

the principle of faith, but that the present system adopted by the ladies of this Institution was possibly a higher grade of faith. The Rev. Dr. Jackson gave an interesting account of the inner life of the Institution, and of the comforts which the little patients had, and also how some had been impressed by the teaching which had been given.

The Rev. A. Baldwin referred to one cot which was called the "Consolidated" which had been supported by nine young ladies, but latterly had wanted money owing to marriage and other matters which had directed their attention to other things. He thought that we might adopt an idea from our American neighbors and make an appeal to the children of the Dominion, acknowledging each week the young contributors in the DOMINION CHURCHMAN and other religious papers or by the secular press. He stated that already many of our children were contributing to one in New York, and that it would be as well to use these contributions in Toronto. This was, however, referred to the ladies committee, as it seemed, to the minds of some, rather to interfere with the plan of faith on which the hospital was being carried on. If this is adhered to, we only hope the children will contribute unasked, and unacknowledged. The meeting was brought to a conclusion by an earnest address from the Vice-Chancellor, and by Mr. Macdonnell, with a short prayer for the Divine blessing.

NOTES ON INFIDELITY—PROPHECY AND HISTORY.

THE fulfilment of the prophecy of our Lord concerning the total destruction of Jerusalem, and the dispersion of the Jews, is one of the most interesting portions of the world's history that can fall under the contemplation of the Christian.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee and keep thee in on every side, and shall lay thee low with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."—St. Luke xix. 45, 44.

"And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh. For these be the days of vengeance; for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led captive in all nations: and Jerusalem shall be trodden down of the Gentiles."

Josephus, a Jew, an enemy to Jesus Christ and his religion, and who was yet unborn when this prophecy concerning Jerusalem was uttered by our Saviour, was raised up by God to be an eye-witness of the events, and to record the fulfilment of it. So clear is his account of the misery and suffering of his countrymen, that there is not a single expression of our Lord in the prophecy which does not appear to be exactly fulfilled. The words of the historian and the prophecy are sometimes the same. Whilst giving a truthful record, the historian avoids mentioning the

Christian sect, or any thing that would be likely to advance its interests.

Our Saviour predicted that Jerusalem should suffer the evils of a siege. "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

Josephus gives a graphic account of the siege of Jerusalem, the suffering, misery and slaughter of his countrymen, the throwing up of trenches against the city, the surrounding it with a wall, "keeping them in on every side," the destruction of the city and temple by the Romans, under Titus Cæsar.

The complete success of the enemy is foretold. "They shall lay thee level with the ground." Many cities have been taken, and nations subdued without feeling the vengeance of their conquerors, but have again risen and flourished as before. Jerusalem had herself been several times in the hands of strangers, and had survived. There was no example in the history of the Roman conquest to warrant the expectation of the utter destruction of the city and the slaughter of her inhabitants. But the prediction of Jesus was express; and fire and famine, pestilence and division and the sword did their work thoroughly; and young and old, women and children, became involved in one common ruin. "His blood be on us and our children," was fully realized. Truly, "There was distress in the land and wrath upon that people, and they did fall by the edge of the sword," by hundreds of thousands.

The hand of God was against her, and Titus, though he greatly desired to do so, could not save even the temple from ruin. "Her towers, her walls, her palaces, the beautiful gate of the temple and her holy place were all thrown down and laid even with the ground. Even the very foundations of the temple were dug up, and the ploughshare passed over the glory of that house which the wisdom of Solomon had built, and the wisdom of Jesus adorned." In deed and in truth they left not in her "One stone upon another," to tell the traveller the spot where those goodly buildings stood. "Her house is left unto her desolate." Titus laboured to avert a destruction so signal and so sad, but he laboured in vain, because he laboured against the sure word of prophecy. It came to pass as the Lord had spoken. L.

Contributions.

THE SUBSTANCE OF A LETTER ADDRESSED TO THE ROMISH BISHOP OF MEXICO BY MANUEL AGUES.

(Continued.)

But tell me, that you may clear up several doubts which occur to me at this moment; "have those men who decreed such a prohibitive precept also prohibited the people to eat meats?"

"Yes, Sir," you would reply to the apostle, "we have been prohibited from eating meat, eggs, and all milk pottages on certain days of the year, called 'Vigils,' and the only way in which we can obtain the privilege of eating eggs and dishes made of milk is by paying the church for it. But do not suppose, holy apostle, that my subjects suffer much on account of this prohibition to eat meat, as these days called 'Vigils' are really merry days, when many nice and savory dishes

are placed on the table, which make this prohibition much more tolerable, especially by the rich, who during those days which are called fast days, sit down at one o'clock and often do not rise from the table till five o'clock, after having enjoyed a good hearty meal, washed down with the most generous and delicate wines."

"Well," said the apostle, "I have no longer the doubts I lately had about you. For in the same Epistle to Timothy, chapter four, you will find all these things foretold in the clearest manner. You will find the following words in the first verse: 'And the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' I must tell you plainly that I see this prophecy most clearly fulfilled in ourselves, who have manifestly apostatized from the faith, which teaches us that the sacrifice of the cross was of infinite value, and more than sufficient for the redemption of mankind. But I find you affirming quite the contrary. You tell me that you daily offer up to God this very same sacrifice. You listen also to the doctrine of devils, when you forbid marriage to the priests and the use of meats to the people. You know right well the scandals which many of your own priests have brought upon the holy religion which they profess, and you turn a deaf ear to my words as found in the third verse of the same chapter, wherein I warned you of those false teachers, who would forbid men to marry, and who would command them to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth. You have evidently not known the truth; for this reason you abstain from meats on certain days; and your superiors are those wicked men of whom the Holy Ghost has assured us that they would prohibit both matrimony and the use of meats. But tell me, who is that beautiful young lady who is kneeling down and speaking so confidentially with that man, who appears to belong to this church. They seem to me to be love-making, or at least they are in great danger of mentioning that matter, as these two persons, of different sexes, are separated by a very slight partition only?"

"Sir," you would quickly answer, "that man whom you see is a priest. The vase, in which he is seated, is called a 'confessional,' and the young lady whom you see is a penitent, who has come to open her mind to this priest, who is her father confessor, though not much older than herself. "She will tell him all her most secret thoughts, many of which she has not communicated even to her husband. This lady subjects herself to all this degradation and shame to obtain the pardon of her sins at the hands of that priest, who has power to open and shut the gates of heaven, and who stands towards her as Jesus Christ himself. How unfortunate you are! How much you have adulterated our holy religion," the apostle would say. "Are you not aware that all you are telling me is utterly unworthy of the majesty of God, and that only an atheist could have imagined such sacrilegious and blasphemous conceptions, which are so offensive to all pious ears? Do you not know that God alone can pardon sins, and that He actually pardons everyone who believes with lively faith in the sacrifice offered once for all on Mount Calvary, and assures us, most clearly, that this all sufficient sacrifice satisfied the Divine justice, paying all that mankind owed for their sins?"

"Holy apostle," you would triumphantly reply, "we are aware of all that, but we also know that we too have the power conferred upon us of pardoning sins, for his Son the Lord Jesus Christ said: 'Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.'" But who has taught you that this text should be understood in the literal sense you have given to it. You should interpret Scriptures by themselves. By comparing them fairly together you will arrive at the truth regarding them. This declaration of the Son of God should be compared with what he has said on other occasions. See what he says as recorded in St. Mark, chap. xvi., verses 15 and 16; St. Luke, chap. xxiv., verses 46 and 47, and St. Mark, chap. xxviii., verses 19 and 20. What did the Lord Jesus Christ command his disciples to teach when he commissioned them for their errand of mercy. Without doubt,