

and the Spanish inquisitor. The religion of the country speedily changed, but with the tact which Rome so often displays, the change for the poor Mexican was made as easy as possible. In many cases it consisted in substituting the image of the Virgin for some Aztec deity which had stood in the temple niche before, and for three centuries spiritual darkness prevailed. By and bye new political ideas were borrowed from the United States, and when an attempt was made to seat Maximilian upon the throne, advantage was taken, and the Scriptures in the Spanish tongue were introduced. They fell into the hands of the priests, and a work like that in the convent at Erfurth was the result. The first teachers of the new faith were priests who had renounced the old, and the Church of Jesus in Mexico to-day, with its martyrs, its fifty-seven congregations, its noble old church of San José de Gracia (now a Protestant place of worship) its theological school, (formerly the Convent of San Antonio Abad) is an instance, and a remarkable one, of what God is pleased to do by means of the circulation of His Word.

I confess, Mr. Chairman, that I have no sympathy with those who refuse to assist Bible Societies because the Church must go first, or with those who decline to send the missionary because they trust to the circulation of the word. We must send the living voice, for Christ has said, 'preach the Gospel to every creature.' We must give the copy of the written revelation, for the same high authority has said 'search the scriptures.' What God has joined together, let not man put asunder. Sometimes it pleases the Almighty to plant by means of the ministry, and water by a later gift of the Bible, as in the cases of the Apostolical Churches founded while the canon of the New Testament was being completed. Sometimes it pleases God to lay the foundation, as in Mexico, by the simple reading of His Book, and to build up by the later teaching of the ministry. In the one case or in the other, if the work is to be permanent, there must be access to the oracles in the vernacular of the people, and if we believe that missionary enterprises are still in their infancy, if we feel that the souls already won are only the heavy drops that precede the refreshing shower, we must see to it that this important branch of the Church's service is still more efficiently equipped for its work.

The Resolution, which speaks of the duty of Canadians assisting in this effort, alludes to the vast influence of the British and American people. I presume that there is no one here who regards that influence as accidental. If God's hand is visible anywhere it is in history. I want you to notice it at one particular time. How was it that during the first century the Gospel of Christ met with such marvellous success. Because (we speak it reverently) God had made great preparations for its extension. He chose but one particular nation to whom He revealed Himself, and when the time came for spreading the monotheistic idea which He had communicated to them, they were scattered among the idolatrous nations, carrying with them His written word. Then, a few centuries before the Christian era there came the glory of the Grecian monarchy; only for a day it lasted, but leaving in its decay the rich and widespread language in which for all time the Gospel was to be written, and in which through much of Europe, Asia, and Africa, it could be preached and understood. There was one element more in God's fulness of times. If the Babel voices were in a measure stilled before the almost universal tongue of Greece, so, when the Roman Empire arose, the multitude of petty rival nations became blended into one great civil power, and through the world thus united and made accessible, by means of a widespread language, to a people among whom had been planted the fundamental thought of all true religion—the knowledge of one true God—the Gospel of Christ began its triumphs. Is it for no purpose that God seems to be combining now the same three elements of influence. To the Anglo-Saxon is committed the political power of the