

envieth not, charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away with. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part but then I shall know, even as also I am known. And now abideth faith, hope and charity, these three but the greatest of these is "CHARITY!"

Charity was practically an unknown quantity at the so-called 'Protestant Reformation Period', either in the old Mother church towards what she considered her erring children, or in the disobedient children towards the Mother Church. It does not form any part of the plan or programme of this book to enquire into the cause of the hateful spirit of that period for more than one hundred and fifty years the evidence of history is so overwhelming as to the Reign of Terror of that period and that the moral state of the country immediately succeeding the so called Reformation was the worst in the history of the country. In no other period of the country's history were the classic observation of Burns; "Man's inhumanity to man makes countless thousands mourn", more true than in that period. Protestants hated Catholics, Jews and unbelievers as Catholics hated Protestants, Jews and unbelievers. Protestants also divided themselves into hateful hostile sects. Presbyterians fighting Episcoplians and Episcoplians fighting Presbyterians with a bitterness unknown in the history of Europe since the Arian and Athanasian controversy, over twelve hundred years before. We have an illustration of the same spirit now in Ireland and in the Provinces of Ontario and Quebec, in Canada. The so-called Reformation did not reform manners.

The Apostle James, ch. 2, v. 18, says: Show me thy faith without thy works and I will show thee my faith by my works. One thing quite clear about these self styled reformers from Martin Luther to John Knox and their followers, is that their method of propaganda was carried on much more like the methods of Moses and Joshua than the methods of Jesus and His Apostles. The kind of work that seemed to appeal best to them was persecuting those who differed from them in matters of mere church discipline.