

Our Contributors.

CONCERNING THINGS WE ARE NOT USED TO.

BY KNOXIAN.

An English journal contains a lively description of Mr. McNeill's first appearance as pastor in the pulpit of the Regent Square Church, London. After describing the crowd that struggled to get into the church, the appearance and manner of the preacher, and saying some things about the singing, the prayers and the sermon, the writer adds: Then followed

AN AWKWARD SILENCE

while the collection was being taken up.

Why did that writer think the silence awkward? Most likely because he was not used to it. He had perhaps been accustomed to a voluntary or something of that kind while the plates were being passed around. Possibly he needed music to stimulate him to give a good contribution. Perhaps he kept time to the music as he put his hand into his pocket and took out a sovereign. He may indeed have felt the silence to be so awkward that he forgot to put anything in the plate. He was not used to contributing in silence.

Another man might have thought a voluntary as awkward as this writer thought the silence. Indeed some people do think voluntaries worse than awkward. Whether you like or dislike a voluntary or ten thousand other things may depend very much on whether you are used to them.

Some years ago a Canadian Scotchman—a Canadian Scotchman is a citizen that was born in Scotland but is domiciled in Canada—worshipped in a Presbyterian Church in a city in the Western States. The preacher gave a rather lively description of the Patriarch Jacob setting out on a journey with his carpet bag in his hand. The patriarch was pictured as travelling very much as people travel on Western prairies. The Canadian did not greatly admire the picture. He took the liberty of doubting whether Jacob owned a carpet-bag. On his return home he told his minister how the sermon struck him, but was careful to add: "Now I am not finding fault, mind. It may have been all right—it may have been all right to preach that way, but I wasn't used to it."

Yes, there is a great deal in being used to a thing. Quite likely that preacher's own congregation liked the picture very well. Perhaps the lessons of the sermon were more vividly impressed because they saw the picture. Perhaps some of them remember the sermon to this day. The final account may show that much good was done by that sermon. The Scotchman, being an intelligent, sensible Christian—all Christians are not sensible—knew all this, and was careful not to condemn harshly a style that was a little too free for him. So like a good, sensible man, he added, "It may have been all right. I am not finding fault. But I wasn't used to it."

Are there not many things that we dislike and condemn simply because we are not used to them? The old-time Methodists used to shout "Amen," "Glory," "Hallelujah" when they were moved by a rousing sermon. Presbyterians never could stand that kind of thing. They like a quiet, orderly service. Is it not possible that one reason why they don't like a hearer to shout "Amen" is because they never were used to it? Had they been brought up that way a vigorous response from the Amen corner would never have annoyed them. They are not used to it, and we hope they never will be.

It is to be hoped that the practice of applauding preachers when they say things that the people like will never become general in Canada. Such conduct is utterly irreverent and altogether out of place in the house of God. It is inconsistent with the day, the place and the purpose for which the people meet. But there is no use in denying the fact that one reason why a Presbyterian congregation would feel horrified at a round of applause is because they are not used to it. Nobody is shocked at seeing half a dozen people soundly asleep during public service. A writer in a Detroit journal recently stated that he saw the occupants of seven pews asleep in a Presbyterian Church in Toronto not long ago. Possibly that writer has forgotten that hatchet story that is related about the Father of his country. Be that as it may, one vigorous round of applause would shock an average Presbyterian congregation more than the snores of a score of sleepers. And why? Mainly because most of us have seen a good many people asleep in church, but comparatively few have ever heard unseemly applause. Viewed on their merits, applause is less disrespectful than slumber. The man who claps his hands at the end of an eloquent sentence is at least taking an interest, if not a very reverent interest, in what is going on. The man who is soundly asleep is—well, he is simply asleep, and sleeping is not even remotely connected with worship.

The introduction of responsive reading into the Presbyterian service would undoubtedly create an agitation. No reasonable man will seriously contend that there is any question of principle involved in responsive readings. No amount of ingenuity can show that there is anything wrong in the minister and people reading sentence, "verse about," or sentence about. Granted that the few Presbyterians who favour responsive readings have the most exaggerated notions about the amount of attractiveness responsive readings give a service. Some churches that have responsive readings are not as well attended or prosperous as the Presbyterians. There is nothing in responsive readings either to help or hinder a church. The fact, however, is, we dislike responsive readings mainly because we are not used to them.

Many good people dislike hymns for no other reason in the world other than that they are not used to them. Hundreds hate organs for exactly the same reason.

We might all do well to examine ourselves on this question: How many things in the Church and in the world do I declare wrong simply because I am not used to them—and for no better or higher reason?

THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

MARIOLATRY OF JESUITISM.

In the most solemn manner have the Jesuits sworn allegiance to the cause of Mary. They address her by the most blasphemous titles and laud her in the most extravagant terms. She is styled Mother of God, Advocate and Refuge of Sinners, Morning Star, Gate and Queen of Heaven. Bonaventura, a saint in great repute, published an edition of David's Psalms, in which the name of Jehovah is invariably exchanged for that of Mary. In the eleventh edition, printed at Rome so recently as 1840, we find such sentences as these: "We prefer our praises to thee, O Mother of God. All the earth shall reverence thee, the spouse of the Eternal Father. To thee angels and archangels, to thee thrones and principalities humbly bow themselves. To thee all choirs, to thee Cherubim and Seraphim exalting worship around. To thee all angelic creatures sing praises with incessant voice, Holy, Holy, Holy, Mary, Mother of God. The heavens declare the glory of the Virgin, and the firmament showeth her handiwork. In Thee, O Lady, have I put my trust. Unto Thee have I cried, O Mary, when my heart was in heaviness. Come unto Mary all ye that are weary and heavy laden, and She shall refresh your souls."

St. Alphonso de Liguori, who was canonized in 1839, whose life was written by Cardinal Wiseman, and who is at present one of the highest authorities amongst the Jesuits, particularly in Rome, has similar statements in his "Glories of Mary." He gives the narrative of a vision of two ladders, the one red, the other white. Like Jacob's, they reached from heaven to earth. At the head of the one was Christ, and all who ventured to ascend by it invariably fell back. At the top of the other was Mary, and all who took advantage of it received her helping hand, and as invariably succeeded. The same is depicted in an altar scene at Milan.

A Jesuit connected with one of the principal colleges in Rome, informed Mr. Seymour, a respected Church of England clergyman, in the course of a conversation a few years ago, that the worship of the Virgin Mary was a growing worship in Rome, that it was increasing in depth and intensity of devotion, and that there were now many of their divines (and he spoke of himself as agreeing with them in sentiment) who were teaching that as a woman-brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness; that as Eve brought in damnation, so Mary was to bring in salvation.

Another distinguished Jesuit professor informed Mr. Seymour that it was his own opinion and that of many of the fathers that Mary was more gentle and tender than her Son, and that God "hears our prayers more quickly when they are offered through her than when offered through any one else." And be it always remembered this is the doctrine of the Roman Church in her collective capacity as well as of those accomplished men who have always constituted her most efficient light-infantry. What saith the Breviary or Prayer Book? "If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the Star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the Star, call upon Mary. If anger, or avarice, or the temptations of the flesh top the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary."

And what saith Pope Pius IX., the recent infallible occupant of St. Peter's chair? In an encyclical letter, having all the authority of a Bull, dated February 2, 1849, the Virgin is described as "raised by the greatness of her merits above all the choir of angels, up to the throne of God," and as having "crushed under the head of two virtues, the head of the old serpent." "The foundation of our confidence [continues he] is in the most holy Virgin, since it is in her that God has placed the plenitude of all good in such sort that if there be in us any hope—if there be any spiritual health—we know that it is from her that we receive it, because it is the will of Him who hath willed that we should have all through the instrumentality of Mary."

These are the very words of Pope Pius IX. What need we any further witness in favour of the fact that idolatry in its most repulsive form, is branded on the brow of a Jesuit and of the Church to which he belongs? And does not this realize in part that feature of the great Apostasy drawn by the pen of ancient prophecy, "She shall change laws." The First Commandment in heaven's moral code is made virtually a nullity. The second has been blotted out altogether.

Most of what we have already advanced goes to show that the Third Commandment also has been directly infringed upon. The extracts we have given from the most approved Jesuit authorities contain the very essence of blasphemy and profanity. Surely it is "taking the name of the Lord our God in vain" to give it to frail and fallible creatures; to have a woman in heaven in the person of the Virgin, and a man on

earth in the person of the Pope, receiving the titles and the homage which are due to Deity alone. To address Mary as "Holy, holy, holy," and his Holiness as "our Lord God the Pope," and to regard every superior as standing in room of Christ, bearing His spotless character and adorned with His incomparable gifts is certainly to tarnish the lustre of Him who is jealous for His great name and who will not give His glory to another.

JESUIT TREATMENT OF SABBATH.

Respecting the systematic breaches of the Fourth Commandment, no doubt exists. Jesuits and Romanists generally know no Sabbath. It is almost universally admitted that when the hours of service are over, anything may be done. The following extract from Dr. Reilly's Catechism (published in Dublin in 1834) whose poetry is about equal to his piety, may serve to show how in their esteem the days appointed by human carry it over the day appointed by the divine authority:

1. Sundays and holy days mass thou shalt hear,
2. All holy days sanctify through the year,
3. Lent, Ember days and vigils thou shalt fast,
4. Fridays and Saturdays flesh thou shalt not taste,
5. In Lent and Advent, nuptial feasts forbear,
6. Confess your sins at least once every year,
7. Receive your God about great Easter Day,
8. And to His Church neglect not tithes to pay.

The service of the mass, short at best, is often rendered shorter by being divided into four parts, each of which is assigned to a separate priest, so that the audience are expected to stretch their minds over the four divisions of the one theme at once. There is no difficulty in this, for often there is no audience to listen, and oftener still the mind is everywhere rather than in the service. It is not unusual on a Sabbath evening beneath the mighty dome of St. Peter's to witness a Cardinal or Bishop at the head of a regiment of priests ministering to half a dozen, and sometimes, especially in the afternoons, there is not a solitary soul! And as for the kind of worship required, why Father Barry, in his "Devotion Made Easy," secures salvation to every one (even though he live on in the grossest sin), if he regularly twice a day salute the holy Mary with "good-morrow" and "good-night," or if that be too troublesome, should he simply wear a chaplet in the form of a bracelet on his arm, or a little image of the Virgin in his pocket. It could not be expected then when salvation can be got on such easy terms that men would be very particular about keeping the Sabbath or attending the sanctuary.

Advancing from the first table of the law to the second we find that love to our neighbour is no more regarded by the Jesuit than love to God.

Brotherly kindness and charity are to be cherished only in so far as they may be found convenient, and there is nothing wrong in cherishing the very opposite feelings when any end we deem good may be accomplished. Father Tambourin declares it "altogether certain that there is no obligation to love him (i.e., our neighbour) by any internal act or motion expressly tending towards him. Father Baumy goes still further, affirming that we may "wish harm to our neighbour without sin, when we are pushed upon it by some good motives."

O! what a license is here given to every species of wrong!

INDIAN MISSIONS IN MANITOBA.

The following letter from Rev. John McArthur, dated Beulah, 25th March, 1889, is forwarded for publication by the Woman's Foreign Missionary Society: I have delayed my report in order that it might be more complete when I sent it, I hope it will be in time for your annual report. The clothing sent from Stratford and a small box from willing workers, Fergus, last October were all divided among the Indians on the 10th and 11th of the same month. Most of the clothing sent from Guelph last winter was left at the Indian school in Birtle according to orders from Revs. Professor Hart and Baird, the clothing was much needed by the school at the time, some of the clothing I brought home for the old men and women on the Reserve. Some of these people are very helpless and needy, and they desire to thank the kind friends that sent them the clothing. In the future I think it would be well to try and get all who are able to work to do something for the clothing they get, and in this way teach them self-reliance. The best help that we can give the Indians is to teach them to help themselves. It would be less troublesome to give them what we have to give and then be done with it, but by giving our gifts in that way we are likely to do more harm to the Indian than good, on the other hand by discriminate help we will protect the Indian from suffering and from falling into the ranks of those who are a curse to society in all nations, by teaching him to work for his living. On the Beulah Reserve many of the Indians do very well in this respect. Last summer many of them had good crops, one man had 300 bushels of wheat, others one and two hundred bushels. They contributed to the schemes of the church \$31; and the Woman's Foreign Missionary Society sent to Toronto \$20 as acknowledged by your kind letter to the society, making in all \$51 from this reserve for the past year. In answer to your request to state the kind of clothing that should be sent, I may say that all kinds and all sizes can be used to advantage, all clothing for children of school age should be sent to the Birtle Indian School, by sending it there I will be relieved of the responsibility of keeping it from them if they should refuse to send their children to school; we have some difficulty in getting the children on this reserve to school, but I hope we will get over this difficulty before long. There are about sixteen