

man. Egypt and Rome are in symbolism, similar, and in divine dealing must come to the same end, "*I will smite all thy borders.*" The Province of Quebec is the constituted centre; the brain of Popery in this Dominion—the Vatican is the seat of counsel and command—and so long as Quebec is in undisputed league with Rome we may expect plotting against our liberties and progress on the side of these lower Provinces and Ontario,—calling into requisition the kindred elements in both. A startling example of this is before us, in the appeal to Rome for advice in the matter of education in the Province of New Brunswick; promptly the advice is given by a Roman ecclesiastic, backed by the authority of the Pope, as to what the citizens of this free country are to do in the education of children, and I take leave to say that the action of our Dominion Legislators on both sides of the House indicates symptoms of moral paralysis. This is the precise question, and its exact bearing in the German schism, headed by Dollinger. True, some of our ministers have deprecated the action of the Vicar General of Montreal and the judgment of Rome, but this feeble utterance means nothing. Either they must bow to the authority of Rome, entire and undiluted, and go into opposition to constitutional freedom and government in this land; or if they endorse liberty of legislation and conscience and modern civilization, they become to say the least suspected men, and so far in antagonism to papal supremacy—become "Old Catholics." This is the dilemma in all lands, the dilemma of the papacy in all ages. The common cause comes to this: in all ways, and by the highest moral courage, resistance to Romish dictation in any shape. The common cause is to give the Word of God to the people, and claim protection in doing it, assert the right to proclaim Jesus Christ as the only Mediator between God and man, and in His name demand that the people be let go out of bondage.

Over a million of souls are held in this bondage to Rome in the Province of Quebec. The desires of liberty, the hopes of manhood, the longing for light are coming

to the surface, despite the overshadowing terror of the priesthood. The abominations of religious caste are becoming abhorrent to awakening minds. The idea of the equality of all souls in the sight of God and in the eye of public law is leavening the mass, and the day of deliverance is at hand. Supreme of all means for the hastening of this day, is evangelical life and labour.

The supremacy of God's Word to teach, the unobstructed outshining of Jesus Christ and Him crucified to redeem, and the same Saviour, a Priest on His throne to reign as Head over all to the church, which is His living body, are the grand elements of warfare with this system. The obligation resting on us to these people and those means is expressed in the declaration, "Call upon Me, and I will answer thee, and shew thee great and mighty things which thou knewest not."

Conspicuous in the agencies employing these means toward the French population, for the past thirty years, is the French Canadian Missionary Society. In its hands, and through its example, agencies have multiplied and doors have been opened, the Word of God has not been bound, and as a representative of that Institution I bespeak the interest and consideration of your readers. 30,000 copies or portions of the Scriptures have been put in circulation by the Society. 1000 French Canadians in the Province of Quebec and 5000 in the United States have renounced adherence to Popery and come under Bible instruction, professing themselves christians. The number in the United States is explained by the persecutions to which they were exposed by the papacy; here we have the cause of no small share of the leakage of population in the Province of Quebec. The American official tables give the number of French Canadians emigrating in one year up to June 1st, 1871, to be 26,766. The Protestant escapes from isolation and moral blight, the Romanist from oppression and perpetual poverty by the tithing, and senseless expenditure on orders and buildings. The system regards poverty a virtue—and begging gives a claim to heavenly regard.