

Church, is itself an anti-Christ, yet, as hitherto evidenced, is no friend of the great western anti-Christ.

That, even in the near future, no events of an opposite character to these historic facts shall take place in any of the countries named, it would not be wise to affirm. Taking these facts as they stand, however, they unmistakably shew that the Papacy, which for so many centuries, if not, now near 1,260 years, mightily opposed the true interests of the Lord Jesus Christ through means of the kings of the old Roman earth—the executioners of its will, is descending to its end. So far, however, from being altogether come to its end, it is still possessed of great vigour,—of which the temporal power remaining is too plain evidence. The loss of the temporal sovereignty proper is a heavy blow; not so much as a loss of the domains called the "Patrimony of the Church," but as that loss is indication of the decline of the subservency of European potentates to Papal ends, in allowing it to take place. The temporal power remaining,—resting on an unscriptural claim to supremacy over all civil power, takes the form of an unrighteous pressure on the now freer constitutional government of nations, by an unhallowed clerical influence brought to bear on the obedient masses of Roman Catholic followers, in giving their suffrage for representatives in public offices; discovering itself not only in nations like France and Prusso-Germany, but also in Great Britain—with her rising dependency of the Dominion of Canada,—and the great Republic alongside; too successfully already—threatening along with other most cunning un-Christ-like workings, in the increasing exigencies of the nations, if wise and righteous measures be not adopted to meet it, to give not merely a serious check to advancing civil and religious liberty, but to destroy them altogether.

There are facts bearing on the interests of Him who made the heavens and the earth, resulting from the spread of the truth of His word, very noticeable at present, occurring in the far east, in India, in China, in Japan; but that which of all others is big with consequences, and forcing itself—none less for the recent settlement by European Congress, and attendant striking new position of Britain—on the attention of intelligent men, is the present state of Turkey, the birth-place of the Church and scene of other events of importance to man above all that has ever taken place on earth. As a power for unspeakable mischief with its system of horrible religion, it commenced about the same time as that of the Roman Papacy. With immense significance it is coming to an end at the same time! In this, the chief agency, of a directly hostile kind, is the now powerful Empire of Russia which, though seemingly a friend of the oppressed nationalities of the same faith, is ambitious and unscrupulous,—not the first time that one unscrupulous nation has been the means of pulling down another.

Besides the historic facts above mentioned respecting the Papacy which are mostly of the nature of punishment for sin, there are other prominent historic facts of special moment, more of the nature of sin itself—as the great sin of blasphemy, or offering indignity to God, by irreverent and injurious language and conduct respecting his being or perfections, word, institutions, and works. Fearful public blasphemy history records by men in a national capacity in kingdoms specially of the western old Roman earth, as in Papal-trained France, where it burst forth at the Revolution in 1789, in the form of an open national avowal of infidelity and atheism. These, blasphemous in their very nature, by means of the conquering French armies, or by the press and personal intercourse, were carried through the neighbouring nations, Protestant as well as Roman Catholic, and even Britain and the American United States, everywhere unhinging men's minds as to the most sacred principles and eternal truths of God. Blasphemy in the form of open atheism and infidelity has more or less prevailed ever since the terrible French Revolution both in Protestant and Roman Catholic countries. One prominent form of blasphemy which received a mighty impetus at the woeful epoch just mentioned is Rationalism or Neology, which though it does not totally reject the word of God like infidelity proper, yet sets itself up as supreme and unerring judge of all that is there contained, with the inevitable result of blasphemous thrusts at the character of God through His truth. In this form of fearful insults to God it extensively prevailed in Germany within the ranks of professing Protestants during the later portion of the

past and earlier part of the present century. It has passed into Britain, north as well as south, where in varying shape, it is spreading more and more. Ever since the terrible French Revolution the spirit of blasphemy, in different forms, has been stalking abroad, and is now, side by side with the Word, and wherever God is working by the truth, and preparing to overthrow the kingdom of Satan throughout the world,—whether in Europe where the evil has been hatched, or America, whether India or Japan. In many ways, at various times, in ages past, has the God of heaven been blasphemed, but it is a question if ever since, in infinite kindness, He gave His word to instruct men in His will for their own eternal welfare, He has been, in the presence of that word, and in defiance of that word, blasphemed, to the extent He has for many years back, and is at present, through the press, the platform, even the pulpit in some places, and the personal face to face, but especially the press, by the elaborate splendidly written volume, the able article of the monthly or quarterly, and the jaunty easy running lines of the weekly or daily, in all forms of language which man's own wisdom can invent, or pride of intellect or hatred to the sovereignty and holiness of God and His Son inspire, all the way from the most defiant insult to the irreverent joke at the expense of that word—the letters of the Divine name. If this be true as applied to the blasphemy of speculative infidelity, rationalism, materialism, and others of kindred character, when all the direct blasphemy of Papal Rome is added, what then must be the amount of affront thrown upon God in the period?

(To be continued.)

HOME MISSIONS.

I.—PRESBYTERIANISM.

MR. EDITOR,—Our Church principles are broad as the Word of God. Some try to narrow them down. Properly speaking we are not a sect, we are only that from force of circumstances. In advocating Presbyterianism, we are advocating the Church of Christ. Believing that it possess the best type of Church life, as patriots and Christians, it becomes us not only to seek after all the sheep lost in the wilderness, but also to make converts from other forms of Church polity, that the people of this Dominion may become more virtuous, religious, prosperous, and happy than they otherwise would, and occupy a foremost place among the nations of the earth.

II.—A CHURCH BUILDING FUND.

No one has had a better experience than I have had in regard to the importance of our Home Mission Work. This is emphatically *the* Scheme of the Church. Out of the thirty preaching stations that have been called into existence in North Hastings, at least twenty of them originated by dint of hard pastoral work as well as preaching on my part. About six or eight of these have flattened out for want of missionaries and means,—of men more than means. I have done more than take the initiative in the erection of seven churches, four of which are free of debt. I have years ago taken all the steps for the erection of five more, and these failed for want of missionaries more than want of means.

There is a tide in Church affairs, that taken at the flow, leads on to success. Could continuous supply have been granted to these, two or three congregations might already have been self-sustaining. They are flattened out now. Shall they live again? I was lately dispensing the Lord's Supper to a congregation of fifty communicants at the Ridge—the people are nobly struggling to erect a church. Next week two brother ministers will (D.V.) set out with me on the Hastings Road to attend to the same duty in three distinct mission fields representing in all 140 communicants. I have been agitating the erection of five more churches in these fields and may be able this winter to start procuring the material for two or three of them. What a fine thing it would be if our Church had a fund from which we could draw from \$100 upwards in proportion to the necessities of the case, and could say to the people, "rise and build," and when you have done so much you will be helped so much more. Our next Assembly should inaugurate such a scheme as this.

III.—HOME MISSION FUND.

I was glad to see Mr. Bruce's three recent articles on the subject, but I am afraid his suggestion is more liable to objection than the plan to raise the deficient

\$10,000. I would rejoice if the Assemblies at home would undertake to help us largely in this direction, but I would not like our Church to ask them, for these reasons.

1. The home churches have nearly twice as many Schemes as we have already, and they are burdened with lots of agents besides.

2. The United Presbyterian Church is hardly half as strong as we are in congregations, and the Free Church is very little larger, and yet the difference between their giving and our giving is as three to one. Should we not rather imitate their example than help to tax them more heavily?

3. These churches have a very small measure either of the aristocracy or of the wealth of the country. If they have some richer than we have, they have also many poorer. I believe we possess more real wealth than either church, and were our congregations as well farmed there would be no need for any spasmodic effort or outside help. The emigrants are not paupers, they are a source of revenue the moment they locate. Let me indicate some ways to increase the liberality of our people, for they are equal to the strain when they come to realize the magnitude of our Home Mission Field.

1. A liberal ministry.—I believe in every minister teaching his people by *example*, and this is very much rarer than it should be. British soldiers will dare any danger when their officers lead them. Should we be behind in leading our flocks by giving?

2. Sermons on the subject. The extent of the field, the number of men required to cultivate it, and the amount of the liabilities incurred, should be regularly brought before their people by every minister. They should have it enforced upon them, the duty and privilege of identifying their interests with those of the Redeemer's Kingdom.

3. Every minister should see that the agency employed for raising contributions shall reach every individual so that a multitude of rills may swell into a large river. If the whole machinery were in good working order and properly worked there would be no lack of means.

Frequent changes of ministers and many vacancies operate injuriously. During the past year more than one-third of the charges in the Presbyterian Church in the United States failed to do anything for this scheme. Hence their large deficit from year to year. May every one of our congregations come into line in this respect. Let us not look without but develop our own resources and we shall know no deficit. The staff and the stilt are for the aged and the lame; we are young and vigorous and let us use our own legs. Let substantial farmers who were wont to give their 25c., give \$25 for the scheme, and let merchants instead of risking so much as they do in rickety ventures, invest largely in the extension of Christ's Kingdom, the returns will be early, an hundred fold and eternal.

PSALM AND HYMN TUNE BOOK.

MR. EDITOR,—Sir, I with others am glad to see this matter is being agitated through the columns of your valuable paper, and hope the matter may receive from the committee the consideration it demands. Allow me to say that I completely fall in with the views of *Precentor*, and also with others, except that in *Chorister's* remarks—he speaks of discarding certain tunes such as Devizes, Pembroke, New Cambridge, etc. Now Sir, I think it would be a mistake to discard those good old tunes that have been sung for generations past. Let us keep all the good old tunes and add as many more good ones to the list as we can. I am also in favour of a number of doxologies being inserted, and also of having the leaves cut as in the Scottish Psalmody, and the whole bound together. I am of the same opinion as *Chorister* that our congregations are not well enough educated in music to adopt the short score in printing. One thing more and I have done. In regard to chanting, it may do when a congregation has been educated to it, but I am afraid it would not do in the large mass of our congregations; it would have the effect, in my opinion, of debarring the old people from engaging in the singing of God's praise. My opinion is that only such tunes should be used as that all may heartily engage in that delightful part of God's worship.

ANOTHER PRECENTOR.

Kendall, 10th August, 1878.

THE fifteen Jewish newspapers in Germany have an aggregate circulation of 25,000 copies.