

that the prayers be restored."—*Mail*, Nov. 25th, 1882. "The Roman Catholic Bishop of Ottawa has refused the holy sacrament to the parents of children sent to the Provincial Model School at Ottawa, under the supervision of Prof. McCabe, a Roman Catholic."—*Mail*, 20th Dec., 1882. Do not such statements show that I have the right side on this question? The very fact that the state recommends the indiscriminate reading of the Bible in our schools shows that they are anti-papal. Has Rome ever placed the Bible indiscriminately in the hands of her people in any country? Has she encouraged men to take the holy book, and, invoking the aid of the Divine Spirit, to study the sacred pages for themselves, that they may be made wise unto salvation? On the contrary, have not the popes repeatedly declared that Bibles were the pest of Christendom? Has not the Council of Trent forbidden the free reading of the Scriptures by the laity, refusing absolution to any who dare to possess a copy without written permission from the bishop or priest? "Even in recent times fulminations have been sent from the Vatican against Bible Societies, and this hostility is not only directed against translations made by Protestants, but against the unrestricted circulation of any version in the language of the people."—G. P. Fisher, D. D., Prof. Yale College. In consequence of this opposition, the Bible is almost an unknown book to the laity in popish countries. Millions of Roman Catholics live and die and never see a copy of the Bible. And why does Rome teach that the Bible is a dangerous book for the people? Ostensibly because she holds that they are incapable of interpreting it; really because Roman Catholics, if they studied the Scriptures, would know the truth and the truth would make them free. But Rome hates freedom. She has ever been the mortal enemy of liberty. Rome maintains that it is the prerogative of the church, and of the church alone, to teach religion. Hence, the religious instruction given in our schools under the supervision of the state, if Christian at all, must be Protestant. The object of Rome is to have separate schools, under the supervision of the church in every place where such is possible. In places where she cannot effect this, her aim is to render our schools negative in religion, that the youth of the Province may grow up in indifference, so that she may the more easily accomplish her designs in recovering the children of her adversaries. That which is negative usually goes to the wall when confronted with that which is positive. Indeed, in this connection, may not the words of the illustrious statesman, W. E. Gladstone, merit some consideration, "There is an impression which is not worthy to be called a conviction, but which holds the place of one, that the indifference, scepticism and pantheism which for the moment are so fashionable, afford among them an effectual defence against Vaticanism. But one has truly said that the votaries of that system have three elements of real strength, namely, faith, self-sacrifice, and the spirit of continuity. None of the three are to be found in any of the negative systems, and you (Laveleye) have justly and forcibly pointed out that these systems, through the feelings of repugnance and alarm which they excite in many religious minds, are effectual allies of the Romanism of the day. The Romanism of the day in a measure repays its obligation by making its censure of these evils sincere, no doubt, but only light and rare in comparison with the anathemas which it bestows upon liberty, and its guarantees, most of all, when any tendency to claim them is detected within its own precinct." "Alter B." calls my attention to the fact that the law nowhere states that our schools are Protestant. My reply is that this is a Protestant country, and that when the state prescribes Protestant religious instruction for our schools, it is all the evidence required. We need not contend about the name when we are favoured with the reality. In my former letters, as well as in this one, I humbly think that I have clearly proven that our public schools are Protestant. And long may they continue so, as Protestantism brings prosperity, knowledge, liberty, gospel morality and happiness wherever it goes. Let "Alter B." refute the arguments advanced in this and my former letters if he can. Yours truly,  
SAMUEL ACHESON.

*The Marse, Wick. 27th Dec., 1882.*

"ANOTHER year, with all its hopes and fears,  
Has sunk into the deep abyss of time;  
And on the threshold of the new we stand,  
Like travellers to a strange and distant clime."

## PASTOR AND PEOPLE.

### HOW SHALL THE WORD BE PREACHED WITH POWER?

How shall the Word be preached with power?  
Not with elaborate care and toil,  
With wastings of the midnight oil,  
With graceful gesture studied well,  
And full intoned syllable,  
With trope and simile, lending force  
To subdivisions of discourse,  
Or laboured feeling framed to please;  
The word of power is not in these.

How shall the Word be preached with power?  
Go, preacher, search thy soul, and mark  
Each want, each weakness, every dark  
And painful dint where life and sin  
Have beaten their hard impress in;  
Apply the balm, and test the cure,  
And heal thyself; and be thou sure  
That which helps thee has power again  
To help the souls of other men.

How shall the Word be preached with power?  
Go ask the suffering and the poor,  
Go ask the beggar at thy door,  
Go to the sacred page and read  
What served the old time want and need!  
The clasping hand, the kindling eye,  
Virtue given out unconsciously,  
The self made selfless hour by hour—  
In these is preached the word with power!

—*Congregationalist.*

### A LIVING CHURCH.

There is a church in which the members, and especially the communicants, are alive; in which they feel the blessedness and honour of their calling as Christians. It is one in which love reigns, and exercises its benign power; love to God, and love to men, in which mere selfishness is not the highest power, and in which souls are being trained in the service of God here upon earth, for the happier service of Him in the sinless world above. It is alive with a God-given life. Its life is consecrated to the service of our glorious Saviour. Oh what a church ours would be, if this were true of all our congregations! And it might be true of them, it might be true of us; happy were it for us, if such were the case. The only way in which it can become true, is by each one consecrating himself or herself now to Christ. The kingdom must come in the individual heart, and then it will come in the family, and in the church. Such a church would move the whole land toward God. A living church does not show its life only in outside activities, but in in-door holiness of conduct as well. That life is not seen in noisy social meetings, in musical assemblies, in theatricals of any description, in amusements of any kind. These things are not the things in which the spiritual life of the church shows itself. These things are no part of Christian activities in the proper sense. Our gracious and all-glorious Lord and Saviour is very much dishonoured in these days, in many churches of this land. Churches called Christian, but whose doings sometimes seem very unlike what the Christianity of Jesus would sanction. No; not in these modern forms of church activity is the life of the redeemed church shown; but in quite other ways. Only let us not cast stones at our neighbours, since there is much glass about our own house; but rather try and introduce a better state of public feeling on this question of church life. Let us pray for more grace for ourselves and others, that the church, the Bride of Jesus Christ, may keep her garments more unspotted from the world. No; but in quite other things life shows itself; in plain duties; in unromantic discharge of commonest duties. There is no romance about sitting down in private, and reading and praying over the word of God; yet that is an important evidence of life. For there is no life where the Bible is not loved, and honoured and studied. In that precious book without preacher or teacher, many a soul has found its Saviour. In that book every believing soul must find its nourishment. You say the Bible is much studied at the present time. So it is. Yet it is also much neglected. Neglected in our schools, in our closets, in our families, in our churches. Too much so. Our duty, however, is not so much to weep over the sins of the age, as to see that we ourselves are not neglecting the Book of Life. Let us read it more; searching into its treasures; laying hold of its promises; teaching it to our children, teaching them to honour it, and to know some portions of it; and in all this we see the work of a living church.

### THE PATH OF SORROW.

We have been accustomed to appreciate and honour and esteem those who have shared in the splendid triumphs of life. That life which shines as a pageant strikes our admiration. But this often misjudges the way of the good. It dishonours the most difficult, the most gracious, and the most benignant path ever trodden—the path of sorrow.

Too often we look upon sorrow as the synonym of evil, disgrace, undesirableness. We forget the Saviour in Gethsemane, with all that sorrowful struggle. Jesus never was so grand as when in the darkness of that night he saw the sins of the world and took them upon himself willingly. He never appeared so wonderful as when he bowed in Gethsemane before the sorrows and woes of all human hearts, and then opened his bosom and took them to himself. We forget Luther in the forests of Germany, and in the trials of his life. We forget Bunyan in Bedford jail. We forget Rogers and Ridley and Latimer and Huss and Wycliffe. We forget Smithfield and Oxford. We forget old Rome and the blood of the saints and of the apostles who died. We forget Polycarp and Paul and Peter and Stephen and hosts of others who, the Apostle says, "were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented. (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

The gospel was manifest to give peace and joy, but not to all. It is our conviction that many hearts ought to be sorrowful sometimes when they are not so. Eyes ought to be filled with tears which seldom, if ever weep. We would not convert this world into a house of mourning, but would like to see it settled down to sober sense. The great ideas which affect Christian life most were born in times of sorrow. The great hearts which pour out unbounded blessings on the world are those which are moved with compassion for the sorrowful and for the needy. We shut our eyes to misery because the sight would cause us to feel badly. We turn away from the pains and sorrows of men because to look upon them would pain and sadden our hearts. Jesus did not do so. Let us not too hastily follow the gay, or too diligently dry our tears. Surely, there is enough in life about us to stir our hearts to deep sympathy, and move our lives to nobler efforts. However joyous God may have made our lives, let us remember the paths of sorrow to which the feet of others have been appointed, and the service to the world those walking there are rendering.—*Religious Telescope.*

### GOD'S HUSBANDRY.

In a recently published volume of sermons, entitled "Farm Sermons," by Rev. C. H. Spurgeon, every branch of husbandry and every phrase of farm-life is made to convey its lesson. "It is fit," says Mr. Spurgeon, in the preface, "that farmers should have sermons gathered out of their own occupation, for it is one which, above all others, abounds in holy teaching; and as it would be ill for dwellers in the Indies to go from home for gold and spices, so it would be unwise to leave the field and the plough in search of instruction." The following is an extract from one of these sermons:

#### THE FARM LABOURERS.

The church is God's own farm. Paul is a labourer, Apollos is a labourer, Cephas is a labourer; but the farm is not Paul's, not so much as a rood of it, nor does a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "Ye are Christ's." Our great Master means that every labourer on his farm should receive some benefit from it, for he never muzzles the mouth of the ox that treadeth out the corn. The labourer's daily bread comes out of the soil. The labourers employed by God are all occupied upon needful work. "I have planted, Apollos watered." Who beat the big drum, or blew his own trumpet? Nobody. On God's farm none are kept for ornamental purposes. I have read some sermons which could only have been meant for show, for there was not a grain of Gospel in them. They were ploughs with the share left out, drills with no wheat in the box, clod-crushers made of butter. I do not believe