

giving an uncertain sound on the fundamentals. Ingenious youth may receive a twist which they may never get over.

The Jesuits in this case drove back the advancing tide of Reformation. Alive to the influence exerted by those who have the moulding of the mind when in its malleable and formative state, they wormed themselves into the colleges, and gave a tone and tinge to the higher education of the countries where they got a foothold. At one time they had six hundred colleges under their control in almost every nation under Heaven. And with what influence? Take Austria as an illustration. Once she was almost entirely protestant. It is testified that not one in thirty of the population adhered to the papacy, and, for nearly a generation, scarcely a man was found to enter the Romish Priesthood." How could such a land be ever girdled by a "cordon" that reduced its once chivalrous people to intellectual and spiritual vassalage. Ranké informs us that the Jesuits "obtained a controlling influence in the Universities, and in a single generation, Austria was lost to the Reformation and regained to the Papal Hierarchy." Some are now trembling for the Ark of God in fatherland, because of the admission to prominent positions in certain of her colleges, of men of the Liberal School, men with rationalistic hearings, who are parsimonious enough in the hoarding of their own petty peculiarities, but "liberal" in sacrificing what is not their own, but God's, in utter reversal of the Divine mandate: buy the Truth, and sell it not.

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CHURCH-MEMBERSHIP! DOES IT MEAN ANYTHING?

Chap. III. Concerning Missions.—Does church-membership mean anything? Not much as regards the poor, not much even as regards what may be called a congregation's household expenses, I have sorrowfully said in previous chapters. How is it then with all that external

work, to carry on which the church as an organized body professedly exists?

When you become a member of the visible church you enlist in an army which is engaged in a holy war under the Lord Christ as the Great Commander, and you take a prescribed oath to establish His Kingdom at home, and extend it abroad, so far as in you lies. The Church as a whole recognises this obligation. It calls itself militant, and organizes itself for aggression. Just as the nation has a Home, Foreign, a Colonial, and other Offices, so the church divides its work into various departments generally called Schemes. Our own Church has its Home, Foreign, and French Canadian Missions; its Education, Widows' and Orphans', Aged and Infirm Ministers' Funds. That is its War Department, its Civil service, its ambulance, hospital, and pension departments. More than one of its six schemes is necessarily subdivided. Thus, Home Missions includes not only the sending of catechists and ministers to scattered families and groups in the backwoods, or the prairie, by lake and seashore; but also "the Supplementing Fund" or contributions to the household expenses of those congregations, which, though organized, are unable to keep house on their own scanty incomes; and in many cases, city missions also. The Education Scheme too is not merely to establish ecclesiastical Woolwiches and Westpoints in which to train candidates for the ministry, but, because of the shortcomings of the Civil Governments in two or three Provinces, to provide for those candidates their preliminary education in branches the study of which develops and braces the human mind. That is, in some benighted Provinces, the Church has to take in hand general as well as technical education.

All this work, be it noted, falls to the Church as matter not of choice but of necessity. The Church that neglects it loses its *raison d'être*. Each member of the Church who neglects it is thereby false to his oath of allegiance, and unfaithful to "the brotherly covenant." Let us then come to the point, and ask to what ex-