

not organized either to be idle or to look after herself. For what purpose then does she exist? To be the mirror of God's love and glory; to be a city set on an hill which cannot be hid; that she may let her light so shine before men that they may glorify her Father in Heaven; that she may teach men not the spirit of Cain who asked, "Am I my brother's keeper?" but the spirit of Jesus Christ who laid down His life for his enemies. That she may obey His command and go into all the world and preach the Gospel to every creature. How else can she be healthy and strong? It is a law of vegetable life and animal life that the being is animated thereby in order to be healthy must discharge their natural functions; and this is the law of spiritual life as well. The Body of Christ which is the Church, in order to be strong and vigorous must discharge its natural functions, and hold fast and hold forth the Word of Life. And the more truth any section of the Church holds and teaches the stronger is it in spiritual life and the stronger its claim to be regarded as apostolic.

But look at the individual who is doing little or nothing in this direction: do you deem him spiritually strong and prosperous? Look at the denomination which is in this state, do you deem it healthy and prosperous? It may be called respectable,—it may be counted wealthy for its size,—it may boast of superior culture and rich livings,—but I care not what meretricious boasts it may put forward, its spiritual life is low when it fails to enrich itself with a harvest of newborn souls gathered into the Kingdom of God.

Finally, the Lord Jesus Christ hath commanded us to preach His Gospel to every creature. Is not this enough? Enough for those who have been redeemed by His blood, called by His Spirit, justified by His grace and saved to eternal glory. I plant my foot upon this rock, the command of Jesus Christ, and refuse to be driven from it by all the selfish excuses, and objections, and hostile forces that the world and the devil can collect. And I believe that this is the purpose and high resolve of the whole Church which I now represent, and that by the help of Divine Grace she will carry this work to still greater success and to a final and glorious triumph.

Rev. Father Chiniquy was next called upon, and was greeted with applause. He dwelt at length on the errors of Rome, and felt that he had not only to meet the open opposition of Catholicism, but had also to contend against weak-kneed Protestantism. Many men, endeavoring to cultivate liberality are accustomed to say, "a man may be saved in the Roman Catholic Church." He would not say they were all lost, but he would say, after a long experience within its pale, that the Church of Rome did not worship the Christ of the Gospel. He would reiterate the words of John Knox, the Reformer. "Romanism is idolatry," believing that when a priest makes the wafer he makes an idol, and transgresses that law which says, "Thou shalt have none other Gods before me." Referring to the progress of the work, he stated that he had sent to the "Witness" the names of 110 new converts who had abjured the superstitions of Popery during the past four weeks. Many ask him where do the converts go to; he answered that many had been driven from the city by poverty. Persecuted by Catholics, they had sought employment among Protestants, but had been turned away lest the employers might become involved in the difficulties which unfortunately exist between the two parties. He would say to his audience, "Keep your precious dollars, but provide work for the new converts." Many think converts were obtained by offers of money. Such was far from the case, from a very obvious reason, viz., the absence of funds. He had often wept at the sight of bitter scenes, of which he had been the indirect cause, but he attributed his sorrow to a littleness of faith, and hoped that God would bless the word and greatly extend it.

After singing the hymn "Rock of Ages," Rev. J. M. King, of Toronto, delivered a most telling and impressive address. He said:

MR. CHAIRMAN,—I have listened with much pleasure to the full and instructive statement of Principal McVicar, in regard to the work of French Evangelization as it is at present conducted by the agents connected with our Church. I have been gratified, as we must all have been, by the results which, according to this statement, have been accomplished in so short a period; and I have felt the force of the arguments by which the continued earnest prosecution of the work has been urged. I could wish, indeed, that the whole statement, as we have listened to it, were repeated in Toronto and other western cities. I have also listened with great interest to the details which Mr. Chiniquy has given. I do not know that I could fully concur in the view which he has given us of the Church of Rome, but it is not to be forgotten that he knows far better than I can profess to do what Rome is, and what is the actual spiritual condition of its adherents, and we trust all recognize in him an instrument in God's hand of peculiar power, in opening the eyes of his fellow-countrymen to its errors and in setting them free from its yoke.

In following these speakers in addressing a meeting of Montreal people on the work of French Evangelization, I cannot help having the feeling that I am somehow in the wrong place. We in Toronto would rather need to receive information from you in regard to this work than to impart it to you. We need to have you deepen our interest in it and our sense of its importance, more than you require us to do a similar work for you. We have certainly not earned the right to lecture others on their duty to this important scheme of the Church. We have been, I fear, somewhat remiss hitherto in discharging our own duty in relation to it. And yet, let me say, that if we in the west have been less generous in our contributions for the work of French Evangelization than we might have been expected to be, it is not because we have either doubted the obligation of the Church to undertake it, or deemed it a work of small importance, but simply because being contiguous to the great Home Mission fields which the country supplies, their necessities have come to be better known, their claims to be more deeply felt, and in this way our liberality to be very largely, perhaps in some instances disproportionately, developed in their behalf. In the work itself on behalf of which the present meeting is held, there is no lack of interest throughout Ontario. I am safe in saying, that the duty of engaging in earnest, system-

atic effort to put our French Roman Catholic brethren in possession of the simple, unadulterated Gospel of Jesus Christ, is everywhere recognized among us in that Province, and there are very few circumstances connected with the religious life of the country that awaken among the best part of our people more general gladness and more hearty thanksgivings to God than such examples of success in this work as you have happily had in this city during these two years. We have, indeed as it appears from what has fallen from previous speakers, you also have, numbers of merely nominal Protestants—too many to whom one system of doctrine is about as good as another. But such extremely liberal persons are happily still in a minority among us. The heart of the Church is thoroughly sound as to the importance of Scriptural doctrine, and the spirit is not extinct which could suffer martyrdom at the hands of Rome sooner than recognize its pretensions or bow to its yoke.

A good deal has been said this evening as to the principle on which this branch of the Church's work proceeds. This is, no doubt, a point of much importance; nevertheless, it must not be forgotten that absolute agreement on it is not indispensable to harmony of effort in prosecuting the work. Those who take different views as to the degree of the divergence of the Church of Rome from the truth of Scripture may well enough act together in seeking to lead its adherents to the faith which they hold in common.

It will be universally admitted here that the Roman Catholic Church has, at the very least, obscured the Gospel of Jesus Christ, has overlaid it with human and unauthorized additions, thereby rendering difficult that direct approach of the sinner to Christ—that direct trust of the soul in Him alone, which is above all else saving. In reality this admission supplies all the basis for action which we need. To justify the work in which we are engaged; nay, to render it obligatory on the Protestant Churches of the Dominion it is not necessary to take up the perhaps extreme position that the Church of Rome has given up the very essence of the gospel, that its Christ is not the Christ of the New Testament, that there is therefore little or no hope of salvation within its pale. A position far short of this will justify, as it demands, the prosecution of the work of French Evangelization with the utmost earnestness. It is enough, that that Church does not hold the truth of God about sin and salvation from it in its scriptural simplicity and pureness; that it obscures, if it does not altogether conceal and deny, the grace which proffers forgiveness to the sinner, without penance or fastings or priestly confession; that it places the priest, if not in the room of the Saviour, at least between the sinner and the Saviour and that thus placing him, it at once derogates from His honor and impairs the liberties of His people. That the Church of Rome does all this and more to the same effect, I do not need to establish by proof to this audience. You know it. You know that it has departed from and has added to the truth of Scripture. You know that it both claims the right and has exercised the right, to impose on the conscience of mankind, doctrines and ceremonies for which there is no warrant in the word of God. This is enough to condemn it; enough to make it dutiful in those holding by the simple truth of Scripture to enter into conflict with it. For let it never be forgotten that it is not suppression, or direct subversion only of Divine truth that is dangerous to the interests which that truth was meant to further. Human additions to it may have all the pernicious results of suppression or subversion. The human addition takes the place in the end, with many, of that precious deposit of Divine truth, in the interests of which it was professedly made, and as a consequence spiritual life, deprived of its proper nutriment, suffers, and the honor of God is compromised. "In vain do they worship Me teaching for doctrines the commandments of men." The matter can be considered from another point of view. The Providence of God, which assigns us our lot in this world, determining the bounds of our habitation, determines often, thereby, at the same time, our Christian duty, the special form which Christian service is to take in our case. Well, as Providence has arranged, we Protestant and Presbyterian Christians find ourselves alongside of a numerous, powerful and compact section of the Roman Catholic Church. What is to be our attitude towards it? Is it to be one of co-operation, of combined action for the temporal and spiritual well-being of the land which is our common inheritance? Good men have sometimes dreamed of such co-operation between the Churches. One need not hesitate to pronounce it only a dream. The differences are too great altogether, too vital to admit of combined action. We can have no alliance with a Church, however we may esteem individual men in it, which has so broken with the simplicity of Scripture truth. And Rome could never accept as an ally in fighting the unbelief and the wickedness of the world, those who deny her pretensions and against whom she has launched her anathemas. Co-operation being out of the question, shall our attitude be one simply of neutrality in relation to the Church of Rome? Shall we simply ignore it in doing our work for Christ? Shall we leave it alone, making no effort to weaken its vast influence, or to discredit its groundless pretensions? That were a faithless and a cowardly course to pursue on the part of those who have received from their forefathers, won by their blood, a system of truth and a form of worship purged from Romish errors, and superstitions. And it is as impracticable, as it is faithless and cowardly. Rome will not leave us alone. Her dream is of conquest: Conquest not of unbelief only, but of heresy also, or what she deems heresy, and if a Church situated as ours is in this Province of Quebec especially, were to maintain a purely passive attitude in relation to the Papal Church, her dream would be very apt to become an actual reality in the course of years. Our attitude then must be one of active opposition, not to good men that may be found within the pale of that Church, not to anything good that may be found in her system, but to all that is unscriptural in that system; if I may not say, to the system as a whole, as tending so directly to the practical subversion of the truth of God, and the liberties of the Christian people. We must spare no effort to dispel from the minds of her adherents the ignorance in which she loves to keep them. We must not be wanting in doing our part, to break the fetters which she knows so well how to throw around the minds of the

strong and the weak alike. We must use every endeavor to put them in possession of that truth which at once enlightens and emancipates the soul, and which alone does good.

It is difficult work—work needing much faith in the power of Divine truth, much patience, and I may be permitted to add, much charity. But all the more because it is difficult, will it be eminently beneficial to our own Church to prosecute it with zeal. It is a comparatively easy matter to maintain ordinances amongst ourselves, or to carry them to such friendly people as our Missionaries in the Home Mission Field for the most part meet. This is really no trial of the Church's faith. A Church whose hold on truth was far from steadfast, whose inward life was not at all strong, could accomplish this. It is another thing altogether to contend earnestly and successfully for the honor of the Saviour and the spiritual emancipation of men in the face of an ancient and powerful organisation like the Church of Rome,—to lead those whose religious life has centered mainly around the confessional and the mass and the virgin to the person of the one Saviour; to make them, by the help of His grace, participants of the liberty which He confers. That is, indeed, as you have found it to be, an arduous task. But tasks, at once arduous and noble, develop strength and nobility in men and in Churches which have the faith and the courage to engage and to persevere in them. No part of our work will be attended with a happier influence on our whole life as a Church of Christ than this French Evangelization work, if it is at once wisely and earnestly conducted; conducted in a spirit that is more intent on installing truth than on combating error, on making converts to Christ than on detaching adherents from Rome.

Let me say in conclusion, that it is work which the Church should undertake in its organized capacity, and that the Presbyterian Church with which it is our honor to be connected, seems specially called to undertake it. It is work for the Church as such, and only when the Church refuses to undertake it, should good people connected with the Church think of organising themselves into a society separate from the Church and outside of it, to seek its accomplishment. It is, with me at least, an axiom that whatever work can be done by the Church acting in its organized capacity, is best done when so done. The axiom applies with its full force in the present case, and however it may have been in the past, at the present time. And the Presbyterian Church seems to have a peculiar call to engage in it. I do not say that we should not welcome the co-operation of all branches of the Protestant Church in prosecuting it. There need be no antagonism whatever and no rivalry except of the most generous kind in connection with a work which will tax the resources of all. But a Church like our own; historical, possessed of a definite creed, a creed thoroughly reformed, with no germ even of priestly prerogative left; a Church which has Protestant truth endeared to it by a long series of martyrdoms in its behalf, seems specially called to undertake the work of French Evangelization and peculiarly fitted to prosecute it with success. Let us as with one mind and heart address ourselves to it, in dependence on Him alone for success, whose honour we seek.

The last speaker was Rev. Dr. Jenkins, of St. Paul's Church, Montreal, who said he had had some experience in contest with error, having stood among the Brahmins to proclaim the gospel, and to oppose that gigantic system of error. He felt that under the blessing of God Father Chiniquy had been the means of accomplishing grand results, and laying the foundation of a grand reformation. He could not agree with all that Mr. Chiniquy had done or said. If he had been in Mr. Chiniquy's place he would not have written so many letters to the newspapers; his only weapon in the moral warfare would have been the Word of God. But he would not limit Mr. Chiniquy to the circle of his conception of things, and was thankful that God had so blessed his labors. The Gospel message should always be proclaimed in love. A missionary to the Brahmins on one occasion lost his temper for a moment, and the circumstance placed an everlasting barrier in the path of usefulness. Concluding, he would offer a piece of advice to Scotchmen, especially the weak-kneed class. He often wished he was a Scotchman when reading the history of Scotland's heroes. "If you have read McCrie's life of Knox read it again, and if you have not read it, read it before you are a week older." He concluded with a prayer that God would hasten the day when the cause should triumph.

The meeting was a thorough success, and could not fail to deepen the interest of all present in this important scheme of the Church.

A report of the other two meetings will appear next week.

MEETINGS OF PRESBYTERY.

HAMILTON.—In Central Church, Hamilton, on Tuesday, Dec. 18th, at 11 o'clock a.m.

QUEBEC.—At Melbourne, on Wednesday, 19th December, at 10 a.m.

WHITBY.—In St. Andrew's Church, Whitby, on 3rd Tuesday of December, at 11 a.m.

SAUGEN.—At Mount Forest, on the third Tuesday of December, at 2 o'clock p.m.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, 18th Dec., at 10 a.m.

MANITOBA.—In Knox Church, Winnipeg, on Wednesday, 12th Dec., at 10 a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, 8th Jan., 1878, at 3 p.m.

PARIS.—At Tilsonburg, on Tuesday 18th Dec., at 7:30 p.m.

LONDON.—In first Presbyterian Church, London, on Tuesday 18th Dec., at 2 p.m.

TORONTO.—In Knox Church, Toronto, on Tuesday, 11th Dec., at 11 a.m.

OTTAWA.—In St. Andrew's Church, Ottawa, on Tuesday, 5th February, at 3 p.m.

CHATHAM.—In Wellington Church, Chatham, on 18th December, at 11 a.m.

PETERBOROUGH.—In the Mill Street Church, Port Hope, on the third Tuesday of January, at 1.30 p.m.