

## THE ROMAN CHURCH AND THE LABOR QUESTION IN QUEBEC.

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CARDINAL TASCHEREAU'S pastoral letter to the members of his Communion in the Province of Quebec on the subject of the possibility of any under his jurisdiction being allowed to be at one and the same time members of the Church and members of the order of the Knights of Labor, sets at rest all doubts as to the mind of the Roman Church on the organization. It will be remembered that the Order was condemned by the Archbishop of Quebec in September, 1884, and that an appeal to Rome was taken by the Knights, who professed allegiance to the Vatican. Pending that decree, many other Roman Catholics joined the Order, evidently under the idea that the pastoral would be set aside. Meanwhile, the organization in the Province of Quebec, instead of fulfilling its legitimate purpose as a mere labor union, devoted itself to politics and the boycott. Tradesmen who refused to obey its behests fell under its ban; steamship companies, who considered that they knew how to manage their own affairs without outside dictation, were similarly treated; and priests who ventured to use their influence against the Knights were assailed in the most scurrilous terms. The steamship companies, being sufficiently able to look after themselves, transferred their ships and their business from Quebec to other ports—to the great hurt of the labor interest. But the tradesmen were not equally fortunate, nor could the clergy afford to see their authority spurned. Cardinal Taschereau, therefore, made further and stronger representations to Rome; the outcome being, that none of his flock can join the Order, or continue to be Knights of Labor, under pain of excommunication incurred *ipso facto*. This confirmation of Cardinal Taschereau's condemnation of the labor union in question has puzzled the Roman hierarchy outside the Province of Quebec. It may reasonably be inferred that, as the constitution of the Knights of Labor is the same everywhere, as is likewise that of the Roman Church, the same condemnation will apply to its members everywhere. It is true that Archbishop Lynch in Toronto, Cardinal Gibbons in Baltimore, Archbishop Corrigan in New York, the Vicar-General of the Archbishop in Chicago, and others in authority, contend that there must be local circumstances in Quebec, connected with the action or by-laws of the Knights of Labor, which militate either against the laws of the Roman Church in general or its local canons in the province of Quebec. But of these they are strangely enough in total ignorance, while the doubt and discomfort which they feel on the subject are more than manifested by the evasive answers they have with one accord, and nearly in the same words, returned to all inquiries as to the course they themselves intend to pursue toward the Knights. They are one and all upon the fence, and await with anxiety the solution of this new difficulty with which they are con-

fronted—a problem which, unless it is satisfactorily solved, will have a marked effect upon the Roman Church in the United States and Canada.

## DIVINE UNCTION AND ITS RESULT.

THE beloved Disciple, writing to his little children, told them, "Ye have an unction from the Holy One, and ye know all things." All true Christians have this distinguishing mark—this unction from the Holy One. Jesus of Nazareth received this unction without measure, and was in consequence called the CHRIST, the Anointed One. He was set apart to His special work, and had all the graces of the Spirit; and now He baptizes with the Holy Ghost all His own people, but they only receive this unction in measure. But, "if any man have not the Spirit of Christ, he is none of His." God sends forth the Spirit of His Son into the hearts of His own children through the mediation of His Son. According to the promise of the Lord Jesus, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." This unction proves that they are in the Father and in the Son. The Holy Ghost is spoken of in Scripture under different titles, and assumed different forms, according to his different operations. On the day of Pentecost, He was represented by cloven tongues like as of fire. Fire purifies the gold, and burns up the dross in the furnace. Sometimes the "Giver of life" is represented by water, which refreshes, comforts, and helps to sustain life. "If thou knewest Who it is that saith to thee, give me to drink; thou wouldst have asked of Him and He would have given thee living water." The unction of which St. John writes, implies consecration to God's service, and the grace of God's Spirit bestowed on believers. As this is the mark of God's people, it is an awful consideration how few there are who possess this mark. We meet with plenty of respectable profession, but the true unction from the Holy One seems absent. There is no brokenness of spirit on account of sin; no true holiness of heart; no true appreciation of that Word which is the breath of the Spirit, and which He applies to the soul.

Let us now look at the effect of this unction—"Ye know all things." The Holy Ghost teaches God's people the truth, and keeps them in it. They know they have eternal life abiding in them. They know all things necessary to salvation. Though it is true they see but through a glass darkly, their knowledge of Spiritual things, compared with what the world knows, may be spoken of as knowing "all things," for the world knows nothing experimentally. "But the natural man receiveth not the things of the Spirit of God, neither can he know them because they are Spiritually discerned." The Apostle John had been warning the Christians against being led away by Antichrist. But he tells them that the anointing they had received ought to preserve them from this seduction, and that they knew the truth by that very anointing. "Ye have an unction from the Holy One and know all things."

Further, these anointed ones know, in a special manner, the evil of sin in their own hearts. No amount of worldly knowledge can instruct them in this. The unconverted may acknowledge it in a general sense, but there is no heartfelt experience of it. Whereas, those who do know what it is, by the unction of the Holy One, are willing to take the lowest place. "Less than the least" is their feeling. When this knowledge has brought them so far, they know another thing, which the world does not know, and that is the value of Christ. They know the power of His cleansing blood; and what it is to have His forgiveness, and to be clothed with His righteousness, instead of their own filthy rags. They thankfully recognize all He has done for them. They know something of His love and tenderness. They are so grounded in Christ as "the way, the truth, and the life," that they will not be seduced by the many Antichrists who, as St. John tells us, existed even in his day. The unction from the Holy One keeps them resting firmly in this truth. It is the foundation of all their knowledge. The shame is that we live so little upon it; and this leads to the observation, that, if such be the position of the Christian man, his practice ought to correspond with this knowledge of all things. Is this the case? Do not the love of pre-eminence, worldly conformity, levity of speech, earthly-mindedness, and other things, sadly mar those who profess to "know all things"? "Be sober, be vigilant," ought to be the practical result in those who have an unction from the Holy One. The purchase of this unction was the costly sacrifice of the Son of God. By this we are made Priests of God. By this we are comforted and refreshed. If we "know all things," as the result of this unction, we must remember that the more we use this knowledge in God's service the more it increases. "To him that hath shall be given," whilst "from him that hath not shall be taken away even that which he seemeth to have"?—*English Churchman*.

## A PAROCHIAL MISSION.

### SECOND PART.

IT is perhaps at this point that the greatest difference of opinion will be felt, some holding that these testimonies are in many ways dangerous and likely to be productive of mischief. The writer has a certain amount of sympathy with these feelings. What he has here to say, however, is that, as far as his own observation has gone, he has seen nothing but good in the manner of conducting this work at the Avenue A Mission. In various ways such testimonies have been valuable. They have strengthened the hands of the workers. They have helped to confirm the converts—a confirmation sorely needed; and they have encouraged others to come forward. Generally speaking, they are brief, quiet, humble, unpretending. It is quite true that such methods afford good opportunities for boasting; the writer can only say that he has not been present when they have been thus misused. He might give examples. One