

PEOPLE WHO THINK THEY BELIEVE.

It is no longer easy—if it ever was—to tell from sectarian creeds what sectarian ministers believe. Every sect has a creed or formula of faith, but belief in its truth appears to be no longer binding; intellectual assent to it no longer obligatory. Dr. Parkhurst, in a recent sermon, affords an illustration of this fact. The Doctor is a Presbyterian minister. As such he was required to subscribe to the Westminster Confession of Faith, which teaches the Divinity of Christ. Yet in his sermon, speaking of our Divine Lord, he said:

"Whether when He had reached a final and matured decision, and commenced His work of bringing God close to men's hearts and lives, whether then He could foresee how His life's history was to work itself out in all its details, no one can tell; perhaps He did not know at the outset that His mission of bringing God close to men in that way would lead Him over so thorny a path, as the one He later followed, but before He commenced work He knew perfectly well what He was going to do and in general how He was going to do it. The inquisitive and experimental stage was passed. The carpenter shop had done something, His father and mother, of course, the old Hebrew Scriptures, His silent communings out among the hills and in the night, and even that weird experience of His in the wilderness of temptation; these had all contributed in their several ways, and the fruit was finally ripened and mellowed. His mission was to bring God close to men's hearts and lives, and He was going to do that by telling man all that He Himself knew of God, and in the very simplest manner possible of personal intercourse and sympathetic touch."

Now in all this it will be noted that there is not the slightest hint that the Being the preacher refers to was and is the true God, the Second Person of the Trinity, incarnate. The very contrary of this is implied. For instance:

"Whether then He could foresee how His life history was to work itself out in all its details, no one can tell." Certainly all those of average intelligence who believe that Christ is God and that God is omniscient, can see and must see that He foresaw or knew how His life history, in all its details, was to be worked out.

Again: "Perhaps he did not know at the outset that His mission of bringing God close to men in that way would lead Him over so thorny a path as the one He later followed."

Here again the supposed ignorance of the future is incompatible with the belief that Christ is God. In like manner through the whole piece there is an implied disbelief in the Divinity of Christ.

We once met on a train a minister, a strenuous prohibitionist. In the course of conversation on his favorite subject he said in a tone of pious conviction: "If our Lord had foreseen the evils that liquor has caused I think He would not have made wine one of the elements of the Sacrament of the Lord's Supper."

We asked: "Do you believe in the Divinity of our Lord; that is, that He is God?"

"Oh, certainly!" he said.

We said no more, gave no indication of our opinion of his intellect. He got off at a little station, and we suppose to this day—if he still lives—he thinks he believes in the Divinity of our Lord. And doubtless so does Dr. Parkhurst in regard to his belief.—New York Freeman's Journal.

ST. MARY'S ANNUAL REPORT.

Father Cahill Reads Interesting Statements on Parochial Affairs.

At St. Mary's church Sunday morning, the parish priest, the Rev. Father Cahill, gave an interesting report of the temporal affairs of the parish. For the information of the parishioners he gave a lucid description of the methods followed in the parish regarding titles to church

properties and followed with a detailed account of the progress since the Oblate Fathers first took charge of the mission some thirty years ago. Speaking of the financial report for the year 1902, he fully explained each item and gave the details as follows:—

Receipts—

Pew rent, including arrears of \$415.25	\$3,352 10
Plate collections	2,584 70
Fees, baptisms, marriages, funerals	1,295 85
Priest, dues, Christmas and Easter collections	1,653 80
Monthly collections for schools	925 75
Rent on orphanage	500 00
Sundries	457 75
Total	\$10,769 95

Disbursements—

Worship, choir, organist, vestry	\$1,075 57
Light	263 92
Heating	856 10
Water rates	60 00
Wages	563 00
Living expenses	1,548 25
Furniture, library, office	193 32
Stable expenses	59 80
Interest on debt	1,669 85
Insurance	324 91
Schools	1,745 35
Charities	107 20
Contributions to Oblate order	100 00
Total	\$8,567 27
Paid on debt	2,000 00
Total	\$10,567 27
Receipts	\$10,769 95
Expenses	\$10,567 27
Balance	\$202 68

An interesting item in the above is "schools, \$1,745.35"—supplementary of the large subscriptions given annually by individual members of the congregation to support the parochial schools.

The Easter collection this year amounted to \$955—the largest in the history of the parish.—Telegram.

A WORD ABOUT JOHN WESLEY

What claims has John Wesley on the American government's affection that it should pay honor to his memory? No one was more bitterly opposed to the struggling republic than he; no terms too scathing for him to describe the wickedness of those who dared oppose the king of England. While he himself saw no treason in leading a revolt against the Church, he regarded it as something like sacrilege in the American people to think of seceding from the state. Despite this fact, and despite the constitutional law separating church and state, senate and congress have given sanction to a request of the Georgian Methodists to have tablets commemorative of Wesley's preaching affixed to the custom house and the postoffice in Savannah, to celebrate his bicentennial. To love one's enemies is doubtless a good Christian maxim for congress, but to obey the law ought to be no less a Christian duty.—Standard and Times.

A PARISHIONERS' GIFTS.

Hugh McLaughlin, the veteran leader of the Brooklyn Democracy, will present to the St. James Pro-Cathedral in Jay street a marble altar, to cost \$15,000. Mr. McLaughlin and his wife, who are now in Florida, have been members of the parish for twenty years. Rev. Peter Donahue, pastor of the church, is in Naples with authority to buy the altar.

WHO CAN FORGIVE SINS?

Of course, God alone can forgive sins—but there are many things that God alone can do and yet does by the ministry of men. God alone can foretell the future, yet He does this by the mouths of His prophets. God alone can know His own secret counsels, yet He reveals them through the agency of angels and men. God alone can work miracles, yet He works them by the instrumentality of His creatures. And so



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God alone can forgive sins, yet He has willed to grant forgiveness in the normal way only by the ministry of men to whom He has been pleased to delegate this power. We have His own word for it. "Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained." Who then, forgive sins? God the Holy Ghost. By the ministry of men, or Himself immediately? By the ministry of men. Can we be sure that this is so? Yes, Christ has so declared in express words, and Christ is God.—Antigonish Casket.

PLEASE STOP MY—WHAT?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—"

Whisky?
"Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—"

Tobacco, cigars and snuff?
"No, no—not these; but I must retrench somewhere. Please stop my—"

Ribbons, jewels, ornaments and trinkets?

"Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—"

Theatres, taffy and needless and unhealthy luxuries?

"No, no, no; not these. I cannot think of such a sacrifice; I must think of something else. Ah, I have it now. My weekly religious paper costs me five cents a week, two dollars a year; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—Armory.



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CROP OF 1902:

Wheat	53,077,267
Oats	34,478,160
Barley	11,848,422
Flax	564,440
Rye	49,900
Peas	34,154
Total yield of all Grain crops	100,052,343

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