

prominent person, for example, who has had intercourse with French-Canadian Roman Catholics, socially or in business, and who cannot speak their language, but is in the habit of confidently asserting that they are less immoral than the Scottish peasantry, and makes this a reason for doing nothing to enlighten them. His doctrine is, leave them alone. It is amazing how the "mystery of lawlessness" blinds the eyes of many. It is such a compost of Judaism, Paganism, Christianity and modern civilization, than one can find in it anything he wishes; and by magnifying certain features, and hiding or ignoring others, he can make it harmonize, to some extent, with almost any system of belief. Its power of adaptation to circumstances, social and political, is truly marvellous. It can fawn and flatter, use the entreating tones of the humblest suppliant, and then frown and rutilminate without mercy. Its messengers can appear clothed in the livery of heaven as angels of light or in the grim habiliments of the cruel inquisitor. The late Archbishop Bourget, of Montreal, a man of sweet and smiling face, cursed the ground down six feet deep where he was obliged by decision of the Privy Council to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing.

(To be continued.)

THE REFORMATION IN MEXICO.

Between the southern limits of California, New Mexico, Arizona and Texas and the continent of South America stretches an irregular country which gradually tapers downward from a breadth of 1800 miles to a narrow isthmus less than fifty miles across. The upper portion of it and much the larger is Mexico, and dips down in the great waters like the curved neck and head of a camel, below it lies Central America, in shape somewhat like a half square bisected at its diagonal, and resting its base on the Pacific.

A land of interest to the student and the scientist, of the greatest commercial importance, and of the most varied physical features, Mexico demands notice to-day as the theatre of a religious movement which will in the end place its benighted inhabitants under the enlightenment that follows in the train of the Gospel.

Four hundred years ago the Spanish freebooter, Cortes, crushed the Aztec Empire, and reared the temples of Romish idolatry

on the ruins of the more ancient superstition; the autos-da-fe of the Holy Inquisition displaced the human sacrifices previously offered by the conquered race.

From an interesting paper in The Missionary Review we learn that in 1847 the war between the United States and the Mexican Government introduced the Bible in the knapsacks of the American Soldiers. "The seeds of the kingdom were sown in the bloody furrows of war fields." Seventeen years later Miss Rankin trained and sent out native colporteurs. It is a cheering fact that God's Word, by its entrance, gave the signal and prepared the way for the beginning of missionary effort in that land of darkness.

THE HOUR AND THE MAN.

The American and Foreign Christian Union sent out in 1869 the Rev. Henry C. Riley, who, being skilled in Spanish, was able to begin the good work at once. Unlike the majority of his co-workers in the foreign mission field, he found a small flock awaiting his shepherding. Francisco Aguilar, a Romish priest, had forsaken Babylon, and had gathered a congregation of faithful souls to whom he rightly divided the word of truth until he was called away to his eternal reward, as it would seem to our limited vision, before his work was done. To this band Mr. Riley ministered with fearless ability for some time and with great success, which alarmed the Romish party, and they employed one of their most skillful champions to controvert and overthrow him.

The recital of the events that succeeded recalls memories of early Christianity, and striking incidents on the history of the Reformation. Burning with zeal for the Holy Roman Catholic Church, determined to confute those miserable heretics, Manuel Aguas was in every respect fitted for the task assigned to him. Eloquent and logical, he entered on the contest with the utmost confidence in a speedy triumph. And he did triumph, not in the way he anticipated, not as his superiors wished, not as his learned antagonist may have feared. But that triumph was over his own early convictions, over his religious training and the long-cherished ideals of his heart. He who should have turned the popular mind against Evangelical Christianity was convinced of the truth of Protestantism. "He then exposed the iniquities and idolatries of the Romish Church; he pierced the disguises of a Jesuitical priesthood; he was keen as a sword, heavy as a hammer, resistless as a fire. But his zeal was self-consuming, and he died in 1872."

BLOOD AND FIRE.

The infant church had outward conflicts and inward troubles, perils from persecution and dissension, and it would have given little cause for wonder, though much for grief, had the serpents destroyed it in the cradle. Forty martyrdoms formed the terrible ransom of religious liberty in Mexico. Well may Protestantism in that land say: "With a great price obtained I this freedom." The murder of heretics was inculcated as a religious duty by the priests, and, as in the St. Bartholomew, the church bells rang out the tocsin of massacre. But the American Episcopal Church—or the Evangelical section of that body, hampered indeed in its efforts by the Ritualistic and Romanizing party—nobly fostered the work, and the political turmoil in the Republic was the indirect means of providing Protestants with suitable religious edifices, for several of the splendid cathedrals which President Juarez confiscated in 1860 were handed over to them at reasonable prices. Unhappy differences between Bishop Riley and certain personages in the Protestant Episcopal Church led to his resignation in 1883, and have had an unhappy effect on the Mexican Churches.

Besides the Episcopal, other churches—the Methodist, the Baptist, the Congregational and the Society of Friends are all at work, and over 16,000 communicants are gathered in the several bodies. "But figures cannot accurately convey facts. Opposition and persecution have raged, but the work has survived them. The people are awakening from a long sleep. They are reading everything, Christian or Infidel. Now is the time to pour in Christ's forces into the land of the Aztecs. There is gold to be mined in Mexico richer in yield than all her material treasuries of precious metals." May all Protestants speedily arise to the duty which lies before them in this matter.

The editor will always be glad to receive original contributions.

Brethren who have not hitherto supplied notes from their lodges are requested to send us information as to how the Order in their locality is progressing. Even if you have never previously written anything with a view to publication just try your hand this once, and the volumes of your paper are open for the communication—yes! *your* paper. That's what we mean to make it: devoted to your interest, and furthering the cause of Orangeism in this broad Dominion. Won't you aid in the good work, brother?