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doctrine of prevenient grace, but at the same time contended that even the proposed "revision" presupposed that the blessing of the Saviour is imparted in baptism, and that it admirably expresses the "doctrine of preliminary grace—of baptismal adoption." His remarks on the subject produced an effect quite dramatic. He said:—"I learnt this from some of the fathers of this church, Richard Watson and others taught it; and if you go up to the master of Methodist theology, I warn you, you will find the doctrine there. You know as well as I do that his doctrine is high (A voice; Yes, too high.) Mr. President, I must stop here. Is it to be said that John Wesley's doctrine is too high for this Conference? (The President said no such remark was to be justified. Dr. Pope continued.) In the committee, I pleaded for certain prayers which have been omitted from the service—beautiful prayers that embodied the glorious teaching of the New Testament—prayers that connected Christian baptism with the thing signified—I pleaded for the retention of the reference to the passing of the Israelites through the Red Sea, and for the words, "Who shed out of His most precious side both water and blood," etc., etc.

The ex-President, whose name is not given, said:—"His own private opinion was this, that Methodism existed by comprehension. From the beginning that had been the secret of their unity—not comprehension in the sense of licence or looseness of theological perception, but comprehension in the sense of a generous interpretation of the sacramental services which had been introduced amongst them, and which were still in use. And he was persuaded that the most efficient means of co-operating with the enemies of Methodism—whether of the Atheistic or Romanistic kind—would be for them to press a party division."

Some of these latter utterances might be pondered with advantage by our own obstructives and persecutionists, while in regard to the rest, we are considerably surprised and gratified to find that with so general a departure from Wesley's principles, as he declared them up to the day of his death, there are still left some few traces of them among those who assume his name.

CATHOLIC CATECHISM.

No. VI.

Q. Does the Church teach that those who are outside the pale of the visible Catholic Church must be lost?

We believe that "Whosoever will [not shall] be saved, before all things it is necessary that he hold the Catholic Faith; which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this"—(1) The Trinity of Three Persons in one Godhead, coequal and coeternal; (2) The Incarnation, Passion, death, resurrection, ascension, session at the right hand of God Almighty, of our Lord Jesus Christ; and that He shall come again to judge the world; (3) Everlasting life and everlasting punishment. We believe that "this is the Catholic Faith, which except a man BELIEVE FAITHFULLY he cannot be saved."

The Lord Jesus says (St. Mark xvi. 15, 16), "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We know that God is just and merciful. That on the one hand, all who wilfully break the communion of the Church are guilty of sin; yet on the other hand, many are the victims of want of opportunity, invincible ignorance, or of false teaching.

The length and breadth of keeping the catholic faith and believing faithfully we leave for measurement to God the Judge. That He who judgeth righteously and perfectly will call every man to account, whether he has wasted or used and improved his opportunities, of believing and doing rightly.

Q. Are not all denominations striving for the one end?

There is only one road revealed in the Bible and preached by prophets and apostles—as the road from earth to heaven, or from sin to safety. "And the Lord added to the church daily such as should be saved" (Acts ii. 47); or as in verses 41, 42, "They that gladly received his (St. Peter's) word were baptized; . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in (the) breaking of bread and (the) prayers." Christ would not have organized by His apostles one Catholic (universal) Church, if there were to be afterwards a great number of churches founded by men. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, etc. (Ephesians iv. 4, 5.) When, as we believe, many honest sectarians shall, saved by Jesus, the way, the truth, and the life, receive the crown of reward, for the "works done in his body" (2 Cor. v. 10), it will not be that they took the right road when on earth, but that God is very merciful and will weigh with perfect justice, man's righteousness and man's opportunities. We are not asked to believe that any man will be lost unless he wilfully sins; that is, abides in sin after his conscience has told him that he is in sin.

Q. Will there be sects in heaven?

No; therefore there should be none on earth.

Q. Why may not members of the Church conscientiously attend the public worship and exercises of the sects?

Because: (1) The leaders of the sects have received no lawful authority or call to preach the Word and administer the Sacraments, in the Church of our Lord Jesus Christ.

(2) Because in the meetings of the sects, whilst we gladly acknowledge that much of religious truth is taught, nevertheless it is mixed with false because unscriptural doctrine. In other words, the Faith is taught in an adulterated or mutilated form.

(3) No Christian who believes schism to be a sin, and prays, "From all false doctrine, heresy, and schism, Good Lord deliver us," can conscientiously put himself in the way of countenancing or learning error.

(To be continued.)

BOOK NOTICES.

HYMNS FOR THE USE OF SUNDAY SCHOOLS. Compiled from approved authors by the Very Rev. H. J. GRASSETT, D.D. (Dean of Toronto), and sanctioned by the Right Rev. Arthur Sweatman, D.D., (Bishop of Toronto). Toronto: Rose, Belford Publishing Company, 1881.

Yet another hymn book! As if Toronto were not sufficiently plagued with the existing diversity in this matter! Dean Grasset, however, thinks not, and adds his store to the cairn. We cannot congratulate the decanal compiler. First of all the hymn book is evidently intended as a wherewithal to beguile people into the idea that it is orthodox and in accordance with Church principles. It does not even come up to that very small modicum of Churchmanship of which St. James's church boasts. Professing to be adapted to the Church's seasons it ignores Whitsuntide and the Feast of the Most Holy Trinity. As for Saints' Days they are consistently forgotten by an ecclesiastic who is apparently ignorant of that Holy Ghost which sanctified the holy men of old, and of that Trinity of love divine which filled the hearts of the faithful with the strength that won for them the martyr's crown. In the next place the book is dishonest. It professes to be compiled from approved authors, and to be sanctioned by the Bishop of Toronto. Hav-

ing the episcopal imprimatur we naturally expected that the hymns, at least the major part of them, would be the composition of authors not antagonistic to the Church. Unfortunately this is not the case. Moody and Sankey, Bliss and Watts, and writers of that school enjoy almost a monopoly in this book, which is intended to help in training up the Churchmen of the future. In fact so thoroughly Nonconformist is the teaching of the collection, that we can only wonder at the Bishop's ever sanctioning its use in any school, much more in that which is supposed to be the chief and model Sunday school of the diocese. Had his Lordship cast more than a " cursory " glance over the production, he would, we are sure, have refrained from giving it his " cordial approval." For instance, did he look at the familiar hymn " Abide with me ? " If so he would have seen that the author has been dishonestly treated, and that words have been put into his mouth which he never used. Instead of the first line of the last stanza reading, " Hold Thou Thy Cross before my closing eyes," we find Mr. Lyte made to say " Reveal thyself before my closing eyes," which is not only nonsense, but unfortunately worse—rank heresy. It is preaching to the young that they must be ashamed of the Cross in which they ought to glory, and must shrink from confessing that faith of Christ crucified, which is implicitly and explicitly denied by the dishonest attempt of Dean Grasset to persuade the children of St. James's Sunday school that the Cross of Christ is either foolishness or a stumbling-block. This same spirit of hatred of the Cross animates the whole party to which the Dean is allied. They will not allow a cross on or in their churches, though they do not scruple to set the fleur de lys, the flower dedicated to the Blessed Virgin Mary, conspicuously over their doors and gables, thereby endorsing Mariolatry instead of Christianity—a matter of little moment so long as the Cross is degraded, and with the Cross all it teaches of self-denial and mortification to the natural man, the sensualist and the non-ascetic, the most hateful doctrine possible.

In this dishonest mutilation of the hymn and consequent perversion of the faith as to the atoning virtue of the Cross, Dean Grasset is the representative of a party which, strangely enough, exists almost solely in the Church of England—one which would glory in anything save in the Cross of Jesus Christ, as if they desired that they themselves should neither be crucified to the world nor the world to them. They are of those who, with the extreme Puritans of old, would fain do away with the sign of the Cross in Baptism, and would teach that the holy symbol of our redemption was to be looked upon not as an object of reproach snatched from heathenness and sanctified by the precious Burden it bore on Calvary's hill and the sacred stream that consecrated it on the mount of shame, but as the foulest idol, the mark of the Beast, a something to be trodden under foot of men, as did the Dutch in China and Japan, in order to advance their own self-seeking ends. As the demons of old lashed themselves to fits of impatient wrath at the only mention of the Holy Name, so these men furiously rage together at the mere thought of any honour being paid to the Cross, or any remembrance being conveyed by it of the great work accomplished on it. But surely that is no reason why they should deal dishonestly with orthodox hymn writers, and by implication render them responsible for sentiments which they would rather die than own. If this anti-atonement-by-the-Cross movement must be propagated by dignitaries of the Church, among the children of the Church, it would become them better to do so as dissenters, and not as priests of that flock which Christ purchased for Himself by His precious bloodshedding on that Cross whose virtue they thus flout and vilify.

And yet to what school of heresy and schism they are to ally themselves we hardly know, as an examination of the hymn books published in Canada for the Presbyterian, Methodist, and Congregationalist bodies, and even of that used in St. James's church, shows that these insert Lyte's hymn in its integrity, and make no difficulty about accepting the language he therein uses as to the Cross. It does seem somewhat humiliating, therefore, that the Dean of Toronto should fall short