

name of Jesuit inspires with horror, by the introduction of some attraction that is not of the truth, or the relaxation of some principle that is of it, places himself in the position of a humble follower of Basil Ponce. A large number of ministers of the United States occupy this ignoble position. Their mission in the world, as it has appeared to themselves and the public with whom they come into contact, has been that of caterers to a low and gradually descending religious taste. When reasoned with for committing the praises of the congregation to an organ and a single operatic singer; for allowing careless attendance and irreverent conduct during worship to pass unheeded; for preaching sensational sermons, devoid of spiritual power; and for leading the prayers of the people in a tone more flippant than that of their ordinary conversation: they have taken up the whine of Pascal's Jesuit, "We are forced into it; men now-a-days are so corrupt, that as we cannot make them come up to our standard, we must, of necessity go down to theirs." This evil is not one that threatens Jesuits or American ministers alone, but human nature, which embraces our Canadian ministers and people as well as those of other Christian lands. The Christian teacher has too often made up his mind, with the false prophet, that the mountain will not come to Mahomet, and that, accordingly, Mahomet must go to the mountain. If he were of the true prophetic stamp he would treat it otherwise, and say, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

While the Jesuit sought by all means in his power to increase the number of those over whom his order had influence, and delighted in attaining this end, however tortuous the paths that led to it, he did not disregard a work equally congenial to his scheming soul, that of filling the Church's coffers, and providing the sinews of Antichrist's war against the heathens and the heretics. Money was a desirable thing in the Jesuit's eyes, so desirable that it was on no account to be got honestly if it could be procured in any other way. To strip the faithful and let the unbelievers go free, has never accorded with a high church spirit. Let the Philistines be spoiled; let the poor Jew of the middle ages be bled; let the heretic pay for all. The Jesuits erected magnificent buildings for educational and ecclesiastical purposes, concerning which they might have spoken language similar to that which the great Rameses, who persecuted and enslaved Israel, inscribed upon his monuments: "No Egyptian put a hand to these buildings." If in fishing for men we find some crews of Protestant ministers steering in the broad and serpentine wake of Jesuit craft, assuredly in regard to fishing for money wherewith to advance the cause of Christ, we may cry, "the whole world is gone after them." The question of the individual is not so much, "What shall I give for this or that good object?" as "what can I make so and so give for it?" or, "to what extent may I succeed in victimizing such and such an uninterested party?" Thus churches are built by men who have not the slightest intention of paying for them, and who either desert them in the day of distress, or by some unworthy concession purchase the aid of wealthy patrons, that have far less right to exercise authority in the church than a man, because he possesses two hundred acres, has to be an officer in the militia over his neighbours that have only one hundred. Unworthy motives are necessarily placed in the way of the careless and the niggardly, and the Church, in accordance with the rule that a man cannot handle pitch without being defiled, becomes subject to the same motives, until the Christian duty of giving is lost sight of, and a low worldly spirit marks the