

Even ultra Protestants travelled several hundred miles to welcome the new Cardinal, an act of courtesy, which every Romanist read as an act of homage. A leading citizen of Montreal said to us recently, "the Church of Rome robs us all the time in the most open, daring way. There is no other country where Rome is so audacious in overriding civil rights as she is in Quebec. Ontario capitalists seem indifferent at present, but when they find a number of the mortgages they hold are made by law second mortgages, the Church of Rome being given all the powers of a first mortgagee, as she has now in Quebec, they will possibly see matters in a different light!" To secure this tremendous financial leverage is openly declared to be part of the Jesuit programme, and it is quite possible for them to secure it by acquiring control over the balance of power in the Ontario Legislature.

Thus the Montreal meeting was a very instructive gathering. It ought to teach Ontario what is the fate being prepared for her by the Jesuit party, aided and abetted by every Ontario citizen who is apathetic in regard to his duty as a defender of the civil rights he now enjoys.

But before we, as a non-Romish people, can make an effective defence, we must learn to subordinate those party issues that now divide us. The prospect of this is gloomy. No sooner was the Toronto meeting over at which strong political opponents joined hands, than the *Globe*, that had been counselling unity, burst out with a violent philippic against Mr. Dalton McCarthy, whom it called "an oratorical hog," because of his long speech. That speech took by our watch 95 minutes, surely a not inordinate length for so great an occasion. That it was not too long was demonstrated by the fact that it was heard throughout by the multitude without one person leaving his seat. The audience broke into confusion because a foolish attempt was made to take up a collection from that dense crowd. The Chairman wasted nearly half an hour before opening the business by dawdling about the platform, and then on taking the chair making a string of random, ill-judged remarks. Mr. Charlton, who bore himself under very trying circumstances with most commendable patience, spoke exceedingly well, to a diminished but still a large audience. Mr. McCarthy was not responsible for the Chairman's incapacity and want of tact, so that to abuse him for taking the time he did, was so unfair as to endanger seriously the effort to amalgamate the two political parties in the Anti-Jesuit movement.

It is evident that the bark of this agitation is already amongst the rocks and breakers of disunion.

The present crisis may pass without any success being won in the contest. We are not sanguine. But this we predict, that the Jesuit party will press on until they are beaten back. They will throw up entrenchments nearer and nearer to the citadel they are laying siege to—the fortress of Ontario. But before their final rush to victory, there will be such an awaken-

ing of the Protestantism of Ontario as will make it as dangerous a position to stand aloof in apathy as to be an active combatant in the Jesuit army.

THE CHRISTIAN DOCTRINE OF SIN.

WHAT then is sin in men or in devils? In one word, *lawlessness*—the violation of nature, the misuse of good by rebellion of the will. Physical decay, death, dissolution, change, these are of nature; sin, on the other hand, is contrary to nature. It is simply misuse, disorder. It has no positive substance. A sinful man is not the man as God made him with something else introduced called sin. He is simply the man as God made him, disordered by ignoring God, by claiming independence of God, by lawlessness. The same act may constitute either the sin of murder or the heroism of a soldier fighting in his country's defence; either the sin of adultery or Christian marriage, because in the one case the act is done in accordance with the God-given law of our being; in the other case in defiance of it. The humanity of Christ and the humanity of the greatest criminal are consubstantial the one with the other. All that the criminal sins with, belongs to Christ's nature; He has all the faculties that are used for sin. "He could sin if He could will to sin," the Fathers tell us, "but God forbid that we should think of His willing it." What is disordered, ungoverned in the criminal is in Christ perfectly subordinated to a will, itself controlled in loving harmony by the Divine Spirit. If it sounds preposterous to say that the nature of the criminal is not of itself sinful, to make the statement reasonable and true we have only to bear in mind the results of sin which have taken slow effect upon his nature in the sequence of generations of bad habit. The body may have become so accustomed to sin, so moulded to sin by forces within and without as to justify St. Paul calling it a "body of sin," but only in the sense in which our Lord calls money or mammon "the mammon of unrighteousness." Money, our Lord meant, has become so accustomed, so to speak, to lend itself to the purposes of unrighteousness that it requires attention as alert, wisdom as farsighted as that of the unjust steward, in the children of light to divert it again to its true uses. The body in the same way has been so moulded to sin, accustomed to sin, that it requires the strong hand of an asceticism, rightly motived, to "keep it under," to lead it as a slave, to wrest it to good uses. It requires the cutting off of the right hand or the plucking out of the right eye—the disuse for a time, that is, by doing violence to oneself of what has become so misused, so lawless. The bow must be bent violently back, if it is to be made straight. But the end of all this Christian asceticism is the restoration of our whole nature to its true law. We mortify our bodies only to offer them at last a living sacrifice of rational service. At last all the impulses and passions and parts of even the criminal nature shall be subjugated again to the law of the Spirit. Christ shall purify the impure and harmonise the disorderly. Thus down the vista of an endless future Christianity forces us to see the nature of the criminal, if he will but turn Godwards, only reconstituted, not substantially changed, one with Christ in glory. This is the Christian doctrine of sin, the doctrine that Athanasius and Augustine and Anselm, the Christian Fathers as a whole, repeat and reiterate; that sin has no substance; that there is no positively sinful nature; that sin lies not in things, but in our relation to things; that the introduction of sin is simply

the privation of law; that moral recovery waits for nothing but the conversion of will.

This is the Christian doctrine, and its appeal is to moral experience. Looking at the world from the point of view of physical science, it may appear as if goodness and badness were like good and bad fruit; but to suppose this is to leave out of sight the whole witness of moral experience. It was not Christian belief but inextinguishable consciousness that made Byron cry—

"Our life is a false nature—'tis not in
The harmony of things."

Or Shelley:—

"The universe
In Nature's silent eloquence declares
That all fulfill the works of love and joy,
All but the outcast man."

In proportion as the moral consciousness is keen and active, in that proportion men know that sin is not nature, but its violation; that they are not what they are meant to be in sinning; that sin has no analogy in the failures of nature, because it is what they are not, avoidable and morally wrong; that it violates what they fulfil, the law of the world. Natural failure is part of the world's fruitfulness. The seeds that fail supply material for the seeds that grow. Moral failure—sin, that is, as distinguished from mere imperfection—is never fruitful. Sins are always the "unfruitful works of darkness."—*The Rev. Professor Gore.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

WATERLOO AND GRANBY.—"Robinson Memorial."—The neighbouring parish churches of Waterloo and Granby have just been gladdened and enriched by the bestowal of two most unusually costly Easter memorials—the generous gifts of a former parishoner, W. H. Robinson, Esq., of Eastern Townships Bank, at Huntingdon, P.Q. The use and beauty of these handsome memorials of a dearly loved son, now at rest in the Paradise of God, enhanced the brightness of our Easter services. Baptized in St. Luke's Church, Waterloo, the gift of a font and baptistery to that church was a most fitting memorial of his entrance into the christian life on earth and into the newer life beyond with the risen Christ.

His post-baptismal life in Granby, marked by evidences of the early wisdom of knowing the Holy Scriptures; led to the selection of an eagle lectern for St. George's Church as an appropriate memorial of the bright young life he spent in that place. The baptistery is erected on the north side of the front west entrance to the church in its traditional and symbolical position near to the door, and occupies a floor space of over nine feet square, it consists of a platform sixteen inches high and seven feet square, around which runs a kneeling stool or step which is padded and covered with Wilton carpet of a rich crimson colour. The sides of the platform are made of rich red oak, carved, deeply panelled and perforated, showing decorated posts at the four corners and midsections, which intercept a trefoil moulding which runs along the upper and outer edge of it. Rising from these posts are eight standards of polished brass, consisting of a partly twisted and partly planed column, with floriated ornaments on the right and left, made of the same metal. These give support to an oaken rail which is carried round the whole structure, except where an opening is left between two standards on the east side. The top of the platform is filled in with imported Minton tiles—the inner portion of a deep terra-cotta, laid diagonally, the outer consisting of several bands of colour of varying widths and designs, the tints used being deep green, cream, chocolate and fawn. The chief of these outer bands is one of a fish pattern terminating at the four corners of the floor in Evangelist tiles of a bright blue colour, bearing the well-known symbols of the angel, ox, lion and eagle. In the centre stands a magnificent font of gray Champlain marble of polished and plain surfaces. On an octagonal base lies a cruciform block, from which rises an