

there can be "no real remedy till the great West is filled up, and the conditions of existence East and West more equal, or believed to be."

The following are suggested:—

"The cherishing of a greater spirit of patriotism and of religious zeal might dispose many to remain for the public good, or if they sold out to sell if possible to Protestants"

"The encouraging and stimulating of both weak and strong congregations by a more efficient Presbyterial supervision, and by the frequent visits of able and popular men from the cities and elsewhere might through God's blessing help somewhat, in some quarters, to retard the exodus."

"An outpouring of God's spirit, leading to more contentment and less eagerness for riches."

While holding that the above are important, I would like to emphasize the following.

1. The prosecution of the work of French Evangelization. Their enlightenment and evangelization would certainly remove not a few of the causes of discontent. But this is so important that it requires a paper to itself.

2. The more generous and loyal fostering of the weak congregations and missions, and the encouragement of those who stand by them. Both the Augmentation and Home Mission Committees of our own Church aim at this; and I believe in this matter our Church is in the van of all the Churches in the Dominion. Yet we have not attained to perfection. These congregations, and the ministers of them, have much to discourage them. Hence perhaps the frequent changes and vacancies when these fields are numerous, as in the Presbytery of Quebec. Hitherto the fund has not been a certainty, although it has done great things.

In many ways ministers in these fields are at a disadvantage. It matters not how they labor, even if they did so with the energy and fervor of St. Paul, they see their people leave them. A self-sustaining congregation, giving a good stipend, may feel able in the course of time to add to it and the minister gets the benefit; but the congregation of his brother in the weak field comes up \$50 one year, and \$50 another year, but he does not partake in the benefit. The strong congregation may give its minister or his wife a present, and all is well; but if an augmented congregation ventures on a gift, no matter how the funds are secured, there will be a shout from Dan to Beersheba that the "congregations should be just before they are generous." If these congregations do not contribute to the schemes, the committee refuses or reduces the grants; if the ministers are interested in the schemes, and by diligence and entreaty secure for these liberal returns which they would not secure for themselves, there will be a cry that congregations which do so much for the schemes should support themselves.

The ministers, too, are sometimes made to feel they occupy inferior and unimportant positions. I entirely dissent from such a view. Ministers in these weak congregations, particularly in Quebec, occupy very important positions. I shall not say that I have not experienced a longing for other scenes; but I can say that whenever opportunities came to do so, the thought of deserting the weak places in this Province always produced such feelings as might come to a soldier who deserted the ranks and his comrades in the time of need and danger. Fathers and brethren, I believe that here we have one remedy for the exodus. Foster the weak congregations and encourage the hearts of those who stand by them. And, lastly,

3. Protestants should be more vigilant and more persistent in resisting the pretensions, the arrogance, and encroachments, of the Romish hierarchy.

There is no doubt, unless with the simple, that the hierarchy aims at controlling the education, the religion and the politics of the land. With unblushing effrontery, it demands special privileges which others do not think of asking, and which if asked would not be granted. It is not satisfied with robbing of their freedom those who willingly or unwillingly are submissive to it, but if often seeks to lay hands upon our birth-right as Christians and as British subjects.

Protestants have looked on the aggression of this hierarchy with much indifference; allowed it to go on from stage to stage, with only an occasional protest, followed by long periods of slumber. But the hierarchy never slumbers, never loses an opportunity of pushing forwards its peculiar claims, degree by degree, with promises or threats to political parties or individual politicians as may best suit their purposes.

Compare their methods with ours, and the treatment meted to each by the powers that be, in the Jesuits' Estates Act passed by the Legislature of the Province of Quebec, and the Manitoba School Act passed by the Legislature of Manitoba in 1890.

In the first Act the Protestants of the Dominion claimed they had a grievance; that a positive wrong was done; that their consciences were wounded. In addition to this they claimed that the endowing of the Jesuit order by public funds would be inimical to the interests of the realm, and would in the end prove injurious to the Catholic as well as the Protestant portion of the population. What was done? Protestants protested; held meetings; sent petitions, some of which were not considered until the time for remedying the evil had passed; the Federal authority was invoked to veto the obnoxious Act; requests were made to submit the matter to the courts to test the validity of the Act—a private citizen making a deposit to guarantee