

them indifferent to earthly things will then be seen as they are—saved amidst many personal imperfections; saved, because robed in a righteousness which is not their own. When Christ Who is their life shall appear, then shall they also appear with Him in glory. It will be their day of triumph over all the obloquy that has been directed against their presumed folly: it will be their high day and feast of recompense for all the humiliations and sufferings they have undergone. But not only they shall be manifested in the light that shall issue from the throne. God will bring every secret thing into judgment, whither it be good or bad. The day for disguises, for false impressions, for half truths will have passed beyond recall for ever. All the sins concealed through shame of discovery; all that has been forgotten, neglected, ignored, will start up into vivid reality; just as if memory had never grown weak, and as if time had never passed since the moment, however distant, of commission. Habits as well as acts, intentions as well as completed efforts, words as well as works, will appear, each with a minute distinctness before the eye, just as each was at the moment of conception or action—only illuminated as to its true character by a light that nothing can escape. The things that most charm us here will there cease to charm and to support. The ambitions, the reputations, the titles, the positions—the great prides, and the petty vanities which are now so much to us, will then be less than the fine dust of the balance. A proper contemplation of this subject will lead us to the practice of all the Christian duty referred to in the Gospel of the communion office, and to avoid all the evils arising from temptations, whether of the world, the flesh, or the devil; and will bring us to the conclusion that all which belongs merely to the things and scenes of life, all which cannot, as grace and faith and hope and love, be truly incorporated with the very life of the soul, and so be carried beyond the grave, is absolutely nothing, if it be not worse.

THE LATE REV. C. W. PATERSON.

IT is with true sorrow of heart that we write these words—sorrow for the widowed wife and orphan children; sorrow for the parish in which he served; and sorrow for the whole Church, which has so unexpectedly been deprived of the services of one of her worthiest sons. Mr. Paterson was in the very prime of his manhood, aged 42, and only a few weeks ago had no reason to expect to be called so soon from the warfare of the Church on earth, to, we trust, the rest and blessedness of the Paradise of God. But doubtless He Who is guiding the fortunes of His Church, and Who has taught us that no man liveth to himself and no man dieth to himself, saw how His servant could glorify him more by His death, than was possible by his life, and so called him into His presence. Let us cherish his memory, and remember that he is not dead, but living unto God.

Mr. Paterson was the eldest son of Mr. Peter Paterson of this city, so widely known and so universally respected. He graduated at Trinity College, and then studied law. He was called to the bar, and for several years practised his profession as the junior member of the firm of McKenzie and Paterson. He never really took to the profession he had chosen, and after a time relinquished it. Having gone through the necessary preparation he was admitted to holy orders by Bishop Bethune. He served first in the Mission of Bobcaygeon, where his memory is still most affectionately cher-

ished. He was afterwards rector of St. Mark's, Port Hope, where his departure to take charge of the parish in which he died, is still by many deeply regretted.

Mr. Paterson was a man of singular honesty and straightforwardness of character. His mind was not in the least mystical or imaginative in its turn, and so his sermons and his life were eminently practical. He was the sort of man that men soon learn to trust. He was a fluent and effective extempore preacher, a ready debater, and an efficient committee man. He will be greatly missed not only in his parish but in the Synod, where his honesty, ability, and loyalty to the Church were rapidly winning for him a foremost place in the estimation of his fellows. His place will not be easily supplied. His funeral, which took place on Monday, was attended by a large concourse of sorrowing friends including most of the clergy of the city, some of whom were deeply moved as the earth to earth and dust to dust sounded over the grave of their younger brother.

CATHOLIC CATECHISM.

No. VII.

Q. What is the place of Tradition in the Church's system?

The written Scriptures form the court of appeal as to all things necessary to be believed for salvation. (See No. VI. of The Thirty-nine Articles.)

Tradition, transmitted from the Apostles and preserved in the records of the Church; and especially such tradition as received the assent to its genuineness, of the great Councils of the undivided Church, are not to be lightly despised by the faithful and will not be disregarded by the humble. For example: Christians celebrate the first day of the week as the Lord's day; but the change from the seventh day, last day of the week, or Sabbath day of the Jewish church to the Lord's day, or the Resurrection day of our blessed Lord on the first day of the week, is nowhere specifically ordained in the New Testament. The custom rests entirely upon tradition preserved in the Church.

The Baptism of Infants is nowhere specifically ordained in the New Testament. Unbroken tradition for 1,500 years establishes on this point the doctrine and practice by the apostles.

The administration of the consecrated Elements in the Holy Eucharist to women is nowhere ordained in the New Testament. Many other instances of a similar nature might be adduced.

In the New Testament God dealth with us as with sons. Under the old law the servant was not regarded as knowing his Lord's mind, and everything was commanded; but under the New we are left as sons to gather, the Father's will from the principles which He has made known to us. All that Christ and His apostles taught has not been recorded: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (St. John xxi. 25.)

Q. What are the Saints' days of the Church?

They are days which she has set apart in regular order, for the commemoration of the lives and deaths of eminent Christians, especially of the blessed apostles.

No Christian may pay divine honours or worship to any but God. Yet we ought to remember with grateful reverence, the blessed dead, especially those twelve men who were called by God to be the twelve foundation stones of the Church of which Christ Jesus is the sure Corner Stone. (See Ephesians ii. 20, and Revelation xxi. 14.)

Men commemorate the birthdays of nations, of great national leaders, the marriage days of parents and the natal days of brothers, sisters, and children. The Church commemorates the anniversaries of the chosen twelve, and of the most notable events

in the life of Jesus, and the foundation of its own existence. (St. John xvii. 22.) "And the glory which Thou gavest me, I have given them."

Q. Why do Christians love the emblem of the Cross

1. Because the Cross reminds by its bareness that the Christ rose from it, and is now ascended into heaven.

1. Because the very name of the Cross is made by Holy Scripture to represent the essence of the Christian's faith. "God forbid," says St. Paul, "that I should glory save in the Cross of our Lord Jesus Christ." (Ephesians vi. 14.)

8. Because while political partizans head their processions with flags and colours, we will bear aloft the Cross the symbol of the Christian faith.

4. Because in the primitive Church the sign of the cross was made in some part of almost every Christian office.

5. As it was the custom of the heathen kingdoms to raise aloft the eagle, and of the Muhammedians to surmount their temples with the crescent, so it ever hath been, from the beginning, the custom of the universal Christian Church to raise aloft the symbol of the Cross.

The Church of England defines her position with regard to the use of the cross, in the 80th Canon of 1603. The Church compels no one to erect a cross inside or outside of her places of public worship, but she gives an unqualified approval to the custom. We see many pictures, sometimes lascivious, in the houses of Christians. It were better that the young should have the cross to look on.

(To be continued.)

THE "DOMINION CHURCHMAN" IN ENGLAND.

A LADY well known in London, England, as very prominent in Church work, and especially connected with the Bloemfontein mission, South Africa—Miss M. S. Buckle—in writing to us a letter dated Sept. 24th, 1881, says:—

I do myself the pleasure of writing you a few lines to say how greatly I am interested in the "DOMINION CHURCHMAN" which you forward to me so regularly. I eagerly read it, and cut out some extract or set of verses, and then put into my "make-weight drawer," to be despatched to some remote corner of the earth in a missionary book-post budget. The "children's corner" is my favourite one; and those verses stringing together all the books of the Bible, I have pasted into my own, besides teaching them to servants, St. Alban's schoolchildren, etc.

THE JUBILEE SINGERS.

THIS band of coloured singers, most of them originally either slaves or born in slavery, paid Toronto another visit last week and were most enthusiastically received, the pavilion in the Horticultural Gardens being crowded each of the three nights, by a fashionable and appreciative audience, whom their fame as singers attracted. The large number who attended was due not only to the excellent music provided, but also to the feeling that some protest was in order on the part of Toronto's citizens, against the unjustifiable treatment the performers had received at the hands of the chief hotel keepers who had refused them, solely on account of their colour, that accommodation which they are at any moment ready to afford to theatrical and other troupes whose character and morals are too often of the loosest and vilest. The reception accorded the singers and the repeated rounds of applause with which they were greeted, more than made up for the snobbery of the few panderers to a prejudice which is unknown outside of America.

The music rendered by the company was of a kind peculiarly its own. It was inartistically artistic; full of wild and irregular harmonies, plaintive and devotional, though often startling in their effects, and conveying a vivid idea of the emotional religion by which the coloured man is influenced. The gems of the performances were the Lord's