

bitterly opposed to papacy. In Germany, one-third of whose population are Roman Catholics, this Church is doing her utmost to subdue that empire, but is meeting with little success; despite antagonistic influences and many difficulties, the religious life is gaining strength." The Gospel has become again a power, more than was the case some time ago, "evinced by the building of churches, twenty-six having recently been erected in Berlin, chiefly through the influence of the pious Empress. Sunday Schools are being established throughout the country, attended by some twenty thousand children. There are 880 Christian associations of young men, with a membership of forty thousand. One million, three hundred thousand Christian periodicals are weekly circulated, and £50,000 are yearly expended in erecting chapels and churches, and establishing ministers among Protestants living in Catholic districts. Italy, whose capital is the site of the Holy See, and from where the Pope's mandates are issued, boasting its Vatican and St. Peter's, with its indescribable wealth of lofty architecture—surely this is an impregnable fortress of Romanism! Not so, for from highest Alpine peak to deepest ravine is still echoing the dying cry of Savonarola for his beloved land, with its blue skies and balmy air, "Oh, Italy, I warn thee, only Christ can save thee." And under the very shadow of the Vatican and St. Peter's the work of evangelization goes on. It is left for Belgium to maintain, as she does at present, the ascendancy of papal power in papal Europe; the last elections giving a majority to parliament of the Catholic party. Dr. Gay trenchantly remarks: "Oh, that the Pope would now select Belgium as his residence, where he would be surrounded by true followers! But no; papacy was born in Rome, and in Rome it will die—by and by." We have not space left for more than a glance at two more "Papal lands," which for manifold reasons should appeal to us more strongly than any of the others already mentioned, Mexico and South America. Of the latter, Dr. Pierson says: "This is a second 'dark continent,' scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism, which is but a step removed from paganism, has spread over this land a pall under which hide ignorance, superstition, sensuality, infidelity and anarchy. Papacy is interpenetrated with paganism and corrupted with a formalism that preserves scarcely the externals of religion." Although it numbers a population of thirty-six million there are but two hundred ordained ministers, 197 women missionaries, with 1,130 native helpers, to dispense the Bread of Life over that vast area of seven million square miles. The natural resources of this continent are being rapidly developed by the wealth of European and American capitalists. What of its spiritual resources? Is the Church of God going to allow them to still remain worse than fallow? One writer says: "To its twin sister, this land is appealing for help. The work done there by the churches of North America has been greatly blessed, and the people are still crying, 'Come over and help us.' Will

they be obedient to the heavenly vision, or will they close their eyes to this golden opportunity?" What has been said of South America is largely true of Mexico. Hopkinson Smith, in his account of a sketching trip through Mexico, says: "If one chooses to lift the surface veil, composed of bright sunshine, sweet flowers, delicious fruits and picturesque buildings, the ignorance, poverty, degradation and uncleanness soon make it plain that poor Mexico is oppressed and crushed by the dead body of a lifeless and decaying faith." The moral condition of the Mexicans is at a low ebb. "A corrupt and vicious priesthood sets the example of uncleanness." Small wonder then if the people follow madly in the carnal footsteps of their spiritual leaders. No other country better represents the fruits of Romanism, but even here Protestant thought and doctrine has made some few inroads; but ah, the bitter, crying need for us as missionary workers to importune God in behalf of Mexico and all other papal lands!

### A Fireside Chat with Discouraged Workers.

"**F**EAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Our faggot-pile is smaller this evening. Does it mean that we must not linger as long around our fireside as we did last month? Or shall we not just accept it as a practical demonstration of the fact that King Cold at last has taken his departure to "regions beyond"? No frost-covered pane warns us of his presence; indeed, all nature is indicating that Spring has flung her warm mantle around us. It was but this morning the birds awakened us with as joyous a chorus as ever penetrated to ears heavy with sleep, and, as we gather around our fireside, that soft, melodious ripple that makes sweetest undertone of music is but the gurgle of yon little brook over its stony bed. Spring has come! Have not the almanacs and calendars throughout the length and breadth of the land been declaring that fact for a month past, yet, Thomas-like, we doubted until we saw and felt her balmy touch? *Spring has come!* Oh, discouraged, oppressed worker, know ye not that He who sends the seasons with such regularity, who withholds not from us seedtime and harvest, surely understands and sympathizes with you, His child, meting out just what is right and good, and how and *when* will best further your eternal interests and His glory!

May not this springtide teach to each one gathered around our fireside deeper, broader lessons of faith and trust in the great All-Father?

"God's in His heaven;  
All's right with the world."

We confess to almost a shrinking from the subject that we feel ought to be discussed this evening: the Work of an Auxiliary Treasurer. We fear it will be a case of the blind endeavoring to lead not only the