

ing them that man, though primordially made in the image of the Creator, had by his primitive rebellion—induced to it by a woman—become the most despicable of creative objects; that he not only merited eternal punishment, but was spared its infliction by the mere moment-giving mercy of God, and that of all the agents of Satan the most liable to debar him from heaven was *money*! True, it would be generations, and perhaps ages, before the doctrine of total depravity would bear fruit, but the fear of going to dwell forever with the rich man—of having to gain paradise by a feat more difficult than drawing a camel through a needle's eye—had the immediate effect in that superstitious age of rendering money and riches in general as the most abhorrent foe of mankind. The gates of paradise, the walls and pavements of the New Jerusalem, were represented as of precious stones and of gold—of course the gifts of the pious in all ages from the days of Abraham, as were the golden candlesticks, the ark of the covenant, and the sacred vessels used by the Jewish priests during the sovereignty of the Mosaic dispensation. Instead of being regarded as symbols of the purity and glory of the heavenly kingdom, they were interpreted in a literal sense, giving the Christian bishops the privilege exercised by the Druidical priests among the ancient Britons of borrowing money on the promise to pay in the next world. Thus, My Lord, was established that golden ladder which fifteen centuries afterwards mounted up to that monstrous doctrine which led to the sale of indulgences by Urban II and Leo X, that money, so long announced as the most perfidious enemy of the Christian religion, is the favourite means by which God's vicegerent on earth can extricate souls from the limbo of future punishment! Here also originated the doctrine of commutation—which signifies changing one thing for another, as the punishment of sin for money—a doctrine that existed in the Church of England so late as the landing of our loyalist fathers in this country, and which I believe is still in existence. One of the twenty-eight grievances complained of to the House of Commons in the year 1648, over a hundred years after the Reformation, was "the general abuse of excommunication, which was inflicted for trivial matters, and the absolution thereof could not be obtained without money."—(Rapin, vol. ii, p. 361.) Excommunication in England is a matter much more serious than when a priest or deacon in Canada is excommunicated by Your Lordship for receiving the eucharist in a Presbyterian church; for after forty days a *significavit* is issued to the Court of Chancery—at least it was so in the reign of Charles I—which forthwith issues a writ *de excommunicato capendo*, when the person is thrown into prison by the civil powers, "where he may lie for many years," says Rev. Mr. Madan, "if he has not money enough to purchase his letters of absolution."

It is easy to perceive the consequences of such a course on the part of the religious teachers of that benighted age. Money which should have been employed to carry on the commerce of the country everywhere left its natural channels and flowed into the coffers of the church; expensive places of worship rose in almost every village and town among the low, poverty stricken houses, so well represented in too many provinces of the Canadian Dominion. Show me a people, My Lord, who regard money as the great enemy of our race, when, next to an honourable life, it is the most desirable of earthly objects, as even our bishops, by their actions if not by their professions, testify, and I will show you a people ignorant, cowardly and poor, behind the times in invention, art, manufacture and learning, physically and mentally enslaved, and who, having been taught to despise themselves, and the only means by which life can be made respectable, if not endurable—to lean upon their spiritual advisers instead of relying upon themselves—are little less