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Correspondence.

All Letters containing personal allusions will appear other
the signature of the writer.

We do not hold ourselves responsible for the opinions of
our correspondents.

ANSWER TO W. POULETT THOMPSON.

SIR,—It appears that there is one churchman among
your readers, who boldly advocates mariolatry, and
would, with a Romanist, invoke the mother of the
man Jesus in these words, "Holy Mary, Mother of
God, pray for us sinners now and at the hour of our
death."

W. Poulett Thompson, to whom I allude, says the
creeds and the thirty-nine articles teach that "God in
Mary's womb vouchsafed to dwell." I have not so
learned them. When I repeat the Apostles' creed I
say "Jesus Christ," the son not the Father; the
human not the divine; was born of the Virgin Mary."
"Man, of the substance of his mother, born in the
world" (Ath Creed). And so in the Nicene creed and
the second article. The Bible teaches that God is
eternal, but according to W. P. T., he is not yet two
thousand years old. When I am convinced that God,
the spirit, the eternal, the infinitive, was born, then
and not till then will I believe that "God in Mary's
womb vouchsafed to dwell."

With regard to "shall we not love thee, mother
dear," he accuses me of "thinking our Lord's mother
worthy of reprobation" because I protest against thus
addressing a creature who can neither hear nor help
me. I indignantly repel the charge. I honour and
reverence the mother of my Saviour, join in her song
in the service of my church, hold that she is "highly
favored" and "blessed among women," but cannot
address her in the language of prayer and praise due
to God alone. "Thou shalt worship the Lord thy
God, and Him only shalt thou serve."

He says "hymns A. and M. are almost universally
used in England, in churches of every grade, and
have long ceased to be any sign of a "party," whether
high, low or broad." Assertion without proof is little
worth. It is only a few years since the book was cal-
led the "Traitorous Hymnal," and rejected by the
whole Protestant or Evangelical party, until W. P. T.
can show that there is no such party at present, I will
not accept his statement that the Romanizing hymn-
al is "almost universally used in England."

It seems that my Ritualistic or sacerdotal friends
ignore British fair play, otherwise they would not have
entered the lists against me. Let them "pour on,
I'll endure." Yours,

THOS. ARMSTRONG.

PARKHILL, DEC., 18, 1884.

SCHISM.

SIR,—Not long ago we read in the papers that the
students of Wickliffe College, after discussing the
question, decided that the divisions of Christendom
were a healthy sign, and were a help towards the
spread of the Gospel. These students are Church-
men being trained (?) for Holy Orders. Are they right
in their notions about schism? Let us listen to the
answer of a schismatic, one who can "speak from ex-
perience," and who only allows that it is right for men
to pick and choose a creed for themselves, because he
has taken that "liberty" to himself. His own words
condemn him. I hope they will meet the eyes of the
students of Wickliffe, and that they will see the folly
of placing on an equality the Church of God, and the
sects which Talmage honestly acknowledges were
founded by men, and some of them by bad men. It is
to be hoped, too, that they will see that division is an
unhealthy sign and a hindrance to the spread of the
Gospel.

Dr. Talmage in a recent sermon said, "The Church
of God is all divided up into a multitude of denomina-
tions and sects." He then names 15 or 20 of those
founded within the last 200 or 300 years—he does not
mention the Church of England, or any other part of
the Catholic Church of Christ (*vide* preface to Prayer
Book)—and continues, "Some of these denominations
were founded by very good men, some by very egotis-
tical men, and some by very bad men. Between
some of the denominations there is only a difference in
words, between others a difference as wide as between
truth and error, between light and darkness, between
heaven and hell. Some of these beliefs I could in no
wise adopt, and yet so long as I demand liberty of
conscience for myself I must allow liberty of conscience
to every other man."

"A great damage
done by sectarianism and bigotry is that it disgusts
people with the Christian religion."
"Again bigotry and sectarianism do great damage
from the fact that they hinder the triumph of the
Gospel. Oh how much wasted ammunition! How
many men of splendid intellect have given their
whole lives to controversial disputes, when if they
had given their lives to something practical they
might have been vastly useful. Suppose this morning

while I speak there was a common enemy coming up
the bay through the narrows, and all the forts around
New York began to fire into each other, you would
cry out: 'National suicide! Why don't these forts
blaze away in one direction, and that against the
common enemy?' And yet I see in the church of
the Lord Jesus Christ a strange thing going on;
Church against Church, minister against minister,
denomination against denomination, firing into their
own fort, or forts which ought to be on the same
side, instead of concentrating their energy and giving
one mighty and everlasting volley against the navies
of darkness riding up the bay."

Such words need little comment. Why should
Churchmen glory in what a great sectarian leader
deplores and condemns? God grant they may see
the folly of it. J.S.

EXTEMPORE HEARERS.

SIR,—Some time ago we discussed at the Synod office
the comparative merits of extempore and written ser-
mons, but nothing was said of the value and power of
sermons upon extempore listening. There can be no
doubt that the listening of the present day, is largely
extemporaneous. Listening, in order to be worth
much, needs preparing for, as much as speaking, there
are a great many persons who listen extempore, who
never think upon the subjects upon which they expect
the preacher to speak. A great deal has been written
and said about how to preach. In the days of Christ
and his apostles what to preach seemed of vast im-
portance. How to listen, what preparation of mind
and heart is needful, what appreciation of the truth—
these are more important questions than extempore
or written preaching. "Take heed how ye hear," is
a divine injunction. Then the sower went forth to
sow, he was as faithful to one kind of soil as to another.
The soil needs preparation quite as much as the
sower and the seed. The spiritual poverty of a con-
gregation is a fruitful source of extempore hearing.
Mind acts on mind. The preaching may be spiritual
and searching, but the moral sensibilities of extem-
pore hearers, have been benumbed by their worldliness.
They are too insensible to divine things to discern the
value of the ministrations they enjoy. They don't
like the minister, perhaps he himself may be thorough-
ly convinced that there is need of some change in his
make up. But how to bring it about is the question.
He must not speak too long nor too loud—there must
not be either wearying verbosity or flustering noise.
It must be confessed that sermons are sometimes too
long, making all the hearers sin against the grace of
patience, and so make extempore listeners. The time
has passed when the remark should be made of a
preacher, "he's a regular ear-splitter," very seldom is
an ear-splitter, a heart opener. Some extempore hear-
ers come to church lingering and late, as if it were a
drudgery to come at all. Some seek the most comfort-
able place in pews studiously accommodated for re-
pose, and in the very eyes of the preacher take their
leave of him in the total unconsciousness of deep
sleep. Some examine with curious eyes every visible
object but the speaker, and show vast interest in the
dress of every new comer.

If anything should remove a minister of a certain
stamp, they would at once leave the church, and go in
search of another minister who might suit them, even
then their presence at divine service cannot be count-
ed on, for if some advertised preacher, male or female,
come to a hall in their vicinity, they must be there,
to taste the new wine, as though it must be better
than the old. There is divine service in the church
on week days, but they can seldom find time for it,
though they can go a mile to hear a sensational and
unspiritual lecture by a self-appointed teacher.

Some extempore hearers think that the difference
between churches are purely speculative and theor-
etical, and do not involve questions of principle, that
it matters little or nothing whether one follows a
spiritual or a mere formal worship, whether he submits
to Episcopacy or to Presbytery, and so he considers it
of no consequence whether he trains his children un-
der one class of views or the opposite. The father or
the mother may be nominally of the church of En-
gland, but the family as such, is Godless, knows no
religion. They are as ready to go in one direction as
another. They are wholly unsettled and adrift, and
finally land where association or mere taste or con-
venience may lead them, they wander into different
sects. Numbers are in this way lost to the church
every year. The Church is in want of funds for
necessary expenses or for missions at home or abroad,
and one of these extempore hearers to which we have
referred, will give but a trifle to regular work and a
large sum to an exceptional effort under individual
control, for the future conduct and issue of which
there is no security whatever. Extempore hearers
say, preach the gospel and let money alone. But the
preaching of the gospel have a great deal to do with
money. We must think as much about giving as get-
ting. It is as necessary to give as it is to pray. Our
Saviour said to the young man in the gospel who kept
all the commandments from his youth up, "One thing

thou lackest, sell all that thou hast and give to the
poor." On the fact of our stewardship. Deny it,
forget it, disregard it though we may, it is still for
ever true that we are not owners but stewards of all
we possess. On our time, talents, influence, property,
on all that we have and are—the finger of God hath
written "Occupy till I come." If they were not
extempore listeners, less would be spent on self, and
fashion, and appetite, and the world in its many
forms. While much has been heard of the failures of
merchants, bankers, &c., many of which resulted from
dishonest speculation, or profligacy. Many extem-
pore hearers have taken advantage of the cry of
"hard times" and begin to curtail expenses by with-
holding God's portion of it first. It is a melancholy
fact that many of our churches must have a tea meet-
ing, bazaar, or concert once a year to raise funds, not
because it will do good, but because the extempore
hearers would not give a cent directly. They must
have *quid pro quo* for their money.

December 10th.

PHILIP TOCQUE.

SECULAR EDUCATION.

SIR.—Surely the present system of 'Secular educa-
tion' has not been overlooked in Holy writ—on the
contrary we find it, amongst many other severe repro-
bations of the evils of a godless education of youth—
minutely described in the xix ch. of Acts, under the
type of 'the worship of Diana.'

That the worship of Diana, or 'Artemis,' ("worm-
wood," see Jer. ix. 15.) applies most emphatically to
the popular system of education of the present time,
will appear evident, if the duties of the several offices
therewith connected be carefully considered.

In the first place we have 'Demetrius,' (having the
charge of the young people,) "a silversmith," or
manufacturer of silver coins, 'to fit them for circu-
lation'—the representative of "the workmen of like
occupation"—whose employment included the mak-
ing of "silver shrines for" (or models of) "Diana"—
viz., for the spread and circulation of the same wor-
ship. And these "brought no small gain unto the
craftsmen," or chief workmen, both of which parties
deriving pecuniary benefit from "this craft," natu-
rally dreaded that their means of livelihood would be
endangered, should the people be persuaded by Paul's
preaching that "there be no gods which are made
with hands."

To attack popular prejudice is no light matter,
which prejudice in favour of the existing state of
affairs, it was, therefore, the object of Demetrius to
try and strengthen, reminding his hearers that the
time honored institution which was the object of
attack, was one which "all Asia and the world wor-
shippeth."

At hearing his address, the two bodies, who com-
posed his audience, viz., the 'workmen' and the
'craftsmen'—interested parties—"full of wrath"—
cried out, saying—"Great is Diana of the Ephesians."
—"And the whole city was filled with confusion,"—
but "the more part" not clearly understanding the
cause of the uproar,—"knew not wherefore they
were come together."

"And certain of the chief of Asia"—(Asiarch's,—
annual magistrates, superintendents of things pertain-
ing to religious worship, &c., "which were his friends"
—united with the disciples—to dissuade Paul from
exposing himself to the wrath of the populace. The
Jews—moreover—were in this instance, on the side
of Paul,—as believing in God only—whereas the
Ephesians stand up for human reason and intellect—
solely.

"The Town clerk, the keeper of the archives, &c.,
decides the matter by an appeal to tradition, and the
common sense of the people,—who having been, from
the highest to the lowest, brought up in this belief, he
could very safely venture to suggest to them, that the
matter be tried by law.

Nevertheless Paul's preaching will bring this
'heresy' to an end, and "the image which fell down
from Jupiter," has a heavier fall to take yet.

SANDWICH, Dec. 29, 1884.

A. C. F.

IMPORTANT TESTIMONY IN FAVOR OF HEAP'S PATENT
DRY EARTH CLOSETS.—Mr. Allan Macdougall, C. E.,
in the course of his lecture before the Sanitary Asso-
ciation, on "Sewers and Sewage," stated:—

"The Dry Earth System was the oldest existing
system which we could have. The numerous privies
and outhouses in towns were a fruitful source of dis-
ease. After they had been used for a number of years
the soakage would extend to an area sufficiently large
to reach the wells in ordinary town lots. The Dry
Earth System of closets was the best system of dry
sewage, and would not endanger the public health.
He produced a working model of "Heap's Patent"
Dry Earth Closets, as erected on the exhibition
grounds last Sept., by Mr. Wm. Heap, Owen Sound.
He had inspected these closets, and found them to
answer admirably, and he understood that a number
were now in use in Toronto. Dr. Canniff also strong-
ly recommended the Dry Earth Closet System.