

closer within the scope of the Master's promises. The other copies let each, as he or she has opportunity, distribute to any persons who will use them. So let the rolling sound of united prayer spread farther and farther, as week follows week, in the preparation for the Mission.

And when the time of (what people are apt to call by itself) "the Mission" comes, let special prayer still continue in every household, and at every gathering. A different form would now be more suitable; yet the same might be continued with some alterations.

Such "pains" of prayer will give to the Mission a depth of spirituality, reality and power that it could not have without them. For this will keep all concerned in the fullest consciousness of dependence upon the grace and blessing of the Holy Ghost. This will, therefore, be most efficacious in preventing it from being evanescent.

Mount Forest, 24th December, 1876.

BOOK REVIEW.

THE CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY. An Annual Register for the Clergy and Laity of the Anglican Church in British North America, 1877. Edited by C. V. Forster Bliss. Ottawa: J. Durie & Son, Sparks Street. Second edition.

This is a very much improved edition of a first-class work, of great value to the Church in this country. Nothing of the kind has ever succeeded before; nor, indeed, are we aware of anything half so complete having ever been previously attempted in Canada. It is, indeed, so valuable an addition to our very small stock of ecclesiastical literature, and contains so large a mass of information on all church matters, that we wonder we have been able to do without something of the kind so long. Besides the additions, which are too numerous to specify, we also notice many improvements; as the running titles, for instance, which will save a great deal of trouble. The work must have involved an immense amount of research, and could not have been got up in so complete a form without a great deal of expense, which we venture to say the proprietor will never be repaid. An exceedingly valuable addition is a complete report of the proceedings of all the Synods in the Dominion, which will be read with much interest. We heartily recommend the work, especially in its much enlarged and improved form; and would be glad to learn that it has found its way into the hands of every member of the Church. No clergyman can do without it.

Contributions.

THE SUBSTANCE OF A LETTER ADDRESSED TO THE ROMISH BISHOP OF MEXICO BY MANUEL AGUES.

(Continued.)

"But, holy apostle," you would answer, "we have placed these images here, and it is true that we worship them to a certain extent, but we do not adore them as we do the saints who are in heaven, and whom, being the friends of God, we consider as our mediators with God the Father; and for this reason we address all our prayers to them, and acquaint them with our necessities, and we by no means repent having such mediators, whom we multiply more and more every day, as we are so greatly oppressed with so many trials in this wicked world. Anyone can perceive the great advantages we derive from having so many saints upon whom we can call in any emergency; for if we are suffering with the toothache, for instance, we ask Saint Apollonia to cure us; if we suffer from cataract in our eyes, we ask Saint Lucy to remove those troublesome pittingles which prevent us from enjoying the light of day; in the pains of

childbirth we recur to the blessed Saint Vincent Ferrer; if we lose any thing and cannot find it, we call upon Saint Anthony 'the cabazon'; if we are afraid that our houses will be burned down, when Saint Caralampius, upon whom we call upon to protect them; we call upon the blessed Saint Dumes and all angels to keep us from robbers, and we pray 'the novener' to St. Judas Thedens that all bad and slandering tongues should be restrained from speaking evil of us, etc.

The trade in relics.

"Besides, we possess many relics of the saints, before which we kneel and worship and kiss them, as, by these meritorious acts, we gain a great many indulgences and the remission of all our sins. These are very rare and precious relics; most of them came from Rome, and our ancestors paid large sums of money for them."

"It is a pity that the police of Victor Emmanuel should have discovered that large manufactory of relics of all prices, and of all kinds, which existed in the city of Rome. There existed in that vast warehouse pieces of bone and heaps of old dirty rags, each relic having been carefully put away inside a box in a separate and safe place, numbered and ticketed with the quantity of indulgences that were conceded to it, and having its price marked on it, for sale to the faithful in the new and old worlds. This petty commerce in relics was carried on in the most zealous manner, from the hair of the Magdalen to the beard of St. Francis, who concedes such good lovers to all the faithful maidens who pray to him for several consecutive Fridays in the church of the Enconanza in this capital."

"But what are the relics that you have?" the apostle would ask, wonderstruck. You would show him all those precious gifts which you proudly possess. "Look here," you would say, "this old piece of rag is the remains of our Lady Anne's dress; St. Thomas wore this old shoe; the beads of this rosary were formed out of the stones that killed St. Stephen."

The Bible banished.

"Seleim!" the apostle would exclaim, "I no longer can bear to hear so much nonsense, so many falsehoods and so many superstitions with which you are bewildering me. I desire that you may know the true religion, that you may become Christians, because at present you are evidently nothing better than real and superstitious idolaters; for you evidently attribute great power to these despicable and false baubles. Bring me a Bible, and I will show you that such is the case!"

"We have no Bibles in the cathedral!"

"How is this? you have not in this church, which you call a cathedral, one copy of God's revelation of his will to man?"

"No, not one, holy apostle."

"Then let one of those little boys, who are dressed in red, go and buy one in the street, which they told me bears the name of 'St. Francis,' where, on passing by, I saw a shopful of Bibles!"

"Blessed saint, I pray you do no such a thing, because the Protestants, whose Bibles are sold there, caused us a terrible fright on Sunday, the second of July of this very year, from the effect of which we have not yet completely recovered! It would be much better that they should bring you one of our Bibles with notes. Let the sexton, who lives near at hand, bring his Bible." Whereupon the sexton, Huerta, stepped forward, and with many genuflections and reverences, addressed you in a tremulous and sorrowful voice: "Most excellent and reverend sir, I have only Vence's Bible, it is not complete, as I have only one volume left, and the mice have eaten many leaves of that, but I will run quickly and bring that, if your Lordship bid me."

"Leave me at once, you stupid fellow," you would say to him, and the apostle would reprehend you with angry mien, and would say to you, "Why do you thus despise the word of God? You have fallen into the numerous errors, which I have discovered in you, because you have ignored the word of God. The words that Jesus Christ addressed to the Sadducees are very applicable to you: 'You err, not knowing the Scriptures.' You have carved with your own hands those images, and you bow to them and worship them,

thus committing the dreadful sin of idolatry, so solemnly prohibited by God himself in the second commandment of the decalogue."

The second commandment erased.

"Sir," you would say, in order to remove from us the great stain of idolatry, our church has directed this second commandment to be omitted from the catechisms taught our children in this country, though I believe it is not suppressed in the catechisms used in the churches where Protestants are found. "This is another outrage on the word of God. You have committed it to hide from your poor ignorant benighted people the terrible truth that, in clear and unquestionable defiance of the second commandment, you worship graven images, which you have set up, even in your churches. You also pray to the saints who are in heaven, who cannot hear or understand you, because God alone is everywhere present, and sees and comprehends all things."

No new mediator, Christ Jesus the only mediator.

"But, sir, the theologians teach us that God receives the prayers which we offer to the saints, and which they present on our behalf before God's throne." "Hold your tongue," the apostle would reply. "Do not utter such a blasphemous doctrine in our ears, for it is nothing short of blasphemy to assert that man is the mediator between God and His creatures. The Holy Ghost teaches in the New Testament that there are no mediators between God and man. In the Epistle to Timothy, chap. 2, verse 15, it is expressly stated, for 'there is one God and one mediator between God and man, the man Christ Jesus.' You ought to worship this same Lord Jesus Christ, and to ask Him alone to intercede for you to the Heavenly Father, for although Christ Jesus is a perfect man He is also a perfect God, and is everywhere, and hears the prayers of His people when they call to Him. Therefore, when a repentant sinner appears before you, do not send him to that confessional, where I perceived a little while ago that a fine lady, of high standing no doubt, was pushing away a poor woman who was anxious to draw near to that confessional; and I noticed too that 'the confessor' (as you call him) rebuked the poor woman and would not confess her. But to return to our conversation. I was telling you that when a sinner presents himself to you with a sincere desire to amend his ways, and to live to God for the future, you should remind him of what God said to such in the first epistle general of St. John, chap. 2: 'If any man sin we have an advocate with the Father Jesus Christ the righteous, and He is the propitiation for our sins.' Send, I beseech you, this and all other sinners to Jesus Christ. Tell them to trust in Him with a lively faith; and do not separate them from His Divine Majesty, sending them to sinful priests, who too often contaminate them with their sins, separate them from their Saviour, and consign them to eternal perdition. Why have you abandoned the true religion? Why have you invented the purgatory, those indulgences, those works of supererogation, that confessional, that mass, those saintly intercessions and idolatries? Is it not true that in all these inventions you degrade and despise the great sacrifice offered by Jesus Christ upon Mount Calvary, which is of infinite value, while if you believe on it with a lively faith you will go to everlasting glory, without the necessity of so many lies which surround you, and which can only lead you to the infernal regions. We have left you the history of the Primitive Church in the Acts of the Apostles, a history which covers the events of many years, and I am quite sure that you have never read in this book that we had any confessionals, or said any masses, that we ever made mention of purgatory or of indulgences. On the contrary, our teaching was of a kind to warn men against all the modern inventions skillfully palmed on the Church of Christ. We always preached that faith and absolute reliance on the redemption wrought out for you on Mount Calvary is what saves you, and not any good works which you might be enabled to perform. These latter can never be meritorious, but can be only evidence of your faith. In the same book of the Acts, chap. 16, you read that when my jailor at Philippi asked me with sorrow and dismay, 'What must I do to be saved,' I answered him, 'Believe on the Lord Jesus Christ