

And the third fundamental thought is the universality of sacrifice. There is not a nation under heaven that has not engaged in sacrifice in some form or other. Sometimes it is the fairest child of the family, sometimes it is the strongest man in his youth, sometimes it is the oldest man in his age, but, whatever the object, the universality of sacrifice is a great and most suggestive fact. And in connection with this there is a series of thoughts very important for our study. Amongst them I find these: the practice of sacrifice to secure pardon of a wrong that has been done—that is to say, expiation through sacrifice—the idea is the same through the same principle. And then there is the further thought that when the sacrifice has been offered, and the expiation has been made, and the pardon has been bestowed, there is a sense of reconciliation and peace with that invisible Being, the source and terror of unevangelized races. And here are these thoughts universal, age-long, peculiar to man. The thoughts I re-

flect its terrible woes upon those who are victimized by it. A man may be brought back by the power of the Holy Ghost, so that he will not be only pure but holy, but nature's debt must be paid; she holds her lash high in the heavens over him, he does not see it, but it will fall, as God is God, and as nature is the expression of God. Nature knows nothing of forgiveness. Tennyson grasps the idea —

Nature, red in tooth and claw,  
Shrieks against his creed.

### GENERAL NEWS.

The Lord Bishop of Qu'Appelle leaves very shortly for England, where he will visit the various members of the Qu'Appelle association before his return. The last sermon preached by His Grace the late Archbishop of Canterbury, was strangely enough in Ireland at the reopening of St. Brigid's Cathedral, Kildare. His text was indeed appropriate: "Let brotherly love continue."

Among the noted men who have recently visited this country are several distinguished Scotchmen. Bishop Dowden, of Edinburgh, is at the General Theological Seminary, in New York, having been invited to deliver the Paddock lectures for this year. His subject is "the Theological Literature of the 16th, 17th, and 18th Centuries." Dr. Dowden is one of the most learned of Scotch Bishops. He is perhaps best known for his liturgical researches, especially in connection with the Scottish Communion Office, upon which he has published a work which is the chief authority on the subject.

We regret to announce the death of Archdeacon Favell, of Sheffield. A cultivated mind and much charm of manner were in him united to great personal devotion and a firm grasp of Evangelical principles.

### WEAK-MINDED ABSTAINERS

"I won't abstain, because none but weak-minded people ever do so," says the pledge." Such is the unreasoning reply with which we are frequently met when endeavoring to persuade others to a life of total abstinence. Perhaps the following list of some of the "weak minded" people may be useful:—

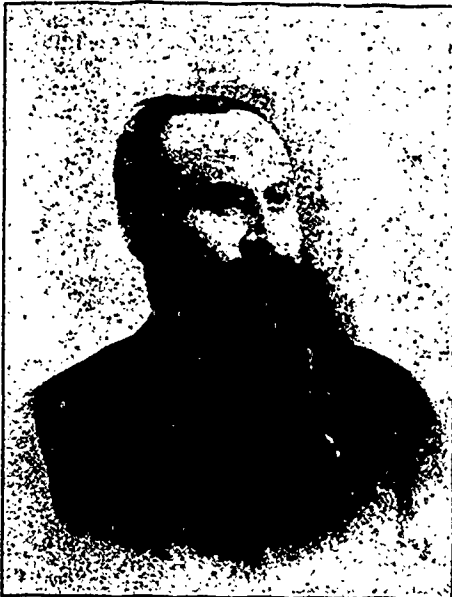
Charles XII. of Sweden.  
Abraham Lincoln.  
Dean Hook.  
John Wesley.  
Albert Barnes.  
Dr. Thomas Guthrie.  
Garibaldi.  
Sir Henry Havelock.  
Commodore Goodenough.  
David Livingstone.  
Sir John Franklin.  
John Milton.  
Dr. Johnson.  
George Cruikshank.  
John Howard, (the prison philanthropist.)  
Richard Cobden.  
John Bright.  
Sir Henry Thompson.  
Sir B. W. Richardson.  
Benjamin Franklin.  
The Bishop of London.

The foregoing list might be lengthened indefinitely; but as it is, it clear-

ly shows that total abstainers can claim some men who are certainly quite as talented as those who so glibly say—"I won't abstain, because none but weak-minded people sign the pledge."

### CHURCH TRUTHS.

Many persons question as to the place that Baptism holds in the Church of England. The answer is very plainly set forth in the Catechism. That the church holds two sacraments as plainly necessary to Salvation. And the reason why there are only two is because Our Lord Jesus Christ only ordered mankind to hold two. The Church of Rome errs by bringing in as sacraments what are really only rites and calling them sacraments. The various denominations although holding as a rule one sacrament, namely, the supper of the Lord, seem to disregard the first that He gave. Bap-



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peat, are these three: the sense of the invisible, the consciousness of wrong, the universality of sacrifice, and the consciousness of forgiveness arising out of the sacrifice.

Now the question arises, Whence has man received this sense of forgiveness through sacrifice? Not from nature, for nature never forgives. My brother men I ask you to bear in mind that it is as true as God that nature never forgave yet. Nature's law binds sin and punishment, and binds punishment and sin, by an adamant chain that God himself does not dissolve. And we see this, again and again, as we go to our work in daily life. The man who is the victim of intemperance may for a short time sow his wild oats and take up the creed of the rascal, "A short life and a merry one." He may by the power of the Holy Ghost be restrained. He may be brought by faith to Christ his Saviour. But his repentance and his faith do not undo the mischief already done to his physical nature. Impurity in-



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tism. Baptism holds a strong place in the affections of church people:

1.—It is a sacrament, holy because commanded by Christ.

2.—Because the evident desire of Christ was that the infant and child should be gathered into this fold at a tender age. Therefore the church enrolls the lambs of the flock as well as the sheep.

3.—Because it is evident that if we have knowledge concerning the will of Jesus Christ and do not follow that will out, we are in a certain degree of

The question of giving up Baptism touches the root of religion, as the date of institution of the sacrament of Baptism is older than that of the Holy Communion. What has been said on this subject is drawn from Scriptural teaching and from no outside teaching whatever. References: S. John iv., 2. To baptize in Jesus is given to all disciples. S. Matt. xxvii., 19. The direct divine command for universal baptism. Acts ii., 38. The Signification of Baptism. Also Rom. vi., 2, 4.