

pose, as an illustration, the Romish Church gained what it is aiming to secure in Canada,—the control of our National Parliament. Suppose a Parliament so controlled sought to pass such Acts as would not only seriously disadvantage the Church, but menace the civil and religious liberties of the people, and give to a foreign Church the exceptional privileges the Church of Rome most unjustly exercises in Quebec. Would it not be our duty as a Church to take part in frustrating "politics" so dangerous and unjust? We should be indeed worthy only of any disability and injury that the "politics" of the hereditary foe of the English Church could inflict upon us and upon her, were we to suffer the cry "no politics" to stifle our protests, or to check our most vigorous agitation against "politics" injurious to interests dear as life to every freeman and every churchman!

Secure for centuries in the home of liberty, drinking freely at the very fount of freedom, some amongst us seem to have become deadened in sensibility as to the measureless value of the social, religious, and political privileges we in Canada, in the Empire, inherit and enjoy. As Churchmen also, not a few seem to have narrowed their minds and contracted their sympathies, so miserably, that they have no thought, nor feeling, nor care, as to the welfare of a sister branch of the Catholic Church. It was the "politics" of Rome which brought about the sacrilegious theft of the property of the Church of Ireland. It is the "politics" of Rome, which, pushed on in the same felonious direction, is now seeking to place the Church of Ireland, and all the anti-Papal communions, in the cruel and relentless grasp of the Papacy. Are we to have our sister's throat in peril of being grasped and her life choked out of her by Rome, by a Parliament controlled by the papal powers, and when our cry goes up against this imminent disaster and outrage, is our alarm to be smothered by the plea "no politics?" Poltroons indeed should we be if we suffered our loving thoughts and sympathies for a sister's welfare to be crushed into dumbness by so absurd a phrase. Take up any one of the Church papers published in Ireland, Scotland, or England, and every issue rings with editorials dealing with the great political question that is convulsing the Empire. Where indeed would England be to day, had the cry "no politics" paralysed her larger life of patriotism in days of yore? Whence to England came her grand position as the Mother of free nations, as the teacher and exemplar of the art of municipal and parliamentary government but from the political teaching of the Church of England? The cry "no politics" would have dried up the fountain of civil liberty and national independence at its very source. It is instinctive in an English Churchman to love free institutions, and to claim and honour free speech. The passion for personal independence is in the blood of every Briton, into whose veins the poison of party slavery has not been injected. To see our Imperial unity threatened, to see our sister Church, after been robbed, placed in

danger of assassination, or bondage, and not to utter indignation, is not in the power of an English Churchman, for as a lover of his country and his country's national Church the perils now looming touch him to the very quick. "No politics" indeed we cry if the petty disputes of our local parties are meant. But if by "no politics" is meant that our patriotism is to be forbidden utterance, Catholic instincts and interests are to be violated without protestations, then we give this phrase the measureless contempt of free men.

THE FATHERHOOD OF GOD.

THE relations which exist amongst men on earth, established by God for the special purpose of disclosing and illustrating to us His own interest in us, are employed in Holy Scripture to exhibit the riches of the love and care which the Eternal God displays towards the children of men. Perhaps none is more appropriate to our lost, ignorant, helpless condition than that of God's Fatherhood. In one sense, God is Father, as Creator and Preserver of everything. "Is not He thy Father that hath bought thee?" But He is in a special sense the Father of His adopted children. "Ye have received the spirit of adoption, whereby we cry Abba, Father." Christ purchased the believer's privilege of calling God, Father. The Father draws him to Christ. "Every man, therefore, that hath heard, that learned of the Father, cometh unto Me." And thus a man out of Christ, has no right to this relationship in its highest sense. Let us examine a little more closely into this special Fatherhood. God is a covenant God; then a Father. He is Christ's God and Father before He is ours. But when we are in Christ, the Father's heart is a fountain of love and tenderness towards us. Christ held up this feeling to us, in the parable of the prodigal son. The poor, destitute, disreputable son, for whom nobody seemed to care when he had spent all he had, was despised by his former companions after the way of the world. How different was the conduct of the Father, whose loving heart was touched. He did not walk coolly to meet him, keeping up a haughty bearing till an humble apology was made; but He ran and fell on his neck, and kissed him. David spoke truly when he said, "Like as a Father pitieth his children, so the Lord pitieth them that fear him. For He knoweth our frame; He remembereth that we are dust." And knowing that we are dust, and grievously afflicted with the leprosy of sin by nature, His compassion, like that of a good earthly parent, is very tender towards the weak and sickly ones. His "strength is made perfect in weakness." At the last day, many a self-satisfied Church-goer, will probably find a less abundant entrance, than a poor despised sinner who has been coldly looked upon for his degradation. Many may be glad to creep in behind a Manasseh whom people looked upon as the excellent of the earth, saved, yet "scarcely" saved.

God shows His Fatherhood in a marked

manner to the widow and the fatherless. "A Father of the fatherless, a Judge of the widows, is God in His holy habitation." The Father's Sovereignty and love shine forth in His frequent choice of those who are despised, to work out His great designs. David was the youngest of a large family, and in his early life only a shepherd, whilst some of his elder brothers were warriors. When he inquired as to the words of Goliath, his eldest brother's bitter reply showed pitiless scorn and contempt. But God sees not as man sees, and He employed the despised David to slay Goliath and deliver Israel, thus showing both His sovereignty in the choice of His instruments, and His Fatherly feeling for David. David was conscious of God's hand in the matter, for he said to the giant, "I come to thee in the name of the Lord of hosts." He knew that his strength lay in the mighty hands of his Father, God. Many other instances might be given. Satan loves to present God to the human mind as a judge; and so He is to all out of Christ; but His everlasting Fatherhood is for those whom He sees in Christ. To such the Apostle says, "Ye are Christ's and Christ is God's." This consideration ought to give confidence in prayer; and yet how poor and selfish our prayers are. We seek chiefly to have our own wants attended to, whether temporal or spiritual, and then pride ourselves on our prayers as if we had performed a religious duty with perfect satisfaction. This is not treating God as a holy Father ought to be treated. "Hallowed be Thy name," is the first petition in the Lord's Prayer, and Christ's own words in addressing His Father correspond with this. He said, "glorify Thy Son," but with what object? "That Thy Son may glorify Thee." What unselfishness! What deep spirituality! We see how far we fall short. It was His Father's glory He sought; and if that glory be not the highest aim in our prayers, and if we seek some other object more earnestly than this, we are really making self into an idol. In praying for benefits for ourselves, they must have God's glory for their end. "If I then be a Father, where is Mine honour?" It is He who has "delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son," us, who were his enemies, who fought against Him at Satan's bidding! Look what manner of love is this!

Another consideration which presents itself with respect to God's Fatherhood is that there will be a family likeness to Him; not perfect, that is impossible; but still the likeness will be there. As the Father hates sin, so will His child. The Father delights in His adopted child, so will the child delight in the Father. He "delighteth in mercy," so does His child. "Be ye therefore merciful, as your Father also is merciful." The Father's eye is always on His Son, in whom alone He sees His children. How He directs attention to Him! "This is My beloved Son, in whom I am well pleased: hear ye Him." So the children constantly have their eyes on Jesus, in whom is all their hope. Out of His fulness they receive power to recognize the Father's love. "Behold,"