

omish communion, ruling through length and breadth of the Catholic ecclesiastical system with imperial power.

There remains now to be accomplished that *second* portion of the programme of the astute founder of the Society of Jesus—that second object which his consistent adherents are readily and stealthily aiming. They are subdued the Church—they are subdued the world; and with steady perseverance they are pursuing their onward way. They believe with an unflinching faith that the whole shall be leavened. There is a magnitude in their aim which cannot but excite our wonder. According to them, all kingdoms of the earth are to yield homage to the King of kings, all dominions are to serve Him; but His chosen representative on earth is the Church, and the embodiment of the Church is the "Holy Father." He is the Supreme Head of the kingdom, and the principles of the kingdom are, they allege, embodied in those of the Society of Jesus. From such premises a magnificent and most logical conclusion is that those principles are to be predominant, first over the Church, and then over the world and all its kingdoms, which are to bring their glory and honor into it. Let your Lewisms and Mannings attempt to explain away the Ultramontane doctrines and designs as they may, the end still remains. The kingdom and communion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him; and then, we are told, they best serve and obey Him when they best serve and obey His "Vicegerent on earth." And so these men, who believe themselves to be saints of the Most High, with unwavering confidence and triumphant faith, with a

master idea that has an element of grandeur and sublimity in it, are expecting and working with untiring energy to realize the hour when the greatness of the kingdoms under the whole heaven shall be given to them.

SIGNS OF THE TIMES.

Professor Goldwin Smith is very competent authority as to the progress the spirit of scepticism and irreligion is making in modern society. His words on this point in the following address, read before the Toronto Sunday School Association, must remind some of our readers of the words of Dr. Duff, nearly two years ago, which we quoted in these pages. They are largely true and sufficiently sad. As to the *remedy*, Professor Smith is right,—our youth must be taught to know their Bibles and Christ, if not in the common schools, at least in our families and Sabbath Schools.

"The system," Mr. Smith says, "which circumstances impose on us is that of the Secular Common Schools supplemented by the Sunday School. For my part I heartily wish that religion could be taught in all schools. A place of secular instruction is not to be called godless because religion is not taught there, any more than an office or a bank is to be called godless because it is confined to secular affairs. Though Christian doctrines may not be taught, the spirit of Christianity may be there, and it will be there if the community is Christian. Still the severance of the religious teaching from the rest is not the thing which in itself we should desire; it is a concession to the necessities of the case. It is a concession, however, which is inevitable; and, as things are, religious instruction must find its own organ in the Sunday School.

"And if the community has a vital