

turies ago. It is true the time was ripe for His appearing. Sensuality and sin overspread the world, and man had degraded himself almost to the level of the beasts. The world, indeed, then needed purifying; the sin of the world was great, and a fountain needed to be opened for sin and uncleanness. But now, as then, man is a sinner, impure and unholy; he needs a Redeemer, a Saviour. In every age, and all through the ages, the Blood of Christ can alone cleanse from sin, can alone purify the heart of man. Now, as then, and perhaps now more than then, the world needs purifying, and man needs a Divine Helper. God grant that the world may fix its thoughts at this sacred Season upon the suffering Saviour. That it may see Him as He hangs upon the accursed tree and gain a knowledge of the exceeding sinfulness of sin. God grant that sinners may abhor the sins of their past life, and give their hearts up to that Dear One who purchased them with His own blood. That they may resolve henceforth to use their bodies not in the service of Satan, but in the service of God, and to live not for the gratification of self, but to enjoy the exceeding great happiness of living a life hid with Christ in God.

A CALL TO THE MINISTRY.

THE Bishop of Rochester preached before the University of Cambridge recently on 1 Cor. vii. 37: "Power over his own will," and in the course of an able and earnest sermon, put in a plea for the Church's ministry as a fitting object of the ambition of the undergraduates. For the choice of your profession, said the Bishop, is not the will needed? By this time I suppose many of you have fixed on it, while some are undecided still. Bishop Warburton has said that politics and religion are the two grandest subjects which the human mind can consider. Probably, for those who cannot think of Parliament, the Civil Service in India is one of the most beneficent and magnificent openings the whole world can give to one who loves mankind, and has the will and power to govern wisely. But, will you hear one who speaks perhaps with prejudice—when he pleads for the dignity and blessedness of a life given to God and men in the ministry of the Church, especially when that life is spent in a great city? One who came as a curate to the metropolis just after the battle of the Alma, and who is still labouring there, though now south of the river, may perhaps be bold to advise you to think once, twice, thrice of giving your will to God in this matter, and of consecrating your manhood to the Cross. We save our life in losing it, we find the true key to the problems that harass us, the disappointments that gall us, the temptations that beset us in serving a Master, whose wage is his own righteousness; and in doing a work, the interest of which is as inexhaustible as human nature, the dignity of which is shared by the Son of God. While of all persons in this world the most sure to be disappointed, is he who seeks orders only for what the world can give him out of them; of all persons in the world the most blessed and happy is he who gives himself to Christ, because Christ's love deserves it, who finds his love grow as he learns the secret of absolute self-sacrifice. We trust that the words of the good bishop will be taken to heart by many a noble young man just starting in life.

Some Groundings in the Truth.

(For the Church Guardian).

BY REV. JOHN CARRY, D. D.

(Concluded.)

It will not now be hard to master the idea of Priest in type and in reality. The earthly priest was one chosen from among men to serve God in sacred rites. Several moral qualifications were required, and physical too, which were significant of spiritual perfections. In Christ all that goes to make up the ideal priest concurs. He was perfect God and perfect man in one Person, Christ; and thus a Mediator by nature, linking God and man. He was dear to God, He was sinless, He made the greatest and most painful personal sacrifice, in sorrowing over sin, in coming into contact with it in any form, in loathing it, in justifying God, in acknowledging His justice, and by all and in all drew men to God. Both in His character and in His offering He was all and had all that the ideal Priest required. He was not a priest conventionally, or mechanically, or by creation and appointment: in His very Nature He was priest. "Christ being come an High Priest." (Heb. ix. 11.)

It would surely be monstrous to think of men as priests in this ideal sense. But in the measure of creatures, and in the measure of Christians, as sharers of Christ's anointing, as one with Him, as members of His mystical Body, as partakers of the Holy Ghost, they can be true priests, though not *alethinai*, which admits of no qualifications, conditions, or limitations. If Door, Way, Vine, may all be rightly said of earthly things, though Christ has the supreme right to these appellations, surely men may be priests too, though He is the supreme and real Priest. In these imperfect degrees we have priest and sacrifice; and yet it is a perfect way, too, for it is of Christ's appointment, and is the sacred memorial and representation on earth of the heavenly Original.

There is no infringement here of Christ's superlative claims; for the Church's acts and offices are founded on these claims, and would have no meaning without them; they are the clearest confession of them, the standing reproach of all who neglect them, and, as an undeniable fact, the great security for men's faith in them. For it is a matter of fact, that where priesthood and sacrifice are denied among Christians, there Christ's priesthood and sacrifice are ever most apt to be denied, as by Socinianism and Rationalism. But where priesthood and sacrifice are maintained, as in all the historic churches, whatever evil accretions have gathered round these doctrines, (and there have been many), at any rate Christ's priesthood and sacrifice have never been denied.

To return to what was said near the beginning, the eternal idea is imperfectly produced in the material world, from the nature of created things. And it is the same in the Church, the Kingdom of Grace. Perfection belongs not to Christian priests, who are all the baptized, as well as the Ministerial Order. We all bewail before God our personal unworthiness, and confess that "we are not worthy to offer unto Him any sacrifice." Therefore we must not think our sacrifice *alethine*, but trust for its acceptance through that which is alone such.

Everything is true in the Christian Sacrifice; there is nothing in it unreal or false: for He is in it who says "I am the Truth." Far above the dust of ignorant or passionate strife, let us lift our eyes to the Eternal Son, who is to us the manifestation of God, the Eternal Reality; and let us hear Him saying, as He touches any part of our nature which appears in the sphere of holy religion, "I am the Truth;" and let us rest our souls in Him as the very, real, unchangeable essence of Being. Let us enter through Him as the Door, walk in Him as the Way, abide in Him as the Vine, eat and drink His Body and Blood as true meat and drink, accept His Testimony, look to

Him as Priest by nature, plead His Sacrifice as the all-true and perfect, embrace Him as the Truth itself, and live in Him eternally as the Life Itself.

CORRESPONDENCE.

Work Among Seamen.

To the Editor of the Church Guardian.

SIR,—I notice in your Ecclesiastical Notes, of March 26th, a short article, touching Church work among seamen. The facts, I presume, you have gathered from the "Official Year Book." Will you kindly permit me to make a few remarks upon what you say. It is a serious fact that the number of vessels mentioned are entirely without a chaplain, but this by no means should lead us to suppose that the absence of a chaplain means the absence of religious worship. Not only in long voyage passenger ships, but even in small coasters and fishing vessels, as well as general traders, are the crews called together by the captain or mate to worship God, both on week-days and on Sunday. For the most part, they use a form issued by the "Missions to Seamen." This form is a small book of quite a liturgical character; our beautiful Litany is in it. Your remark, "in which the crews are not always permitted to take part," is, I think, unfounded. My experience, which has been considerable, out of some 8,000 vessels which I have visited, tells me that I cannot point out one where the crews have not only been permitted, but requested to take part in the daily prayers as well as in the Sunday worship. I do not mean to say that all or half of these really had either prayers or services, but where the custom was held, none were ever prevented, and I am speaking of—(1.) The Royal Navy. (2.) Regular passenger ships. (3.) Regular traders, both as steamers and sailing vessels. (4.) Coasters, and (5.) Fishing vessels. The society you refer to is a most excellent organization, based on Church principles. They have done a mighty work, and are still doing what no other society is able to do. Some time ago, the "Missions to Seamen" offered a prize of £25 for the best Essay calculated to assist the worker in the Merchant Navy to carry on a work for God, best adapted to a sea life at home and abroad. Every feature of work had to be dealt with, both in port and out of port, on the sea and along the coast. I was one of those who wrote an Essay, but not successful in gaining the prize which I did not covet, so long as I could be heard, and what I had to say, after some years' experience, sound in the ears of others. I believe there were some 22 Essays sent in which are now printed in one volume. I wrote a small pamphlet on "Sunday work on ship-board in home and foreign ports. Ought it not to cease?" In almost all important ports, either the above Society or some other agency is at work now for the spiritual good of the British seamen. Begging you will excuse my intruding so much on your columns,

I am yours, etc.,

L. S.

Heating and Ventilation—Down Drafts.

To the Editor of the Church Guardian:

SIR,—A down-draft from an unused stove or open fire-place is by no means a harmless thing, when there is (as is common in Canadian houses, but as there never ought to be) communication of more than one stove with the same chimney flue. This practice of uniting two or more fire drafts in one chimney is forbidden by law in the great cities of England. The danger to the health of inmates by the down-draft arises from the fact that the cold air descending the flue from the outside chills the surface of the ascending current from the burning fuel, in passing, and the carbonic acid gas, in particular of the combustion gasses, getting chilled begins to descend by its great weight and by the drawing power of the cold draft in its neighbourhood, and comes freely into the living