

stances. Just as to be the medium law, and material ation. In Cony-Paul" the teacher is point. So God erce, science, ex- By many such

open there was is open in the spiritually it is darkness and in it of God throws

place of historic he right of a col- ature Rome. It hence there were dier-citizens and om Troas there to draw them l message. But ul found those mmon, for a few God instead of e Sabbath after e Gentile hus- roselytes to the Lydia, for she is od." Yet though ere was a great men knew no- the forgiveness They needed e Gospel, Paul im they seem to rd to enter and 1 opening was e flower, but he ht and warmth ud that opened ivine "Sun of ia. In what a first triumph in tion. A prayer umberle women.

crisis in her life er steps. She d gave her an she had been e was a prose- n the contami- shipper of the God hears her s she believed ake open con- re herself pub- see what were of this there

word into her of sight. Her ousehold, whe- hristian home ke the women e delighted to s strangers the ospel of God. earts into an way—but she m for leading iii. 14). Great What a new

of the Gospel- king, to have losed-up mass ross the way ing must be troubled in no ministers, ult; therefore -tellers; like ). So it was iii. 19, xix. 3: s of such de-

nalice, partly ublic longing Wicked men o pretend to 7; 2 Pet. ii.

has put an range things,

that people may think her a prophetess; (2) bad men have employed her to get money for them by her fortune telling. What does she say of Paul and his companions? ver. 17. Would not Paul be glad the people should thus be directed to them? see ver. 18—*grieved*. Why? He was sent to fight against Satan. He will not have his help nor allow people to think of him as his ally. See Mark 1: 25, 34; 3: 11, 12. Besides, Paul's compassion and indignation were excited on behalf of the girl. As long as that spirit kept possession, the word of life could not enter her soul. The way was fast barred against the light, and joy, and peace, and all the blessings of the Gospel. Here was no folded bud which would sweetly open beneath the rays of the sun. A mighty blow must be struck to make entrance there. And it came. The name of Jesus, uttered in faith, was sufficient. The evil spirit was driven out. The passage into the soul was opened. Can we doubt that the word entered there, and that the once wretched slave was made spiritually free? But see, what further results followed. Every good work excites the opposition and anger of those who love evil.

#### V. Evil Passions Let Loose.

Is this what the Gospel of Christ ought to do? See Matt. 10, 22, 34, etc.; Luke, 12, 51, 53; John 15, 19, 20. When Satan's kingdom is attacked, war must follow. So we do not wonder at the rage of their masters when the "hope of their gains" ("The love of money is the root of all evil," 1 Tim. 6, 10.) from their poor slave's ravings was gone, nor at the excitement of the multitude, the wrath of the judges, and the harshness of the jailer. Nor were the apostles perplexed when they found themselves bruised and bleeding, lying fast bound in the innermost prison at Philippi. Jesus had prepared them to expect just such results.

What the Gospel did at Philippi, it is doing to-day: Opening hearts, opening houses, opening closed passages, settling loose angry passions.

*Opening hearts.* Even the well-instructed, the moral, the devout, need the open heart, that Christ may enter and reign.

*Opening homes.* If there is no difference in the home and the daily life, can the heart be truly opened?

*Opening closed passages.* An evil spirit of pride, temper, selfishness, etc., often bars the way now. But the name of Jesus is still all-powerful.

*Loosing angry passions.* When victories are won for Christ, Satan and his followers will rage.

Which of these has the Gospel done for us?

#### CATECHISM LESSON.

CREED.—"I believe in God the Father."

1. IN GOD.—This must be the first article of our belief. "He that cometh unto God must believe that He is." Heb. xi. 6. There is a witness in our hearts, a something within every man that testifies that God is. There is a witness in nature. The design, harmony and beauty which are so manifest in all created things, prove the existence of God. Acts xiv. 17. By these visible things, the invisible things of God, even His eternal power and Godhead, are clearly seen, Rom. i. 19, 20. Ps. xix. 1.

"There's not a spot, or deep, or high,  
Where the Creator hath not trod  
And left the footprints of a God."

But above all, it is by His Word that God hath fully revealed His character and will to men. In times gone by, He hath spoken by the mouth of His holy prophets. "Thus saith the Lord" is the constant refrain in all their utterances. "In these last days" God hath spoken unto us by His Son, (Heb. i. 1.) Who both declares the Father (John i. 18), and shows Him unto us. John xiv. 8, 9. The purpose of this revelation is that we may become wise unto salvation, (2 Tim. iii. 15); that we may know the only true God, which is life eternal. John xvii. 3.

Our word "God" means "good." We have the same word in the first syllable of "Gospel" which means "the good news."

To the Jews He especially revealed Himself by His name Jehovah, which expresses the self-existence and unchangeableness of God. "He that was, and that is, and that shall be," the great "I am" (Ex. iii. 14; vi. 3). Jesus claimed this Divine name (John viii. 58). Compare Heb. xiii. 8; Rev. i. 4, 8; iv. 8; xi. 17. He is Jehovah-Jireh, Who provideth (Gen. xxii. 14); Jehovah-Rophi, Who healeth (Ex. xv. 26); Jehovah-Shalom, Who defendeth (Ex. xvii. 15); Jehovah-Shalom, Who gliveth peace (Judges vi. 24); Jehovah-Tsidkenu, Who is our righteousness (Jer. xxiii. 6); Jehovah-Shammah, Who dwelleth with us (Ezek. xlvi. 35); Immanuel, "God with us" (Matt. i. 23; Rev. xxi. 3; xxii. 3).

2. THE FATHER.—Herein are set forth God's relationship to Jesus, and His relationship to men. For God is "our Father," as Jesus taught us to call Him (Matt.

vi. 9; xxiii. 9); and He is the Father of Jesus, as Jesus often said (Matt. xi. 27; Luke xxii. 29). But there is an essential distinction in this relationship, so that Jesus does not say to Mary (John xx. 17) "our Father," but "my Father and your Father."

*The Father of Jesus* (1 Cor. xi. 31; Eph. i. 3; 1 Peter i. 3).

Thrice He acknowledged His Son from Heaven. At the Baptism (Matt. iii. 17). At the transfiguration (Luke ix. 35). And in the temple (John xii. 28). Jesus is like His Father, "the express image of His Person" (Heb. i. 3). When we urgently ask, "Shew us the Father," what does Jesus answer? (John xiv. 8). Is not this infinitely precious and reassuring to know, when we look at the lowly, loving Jesus, that the Father is like Him, having the same tenderness and willingness to receive sinners.

We have also in the Fatherhood of God a measure of God's love for us. To what a sacrifice was Abraham called—to give up his only begotten (Gen. xxii. 2; Heb. xi. 17). And "God so loved the world that He gave up His only begotten" (John iii. 16).

*God is our Father* (1 Cor. viii. 6). By creation (Mal. ii. 10). By redemption (Deut. xxxii. 6). By adoption (John i. 12, 13; Rom. viii. 15; Gal. iii. 26; Eph. i. 5). Our Father loves His children (Ps. ciii. 13; Mal. iii. 17). He is willing to give them gifts (Matt. vii. 11). He has a right and claim to their obedience and love (Mal. i. 6; Jer. iii. 4; Prov. xxiii. 26; Eph. v. 1). God is also called "the Father of Mercies" (2 Cor. i. 3); "the Father of Glory" (Eph. i. 17); "the Father of Spirits" (Heb. xii. 9); the Father of Lights" (James i. 17).

3. I BELIEVE IN GOD THE FATHER.—That is, not, I believe that there is a God. This the devils believe (James ii. 19). Only fools deny it (Ps. xiv. 1). Nor is it merely I believe God. There may be intellectual belief in revelation, which leaves the heart untouched and the conscience unenlightened. But it is "I believe in God." Abraham "believed in the Lord" (Gen. xv. 6). And the very expressive Hebrew word literally implies, to be carried, sustained as a child in its mother's arms. Such is true faith, the clinging of the child in its helplessness and simplicity to the Love of the Father. We must thus become as little children (Matt. xviii. 3).

#### Correspondence.

##### CONFESSION AND ABSOLUTION.

To the Editors of the Evangelical Churchman.

SIR,—Following up the lucid editorial in your issue of Dec. 27, on this vexed question, it may interest your readers, including possibly "Father" Maturin and "Father" Davenport, to recall the deliberate opinions expressed nearly forty years ago by a High Church Archbishop, as reported in an old-fashioned High Church periodical, the *Churchman's Magazine*, of July, 1864, which contains an article on the life of the late Archbishop of Canterbury, Dr. Longley, who was successively, from 1836, Bishop of Ripon and of Durham, Archbishop of York and Primate of England.

The difficulty which called for the Bishop's interference, arose in the Church of St. Saviour's, Leeds, the presentation to which was in the hands of Dr. Pusey, and where various ecclesiastical vagaries were indulged in, such as "the officiating clergyman's back being turned to the congregation."

The writer adds: "The Bishop refused to consecrate until he was satisfied on these points, which were all ultimately yielded; but we regret to add that in the sequel a system of disingenuous evasion was adopted in reference to them. A Mr. McMullen, being censured by the Bishop for some passages in a sermon, that gentleman went over to Rome, accompanied by three of his laity."

Subsequently, Dr. Pusey and his co-trustees appointed a Mr. Minster to the incumbency. Now for the sequel: "The Bishop discovered that there was a regular and secret system of confession practised at St. Saviour's. Mr. Minster maintained that such confession and absolution were authorized by the Church. The Bishop pointed out the distinction which must be palpable to all sound and intelligent churchmen; 'The special and private confession of the party's sin is to be invited only if the sick man humbly and earnestly desires it. But mark, how you deviate from the wise and cautious counsels of your church. You assume to yourself the power of setting aside these, her jealous restrictions, and use this form of absolution indiscriminately for all persons either sick or well, whether specially troubled with any weighty matter, and on this ground humbly and heartily desiring it or not. Because the very rare exception is allowed, you claim the right of making the exception the rule, and of

turning special permission into a general license. Bishop Longley was soon forced to the very disagreeable conclusion respecting the clergymen of St. Saviour's, that their study seemed to be how far they could evade their Bishop's known wishes without violating the letter of the law." \* \* \* "A second time it was the case of the incumbent and the curate (Mr. Minster and Mr. Roake), abandoning the Church of England for the Church of Rome. It would be easy to show that their principles and conduct legitimately led them to such a result. The days of dangers are not yet over." The wise Bishop adds "To many others it will, I hope, be a timely warning, that if they choose to enter into paths that have proved so often fatal, they can have no security that their own footsteps slip not in like manner."

Well might Dr. Pusey from his own point of mind defend himself from the reproval of not going over to the Roman Church with John Henry Newman and others of his *confreeres*, by the excuse that he would do more good by remaining in the Church of England!

A SUBSCRIBER.

Nova Scotia, January, 1884.

To the Editors of the Evangelical Churchman:

CARDIFF, Jan'y 8, 1883.

DEAR SIR,—Will you kindly acknowledge for me in your valuable paper the receipt of a box of Xmas presents for our Sabbath School (the Garden Memorial S. S.) of Cardiff, from the C. W. M. A. of Toronto, for which we are sincerely thankful, as it enables us to cheer the hard lives of these poor backwoods children, who know very few of the comforts of this life.

Yours sincerely,  
G. W. DELLER,  
Superintendent.

#### Book Notices.

ECCE TERRA, by Dr. E. F. Burr. Philadelphia: The Presbyterian Board of Publication. The well-known author of *Ecce Coelum* gives us another brilliant work on Natural Theology. With great vigour he relates the manifold proof of the direct presence and working of God upon the earth, and the evidences of His wisdom and goodness in its structure and government. It is a wholesome and instructive volume.

HALF-HOURS WITH THE LESSONS OF 1884, by 24 Presbyterian Clergymen. The Presbyterian Board of Publication. This volume contains an excellent series of sermons and expositions on the International Lessons for the current year. Among the writers are names of eminence, such as Revs. Dr. Hall, Howard Crosby, Theodore L. Cuyler, Marion R. Vincent, and C. C. Hall. It is an excellent and helpful volume. The same publishers propose to issue shortly a new edition of Prof. A. F. Mitchell's standard work on the Westminster Confession.

"MY ST. JOHN" is a touching little book, in which the pathetic story of a wanderer's return is well told. IS ROMANISM GOOD ENOUGH FOR ROMANISTS? is the title of an excellent and clever tract, by Dr. Fulton, of Brooklyn, N.Y., a man who has made his mark as a controversialist. Price \$4 per 100 copies. Both are published by Funk & Wagnalls, of New York.

THE FEBRUARY MAGAZINES.—The *North American Review* contains several noteworthy articles. Carl Schurz discusses the responsibilities of "Corporations;" Principal Shairp contributes an admirable sketch of "Henry Vaughan, Solarist;" in "Must the Classics go?" Professor West pleads effectively for the retention of Greek and Latin; other articles discuss "The Defects of the Public School System," and "Rival Systems of Heating."

The *Homiletic Monthly*. New York; Funk and Wagnall's. This is a very full and excellent number. The symposium on Evolution is continued. The selection of sermons contains some of permanent value. Dr. Dio Lewis continues his advice to clergymen about their health. Among the various departments we notice "The Prayer-meeting Service;" "The Study of Latin Hymnology;" "Lay Criticisms on the Ministry;" "Living Issues for Pulpit Treatment;" "Hints at the Meaning of Texts;" "Helpful Data in Current Literature;" "Sermon Criticism;" "Queries and Answers;" "Illustrations;" "Suggestions, Themes," etc.

The *Century* is a very solid number. A large portion of it is devoted to art and artists and beautifully illustrated. The editorial departments are very full and fresh. "The cruise of the Alice May" is the first instalment of a deeply interesting account of the Gulf of St. Lawrence.

*Harpers Magazine*.—This is a very excellent number.