

If the present order of things is reversed, and separate schools are re-established there will not be fair play. The Roman Catholics will then have Government-aided schools with their own catechism as a text book, while the Presbyterians, Episcopalians, Methodists, or Baptists, will have no such liberty.

In Quebec, other denominations have not the same privileges that the Roman Catholics have. Presbyterians cannot use their catechism in the separate schools, nor can Episcopalians or others use theirs. These other denominations have to make some sacrifice, to unite on some common ground, in order to get the benefits of an education, and under such a separate school system there is not fair play.

Fair play demands that the present order of things in Manitoba be maintained. To go back to the former position is to give to the Romanists an advantage that others are not allowed, and every lover of freedom and of his country should stand for fair play to all and favors to none.

2. A second error in many minds is that the Roman Catholic people feel it to be a great grievance not to have the separate schools, with their catechism as a text book.

If this were the case there would be more of sympathy with the claim for the old schools, even though the claim be unjust. But such is not the fact.

The R.C. people are realizing that the schools, as controlled by the Church, are utterly inefficient; that the children coming out of such schools, from the average country district, with little education beyond their knowledge of the catechism and church observances, are sadly wanting in equipment for the work of life.

It is an open secret that a great body of the Roman Catholic people, both in Manitoba and Quebec, would prefer public national schools, and if there were a free expression of the opinion of the intelligent Roman Catholics of Canada, there is little doubt that it would be largely in favor of public national schools, apart from the control of the clergy.

This is seen in the numbers who take advantage of other and better schools when they have the opportunity. It is seen in the demands that the more independent of their newspapers sometimes make, that the people, and not the clergy, shall control the schools. It is seen in the complaints often made in private by intelligent Roman Catholics, to Protestants whom they meet in business relations, that the clergy control the schools and use them for their own special ends.

The agitation to restore separate schools in Manitoba is not kept up by the Roman Catholic people of Manitoba or of those of Quebec. The "grievance" is the "grievance" of the R. C. clergy. The agitation is the work of the

clergy, who seek to keep control of the education of the young, and who are exerting their utmost efforts to that end.

The question that has faced a free people, both Protestant and Roman Catholic, in Manitoba, is whether they will have for their children the best education they can get, and have the churches teach their own catechisms, or whether they will yield to the claims of the Roman Catholic clergy and allow some of the schools to be made what they may choose to make them.

The question that faces the people of the Dominion is not whether they will show sympathy for their Roman Catholic fellow-countrymen, but whether they will join with the clergy of the Church of Rome in their effort to wrest and keep from the people the control of their common schools, and force upon a young and growing country the fetters of mediæval ecclesiasticism.

FAITH AND FOREIGN MISSIONS.

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THE world shall be converted to Christ. There is no doubt about that. God has said it, and that is enough. "All the earth shall be filled with the glory of the Lord." Christ died in the assurance of it. "The heathen shall be given to Him for His inheritance and the uttermost parts of the earth for His possession." And why should we doubt what He accepted, in covenant relation with the Father?

In spite, then, of all discouragements; in spite of the deep darkness of ignorance and sensuality, that still settle down like a pall on vast myriads of the human race; in spite of all the evil powers of earth and hell to prevent the progress of the Redeemer's Kingdom, and thus keep things as they are; in spite of all this, we will hold by the heart-cheering, soul-stirring, thought, that nothing can prevent the incoming of that Kingdom, and the ultimate deliverance of man from the decree of death.

God has seen fit to employ human agency in effecting this deliverance. He has placed the honour and responsibility of doing this work at the door of the Church. The Church has been doing the work in measure. She has been trying to evangelize the world. But after all that has been done—and it has not been a little—Satan still holds there, "his seat and power and great authority." Now we naturally ask, "Why is this so?" If the King shall come in His Kingdom, "Why is His chariot so long in coming? Why tarry the wheels of his chariot?" Or why are His people so slow in accepting the honour and privilege conferred upon them, in associating their life's work with the triumphs of the Gospel in the redemption of the world? Because the Church has not attained to the full strength of faith.