

that very day forward everything changed, the times became prosperous, for God blessed the work of their hands. Ah! some one will say, prosperity in this world is the blessing of the Old, not of the New Testament. But does not the latter speak in equally distinct terms? Does not the Apostle Paul declare in 2 Cor. ix. 8—"He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully?"—and that this refers to worldly means the Apostle's argument, as given from the 5th to the 11th verses of this chapter, makes plain. These verses may be thus paraphrased—God is able to surround you with the blessings of His providence, as well as of His grace, that ye having always a sufficiency of worldly means, may go on abounding in every good work, confirming the promise, as it is written, He hath dispensed abroad; He hath given to the poor; His righteousness, or deeds of kindness (in His power to perform them), remaineth for ever. Now, may He that ministereth seed to the sower, both supply your wants and increase your means of doing good, and this as the result of your benevolence. Being enriched in everything in order to increase your liberality, which is administered by us causeth thanksgiving to God. Of the great necessity there is, that this whole subject should be deeply impressed upon the mind and heart of the Church, your Committee entertain a growing conviction.

The Assembly resolved as follows:—

1. That it be an instruction to ministers to preach upon Systematic Beneficence at least once a year.

2. That it be an instruction to Presbyteries to hold an annual Conference on the subject.

3. That it be an instruction to Sessions to confer on the subject, and to take such steps as seems to them best for promoting the cause in their respective congregations and Sabbath schools.

Our own Assembly has not a Standing Committee on this subject; and we trust that every Presbytery, Minister and Session will consider themselves Special Committees within their own limits. The Synod of the Maritime Provinces has a Standing Committee on Systematic Beneficence, which has rendered excellent service. It might be advantageous to follow the example of some sister Churches, and have a Standing Committee of each Synod and Presbytery, and also of the Assembly.

#### ROMAN CATHOLIC MISSIONS.

When the Portuguese, Spaniards and French explored new countries the missionaries of the Roman Catholic Church with commendable zeal followed, in order to propagate their religion. The sixteenth and seventeenth centuries were the most fruitful

period of Jesuit and other Roman Catholic missions. During the eighteenth century there was a general collapse, so marked that not one of all the missions established during the two previous centuries could be said to be in a state of prosperity. But the present century, which has witnessed so vast a development of Protestant missions has also witnessed a revival of those of the Romish communion. The College of the Propaganda has charge of the institutions for training missionaries, which are eight in number, besides the houses of the orders engaged in missions. There are twenty-five different societies and orders engaged in sending forth missionaries. The Jesuits have seven hundred in foreign fields. France contributes by far the largest number of men, and the largest amount of money. No fewer than two thousand Frenchmen are foreign missionaries. Surely this is very creditable to the country and the race.

They have prosperous missions in Algeria and Senegambia, and carry on operations at various stations all around the coast. They diligently follow Protestant missionaries wherever they go, and feel it their duty to excite the bitterest heathen hatred against them. They are penetrating Central Africa. In all Africa the Church of Rome claims 628,000 adherents,—the majority being in the French possessions.—Two hundred years ago the Romish missions in China and Japan were apparently prosperous in the highest degree. All Ceylon (except Kandy), was converted to Romanism, about the close of the sixteenth century; but the conversion was merely nominal and artificial. In all Southern and Eastern Asia these missions claim over one million converts, with over one thousand priests, and over fourteen hundred schools. In Asia Minor, Syria, Persia, &c., the Roman Catholic Church is strong and energetic. All Asia gives nearly three million adherents and five thousand six hundred priests. In our own North-West, in British Columbia, and in Labrador, there are about one hundred R. C. missionaries. In 1846 there were in all these regions but five such missionaries. There are missions also to the Indians of the United States, and to native tribes in South America. In no part of the world has there been greater zeal on the part of these missionaries than in the islands of the Pacific. But they have been unscrupulous and cruel as they have been zealous. Their success has not been at all comparable to that of Protestant missions in those regions. We have given this brief sketch of Roman Catholic missions to stir up the zeal and devotion of our own Church. If the officers and adherents of a corrupt faith exhibit so much zeal and devotion, how much more should we who possess the Gospel in its purity!