

and endowments in this land, for they endanger its liberty and peace, and they are checked and opposed in several Popish countries. Uphold the national school system of Canada, for it is the friend of light, liberty, justice and progress.

Discourage the prevailing vice of Canada—intemperance—upon which many millions are spent yearly in every Christian land—to the great hindrance of the cause of God and debasement of society. Honour the Sabbath—God's day of rest from worldly labour and of preparation for the pleasing Sabbath of heaven.

Show ourselves true Protestants in this, and set an example to others of how the Sabbath should be kept. Regularly and steadily attend the services of the sanctuary on that holy day, and thus show your subjection, not to man but to God's Word and will. Cherish and manifest a spirit of liberality in upholding the cause of God in the world, and especially in the land in which your lot is cast. Do this as you value the favour of God, and desire His blessing to rest on yourselves and your children after you. He says, "Them that honour Me, I will honour." The liberal soul shall be made fat. "He that soweth sparingly shall reap also sparingly." (See Prov. iii. 9, 10; Mal. iii. 12; 1 Cor. ix. 14, Heb. xiii. 16, 17.) Imitate the founders of Christianity and Protestantism in efforts and sacrifices to do good and thus advance the cause of truth and righteousness. This is to be true Christians. Without this we have only the name and not the reality. Avoid quarrels with those who differ from you, they do no good but a great deal of harm to the cause of Protestantism. Accord the right of private judgment to others which you claim for yourselves. All Protestants are substantially one in faith, though there may be slight differences in forms. They have one Lord, one faith and one home. Therefore love the brotherhood, fear God, and honour the Queen. In maintaining the cause of Christian liberty we should inscribe on our banners the motto of patriot Hampden, "Vestigia nulla retrorsum," "No steps backwards" toward Rome. It is remarkable that in this year 1888, the 300th anniversary of the defeat of the Spanish Armada, and the 200th anniversary of the expulsion of the tyrannical house of Stuart from the British throne, the Jesuits of Montreal should advise the setting up of a statue of the Virgin Mary on Mount Royal, thus insulting the Protestants of Montreal, for though the Virgin Mary was the most honoured of women, she was only a creature, the mother of our Lord's human nature. But the Church of Rome renders her homage such as belongs to God Himself. In the Litany of Loretto, the titles of God are given to the Virgin Mary, such as Morning Star, Refuge of Sinners, etc. In the Psalter of Bonaventure the Psalms are all applied to the Virgin, her name being inserted instead of the Divine name; thus Ps. xlix., "Bring unto our Lady, O ye hosts of God, bring praise and worship unto our Lady." Ps. lxxiv., "How amiable are thy dwellings, O Lady of Hosts." Again in the "Devotion of Bondage," 1632, this language occurs, "The sovereign dominion that was given her, not only over the world, but over the Creator of the world." What is this but the most awful blasphemy? This is just following the heathen and the idolatrous Jews in the days of Jeremiah, when they in imitation of the heathen offered cakes to the queen of heaven. How contrary all this to the mind of Christ is evident; for He would not permit His mother to interfere with His divine work, though He treated her with all honour as His mother. (Luke i. 4-9; John ii. 4.) (See London Tract Society, Tract 220, Middleton's "Letters from Rome," "Pagan Rome" and Kirwan's "Romanism at Rome.")

In the seventeenth century Louis XIV. of France, the most powerful and magnificent monarch of Europe, partly through the advice of the Jesuits, and truly through political and personal ambition, sought to overthrow Protestantism and liberty in Western Europe, and combine its various nations in one great confederacy with himself as its head and master. For this end, he revoked the Edict of Nantes, which led to the massacre of 200,000 Huguenots in ten years. The greatest man of the age, and the man best fitted to cope with the mighty powers thus ranged against the Word of God and the rights of man, was the ruler of the devoted and liberty-loving people of Holland, William of Nassau, Prince of Orange. He was of a calm, cautious, reserved, yet far-reaching mind—

earnest and sincere—and possessed of the most implicit confidence in the divine power and faithfulness, which enabled him to meet difficulties before which others quailed or retired in apathy or terror. By the circumstances of his position and character, he was led to take the lead in a combination in opposition to that of Louis, and his wife, Mary Stuart, being the probable heir to the English throne, he was called by the English people to free them from the despotic yoke of the House of Stuart, in which he was successful in the year 1688.

Let us then prize the liberty—both civil and religious—which was then secured to the British people. Let us also study the Word of God, and earnestly seek a personal interest in that Saviour whom it reveals as the only Saviour of sinners. Let us love the Bible and say:

Holy Bible, Book divine,
Precious treasure, thou art mine.

THE MONTHLY CONCERT.

MR. EDITOR.—The most apathetic Christian is aware that a great missionary revival is in progress. The centenary of Protestant missions will soon be celebrated by a General Conference on Foreign Missions in Exeter Hall, London. Over 100 societies will take part. They have arranged for meetings in sections in order to overtake their enormous programme. The student volunteers still issue their appeals to congregations by voice and printed page. What is relied on to stir the people to respond? Facts. The Church in Canada bears an increasing responsibility in relation to this appeal. Earnest men are planning for the more general spread of knowledge on this subject. They realize that knowledge is power. Facts are the only potency. They realize that half-hearted appeals, in the general, to give to this or the other avail not in this need. Neither the reading of Conveners' circulars nor scolding create cheerful givers, but facts only.

Dr. Christlieb, speaking of Germany, says. How inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom, if he cares simply for the work of Home Missions because this finds greater favour with the lukewarm part of his congregation, it will become more and more difficult for him to hold the interest gained, not to speak of developing it according to the needs of his Church's work? We would do well to ask, Are these words true of Germany alone? Is there a hitch with some of our pastors?

Among the means now most blessed to the Churches of the United States stands pre-eminently the Monthly Concert for Prayer for Missions. Once a month the regular prayer meeting hour is taken up with a missionary topic. This meeting is hot so well known in Canada as it should be. It is observed in only a few churches. The unanimous testimony of these would be that on that evening the attendance is largest and the interest deepest.

What are some of the reasons why this meeting should be known and find a place in the churches of Canada?

1. It relieves often the confessedly monotonous character of the ordinary prayer meeting. The sermonette or expository lecture is not so popular as we would like to think. The Missionary Concert for prayer comes in as a most welcome and surely legitimate supply to this natural demand for variety. The subjects for the meetings could be included in the printed prayer-meeting syllabus for the year. The topics agreed on by the *Missionary Review and Gospel in all Lands* could be varied to suit the particular needs of our Church. Or the Schemes, for example, could be treated in groups. Our Home field could be treated without neglect of the foreign field.

2. It gives a fuller opportunity to lay before our people the needs of the various Schemes than is ordinarily considered feasible by the pastor. It is true that Home Missions and Foreign Missions rightly may occupy the preacher's attention on a Sabbath as a special subject. But the lesser Schemes could be treated at the prayer meeting.

3. Such monthly concerts react upon the other meetings for prayer, and upon the whole life of the Church. A wider sympathy, increased faith in the power of the Gospel to save to the uttermost, examples of heroism and 1,000 other things illumine the whole field of the Church's operation. Nothing is hid from the heat of the missionary meeting. Without it, the missionary spirit cannot be fostered as it should be. By it the inter-dependence of home and foreign missions will become more and more evident. These are the best of friends, not enemies, as some would have us suppose.

4. It gives greater definiteness to the prayers of the people. Praying into the air is discouraged by it. The sufferings of a persecuted native Church or the trials of the hard-worked home missionary, either impart new meaning to the good deacon's weekly prayer with its stereotyped phrases, or cause him to forget these phrases altogether. Vagueness, every one knows, is the death of prayer. How is it that the prayers of the Woman's Foreign Missionary Society are so gloriously answered year after year? A study of their prayer cards reveals the secret.

5. It is one way of obeying our Saviour's command, Lift up your eyes and look on the fields, for they are white already to harvest (Jno. iv. 35). It is deplorable to think that any one could attend the Sabbath services of a pastor of our Church for a year and not be able to recall a single public petition for missions. The one who prays for Home Missions would not be likely to omit Foreign. It is lamentable to think of, and much more to experience the sensation of hearing at two successive diets of worship in a large city everything prayed for, even the interest of our country in the matter of fish, except missions.

As the beloved Principal of Knox College once remarked; How painful it is to see faithful pastors cultivating with commendable diligence their own little field, yet never once lifting up their eyes to look upon the fields of the world. And surely this missionary survey is of immense advantage to the weakest and most struggling church. A pastor of a city mission once wrote: I believe in teaching a mission church to be a missionary church. So he has the Monthly Concert. Says Dr. Nelson: "It is not for the spiritual health of any believer to limit his thoughts, prayers, sympathies to narrow areas, as of the parish, or even the country, big as that is. Every solitary one of these little churches between the oceans and every believer in them needs to feel the inspiration that comes from an outlook upon the wide field. The weaker the church the more need for these inspirations, the more urgent the necessity of realizing that it belongs to a grand army. It is a lonely, discouraging business, doing picket duty in a dark night, but one can imagine the inspiration in it from the very thought that this lonely walk and watch is a needful vital element in the grand campaign, and an integral part of to-morrow's fight and victory. It is dolefully monotonous, this fight of some of our little churches, if their eyes are forever to be turned in upon themselves. Lift up your eyes upon the world's harvest fields, and catch the inspiration that comes from the shouts of the reapers."

What then, Mr. Editor, is to prevent the general practice of holding the Missionary Concert? I would like to see some further ventilation of this subject. Cannot some of our missionary friends move in this matter before the Assembly at Halifax? We seem far out of the line of the advancing columns of the Church universal in this matter. I should like to hear from some Canadian pastor who has tried the Monthly Concert.

Goderich, April 25, 1888. D. MAC GILLIVRAY.

THE BOOK OF FORMS.

MR. EDITOR.—In a recent issue of THE CANADA PRESBYTERIAN I have observed letters by Rev. W. T. McMullen, containing very valuable remarks upon certain points in the new book on the "Constitution and Procedure of the Church." On one point especially his hints are most judicious and timely, and ought to have full consideration by the compilers of the book, and by the Assembly before sanctioning it, viz., the proposal to give adherents the right to vote on "matters relating to the temporalities or secular affairs of the congregation." Perhaps no better reasons than those adduced by Mr. McMullen