

while sitting one morning with her mother, which she almost constantly did, she was desired to do something which she did not choose to do. and she replied, "No, mamma, I will not do it." and after being three times desired in stronger terms than at first, she still persisted in the same reply, that she would not do it. But while she was saying so the last time, she started and turned round with a countenance Lady Anne says she will never forget, and exclaimed, "Oh, dear mamma, what did I say to you? Oh, how very wicked I have been! Do you think God will forgive me for being so wicked?"

Lady Anne said: "Yes, my dear, if you ask Him. Don't forget to do so to-night in your prayers."

"Oh, but mamma, I may not be alive to-night; I will do it now." She then knelt down, and prayed most earnestly, saying: "Oh, Lord, forgive me, for I have sinned and made you angry with me, and take away my bad temper"—a prayer that, Lady Anne says, was abundantly answered, as, during the rest of her short life, she never was known to be angry again, but often very grieved for sin.

A short time after this incident took place, her two brothers, eight and ten years of age, were looking over some prints, and one of them asked the other whose picture that was. He answered, in a very abrupt manner, without the least solemnity, "Jesus Christ." Little Elizabeth ran to her mother in great distress, saying, "Oh, mamma, did you hear how Robert spoke of our Lord Jesus Christ? I cannot bear to hear it." Then, bursting into tears, she said, "Oh, mamma, may I pray to God just now, to forgive him such a sin?" She immediately knelt down and offered up a short and simple prayer that God would forgive her brother. The boy was affected, ran and kissed her, and left the room. She showed in this instance, as she did throughout the whole of her short life, her conviction that the present moment only is ours, and that we ought never to delay asking forgiveness of God for our sins, or for the sins of others. Her parents now declare that she often reminded them of their duty to God, when the world and the things of the world interrupted their progress toward heaven, while she showed them a bright example of running the Christian race with zeal and alacrity.

One day, when Lady Anne, who was in delicate health, was going from her bedroom to the drawing room, one of the boys who had been, contrary to orders, sliding down the stair-railing, fell past her down to the stone lobby and was severely hurt. Lady Anne fainted and was carried to her room, and when sensibility returned she could do nothing but weep. When little Elizabeth had been told, she said, "But, mamma, did you pray that God would forgive my brother such a sin in disobeying you?" "No, my love," she said, "I was too much overcome to be able to pray." "Oh, mamma, but what if you were to die just now, and you not able to pray?" She then climbed up into the bed, knelt down, and with her little hands clasped most earnestly, prayed that her brother might be forgiven, and might recover to love God better.

The narrative then describes how her childish interest was excited soon after in the heathen of India, and having heard for the first time that the people there "had no Bible, and did not know about God," and her distress at not being asked to give anything to a missionary box that had been passed round in the family—the child of three years old not being supposed to have anything to give. She took her few treasures down to her mother and laid them in her lap, expressing her sorrow that she had not been asked to give.

"But, my dear," her mother said, "I thought you had nothing to give." "Mamma, I have these red shoes, and

all these chains, and this gold watch." Lady Anne said, "You must not part with the watch, as it was given you by your aunt, but these chains you may do with as you please, only remember, after you part with them you cannot have them back again: consider that." "I know it, mamma, but I don't care. I will give them to God." The chains were immediately sent to a jeweller to be converted into money, which money arrived at T— as her hearse drove from the door.

One day she was amusing herself in the drawing room beside her mother, who was lying on the sofa, not attending to her. All at once she was arrested by hearing her talk to herself: "What a nice room this is, and nice fire, and out there are such pretty fields and pretty houses, and I got breakfast to-day, and will get dinner, and I have got a papa and mamma and brothers. All these things come from God. And God gave His Son Jesus Christ to be killed for our sins, and yours, too, mamma." Lady Anne said, "Yes, my dear, we believe in Jesus Christ and trust Him." "But, Mamma, I believe that He died just the same as if I had been at the cross, and I feel, mamma, that I cannot serve Him as I would like to do, but God will make me do it." One day she was skipping about the room, when she suddenly stopped as if thinking of something and said, "Oh, mamma, I have got a verse of the Bible from you, and from Dr. W—, and from papa; but mamma, I have got no verse of my own. Will you read me some, if you please, that I may choose one for myself?" Lady Anne did so, and read many, and at last came to "God is Love." "Oh, mamma," she said, "that will just do for me. That is my verse." Her mother said, "I think you have chosen well." Soon after she was walking with a lady residing in the house, when she said, "Oh! Mrs. M—, what a beautiful day, and what a beautiful gravel walk! This is all from God, and God is Love!" On the day of her death she came downstairs in the morning in perfect health, lovely and smiling as usual, but soon after she complained of great pain. The doctor was sent for, but he apprehended no danger, and when he returned in the evening he did not think her worse; but Mrs. M— sat up with her, and thought her suffering more than the doctor knew. About twelve o'clock she called Mrs. M—. "I am dying. I shall not see dear mamma again in this world" (her parents were not at home); "but tell dear mamma that though I am in great pain, I never was so happy. Oh, tell mamma that I know God is Love." She then clasped her little hands together, and holding them up, cried, "Lord, I am coming to Thee, for Thou art Love." She then expired. "Of such is the kingdom of heaven."

I know there are many who dislike to hear of "very good children," especially of those who die early. Yet when God so evidently perfects praise out of the mouth of babes, is it not doing Him dishonor to turn away with dislike from what is so evidently His own work? Are we not too apt to take it as too much a matter of course that the children even of Christian parents should be "naughty" up to a certain age? And if children in whom the spirit of Christ is so remarkably manifested are often early removed, why should we murmur that He should "gather the lilies" so early matured by His wonder-working grace?—*Christian Union.*

—"Cold, dead formalism," says Mr Moody to a San Francisco reporter, "is what is making infidelity. There is too much formalism in both the Catholic and the Protestant churches. Healthy Christianity is not formalism. The adoption of the principles of Christ is what we go in for."

Contributed Articles.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

XI.

What has the Holy Spirit, under the sovereignty of Christ the Head, really established as the constitution of this church? What our age and the church needs is something definite to be believed and practised as from God. That something must be so simple and plain that all can understand it. It must be so spiritual as to stir the deepest depths, and command all the powers of the human soul. Thus, it will lay the foundations of a truly Catholic Society. With one hand it will grasp the Sun of righteousness, with the other it will stretch out to the widest extremities of humanity. That something is contained in the one word—Love. The Bible sets it forth as the essence of the character of God; as the dominant disposition of Jesus Christ, and as the thing above all others to be communicated to men by the Holy Ghost. Established in human hearts, it will claim its kindred in the Godhead, and flow to all humanity in unselfish or self-sacrificing likeness to the divinity from which it sprung. It will "love as a brother." It will love as Christ loved. It will do as it desires to be done by. It will "work no ill to its neighbor." It "suffereth long and is kind; it envieth not, vaunteth not itself, . . . seeketh not its own, is not easily provoked, thinketh no evil, . . . beareth all things, believeth all things, hopeth all things, endureth all things." Of faith, hope and love, this is the greatest. It is, as we have already said, in the New Testament economy, *supreme*.

Yet, enjoined by so many commandments of Christ and His apostles, revealed in the character of God the Father, supremely illustrated in the life of the Son, and the principal fruit of the Holy Spirit, for the supplanting of evil in men, when professedly Christian men are called to meet evil among themselves, especially they too commonly fly to everything else as a means of overcoming it, save this supreme good. They can love and pray for enemies among the heathen, but if a professed brother turns an enemy, they abandon this weapon of their warfare and adopt "weapons" which are carnal. That there is a steady advance in regard to the law of love, we are quite ready to admit; and much confusion arises from the want of knowing how to apply this divine remedy. The law that governs the sun and planets in their courses, governs also the apple falling from the tree, and the marbles with which school boys play; and it is often quite as difficult to be understood in the minor, as it is in the major cases. So many a one can understand the necessity of Jesus loving as He did, and the minister acting as he preaches, but they do not quite understand the necessity of *their loving* those who injure them, or of praying for those who persecute them. On the other hand, too, ecclesiastics can see and admire the excellency of those members of their flocks who humbly and patiently triumph over evil in others by the fruits of the Spirit simply; but when *they* are called upon to overcome evil, they like something more

definite, something stronger. In short, society has conceded to them the right to rule, and ecclesiastical law and church discipline put them in the position to demand obedience on the part of those under them, rather than the more scriptural one of being "ensamples to the flock."

But has not the time come when, especially Congregational Churches should take their stand solely on the spirit, the law and "*ideas*" of the divine kingdom as a means of advancing it among men? "Let us throw aside every weight, looking unto Jesus" only. We already possess much light and great advantage in this respect. "Let us go on unto perfection." Is it safe for us to enter into more complicated incorporations from the civil power, when the New Testament Church knows nothing about them? If it shall be thought best to establish a Church Building Society, let it by all means adopt the recommendation of Dr. Wilkes with reference to its Trust Deeds, and also the position of Dr. R. W. Dale of Birmingham, regarding them. Of what service was the doctrinal declaration in the deed of Zion Church, Montreal, when the Rev. A. J. Bray was settled over it? A deed should be framed in which the Supreme law of Christ's Kingdom shall be recognized by both the Church and the State. Then, as it works no ill in a man to his neighbor, it could work no ill in a church to its members; and the State and Church working it together, it would work no ill to either the one or the other. Doctrinal truth cannot be enforced in a trust deed any more than it can by subscription to a creed. The purpose of both is constantly evaded or ignored.

But how can a church or a denomination rid itself of unworthy members and ministers by the working of this law?

The Bond Street Church case, Toronto, has produced uneasiness in the minds of some of our brethren and churches. It would certainly be strange if it were otherwise. But one thing I claim for that case, and that is, that Mr. Handford was *effectually* dealt with. It was unpleasant to see such a terrible moral catastrophe, even as it was unpleasant, no doubt, to see Ananias and Sapphira carried out dead, as the result of their sin against God. Let men be warned—ministers and churches—that to those who accept the gospel *honestly*, it is the savor of life unto life; but to those who do so *dishonestly*, it is the savor of death unto death.

Then, let all concerned bear in mind that while, for instance, a church has full liberty to choose its own pastor; when it exercises that liberty on one concerning whom there is a sufficient *fama clamosa* to render him unacceptable to the church's associates, they have, by the very same liberty, a right to speak against him and withdraw from the church's fellowship on his account, if ultimately satisfied that the *fama* is true. Ministers and sister churches have no power to say you shall not have such a minister, and the church choosing him has no power to compel others to fellowship him. If an individual or church has a right to speak for, individual or church has a right to speak against, but both

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