H. L. Langevin, Postmaster-General; M. Masson, Minister of Militia; M. Baby, Minister of Inland Revenue; Hon. J. H. Pope, Minister of Agriculture and Immigration. From the Maritime Provinces—Hon. J. C. Pope, Minister of Marine and Fisheries; Hon. James Macdonald, Minister of Justice; Dr. Tupper, Minister of Public Works; S. L. Tilley, Minister of Finance. It is not improbable that at an early day, when Mr. Campbell's health is restored, there will be some interchange of offices, ending in his return to the Post Office, while it is possible that one of the most important departments may be divided and a minor one abolished. It is known that in 1873 Sir John Macdonald was maturing a plan of appointing junior representatives of some of the chief departments with seats in the House, and it is presumed that he will not abandon his intention.

Mr. Aikins' appointment to office will be recognized as a concession to those Reform voters, estimated at something like fifty thousand, who contributed to the overthrow of the Mackenzie Administration. It is a surprise to some that M. Langevin, after his defeat, should have a portfolio, but it is said that a more hard working departmental officer is not to be found, and it is understood to have been the almost unanimously expressed wish of the French Conservative members that he should be taken into the Cabinet.

The appointment of Senator Wilmot is not regarded as analagous to that of Mr. Blake to which exception was taken under the late administration, because although the Senator is without portfolio or salary as a Cabinet Minister, he is directly responsible to Parliament, as he will receive emolument as President of the Senate, and his individual conduct as Member of the Administration will thus be subject to the review of the people's representatives.

THE NINETEENTH SUNDAY AFTER TRINITY.

THE forsaking of sin, with the consequent realization of holiness, is the highest attainment of the Christian in this life; as the forgiveness of sin followed by all that is involved in being in the favor of God, is the greatest and richest blessing imparted to man on earth. In the Epistle to the Ephesians, St. Paul dwells much on the relation between the Christian Moral Law and the outcomings of the newness of nature belong-

ing to those who are "fellow-citizens with the saints and of the household of God; and are built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner." He shows that the Christian life is an abstinence from the various sins against which the Moral Law is directed, and the production of that holiness which arises from being imitators of God. But does this mean that the Christian escapes all sin whatever, and that his life is a literal and absolute copy of the sinless Christ? On the contrary, "in many things we offend all." If even we Christians "say that we have no sin, we deceive ourselves and the truth is not in us." But the new life of the Christian is like the risen life of Christ in this, that it is at least undefiled, and innocent of the great offence; that it escapes those falls whereby the soul forfeits its life and its liberty, and is once more consigned to the mansions of the dead. But even with this aspect of the case we are not to suppose that the Christian is guaranteed against such falls. Against so soul-destroying a heresy, of the Calvinistic type, our Church protests as strongly as against any Roman error. And the whole teaching of the Church, in thorough agreement with the New Testament, most certainly points out to us that in giving us His grace God does not annihilate our moral freedom. Our probation does not end at Baptism, or at any other stage of the Christian course, by whatever name it may be called. There is no such thing as a charm which shall insure us against eternal loss in the kingdom of grace. Even the devoted and zealous St. Paul feared that after long years of service, he might possibly through his own weakness, fail at last. He said: "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a reprobate." What is absolutely certain is, that on His side, God will be absolutely true. We have but to look to Him, to cling to Him, to watch, to pray, to learn to control ourselves and to submit to His control. And then we have a moral assurance, as distinct from a material assurance, of perseverance in life. Nothing from without can destroy our ultimate prospects, unless it is seconded from within. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If our new life is to be at all like the life of the Saviour, we cannot doubt His grace or His power, but at the same time we dare not tamper with that which cannot be consented to without forfeiting all claim to any thing He may have to bestow upon us.

In reference to the forgiveness of sin, there are two points specially brought before us, both tending to the same aspect of the case. One is, that it was the unbelieving Jews who asked: Who can forgive sins but God only? The other is that, the Son of Man (Christ in His human nature) hath power *on earth* to forgive sins. It would appear to be almost a

self-evident principle indeed, that no one can forgive a transgression except the person against whom the transgression is committed. And yet the Son of Man is so intimately united with the Godhead that He has the power even on earth to forgive the sins committed against the God of Heaven; and as He has promised to be always present with His Church, this blessing of forgiveness is still to be obtained in the Church of Christ on earth, if sought in His own appointed way—in using all the means of grace to be found in His holy Church—at the same time that repentance towards God and faith towards our Lord Jesus Christ are exercised.

SAINT SIMON AND SAINT JUDE, APOSTLES.

THESE two apostles, numbered among the Twelve, appear to have been the sons of Cleophas, or Alphæus, and nephews of Joseph. Hence they are called brethren of our Lord—the word brethren being taken in a wider sense among the Jews than with us, and including cousins-german at least. Of St. Simon we have but little information furnished us in Holy Scripture. In Hebrew, the language used in Judea at the time of our Lord, he was surnamed the Canaanite, and in Greek Zelotes, both words signifying a zealot. This appellation may have been given him for some cause not at present known. It is probably descriptive of some feature of his character, or perhaps because he belonged to a strict sect of the Pharisees. He is understood to have ministered chiefly in Egypt and in the adjoining parts of Africa. Some of the early Greek writers state that he visited Britain and suffered martyrdom there by crucifixion. Another account, which is supposed to be more probable, is that he was sawn asunder in Persia. It was a mode of martyrdom mentioned in the Eleventh chapter of the Epistle to the Hebrews, and was that by which the Prophet Isaiah, at the command of King Manasseh, is believed to have met with his death.

St. Jude or Judas, also called Thaddæus, or Lebbaeus, wrote the Epistle which goes under his name, in which he speaks of himself as the brother of James, probably to distinguish himself from Judas Iscariot; and it may be for the same reason that the other names are put prominently forward, as on one occasion, when his name is mentioned, it is added, "not Iscariot." He was a married apostle, and Eusebius mentions two of his grandsons who were brought before the Roman Emperor Domitian as confessors for the cause of Christ. He ministered chiefly in Persia and was martyred by the Magi, having been sawn asunder at the same time with St. Simon, commemorated on this day, October the 28th. St. Jude, in his Epistle, contends strongly for unity, and it illustrates the principle for which he so strongly contends that these two Apostles ministering together, and martyred together, are also honoured together.

The collect for the day, which was composed in 1549, is one of the finest and the richest in the Book of Common Prayer. It