

Rev. John McNeil who was recently called from Scotland to Regent's Square Church, London, spoke on this wise in a recent sermon, of the seven thousand who bowed the knees to Baal.

If all those seven thousand had had something more of Elijah's spirit, it would have saved him this trip away, would it not? He would have been stronger, and perhaps, although nothing is said here, it is legitimate that for us to say they should not have been so invisible. Seven thousand believers ought to be visible to the naked eye. They ought to have been more audible to the uncovered ear. And yet they were so like ourselves these seven thousand. Very likely they were so cautious, and so quiet, and so "I never interfere-you-know, I never say anything-to-anybody," that poor, fainting Elijah never heard the voice of their testimony, never felt that they were near; and he was mourning and saying, "I, even I only am left, and they seek my life to take it away."

Then the preacher gave the subject this rather unexpected turn:

I wonder if this is true. We could argue for them, of course, as well as against them. Instead of speaking so much against them, let us take it home to ourselves. It may be that somebody within your ken, it may be your own minister—your minister is just about resigning. He is just going to take a call away to Australia, or somewhere else, because he thinks he is doing no good; because he thinks his work is done; because all that is visible to him is discontent and thanklessness, and the work of the devil generally, in the congregation, as well as outside in the world. And you could go into his study for a quiet ten minutes, and get him to deal with you, and make his heart dance with joy, and you don't do it. You could tell him what, under God, he has been the means of doing for you; and you could tell him of more than yourself, and maybe he has no more knowledge of it than Elijah had of this, the seven thousand. He is making things a thousand times blacker than they are, and you are somewhat to blame. It seems to be the big cross of the ministry. Since I have come to Regent Square I should think I have got a thousand to one—at the very least a dozen letters, some signed and some unsigned, finding fault, to one giving any thanks either to God or the man. Yes, take it bluntly. You need it. And a great many other congregations need it. We stand there so like Elijah, and we toil, and toil, and toil, and toil, and all we get is a grunt of dissatisfaction. This about the only evidence many a time.

In the agitation that is at present going on in our Dominion regarding Romish aggression as seen in the "Jesuit Estate's Bill"—it is well to know the attitude and character of the organization with which we have to deal. Rev. Dr. Ellis of Baltimore in a paper read before the ministerial union of that city on "The Bible in Public Schools and the attitude of the Roman Catholic Church towards it" showed by quotations from Romish dignitaries how intensely hostile that church is not only to the Bibles in schools but to the common school system itself. He quoted Archbishop Lynch, of New Orleans, as saying: "We ask that the public schools be cleansed of this peace-destroying monstrosity, Bible-reading." Cardinal Antonelli: "Better that the child should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports." A priest of Wooster, Mass., at the opening of a parochial school at Jamaica Plains: "The State as an educator of its citizens is a relic of barbarism." Dr. Ellis quoted also from the Second Plenary Council of Baltimore, which charges our public schools with "that corruption of morals which we have to deplore in those of tender years."

But the most startling and boldest utterance quoted is attributed to Archbishop Ryan: "The Church of Rome is intolerant. She alone has the right to be intolerant because she alone has the truth. The Church tolerates her enemies because she is obliged to do so, but uses all her power to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the middle ages and how she treats them to-day when she has the power. We no more think of denying these historic facts than we do of blaming the holy Pope and the Princes of the Church for what they have thought fit to do."

Mr. and Mrs. Morton will probably be in Nova Scotia about the middle of August. Our readers will be glad to know of their improved health. Fortwenty one years they have labored in Trinidad. The boys and girls of our church when they began their work are the men and women now, while those who were the active workers are passing away. What changes in themselves also. Twenty one years toil in a torrid clime does not go for nought in its effect upon the toilers. But they have not labored in vain and spent their strength for nought and in vain. What changes they have seen in their field as a result of the work of themselves and their co-laborers.