

a passing word. St. Paul, he says, was an unmarried man, and it is well-known that the Apostles left their wives to follow Christ, and that their example was followed by their successors in the sacred ministry. But as a matter of discipline the Church, he says, should have its volunteers of a higher order than those of the world.

Marriage, then, is no longer "honourable in *all*;" there is a "higher order" than "benedicts," and that is the Benedictines! "Higher order," indeed, when God says it is not good for man to "be alone," and made woman to be "a help meet" for him! Has the Archbishop never read in the first Epistle to Timothy, Paul's warning against some, who, in the latter times, should depart from the faith, "forbidding to marry?"

As to his defence of the doctrine of the Real presence, he says the words of Christ are very plain—"This is my body." Undoubtedly, and nobody ever misunderstood them as Dr. Lynch does, until the primitive simplicity of the Gospel had been lost among the innovations of Rome. Jesus said, also, "I am the door," and Paul said of the rock of Horeb, "that rock was Christ," but neither of them meant their words to be taken literally. We must use our common sense as well as pray for Divine teaching, in our interpretation of Scripture, but that, it seems, is not permitted to the adherents of the Catholic Church.

The Doctor, however, speaks wholesome truth in the following sentences, with which we must close. "I fear the number of those who are living in this state of what is called invincible ignorance of all the doctrines of Christ is not the greater number of Protestants. Many do not take a sufficient interest in religion and in the welfare of their souls, and lead a worldly life. They neither seek nor knock; and were God to reveal to them His divine truths, they would not have the courage to renounce themselves and follow Him. They are simply worldly-minded people who embrace a religion merely for appearance sake, and go to Church to act like others, but who put no restraint to their worldliness or to their passions. Those, if they do not repent and change their lives, will not be saved." The only word we need add to the above is, that simple faith in the atonement of Jesus alone can cleanse the soul from sin and save it from death, and without that all our tears and efforts to "change our lives" must be in vain.

OUR AGED AND INFIRM MINISTERS.

It is a lamentable fact that many such are left in the evening of life, without the means of necessary, much less comfortable, support. Desiring the blessed work of the pastorate, they have turned aside from other inviting and more profitable professions to that of saving souls from death and training them for the joys of heaven, the inheritance of the saints in light. They toil on year after year with small salaries, less than those of many mechanics, unable to make any provision for the winter of life, when those that look out of the windows are darkened, and flesh and heart are failing amid the sorrows and infirmities of age. Now, the common principle of humanity, not to mention Christian sympathy and obligation, with all the ties of brotherly love, should compel us to place these worn-out veterans above the evils of poverty, by providing for them an honorable maintenance until the Master calls them to the heavenly inheritance. These men have been watching for souls; many owe their present hopes and future bliss to their instrumentality; and the words of warning, of instruction and of comfort they have spoken all demand that we should esteem them very highly in love for their work's sake. And now they have almost finished their course and kept the faith, shall we with ingrate apathy leave them to suffer and to want! The Lord of the Vineyard whom they have served does not require further labour of them, but He does require of His Church not generosity but justice on their behalf. As they have borne the burden and heat of the day, He requires of His people that