

Epistles of St. Paul the traces of passion, the invective, the yearning affection, the wrathful denunciation, the bitter sarcasm, the distressful boasting, the rapid interrogatives, the affectionate entreaties, the frank colloquialisms, the personal details—those marks of his own personality on every page which have been ignorantly and absurdly characterized as intense egotism—and they would never have been, as they are, next to the Psalms of David, the dearest treasures of Christian devotion; next to the four Gospels the most cherished text-books of Christian faith. We cannot but love a man whose absolute sincerity enables us to feel the very beatings of his heart; who knows not how to wear that mask of reticence and Pharisaism which enables others to use speech only to conceal their thoughts; who, if he smites under the fifth rib, will smile openly and without a deceitful kiss; who has fair blows but no precious balms that break the head; who has the feelings of a man, the language of a man, the love, the hate, the scorn, the indignation of a man; who is no envious cynic, no calumnious detractor, no ingenious polisher of plausible hypocrisies, no mechanical repeater of worn-out shibboleths, but who will, if need be, seize his pen with a burst of tears to speak out the very thing he thinks; who, in the accents of utter truthfulness alike to friend and to enemy, can argue, and denounce, and expose, and plead, and pity, and forgive; to whose triumphant faith and transcendent influence has been due in no small measure that fearless and glad enthusiasm which pervaded the early life of the early Church.—*Farrar's Life and Work of St. Paul.*

JEHOVAH'S GUIDANCE.

See the completeness of Jehovah's guidance! It is very different from human guidance. "God guided them on every side" (2 Chron. xxxii. 22). How seldom we feel that a human counsellor has seen our difficulty from every point of view, balanced all its bearings, and given guidance which will meet all contingencies, and be right not only on one side, but on every side. "His work is perfect," in this, as in all other details. He will guide "when ye turn to the right hand and when ye turn to the left." Perhaps we have gone about as Elymas did in his mist and darkness, "seeking some one to lead him by the hand," putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps, and getting perplexed with one-sided counsels. Let us to-day put our confidence in His every-sided guidance. Very often the very recoil from an error lands us in an opposite one: because others, or we ourselves, have gone too far in one direction, we thenceforth do not go far enough, or *vice versa*—excess reacting in defect, and defect in excess; a received truth overshadowing its equally valuable complementary one; the fear of overstepping the boundary line of the narrow track of truth and right on the one side, leading us unconsciously to overstep it on the other side. How intensely restful is this completeness of guidance. Not only the general course, but the steps of a good man are ordered by the Lord; and what is less than a single step? Just realize this; every single little step of this coming day ordered by Jehovah! The guidance is conditional. He says, "I will guide thee with mine eye," but, then, we must look up to meet His eye. "Thou shalt guide me with Thy counsel," but then we must listen for and listen to His counsel. "He shall direct thy paths," but it is when we acknowledge him in all our ways. He does not lead us, whether or no.

Suppose a little child is going with its father through an untracked wood. If it walks ever such a little way apart it will make many a lost step, and though the father will not let it get out of sight and hearing, he will not let it get lost; yet he may let it find out for itself that going just the other side of this tree leads it into a hopeless thicket, and stepping just the other side of this stone leads it into a muddy place, and the little steps have to be retraced again and again, till at last it asks the father to hold its hand, and puts and leaves its hand in his. Then, and not till then, there will be no lost step; for it is guided on every side.

Need the little child go on a little longer by itself first? Had it not better put its hand into the father's at once? Will you not do so from this time? Give up trying to pick your way; even if the right paths in which He leads you are paths which you have not known, say, "Even there shall Thy hand lead me." Let Him teach you His paths, and ask Him to make

not your way—but "Thy way straight before my face." So shall you find the completeness and the sweetness of His guidance. "For the Lord shall guide thee continually; by the springs of water shall He guide thee." He shall be the guide of your youth, and carry you even unto your old age. He will be your guide even unto death, and beyond, for one strain of the song of the victorious ones that stand upon the sea of glass mingled with fire shall be, "Thou hast guided them in Thy strength unto Thy holy habitation." *Frances Ridley Havergal.*

CHISEL WORK.

'Tis the Master who holds the mallet,
And day by day
He is chipping white environments
The form away.
Which, under His skillful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labour
With new surprise
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel;
He knows just were
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall,
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where, and when,
The vehement stroke is needed.
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working,
And loving skill,
Clear carved on aspect, stature,
And face, as will—
When discipline's ends are over—
Have all sufficed
To mould me into the likeness
And form of Christ,

—Margaret J. Preston.

ROMAN CATHOLIC DOCTRINES AND AIMS.

The following extracts from Roman Catholic writers are taken from a cotemporary. We have neither the time nor the opportunity to verify them all, though we have no doubt they are given accurately enough. They are entirely in the spirit of Roman Catholic teaching for all the past. If it can be shewn that any of them are garbled or falsified, we shall be glad to afford all reasonable space to make the necessary correction and to allow the evidence in its support to be adduced. If they correctly indicate, as we believe they do, the spirit and aspirations of all the most energetic minds in that Church at the present day, it is just as well that Protestants should be on the alert. Will any Roman Catholic in Ontario say that he repudiates such sentiments? If so, which of them?

To give the Bible to the laity is to cast pearls before swine.—*Cardinal Hosius.*

There is no other remedy for the evil but to put heretics to death.—*Ballarmino.*

The laity have no jurisdiction and power over the clergy.—*Council of Constance.*

Let the public school system go to where it came from—the devil.—*Freeman's Journal.*

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*

It is utterly wrong to circulate the Scripture in the vulgar tongue.—*Archbishop Ximenes.*

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Connor.*

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.—*Muscovius.*

We will take this country and build our institutions over the grave of Protestantism.—*Priest Haker.*

There is, ere long, to be a state religion in this country, and that State religion is to be Roman Catholic.—*Priest Haker.*

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*

The exemption of clerical persons has been instituted by the ordination of God and by canonical institutions.—*Council of Trent.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

The Pope has redeemed the clergy from the obedience due to princes, therefore kings are no more the superiors of the clergy.—*Ballarmino.*

We hold education to be a function of the Church, not of the State; and in our case we do not accept the State as educator.—*New York Tablet.*

We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff.—*Cardinal Manning.*

Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*

As the Church commands the spiritual part of man directly, she therefore commands the whole man and all that depends on man.—*Civitta Catholica.*

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.—*Brownson's Review.*

All those who take from the Church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.—*Baronius.*

If the Catholics ever gain which they surely will do, though at a distant day an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the uttermost of my power, persecute and wage war with.—*Bishops' Oath.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily endorse it.—*New York Tablet.*

I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuits' Oath.*

Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history.—*Western Watchman.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover, we confirm and renew the decrees recited above, and delivered in former times by apostolic authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

I WOULD not be found anywhere where prayer would be inconsistent.—*Rowland Hill.*

THE sphere of Christian duty is not there nor yonder; but here, just where you are.

A PRAYERLESS soul is a Christless soul, and a Christless soul is a helpless soul.

HE who can take advice is sometimes superior to him who can give it.—*Von Knebel.*

WE are haunted by an ideal life, and it is because we have within us the beginning and possibility of it.

HAPPY is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping stone in the pathway to the strong.—*Curlye.*

THE way of salvation is an open, straight daylight way; the man who walks in it is seen, heard and felt at every point, until he reaches the glorified end.

TO fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and have exalted ideas, that is the true mission of good men.