

It is here that the blessed, self-evidencing power of the Christian religion comes in. Christianity has both its external and internal evidences. The external evidences are so numerous and extend over so many fields of thought and investigation that it might be the labour of a lifetime to state them in full order, to arrange their converging lines, and estimate their accumulative value. But Christianity has its strong internal evidence in its exquisite adaptability to all the facts of the human spirit. It has full sympathy and approval for every effort to examine the truths of external facts, and to decipher those laws of nature which are in truth the laws of God. But it addresses itself directly to the region of higher spiritual fact. As the right key fits every ward of the lock, so Christianity meets every condition of the human spirit. It meets us in our sin and in our aspirations for good, in our exaltation and in our abasement, in the moral heights and moral depths of our being, in our sorrow and in our joy; it solves the problems of existence. It scatters the darkness of the grave, it illuminates the shores of the infinite and the eternal. Assuredly religion was made for man, and man was made for religion. Those who have mercifully passed from the dark shadows of Agnosticism into the clear light of the Christian religion have described themselves as leaving the horrors of the charnel-house for health and sweetness and beauty of life. We are not handed over, bound hand and foot, to the dead impersonal law, but we meet the living, loving, divine personal Law-maker. And His laws are ordained for the good and safety of His worlds; they are his watchful ministrants, His unsleeping sentinels, His angels regardant for our good. In the Law giver we behold the loving, gracious Father, reconciled to us in the face of Christ Jesus. How wonderfully does the Prophet Isaiah show us His omnipotence in the infinity of fact, combined with His loving, gracious care for each one of His feeblest creatures; "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." And side by side we have the tenderest utterance of the infinite love and pity: "He shall feed His flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young."—*The Rock*.

ROMISH AGGRESSION.

THE following is a portion of a sermon preached on the 20th Feby. by that distinguished Presbyterian Divine, the Rev. D. J. Macdonell, B.D. Would that every non-Romanist pulpit rang out the same noble protest. Mr. Macdonell is already reaping vile abuse from the *Globe* and other Roman Catholic organs for his patriotic eloquence.

"Leading politicians may denounce what they are pleased to call the 'no Popery

cry' as a 'very wrong and exceedingly unpatriotic cry;' but seeing as every man with open eyes sees, that the policy of the Romish hierarchy is to use either political party, or both, according as its own unpatriotic ends can be served, I join my voice with those of the men who are endeavoring to awaken the people of Canada to a sense of their peril. When I hear men of British blood who live in the Province of Quebec talk of the disadvantages under which they labour; when I learn how one Englishman or Scotchman after another has been compelled by priestly exactions to pull up stakes and go to the United States; when I hear loyal sons of Britain saying—altogether wrongly as I think—that they see no escape from this incubus but in annexation to the United States; when I hear story after story of impossibility of getting justice for British citizens at the hands of Quebec magistrates because of the overwhelming influence of the Romish Church; when I read the claims deliberately put forth in Ultramontane journals for the granting of similar powers to the Church of Rome in Ontario to those which Britain so foolishly granted her in Quebec, I am bound to say that there is need of awakening on the part not only of Protestants, but of all Roman Catholics who are not content to have a yoke fastened on their necks, which no Roman Catholic in Europe has been able to bear.

Rev. J. H. Warren, D.D., writes from California, in which state there are four times as many Romanists as Protestant Church members:—"The Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in the state. Their new college of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the Public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." Lafayette, himself a Romanist, was not wholly blind when he said:—"If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."

Francis Parkman, Canada's historian, and who, not being a politician, looked at and discussed events with calm dispassionateness, says, in reference to the French Canadians:—"Civil liberty was given them by the British sword; but the conqueror left their religious system untouched, and through it they have imposed upon themselves a weight of ecclesiastical tutelage that finds few equals in the most Catholic countries of Europe. Such guardianship is not without certain advantages. When faithfully exercised it aids to uphold some of the tamer virtues, if that can be called a virtue which needs the constant presence of a sentinel to keep it from escaping; but it is fatal to mental robustness and moral courage; and if French Canada would fulfil its aspirations, it must cease to be one of the most priest-ridden communities of the modern

world." I ask you to weigh these things; to let them have their proper weight in exercising your influence in selecting the men who are to govern the country. It may be that they touch upon one party or the other; but they touch the very essence of our national life, and if we are to live and grow and take an honoured place among the greatest colonies of Britain, or the nations of the earth, we must be delivered from all these things.

BOOK NOTICES.

HYMNS AND TUNES FOR THE CHILDREN OF THE CHURCH, edited by James Warrington, published by John R. Rue jr., 48 South 4th St., Philadelphia.

We have given the new S. S. hymns and tunes book a careful study, a study which has been no small pleasure, for the tunes are indeed bright, melodious, catching, such as children love to learn and remember in their homes. Several of the hymns are to us quite new, but none of them unworthy to rank with old favorites. One hymn we never saw before in print, but can well remember hearing it sung near half a century ago at our first visit to a Sunday School, and the words and the tune have gone on sounding along the halls of memory through all these years. Another we remember as the words of a simple, popular anthem, sung in every church and home in northern England and here, produced by a happy thought for the use of Schools. The compiler has wisely avoided the music hall ditty style of hymns and tunes which tend to degrade the service of song into something like a negro musical entertainment. The notion that cheerful hymns must needs be silly in sentiment and frivolous in their music, has gained ground in some quarters. The training given to children by such words and tunes is rather for the saloon than the Church. Mr. Warrington's book is free from hymns of the rollicking, mawkish, canting class we allude to. The school services will be very useful to superintendents and will help much in instilling a love of liturgical services in children, which is infinitely more likely to lead them to a Christian life than chorusing about "The sweet bye and bye." We miss the grand Christmas hymn, "Christians awake," which throughout the north of England is sung in the schools, and churches, and homes with enthusiastic delight year after year by all the young. Christmas is indeed a maimed feast without "Christians awake." We commend this book to all who desire the most complete, well ordered and tastefully compiled S. S. hymns and tune book yet published.

THE TRIUMPH OF LIFE, a biblical study of God's way with our race, by Rev. Thos. Stoughton Potrin Alden, New York. The writer presents the argument for conditional immortality in a new form. Those who are drawn to this view will value the work.

THE SUBSTANTIAL PHILOSOPHY, being 800 answers to questions concerning the most scientific revolution of the age, by Dr. Sorander. Hudson & Co., 28 Park Row, New York.

MILLENNIAL DAWN. Published at Zion's Watch Tower, Pittsburg, Pa. The variety of subjects discussed in this work render any criticism of it as a whole difficult. Several chapters display much wisdom, others are confused and somewhat fantastic. The section dealing with the present condition of the civilised world is a striking one, and the forecast given of some social convulsion, arising from the struggle of labor and capital is likely to be realised. The writer considers that this will be the closing era of the present dispensation. He regards the well-known passage in St. Peter as descriptive of the change from the condition of the world to-day to that under millennial rule. The "earth" he says means, social organisation, "mountains" mean kingdoms, "seas" the restless masses, the "heavens," powers of spiritual control. Being thus interpreted, St. Peter predicts