

I managed to resist it, however, by putting to myself a few plain questions, such as, "What is the matter with you? Why are you restless and unhappy? Have you a headache?" "No." "A toothache?" "No." "Have you pain in any part of your body?" "No." "Are you cold?" "No." "Hot?" "No." "Are you hungry?" "No." "Thirsty?" "No." "Then why, in the name of all that is rational, are you not contented, and even thankful to God, for the exemption from pain which you enjoy?"

In this manner I lectured myself against the unnatural craving. Every time I resisted the appetite, I felt that I had achieved a victory; that I was rising higher in the scale of being; that my moral strength was augmented; that I was getting more into harmony with God's laws and my own conscience; and that my example, in regard to the youths of my congregation, was becoming more worthy of me as a Christian missionary and pastor. Ere long the craving ceased; the appetite died away; I was emancipated! And now I would not be again enslaved for "all the world calls good or great." Most devoutly do I thank God for my deliverance both from alcoholic drinks and from tobacco. Against them both I am determined to battle till I die.

ENCOURAGEMENT TO WORK.

There is a class of minds—unhappily a large class—who are disposed to yield to gloomy apprehensions and fearful forebodings of the ultimate prevalence of Romanism in these lands. They dwell, in moody musings, on the large number who are said, from time to time, to abandon the Protestant creed, and to place themselves under Romish guidance; and emphatically they dwell on the fact of the Papal invasion of recent times. Do you not remember, they sorrowfully say to us, how an old man, then in inglorious exile from his own dominions, a mere "crowned allegory" at Gaeta, assumed the right of cutting and carving our Fatherland, and of planting bishops in sees of his own creation, and of appointing a cardinal legate at their head, and of thus preparing the way for the introduction of canon law, and of the nameless oppressions and abominations which naturally flow from it? We need not, therefore, in the presence of these most formidable obstacles, make an effort to counteract these dark and insidious doings of modern Jesuitism. The torrent is too strong for us to hope to stem it. Now there is a strong delusion in all this, and we must try to dissipate it. We admit, then, that in recent times Romanism has made a certain *kind of progress* in these lands. The chapels, schools, nunneries, monasteries, and priests have increased much. But the real question is, *how and why* have they increased? Is Romanism increasing by the conversion of the native Britons—the children of Protestant parents? That there are some such conversions is a matter of course. There is no error so absurd, no system so monstrous, that it cannot be effectually recommended to some minds, predisposed in some way to receive it. Strange would it be if a system so imposing as Romanism, and so adapted to the various propensities of human nature, should make no proselytes in such a country as this. Here and there some ignorant person may be bewildered by a show of argument. Here and there some one is moved by the "pomp and circumstance" of Romish worship, by the pictures and statues of saints—by the sign of the cross that scares away evil spirits, and the holy water that sprinkles the unclean—by the vestments of the priesthood and the swinging censer—by the awe with which the audience bow before the visible object of adoration in the shape of the consecrated wafer—by the associations of romance and poetry, and the picturesque ideas of feudalism and monkish sanctity connected with the Church of the middle ages—or, peradventure, by some of those doctrines which so fascinate the imagination even of enlightened minds of a certain constitution. Here and there a girl, placed by unthinking parents in a convent school, or a boy, imprudently committed to Jesuit tuition in a Roman Catholic college, has come out, after a sufficient course of training, a hearty proselyte. But, in the face of all these admitted facts, we