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laying on of hands as a necessary means of continu-
ing the ministry of the Church, do thereby deny the
spiritual character of religion, materialize it, and
reduce it to an outward ceremony, a manual perform-
ance. If that suggestion can be made plain enough
to the vulgar by a constant iteration, I suppose the
end designed is attained, i.e., a complete misrepresen-
tation of their brethren's mind, and a corresponding
measure of vexation. For my own part, I solemnly
declare that my chief sorrow is that brethren should
be so unkind; it is on their account that I deplore the
absolutely un-Christian sneer exhibited in the constant
use of this miserable, because most foolish, word.
The folly of it lies in the vulgar, unphilosophical,
un-Christian idea that the material is against the
spiritual. It is a piece of mere Manichæism, as if
the first Article of the Christian Creed were a false-
hood; as if Christ had not redeemed our bodies, as
if He had not "reconciled all things." The simple
and all-sufficient answer to these vulgar delusions is,
that men are not mere spirits—that they are matter
and spirit—and that matter and spirit have both their
place in religion.

And now for the general testimony of Holy
Scripture.

JOHN CARRY.

Port Perry, Aug., 1890.

A Plea for our Little Feathered Friends.

SIR,—May I be allowed to say a few words to the
women of Canada on the above very interesting sub-
ject? Who amongst us has not, during our pleasant
summer holiday, been charmed and delighted by the
many sweet bird voices, as we rambled through
woods or rested by seashore? But, alas! with the
melody came notes of sadness as I remembered that
in order to supply the demand (which according to
good authority will this autumn increase tenfold)
for ornaments for bonnets dictated by a vitiated
taste, we tender-hearted women would cause the sacri-
fice of thousands of these our little feathered friends.
I feel sure that all this wrong has come to pass sim-
ply from want of thought in this matter, and in
order that this cause at least may be removed, I beg
all who may read these few lines at least to stop and
think what they are doing. In "Yarrell's History of
British Birds" we find the following, alluding to the
wholesale destruction of birds on "Lundy Island":
"In many cases wings were torn off wounded birds
before they were dead, the mangled victims being tossed
back into the water. Allowing for the starved nest-
lings, it is well within the mark to say that at least
9,000 birds were destroyed within the fortnight." Now,
my dear sisters, remember that you, by individ-
ual acts, give sanction to this wholesale destruc-
tion of life that God has given, and do away with
these little "dew-drops of melody" who have been
sent to bring joy and sunshine into our lives. Surely
each one of us can do something, and united we shall
accomplish much! Do let us consider ere we use
birds, or portions of birds, as so-called ornaments in
our bonnets. I feel certain that not one of us would
wish deliberately to destroy the life of the smallest
bird, and yet by thoughtless example we are causing
the death of thousands of happy little warblers in
order to minister to our vanity. I earnestly beg you
to assist in this work of abstaining from wrong, and
in doing what is right, and let the women of this our
Dominion stand forth in the good cause, and in doing
so, prove that their hearts are tender to all who suffer,
and strong to protect the weaker members of God's
creation.

B. V. T. WOOD.
Member Toronto Humane Society.

Sunday School Lesson.

16th Sunday after Trinity. Sept. 21st, 1890

THE LORD'S PRAYER—"BUT DELIVER US FROM EVIL."

We have seen what temptation is, and that it is
not, itself evil. This petition that if God in His
wisdom sees fit to lead us into temptation (or trial),
we may not be overcome of it. "Evil" denotes
wickedness, vice, unrighteousness, sin. To "deliver"
means to set free. This petition means set us free
from all wickedness, vice, unrighteousness, sin.

I.—THAT HE WILL KEEP US, &c.
Summed up in "the Desire" "keeps us from all
sin and wickedness . . . everlasting death."

We pray to be delivered (i) from sin and wickedness.
Baptismal vow to renounce sin:—The world, the
flesh, and the devil. Jesus so called because—(S. Matt.
i. 21.) One of the four blessings to be found in the
Church, "The forgiveness of sins." Breaking the
commandments is sin or wickedness. In Lord's
prayer we pray to be delivered from sin.

(ii.) From our ghostly enemy. "Ghostly" means
spiritual. Our ghostly enemy, the enemy of our

souls, is Satan. (1 S. Pet. v. 8). Only God can
deliver us from him. He is strong, God is stronger
than he (S. Luke xi. 21, 22.) The petition really
means "Deliver us from the evil one," i.e., Satan.

(iii.) And from everlasting death. Everlasting death
is the end of sin. (Romans vi. 23; S. James i. 15.)

II.—GENERAL ILLUSTRATION.

Some of this evil is *within us*, some of it *without us*.
The devil comes and tempts us. *The evil without*.
Sometimes our own heart, our own evil passions
tempt us to sin: the evil is *within us*. Enemies with-
out and within, God only can help us against the
devil and ourselves. If these enemies get the better
of us the end—everlasting death. Ought to pray
earnestly, "Deliver us from evil."

(i.) Romans attacked Jerusalem from without.
When the Jews looked out from the walls, they saw
enemies in every direction, fierce and cruel. Our
souls like a besieged city. We are the temple of the
Holy Ghost, our enemies are all about us, temptations
waiting to break in: We are like Jews at Jerusalem
—Satan and his evil spirits like Romans about the
city. We must say "Deliver us from evil," because
our enemies are *without us*.

(ii.) In siege of Jerusalem Jews fought with one
another within the city. They are enemies at home.
Our souls are like this city, there are enemies *within*.
All the evil thoughts of our hearts, all the evil pas-
sions and wicked inclinations of our nature, are
fighting within. Because our enemies are *within us*
will say "Deliver us from evil."

(iii.) At last Romans took Jerusalem, the city was
destroyed (S. Matt. xxiv. 1, 2) and became nothing
more than the city of the dead. If our spiritual
enemies get the better of us our souls shall die. If
the city of the soul is taken, we call it everlasting
death; because the end of sin is everlasting death,
we say, "Deliver us from evil."

In the Litany we say, "From all evil and mischief,
from sin, from the crafts and assaults of the devil, &c.,
Good Lord, deliver us. In all times of our tribulation,
&c., Good Lord, deliver us."

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 34.—PRAYER AND LOVE.

S. Matt. vii. 9-12: "Or what man is there of
you, who, if his son shall ask him for a loaf, will
give him a stone; or if he shall ask for a fish, will
give him a serpent? If ye then, being evil, know
how to give good gifts unto your children, how
much more shall your father which is in heaven,
give good things to them that ask him? All things
therefore whatsoever ye would that men should do
unto you, even so do ye also unto them: for this
is the law and the prophets."

These words are very naturally connected with
the promise which goes before and are spoken by
way of enforcing it. Do you hesitate to believe
that your Father in heaven will hear your prayer?
That when you ask, you will receive; when you
seek, you will find; when you knock, it will be
opened to you? Surely you forget who it is that
you are having to do with. It is your Father, and
such a Father.

Take the case of an earthly father. He will not
disappoint the hopes of his children. When they
ask for good, he will not give them evil. He will
not give them a stone instead of a loaf, a serpent
instead of a fish. You are sure that he will not.
And yet he is evil—by your judgment, by his own
confession, by the universal consent of mankind;
and yet, evil as he is, he will not hurt his child,
because he is the father of the child. And He to
whom you pray is also a Father; but He is not
evil, but absolutely good. How much more then
—being Father, and not evil, but good—will He
answer the prayers of His children?

We may remark here, in passing, how strong a
testimony we have in these words to the univer-
sality of moral evil among men, or, as theologians
would say, to the doctrine of Original Sin. One
should suppose that there was no great need of
scripture testimony to a fact so patent. Yet, in
spite of scripture, there are men who hold that the
human race is inclined to good and not to evil.
This, at least, is not the judgment of the Lord
Jesus Christ. He assumes that human fathers
have evil in them; and, as compared with the
heavenly Father, are evil.

There is an interesting parallel reading in S.
Luke (xi. 13). There, instead of the general ex-

pression "good things" contained in S. Matthew's
report, we have the more special "Holy Spirit."
And thus we are reminded of the true good of man.
It is God. It is the blessed Spirit of God—God
communicating Himself and coming to dwell with
man. For thus only can man be himself and
attain to full satisfaction. Man is made in the
image of God; and only as he comes to God and
God comes to him can he be brought into a closer
resemblance to his original and ideal. But even as
perfected, or relatively perfected, man is not suffi-
cient for himself. God is his support, his end, his
nourishment; and therefore the good of man is
the possession and indwelling of the Holy Ghost.

The exact link of connexion between these
assurances and the exhortation following that we
should do to others as we would that they should
do unto us, has been differently interpreted. Some
would have it as a warning that, unless we have
this brotherly love, our prayers will be unheeded
and unheard. According to others, it is a reminder
that if we have the good gifts of God, His heavenly
grace, His Holy Spirit, then we shall remember that
principle which has been called the Golden Rule.

It has been said, and quite truly, that this pre-
cept is not of evangelical origin. It was known
before Christ: it is the essence of the ancient law.
It is told of the Rabbi Hillel that, when one who
thought of becoming a Jewish proselyte, made this
the condition, "Teach me the law while I
stand on one foot," the master replied: "What
thou hatest thyself, that do not thou to another;"
and Gibbon declares, of this rule, it is "a rule
which I read in a moral treatise of Isocrates writ-
ten four hundred years before the publication of
the Gospel: "Those things which you resent
suffering from any man, do not to others."

But it would be a very rash inference to draw—
that Christ has therefore done nothing for human
morality. Of what service would a maxim like
this be, if men were not taught to love one another?
Simply to enter upon a life of calculation, as to
what we might ourselves like to be done to us, and
then set to work and try to do the same to our
neighbours, would be a very poor principle of life.
It would come out as a kind of compromise between
selfishness and equity; and this would hardly
prove the inspiration of a life. How much more
powerful, as well as more beautiful, is the senti-
ment of the Apostle learnt at the feet of Christ,
and breathing His spirit: "Love worketh no ill to
his neighbour; therefore love is the fulfilling of
the law."

But there is another aspect of the subject which
is eminently worthy of attention, and perhaps
never more so than in our own day. If love is the
inspiration of the Golden Rule, this rule is also
the regulator, and often a very useful and necessary
one, of the principle of love. It is so very easy to
talk of love; and sometimes it is not difficult to
persuade ourselves that the very utterance of the
word is sufficient evidence of our possession of the
thing which the word represents.

"Little children, love one another"—the words
steal into our hearts like balm. We glow, we melt,
we are ready to embrace humanity in our arms.
And yet often we find under the gush of sentiment
the hard rock of selfishness and insensibility. If
we doubt so terrible a suggestion in regard to our-
selves, let us ask whether we have never made it,
or acquiesced in its being made, with regard to
others. May not such reflections convince us of
the value of a practical test by which we may esti-
mate the reality of our principle?

Here is one of universal application. You say
that you love your brother. If you are a Christian,
you can say no less. It is involved in your pro-
fession. Well, then, how is this love shown?
You speak kindly to him, or faithfully to him, as
the case may be. You pray for him, you give him
good counsel as you have opportunity; and all this
is well, or may be well.

But there is something more universal—a law
for thought and word and deed. To do to another
as you would that he should do to you. To do
nothing to your brother which you would not have
your brother do to yourself. And to let this prin-
ciple extend to thought and word and deed. Take
an example. You are forced in some matter to
condemn your brother. There is a simple test.
Should you be angry if your brother condemned
you under the same circumstances? Or again,