

Pastor and People.

ROMANISM.

It is not very surprising that people generally are ignorant of Romanism. The Church believes in secrecy, and hides her designs and resources and many of her potent doings from public inspection. She denounces secret societies, and then practises what she condemns. It thus becomes extremely difficult, indeed impossible, to gain a full knowledge of her practical movements. And as to her historic past, of which she always proudly boasts, it is to most Protestants a *terra incognita*. They will not waste time, as they express it, over the musty records of by-gone theological strifes. They have a vague tradition of the intolerance, tyranny and persecutions of Rome a few centuries ago, but cannot be persuaded that in spirit, policy and general belief the Church is always the same. Our schools and school books shed no light on such matters. Although Protestant, they must be silent on a system thoroughly antagonistic to their very existence. Few parents, we have reason to think, take care to instruct their children as to the nature of Romanism. They are not told that by that system the Bible is forbidden to be read in the household and school room. It is made clear to them that the Pope is in no sense the successor of Peter, and that it is blasphemy for that ecclesiastic to call himself infallible, and claim to be Head of the Church. They are not taught that it is contrary to Scripture and highly sinful to observe seven sacraments instead of the two instituted by Jesus Christ, and to ascribe to baptism what can be accomplished only by the Spirit of God, and to supplement the efficacy of the Saviour's blood in removing sin by the purifying power of the tormenting flames of a fabulous purgatory. They are not warned against the enslaving and corrupting influences of the Confessional, and the weak credulity engendered by the acceptance of the pretended miracles and numerous fetiches of Rome. They are not told that it is gross idolatry to pray to saints and angels, and to worship the Virgin Mary, and a wafer called the Host, which is declared to be changed by the manipulations of a priest into the very divinity and humanity of the Son of God. So far as family training is concerned, it is safe to say that Protestant children, generally, are allowed to grow up with the impression that there is nothing specially wrong in Romanism, that it is as good as any other form of religion, and that its votaries are usually characterized by eminent piety and zeal. Then as to Protestant pulpits, little or nothing is now said in the majority of them touching the theological errors of Rome. A considerable number of ministers even favour some of her distinctive tenets, such as the Confessional, the use of incense, altar lights, ornaments, crucifixes, prayers for the dead, the adoration of saints and the Sacrifice of the Mass. With very many others the theme is unpopular.

Those who wish to be at peace with the political magnates of their flocks, and who are anxious to "draw," i.e., to make inroads on neighbouring congregations, and to gather round them easy going people of all sorts, save the subject with scrupulous care. Indeed, where wealth, fashion and politics, with their frequent concomitant ignorance rule, it is deemed in bad taste, narrow, ungenerous and illiberal to expose any respectable error. The popular thing to do, and what is sure to be commended by a certain section of the press, is to express considerate sympathy with errorists as "honest doubters," or to give occasional exhibitions of what may be called theological rope-dancing, in which the acrobat shows how skillfully he can play with sacred things, and what risks he can run, without being punished for his temerity. If Romanism is touched at all it is only to show in how many points it agrees with the faith of the Reformed Churches, and much charity and heroic self denial are manifested by priest, nuns, and Jesuit missionaries. Do we not all believe in the one God—in the Trinity, the divinity of the Son and the Spirit, the inspiration of Scripture, the unity and catholicity of the Church, the necessity of good works, the efficacy of prayer, and the desire to reach the same heaven in the end? Why should we magnify our differences? Men must be allowed freedom of thought as well as of action. It is an impertinence to meddle with any man's creed, and therefore, instead

of criticising and opposing Romanism, it is the duty of all enlightened citizens to seek to dwell together in unity and peace in this goodly land which the Lord has given us as our common heritage.

This is one, and a very common way of viewing the matter among those whose ignorance is dense, and who are apparently unwilling to inform themselves. I know a prominent person, for example, who has had no intercourse with French-Canadian Roman Catholics, socially or in business, and who cannot speak their language, but is in the habit of confidently asserting that they are less immoral than the Scottish peasantry, and makes this a reason for doing nothing to enlighten them. His doctrine is, leave them alone. It is amazing how the "mystery of lawlessness" blinds the eyes of many. It is such a compost of Judaism, Paganism, Christianity and modern civilization, that one can find in it anything he wishes; and by magnifying certain features and hiding or ignoring others, he can make it harmonize, to some extent, with almost any system of belief. Its power of adaptation to circumstances, social and political, is truly marvellous. It can fawn and flatter, using the entreating tones of the humblest supplicant, and then frown and fulminate without mercy. Its messengers can appear clothed in the livery of heaven as angels of light, or in the grim habiliments of the cruel inquisitor. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep where he was obliged, by the decision of the Privy Council, to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing.—*Principal MacVicar, in Knox College Monthly.*

FOR THE CANADA PRESBYTERIAN.

SONNET.

HEAVENWARD.

BY JOHN IMRIE, TORONTO.

There is in man a something that would soar,
Far from this weary world of toil and pain,
Were he not firmly anchored to earth's shore
By tender cords he dare not over-strain!
Stronger they grow, as years roll on apace,
And we would fain make all our heaven here
Until arrested by God's saving grace—
Won by His love—or driven by conscious fear—
To own the inward monitor that pleads
The birthright of our soul to higher things
More suited to immortal wants and needs—
Then sing we as the ransomed captive sings:—
Those love their freedom best who once were bound,
Earth's pleasures pall when heavenly joys are found!

RELIGION IN THE HOME.

The family is an older institution than the Church or the Sabbath school, and the family altar is more ancient than tabernacle or temple. The Christian commits a fearful mistake who delegates to his pastor or to a Sabbath school teacher the religious instruction and training of his children. Parental opportunities for influencing the minds and hearts of children, at their most impressible age, are far superior to all others, and upon the parent rests not only the first but the greatest obligation to train up his offspring in the way they should go. He cannot escape this solemn duty by abandoning it to others.

And yet, if we may believe the frequent reports in our exchanges, of various denominations and from all parts of the country, there is a general admission that religious instruction at home and the impressive exercises of daily family devotions are far less general now than they were a generation ago. If this be indeed true, such indifference or neglect is criminal. How can a God-fearing parent fail to imbue the minds of his children with a deep and abiding reverence for the word of God, and with a grateful sense of His constant care and countless blessings? How can one who fervently loves his Saviour refrain from all efforts to train the little circle that brightens his home to love that Saviour too, and to teach them that those who seek Him early shall find Him?

Will not pastors and sessions in congregations where family worship and religious instruction are neglected take this matter into consideration, and by kind and earnest counsel seek to awaken the heads of families to a sense of the great wrong they are doing to themselves and to their children whom God has given them?—*Presbyterian Banner.*

THE NEW PRESIDENT OF PRINCETON.

The Philadelphia *Presbyterian* says: Dr. Patton comes to this new post of honour and responsibility in the prime of life. He was born in the island of Bermuda, in the year 1843. He is a graduate of the University of Toronto, and studied theology for a time in Knox College, Toronto. In 1863 he entered Princeton Theological Seminary and was graduated in 1865. In June of the same year he was ordained and installed as pastor of the Eighty-Fourth Street Presbyterian Church of New York, where he remained for two years. From 1867 to 1871 he preached at Nyack, N. Y. Then he had the South Church in Brooklyn for a year, removing from there to Chicago, where he became Professor of Didactic and Polemic Theology in the Theological Seminary of the North-West. In 1873 he took the editorial charge of the *Interior*, the Presbyterian paper at Chicago, and in 1874 he added to his duties the pastorate of the Jefferson Park Church. From Chicago he was called to Princeton, and installed in the Stuart Professorship of the Relations of Philosophy and Science to the Christian religion. In 1885 he was made Professor of Ethics in the College at Princeton, and, at the death of Dr. A. A. Hodge, was offered the chair of Didactic Theology in the Seminary, which he declined to accept, and which Dr. Warfield now fills. For the last quarter of a century Dr. Patton has been closely connected with Princeton, as student and professor, and many of the important posts in the institutions established there have been at various times proffered to him.

We have been told that his lectures on ethical subjects are listened to with great interest and admiration by the students in his classes in the college. He does not enter upon his new office as a stranger, but as one whose face and form are already familiar to teachers and pupils. In addition to his other labours he is one of the editors of the *Presbyterian Review*, and is a writer for the *New Princeton Review*. He preaches constantly, and commands great attention wherever he appears in the pulpit. We are rejoiced that the trustees of Princeton College found a worthy successor to President McCosh within a mile of the place in which they met, and in the person of one of their own professors.

READ HELPFUL VERSES.

How many of you, as you take up the Bible for the morning devotions, turn to something which will be of practical use through the busy day at whose threshold you pause to render homage to Him whose kindly presence you need throughout its hours? There are strong, helpful words, that will thus read, stay by the children as they go off to the schoolroom, stay by your wife at home, ring sweet music in your own soul all day long. "As much as lieth in you, live peaceably with all men," may keep your boy out of a fight. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," may help him to overcome the temptation to do a little cheating in his lessons. "Even Christ pleased not Himself." The memory of that verse may help your girl to be unselfish and kind. Read the Bible, of course; read it so with your family if you like, but when you gather them around you in that precious morning time, give them as a key-note for the day some helpful Old Testament story of faith and its reward, a Psalm full of praise or consecration, sweet words of comfort and counsel from the lips of Christ and His apostles. If you are pressed by cares and have time but for a few verses, let them be words that shall be "echoes of blessing" all day, and God alone knows how much good may be the result of thus "rightly dividing the word of truth."

THE LONGEVITY OF JEWS.

Dr. Benjamin Richardson, the leading sanitary authority of England, delivered a lecture recently before the Jews of London upon the "Vitality of the Jews and the Mosaic Sanitary Code." After giving some interesting statistics as to the large proportion of Jews who reach old age, Dr. Richardson took up the causes of this longevity, chief among which was the observance of the laws of Moses. Its provisions, he said, form a marvellous collection of sanitary rules. The rest upon the seventh day is a most important provision for health, which, if strictly obeyed, would insure to any nation an extra term of life.—*Hebrew Christian.*