

stations aid us in this? In the allocation of funds raised at missionary meetings, let not the cause of French Canadian evangelization be overlooked; let collections be taken up where they have been neglected. The cause is worthy for which you should do this. No more important question can come before next Assembly than how best to vivify and systematize our French work. The division of our forces and funds into three different channels is embarrassing and injurious. In view of this subject coming up, it is well (notwithstanding the murmurings against it) that the Assembly has been fixed to meet in Quebec. Meeting under the blighting shade of the giant Upas, the sympathies of the brethren may be the better aroused.

Several of our French students, of much promise, are prepared to go forth into the mission field during the summer recess. Any desiring their services will have the goodness to communicate AT ONCE with the Convener, who is prepared to give all necessary information.

R. F. BURNS, *Convener*.

MONTREAL, 10th Feb., 1871.

THE END JUSTIFIES THE MEANS.

A learned German was once asked his opinion of the Apostle Paul. He ran over in memory the names of the many authors into whose pages he had dipped, and then, drawing his hand over his forehead, replied, "Paulus, Paulus, yes, I have read some long letters written by one Paulus; he was a good man, but I did not always quite agree with Paulus." A large number of people, who make greater professions of Christianity than the German, and who would not like to express in so many words their want of faith in the great apostle of the Gentiles, find no difficulty in setting aside his plain teachings. There is one declaration of the inspired writer made to the old Roman Church in the third chapter and eighth verse of his epistle to it, which the new Romish Church has ever treated with supreme contempt, a course which too many Protestants have been ready to follow, even in these latter days. The declaration is to the effect that the condemnation of those persons who say, or charge the inspired servants of God with saying, "Let us do evil that good may come," is just. In regard to this, as to all other divine truths, we trust as a Church ever to be found on the side of Paul.

The Jesuits have the credit, as a religious body, of first plainly disregarding this statement of Scripture. Pascal, the great scourge of the Society of Jesus in the middle of the 17th century, and the brightest ornament of the Jansenist school, thus sets forth in his "Letters to a Provincial," first, the general principle in accordance with which the obligations of Scripture may be thrown off the conscience, and second, the grand trick of Basil Ponce by which vice becomes virtue, the good end sanctifying the unholy means.

I. *The General Principle*. "Alas! said the father to me, our principal end should have been to establish no other maxims than those of the gospel in all their severity. And you may see plainly enough by the regulation of our manners, that if we do suffer any relaxation in others it is rather by condescension than by design. We are forced into it. Men, now-a-days, are so corrupt that, as we cannot make them come to us, we must of necessity go to them; otherwise they would desert us, they would become worse and worse, and would give themselves up to sin altogether. It is in