

## II. THE MEANING OF THE REVOLT.

In estimating the situation the revolt should not be over valued. It is not a sudden inbreaking of true light, a great forward movement, but the momentary expression of a gradual change which has long been slowly growing, and which will continue to grow, probably more rapidly, now that it has realized its strength.

Two things however should be borne in mind: *First*, that Romanism, with all its error, and its intolerance against those who leave its fold, is yet supreme in the hearts and lives of the vast majority of multitudes of French Canadians. Converts to Protestantism have hard work to live; many of them have to leave the country; and this "freezing out" of English Protestants, is, in some measure, steadily going on. For the sake of our French fellow countrymen in their darkness and ignorance, for the sake of our English fellow citizens, for the sake of our country, these people should have the Bible in their own tongue.

A second thing to remember is that the revolt from Rome which is going on, more especially in the larger centres, is, so far as it is wrought by secular agencies, not a change of Romanism for Evangelical religion, but for unbelief.

These people have learned from the Church of Rome what they know of religion. They were taught to look upon the Church as the depository of the truth, and if they find out the falsity of some of the claims of that Church and rebel against her, their faith in religion is likely to follow faith in the Church.

This has been the case in great measure in old France, which is now so largely infidel; nor are similar tokens wanting in New France. Many intelligent French Canadians are Roman Catholic in name only. They have no religious convictions to lead them to cast off their present profession. It helps them in life. To abjure it would be to court worldly loss; and so they keep the name, but nothing more.

This it is that makes the present stage a momentous one. A transition period is, more or less, one of inquiry. Many of these people are intellectually ready for a better purer faith if it were set before them. If that better faith be not given them the swing to infidelity is inevitable, and it will be a harder task to win succeeding generations back to Christianity than to seize the present opportunity of giving them the Gospel.

The alternative with French Canada is not merely whether it is to be Protestant or Roman Catholic, but, in growing measure, whether it is to be Christian or Infidel. The power of the old, the formal, though great, is broken with many. It is breaking with more. Shall we allow them to drift into infidelity or shall we urge forward the giving of the Gospel of that Christ in whom we have found peace and rest, *Am I my brothers Keeper?*

## THE ANGLICAN CHURCH.

**T**HIS Church is spreading far more rapidly and widely than any other in the world; not in numbers or extent or influence, but in width of doctrine and practice. The term "Anglican" grows steadily more comprehensive, as one part of the Church, with its simple worship and evangelical teaching, and represented by such men as Bishop Baldwin of Huron, and many another noble name, does earnestly and faithfully its work for God and man; while another part, in ritual and doctrine, drifts steadily Romeward.

One can be a good Churchman and be simply and severely evangelical; or he can bear the name with equal right and use "candles," "incense," "confession," the sacrifice of the mass, saint-worship, and prayers for the dead.

The "advanced," the "higher," not critics, but Anglicans, have recently met with a sore disappointment. The Pope will not recognise their orders. He unchurches them just as they do the poor Presbyterians and other "Dissenters."

Of late years there has been much talk of "orders." The Anglicans were desirous of Protestant Union, but when it came to terms it must be on the basis of the "Lambeth platform," one article of which was the historic Episcopate, and it seemed of course to them most unreasonable that Presbyterians and others would not concede that modest claim and be thankful for the privilege of uniting with them and thus belonging to a Church that had real "orders," and a ministry direct from the Apostles.

But with the measure which that Church has given, it has been measured to her again. Some of her leaders were anxious to have their "orders" recognized by the Pope and humbly appealed to him for recognition of the Anglican Church and its sacraments and "orders" as part of the true Church of Christ.

In his Encyclical letter recently published he tells them plainly that there is but one true Church, and that the mystic potent stream of Divine right and power transmitted by Apostolic authority from age to age, cannot flow outside the bounds of the true Church.

"The Episcopal Church"—says the Encyclical—"is rightly judged to be in communion with Peter if it be subject to and obeys Peter, as Christ commanded, otherwise it necessarily becomes a lawless and disorderly crowd."

Small comfort there for the poor Ritualists who looked hungrily for the Pope's approval. The result should be good for the Church of England. It may lead a few who are anxious for "orders" to go over to Rome where they can be sure of them, but it should open the eyes of others and stay in a measure the Romeward tread. At all events it draws the line very clearly between Rome and the Anglican Church, a good example for the latter to follow.