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NOTICE.

Subscribers finding the figure 4 after their name will bear in mind that their term will expire at the end of the present month. Early remittances are desirable, as there is then no loss of any numbers by the stopping of the paper.

THE CHURCH OF JESUS IN MEXICO.

During the three hundred years following the Spanish conquest of Mexico the Roman Catholic Church reigned supreme in it. Her churches were magnificent, and she was even nearly satisfied, to outward appearances, with her convents, colleges and other evidences of wealth, and the Inquisition was her right hand of power. In 1810 a Roman Catholic presbyter named Hidalgo protested against Spain's tyranny. The Inquisition, ever foremost in persecution, and the Spanish authorities turned fiercely upon him, and in a few months the friend of his country was dead. But his cause did not die. His cry of "Liberty of Independence" was re-echoed all over the country until the Liberal party in Mexico had become powerful. Then as the balance of power began to shift from Spain to the Liberals, the Roman Church, having become alarmed at some action of the Spanish Government, deserted its cause, and, taking sides with the Liberals, assisted them to speedily achieve independence. This was accomplished in 1821. But the Church then wanted to be the tyrant in place of Spain. The Mexican Liberal party wanted to organize themselves into a Liberal Republic. The two parties fought between themselves, and it was not until 1857 that the latter had gained such power as to be able to promulgate a Liberal Constitution, and pass what was called the "Laws of Reform," by which the Church's power was broken, its convents being suppressed, much of its property nationalized throughout the Republic, and its more prominent and aggressive supporters banished.

Then a way was made for the circulation of the Holy Scriptures, the preaching of the Gospel, and the organization of a pure branch of the Christian Church in Mexico. The British and Foreign Bible Society sent an agent with a large supply of Bibles to Mexico. Francisco Aguilar was one of several Roman Catholic presbyters who welcomed the Bible to Mexico, and tried, with the assistance of several laymen, to establish a church that should be entirely emancipated from Rome, friendly to the Liberal Republican Government, and advocate the general distribution of the Scriptures. Don Benito Juarez, the President of the Government, amongst other members, recognized the political importance of this movement, and tried to encourage its members by lending them two churches which had previously been used by the Roman Church. The movement met with every form of persecution from the Roman Catholics, but Aguilar bravely persisted in his work. He was nobly assisted by Prudencio Hernandez, a successful business man. Through the intrigues of his enemies Hernandez's business was destroyed and his capital swept away. The work, however, was continued, and Aguilar each Sunday read the Bible to his little flock, administered the Lord's Supper, preached Christ and Him crucified, and conducted their worship, partly with selections from the Church of England Prayer-



REV. DR. H. CHAUNCEY RILEY, OF THE CHURCH OF JESUS IN MEXICO.

Book and partly with extemporaneous prayer. Soon, however, Aguilar's health gave way, and on his dying bed he obtained the promise from Hernandez that he would continue the work, and then saying, "I die tranquil," shortly after his spirit passed away.

Hernandez nobly pursued the work so nobly begun, and now this pure branch of the Christian Church is known as "The Church of Jesus" in Mexico. It has at present connected with it fifty-six congregations, three of which celebrate Divine service in three former Roman Catholic church buildings, and it is possessed of those instrumentalities found in the past so powerful to prosecute God's work. The Romanists from the first have heartlessly persecuted the adherents of this church; many have been murdered; the houses of several have been burned; in some places Romanists refuse to buy from or sell them anything, dismiss them from service when their connection with the church is known, and refuse to give them work. Some even when asking for employment have been turned away with the taunt, "You may now eat your Bibles for food." Congregations of the Church of Jesus have even been attacked by armed mobs of Romanists and the members driven from their homes. Yet all the persecution is only educating the noble spirit of Christian fortitude and dependence and faith in God which has ever made the Christian Church strongest when thought most weak.

The information on which the above is based is obtained from a letter in the New

York *Witness* by Rev. Dr. H. Chauncey Riley, of the City of Mexico, who last year spent some time in the United States endeavoring to raise funds to carry on the important and very promising work in which he is engaged. His knowledge of the Spanish language eminently fits him for it, and he himself has spent many thousand dollars of his own money on the mission, and freely devoted several years of his life to it. The mission is connected with the P.E. Church, but is conducted in Mexico as a national, not a foreign effort.

OUTSPOKEN ALLEGIANCE.

It is noticeable that when ripe-minded, eminent men become Christians, they show a simplicity and sincerity perfectly childlike—and there is no fearlessness like that of a child in matters of the heart.

An eminent legal gentleman, who had been a skeptic until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them.

Strong in his new life, and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion, he surprised his wife by saying:

"I have found Christ, and I must set up my family altar. Let us go into the drawing-room and pray together."

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing-room was occupied, and the guests not being a religious company, she felt that their presence might interfere with devotion.

There are four lawyers in there, husband," she said; "hadn't we better go and have prayers in the kitchen?"

"No," replied the husband. "It is the first time I have invited the Lord to my house, and I don't propose to invite him to the kitchen."

He went directly to the drawing-room, greeted the lawyers, and said to them: "My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died for me on the cross. I have given myself to Him, and now I am going to invite Him to my house. While I offer my first family prayer, you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so while their host conducted his devotions.

Noble was the example he set them there and then; and his act contains a lesson for everyone. Whoever or whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward Chief-Justice of the United States.

LITERAL INTERPRETATION.

There is a suggestion in these words from "Eta," which is worthy of frequent repetition to all who would teach the little ones at home or in the Sunday-school:

I am afraid we infant-class teachers do not realize how literally a child understands the most that it hears. We use illustrations and figures; they are interested, and there may be a few that grasp the spiritual truth we would teach; but the majority see only the picture and remember only the story, or so literalize the illustration that it serves rather to darken than to elucidate the truth. This fact has been made more evident to me recently by a closer intimacy with childhood, and the view thus gained of the inner workings of a child's mind. Crude thoughts and fancies such as we would scarcely imagine possible are often suggested by some figure or misunderstood illustration, which hours of earnest explanation will scarcely remove. For instance, after the lesson on "Jesus lifted up," one little girl in her bed-time talk asked softly, "Where would we have been crucified if Jesus had not been crucified for us?" This question she would not have asked in any other than a tender, confiding mood, and consequently might have held the strange fancy for years. She had heard over and over again that Jesus died for us,—that we deserved to die, but he became our substitute:—it was perfectly natural that she should have literalized the idea, and supposed that it was the painful death of the cross from which he saved us. How long she had wondered where her individual Calvary would have been, I do not know; but certain I am that the childish question opened the eyes of one infant-class teacher to see how easily false impressions are made, and sent her to her knees for more wisdom and grace that she might be enabled to make the truth so clear that even the youngest and dullest shall understand and receive it.—*S. S. Times.*

THE ELEPHANT ON GUARD.—When M. Lally was governor of Pondicherry, in the East Indies, all the elephants died through want of food, except one, which was a great favorite, in consequence of his kindness and sagacity. This animal was wandering one day through the town, when a man, who had committed a theft, sought refuge from his pursuers under the elephant. Pleased with the man's confidence, the animal faced about to the crowd, and would not allow any one to approach. Even his keeper, to whom he was fondly attached, could not prevail upon him to give up the thief. For three hours the elephant stood on guard, when the governor, hearing of the affair, came and pardoned the thief. The animal seemed to understand what had happened, for, after the man whom he had protected had embraced him, he became tame in an instant.—*From Animal Sagacity, published by S. Partridge & Co., London.*

THE HARD DAY.—"Sunday was the hardest day of the week to me, when I put off preparation for my class to the latest hour," said a teacher. "But now that I begin to prepare early in the week, and keep at it through the week, I find my Sunday labors greatly lightened." There is philosophy as well as fact in the statement. Try it.