

right whatever (which means that all which does not agree with the Romish cult is 'error'). There is but one true church, that of which the Pope, infallible and absolute, is head. All that resists his authority should be exterminated, rooted out! In massacring the Vaudois, the Albigenses, the Huguenots of France, in citing before the tribunals of its inquisition all persons of doubtful faith, and delivering to the secular arm all convicted of heresy, the Church has but exercised an inalienable right, fulfilled a sacred duty!"

Pope Pius IX, under whom and for whom the dogma of Papal infallibility was created, in his famous syllabus anathematized as so many monstrous heresies the liberty of the press, the liberty of thought, the liberty of examination, the liberty of conscience, the liberty of education, the separation of Church and State; in a word, all that we are taught to consider inalienable from the rights of the people—religious, social or political.

It would seem that at least the Chiefs of Romanism, citizens of this great country, educated and growing up under the tutelage of its free institutions, ought to be strangers to such sentiments and to repudiate things so openly antagonistic to freedom. But let us see. It was remarked, and not without surprise, that the least liberal of the Bishops, the most fanatical in support of papal pretensions and usurpations, were those who came from the "free American States." This is plainly seen in the few significant extracts we give:

"They (Roman Catholics of the United States) are as strongly devoted to the defence and maintenance of the Holy Father's temporal power as the Catholics of any other part of the world whatever, and if it should ever become necessary to prove this by acts they are ready to do so."

"Religious liberty only endures until the contrary can be brought about without peril to the Catholic Church." These are the words of a bishop still living in Pennsylvania.

Archbishop Kendrick, of St. Louis, the most liberal of the American prelates, and the only one who dared to oppose and protest against papal infallibility, says: When the Catholics shall be in possession of a considerable majority, which will not be tardy in coming, it will put an end to religious liberty in the United States. Our enemies say so, and we believe it."

The *Catholic Review* says: "Protestantism, of whatever form it may be, has not, and should not have, any rights where Catholicism triumphs."

The *Church of To-day* has a thoughtful article on the "Ministry of the Word," which ends as follows:

"An able, earnest, and faithful ministry of the word is the need of our day. To show this it is but necessary to refer to our 'average' Sunday congregations. Where are the men? Why are they not with their wives and daughters in church? There are many reasons; but one reason is this; that the minister does not place the Gospel before them as strongly and as attractively as he ought. He is so busy during the week in his 'pastoral work' and his many organizations, that his sermon is neither properly thought out, nor carefully expressed. Wherever there is virile preaching, there you will find a good proportion of men. But much sacerdotalism and 'frequent services,' and guild, accompanied by a weak, womanish Gospel, will not attract them."

We question, however, whether weakness of sermons is often due to excess of "pastoral work" or "many organizations," and whether these two items, and that of "frequent services," ought to be coupled necessarily with what is called "sacerdotalism."

We are inclined to think that if the men really do stay away from church in greater proportion than formerly, and if the quality of the preaching is the reason why they stay away,

the fault lies in the fact that the modern "sermonizer" has taken upon himself the task of *entertaining* rather than of *teaching* and feeding, and he can't do it, neither is the Church the place for entertainments.

### THE TRINITY.

Nature cries out for a Creator, history cries out for a Redeemer, conscience cries out for a sanctifier. Thus we have already a presentiment of God before we open our Bibles. When the Bible reveals the triune God, nature, history and conscience cry in chorus, "All hail!" The Bible is full of a Trinity. Through its web there ever runs the warp of Unity, into which is woven, strand by strand, the blessed Trinity, making more clear the beautiful garment of God. The Bible begins with a Trinity: "Let us make man"—let us, not me—"let us make man in our image." Make man a trinity; make him intellectual, emotional, volitional, three in one. How strange that any one should attribute this doctrine to Athanasius. Suffering saints sang it in the Gloria in Excelsis a hundred years before Athanasius was born. It has been sung ever since by Christian men of every name. It is interwoven through the ritual splendors of Rome and St. Peterburg, into the liturgic beauties of Canterbury; into the Puritan simplicity of Princeton. It has survived ritual changes and the shifting modes of thought and work. As some great cathedral it stands unchanged in an ancient town where all has been swept away by waves of war. The Trinity means something more than merely three aspects of God—as, for example, the three phases of the moon. It is rather like the sun, which is one, and the light, the color and the heat of the sun, which are three. Thus the essential elements of Christ's manhood dwelt in God long before his incarnation by the Virgin; as the white ray dwelt in the sun before it was incarnated upon the cloud through the virgin raindrop's lense. To-day there encircles the earth an aspiration of praise to the Triune God; "Thou, only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.—R. S. Barrett.

### VALUE OF THE CHURCH CATECHISM.

It is a pity that people don't look at their catechism sometimes when they are grown up; for it is full as good for men and women as it is for children; nay, better; for though the answers contained in it are intended for children to repeat, yet the duties enjoined in it are intended for men and women to put in practice. It is, if I may so speak, the very grammar of Christianity, and of our church; and they who understand every part of the catechism thoroughly, will not be ignorant of anything which a plain Christian ought to know.—*Hannah More.*

Dion Bouicault, the famous playwright, asserts that "more than \$200,000,000 are paid every year by the American people for their theatrical entertainment." That means nearly \$18 to support the theatre for \$1 given to send the Gospel to heathen nations; and yet there are those who declaim against the cost of Foreign Missions.

The Missionary Bishop of British Columbia, during a recent visit to England, gave a graphic description of his first introduction to his episcopal "palace." The "palace" was simply a wooden shanty without windows or roof, and the first thing he and his wife had to do was to nail strips of calico across the roof to keep out the moonlight.

### MAGAZINES

*The Homiletical Magazine*.—E. B. Treat, N.Y. This is one of the best monthlies that reaches our Table, and we feel sure that the clergy of The Church will find it very useful in their work. It follows the Church Year; each number containing a short sermon or outline for sermon on the Sundays and Holy Days which fall in the month of issue. Besides these there are Theological papers; a Homiletical Commentary; Sermon and sermon outlines. We would recommend a trial of this magazine.

*The Homiletical Review*.—Fank and Wagnalls, N.Y. The July number contains the third of a series of timely articles on "The Papacy and Popular Education," by Prof. Painter, of Roanoke College, Va. It also commences a series of papers on Egyptology, by Rev. C.M. Camden, Ph. D., of Detroit. Professor Schodde continues his articles on Modern Biblical Criticism. The number is an interesting and good one.

*The Treasury*.—E. B. Treat, N.Y.—receives high commendation from leading men of the several denominations, and contains from time to time sermons by their leading divines together with sketches of their lives. The number for July contains a cut of Rev. D. McCallough, Pastor of Ross street Presbyterian Church, Brooklyn—a sermon by him from the text, Rev. iii, 21; as also sermons by Rev. Dr. Greene, and Professor Vincent.

*The Century* for July has a very readable article on "Inland Navigation of the United States," fully illustrated; Winchester Cathedral, is admirably described—a number of views of it and its surroundings, accompanying the description; "The Temperance question in India" is considered by John J. Hurst; and "Women in Early Ireland" engages the pen of Charles de Kay, the illustrations being by J. W. Alexander and others. The Century Co., Union sq., New York.

*Littell's Living Age*.—The numbers for weeks ending June 29th and July 6th contain: What the Revolution of 1789 did, and the French Revolution and War, *Fortnightly*; England's Climatic Phenomena, *National*; Recent Conversations in a Studio, by W. W. Story; Elizabeth of Valois and the Tragedy of Don Carlos, and On the Riviera, *Blackwood*; Greek Islands and Highlands, *Gentleman's*; Macaulay at Home, *Temple Bar*; John Bright and Quakerism, *Macmillan*; The Last of the Southseas, *Cornhill*; What the Thames Police have Done, *Leisure Hour*; Saint-Paul du Var, and Life in California, *Spectator*. Cost of Living in Paris and London, *Pall Mall*; The Future of Holland, *Economist*; A New Mountain of the Bell, and Nansen's Journey across Greenland, *Nature*; Visit to the Sultan, *Paris Pigaro*; with instalments of "A Dog Story" and "In a Cleft stick," and poetry.

The great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerritt Smith.*

Let your religion, like the Apostle's be summed up in this comprehensive expression: "God, whose I am, and whom I serve." Make an entire surrender of a whole heart to a personal Saviour; thus will you realize the first part of this sentence, "whose I am;" the second part will follow as a consequence.

The Bible is not a substitute for thought; it is a stimulant for thinking. Its office is not merely to reveal necessary truth to the unlearned, but also to stir to the highest activity—the faculties of all men.