

STEP BY STEP.

Hidden the path before us,
On only one step at a time
The light from heaven shines clearly,
If the path we follow be Thine.

Looking beyond to the future,
Our hearts are filled with dismay,
And we lose our footing and stumble,
And are carried out of the way.

One step at a time is sufficient,
If in earnest the prize to attain;
Step by step, ever onward and upward,
Till our bright home in heaven we gain.

Simple faith in the Hand that upholds us,
Child-like trust that Thy way is the best,
Will brighten each step on our journey
To the home where the weary may rest.

Grace sufficient for each day is promised,
That our feet wander not from the way;
Not a lifetime of sorrow and trouble,
Are we called on to bear in one day.

Let us not seek to pierce through the future,
So graciously hidden from sight;
Its darkness will only enfold us,
And the present will rob of its light.

Of one thing we may ever be certain,—
If we walk by the light divine,—
Brighter still on each step of our journey,
Will its clear, soft radiance shine,

Till, at last, all our wanderings over,
With the trials that compassed our road,
In the glorious light of Thy temple,
We shall wake in Thy likeness, O God!

HELEN LYNNE.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XVI.

"If we are told to confess our sins one to another, for greater reason, we should confess to the priests who have the power from Christ to forgive sins" (page 47). "The priest who gives absolution must be rightly ordained and commissioned by the Pope or bishop to hear confessions and absolve" (page 50). One thing absolutely necessary to right ordination is "a good intention" in him who ordains. No one, therefore, is bound to confess to any priest, until it can be clearly proved that he who ordained that priest had such an intention when he did so.

"It (confession) is one of the most merciful institutions of Christ" (page 47). "Confession is one of the most merciful of God's institutions where justice and mercy meet" (page 54). The confessional puts people completely in the power of the priest, so that he can do with them as he pleases. In this account, his Grace, no doubt, regards it as a "most merciful institution." Facts, however, prove that those who regard it as a most ingenious contrivance of the devil, take the right view of it.

"The confession, with the absolution of sins has been the means of the sanctification of the frail followers of Christ, 'for we all sin in many things'" (page 48). "The sewage of Toronto would be as good for his Grace to wash himself with, as the confessional is for the sanctification of the heart. No Stanley street (now Lombard street) back-yard ever contained greater material filth than do some of the pages designed for the guidance of the priest in the confessional moral filth. Some of the writers of the pages referred to, are very famous names in the Romish Church. Peter Dens is one. Yea, some were bishops, as Burchard of Worms in Germany, and Kendrick of Boston in the United States. Yea, some of them are saints, as Liguori. Yet no writer of brothel literature can, in his department, surpass them. No sow ever wallowed in the mire with greater pleasure, no raven ever feasted on a rotten carcase with greater pleasure than do these men meditate on the filthy scenes which their imaginations have formed. If they had not delighted in the subjects to which I refer, they would not have spoken as particularly about them as they have done. They were in one sense, if not in another, possessed by an unclean spirit while they were writing. But the confessor is at liberty to put any question he pleases to the one confessing, no matter how abominable it may be. Every one knows that thoughts can be put into people's minds by questions. No wonder, then, that the confessional is a hot-bed of licentiousness. A strange means of sanctification truly!

His Grace says that when money is given a priest

for a baptism, marriage, or mass, it is not "the price of the sacrament which is beyond all price, but a contributing towards his support, as a collection is taken up in a Protestant Church not to pay for the sermon, but for the support of the minister or some other charitable object" (page 48). "The childish simplicity of the expression 'not to pay for the sermon,' is most refreshing. When a collection is taken up, those give who like to do so, and those who give, give what they please. This is a very different thing from any one having to pay, and to pay a certain sum, as is the case with baptisms, marriages, and masses, in the Church of Rome.

"At the hour of death, how many Protestants have called for the ministrations of the Catholic priests. We do not hear of a Catholic calling for a Protestant minister to assist him in his passage to eternity" (page 49). The Protestants of whom he speaks, were as ignorant of godliness as an Australian savage. Some were abominably filthy wretches like "The Merry Monarch." Many will rather have a little oil put on their bodies, and swallow a flour-and-water lozenge in order to be saved, than believe in the Lord Jesus Christ. Sometimes "Catholics" refuse to have a priest with them when they are dying, preferring instead thereof, a Protestant minister. The late Vicar-General Hay who died in the palace where his Grace now lives, sent, when he was on his death-bed, for the late Dr. Burns to come and see him "as a neighbor, a countryman, and a dying man." The Dr. called twice, but of course the priests kept him out by their trickery.

"Some bad priests have been dismissed from the Church, but none through the mercy of God have revealed sins heard in confession" (page 49). Sometimes, when priests come together, they entertain each other with extracts from what they have heard in the confessional, giving names.

His Grace says "Then the Catholic mode of obtaining forgiveness of sin is much more difficult than the Protestant mode, which is confessing to God alone: Answer—Yes. But confessing to God alone is only a disguised way of confessing to oneself who too easily pardons" (page 52). Here, he shows great ignorance or gross dishonesty. True Protestant confession to God is accompanied by confession to our fellow-beings when circumstances require it, and a change of conduct.

"But do we not read, 'If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity?'" (1 James i. 9), [page 52]. Here, we have the Roman Catholic Archbishop of Toronto professing to quote from the *First Epistle of James*!! His Grace ought to know that there is only *one* Epistle of James. Besides, the words quoted are not in the Epistle of James at all, but in 1 John i. 9!! Of course, His Grace will lay the blunder on the printer's back. Well, it is quite true that printers do commit many most atrocious acts of a typographical kind. I am very doubtful, however, about said plea in defence of his Grace, but I suppose I must give him the benefit of a doubt. Let us now look at his answer. "We do. But we do not read, 'If we confess our sins to God alone, He is faithful and just to forgive us,' but simply if we confess." More childish reasoning than this could not be found. Any unprejudiced person of common sense will see that the confession here spoken of is to be made to Him who can forgive. Now, it is God who is represented as forgiving. His Grace's attempts in the foregoing part of his book to give scriptural authority for the Confessional are an utter failure. Consequently, his reasoning in this part has no force. Suppose he orders a bookseller to send him a certain book. The latter sends several others along with it, and charges him for the whole. His Grace refuses to pay for the others, because he did not order them. The bookseller says, "But you did not forbid me to send them." He sues his Grace. The jury decide that the latter must pay, as he did not forbid the other books to be sent. The reasoning of the bookseller and jury in the one case would be akin to that of his Grace in the other.

On page 52, his Grace asks, "Did the first Christians confess their sins?" Of course, he says, "Yes." Then follows a proof from Scripture: "Many who believed came confessing and showing their deeds, magic, and reading bad books (Acts xix)." Compare this with Acts xix. 18, 19. "Many that believed came and confessed and showed their deeds. Many of them also who used curious arts brought their books together, and burned them before all men, and they

counted the price of them and found it fifty thousand pieces of silver." What a thorough knowledge of Scripture his Grace has! According to him, Paul set up a confession box, and these persons confessed to him all their sins that they could remember. He put to them a multitude of the most abominably filthy questions. Such powerful reasoning so astonishes us that it makes us exclaim with Dominic Sampson, "Pro-digious!" and like "Misther Maloney" gaze on his Grace

"Until our sight
Is dazzled quite,
And cannot see fur starin."

"Has confession continued to be practised in the Church?" (page 53). His Grace says "Yes," and here is the way in which he accounts for that fact. "If it were not of Divine institution the practice is so repugnant to the pride of human nature that no Pope or Bishop could have introduced it." This has as much to do with the question to which it is an answer, as the following question and answer have to do with each other: "Where is Cyprus? The battle of Waterloo was fought June 18, 1815." We can do wonderful things with people in a state of brutish ignorance. Here is his Grace's reasoning in another form: "If slavery were not of Divine institution, the thought of being bought and sold like cattle or articles of household furniture is so repugnant to human nature that no one could have introduced it."

"Is not confession practised in some Protestant churches? A.—Yes, there is a kind of confession or telling experiences in the Methodist Church" (page 53). Hurrah! His Grace has made a most wonderful discovery. Our Methodist brethren are partners in sin with the Romish Church. By the class meeting they encourage the Confessional. It is true that those who go to the former do not tell those present even their most secret thoughts, and no one puts to them the most abominable questions conceivable. The difference between the two is, however, very trifling. Would it not, then, be better for the Methodists to abolish the class-meeting? "The Ritualists are trying to introduce confession into the Church of England." The Ritualists are just so much rubbish in the Protestant Church. It would be well if the Church of Rome would come and take them away.

His Grace is, of course, pleased with certain parts of the office for the Visitation of the Sick in the Book of Common Prayer. These are objectionable to thorough Protestants, because they savor so much of the Confessional.

Allow me, your Grace, to give you an argument in favor of confession which you have omitted. Multitudes, we are told, were baptised by John the Baptist in the Jordan, confessing their sins. Of course, they told him as far as they could, all their sins, and he tortured them with a multitude of shockingly filthy questions. If he thus confessed them all, and—as our Baptist brethren say—immersed them all, I cannot see how he kept himself alive with only locusts and wild honey.

Your Grace says, "The secret of the Confession (I suppose you mean 'Confessional') can never be violated." Allow me to suggest that in the next edition of your little book you insert, after the word "Confession," the following, "like those of Free Masonry and Orangeism."

Subject of next paper, "Archbishop Lynch on Indulgences, Transubstantiation and the Mass."

Metis, Que.

T. F.

THE number of children educated in England and Wales is nearly two million and a half, out of a population of 22,712,266, and the total cost of such instruction is a trifle above thirty-six shillings a head (say \$8.64) per annum. The law's requirement that all children between the ages of five and thirteen must attend school is rigidly enforced. The parents who neglect or refuse to send their child or children to school are brought up before a magistrate and subjected to fine or imprisonment. The plea of poverty does not avail, seeing that, in cases where such extenuation may be claimed, free education is given, and the expenses so incurred are discharged from local rates. The compulsory act passed Parliament in 1870. In the year 1877 the total disbursements for public education in England and Wales amounted to £4,520,000—a sum made up by £2,149,000 from the treasury, £786,000 from voluntary subscriptions, £447,000 from local rates, and £1,138,000 from the school pence.