

Why should not this glowing prospect, backed by all the power of Christ's own teaching and that of His Holy Church in all ages, cause the more speedy growth of the religion to-day as, even according to Gibbon, it did in days gone by? All that is wanted is the missionary spirit. When will the proud, luxurious, so-called Christian bend his powers and influence upon so worthy an object as the teaching benighted people the loveliness of a well grounded hope in a life to come?

The third reason is the "miraculous power ascribed to the primitive church." Now, Christianity is built upon the miraculous. It is itself a miracle, and the resurrection of our Lord from death to life is the corner-stone of its existence. Therefore, even now, Christianity can not and must not ignore the miraculous. It is a living witness against the materialism of the age. And again, the true principle of Christian conversion is a miracle. It was so with Saul of Tarsus. Nothing but a miracle could have changed so completely a man of his stamp, and true Christians believe in such miracles. Evil natures become changed—completely changed through the influence of Christ, and if this were believed more and preached more, Christianity through it would correspondingly increase, as it did, it seems, in primitive days.

The fourth reason deserves but little comment. The rapid growth of the religion was due to the "pure and austere morals of the Christians." This testimony from a source by no means over friendly to the Christians is of the highest value. While the hopes of a future life might be styled visionary, the inculcation of good living in the life that is present must meet the approbation of all well balanced minds. The greatest disgrace that can come upon Christianity is the quiet connivance at disorderly living which sometimes is evident in her midst. Not so did primitive Christianity thrive. The words of her Master had but recently been said, "If thy right eye offend thee pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The Church must insist on decent living on the part of her members. This was one source of her power in olden days and the same power lies within her to-day. Let the purity of her morals win the respect of those who would quietly sneer at her claims, and the effect will soon be evident.

The last reason was the "union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire." What powerful testimony is this to the fulfilment of those prophecies which spoke of the new kingdom which should rise from the ruins of effete and falling empires! And this was due, says Gibbon, to the "union and discipline" of the Christian republic.

Then, for the successful growth of Christianity we need this union and discipline. Surely no historian could regard this in any other light than that of the highest commendation. It were surely

no disgrace to the "Christian republic" to have union and discipline. It is what we feel we want at the present time. The feeling in favor of union is everywhere. The evils of disunion are felt by all thoughtful Christians as perhaps they were never felt before, and no where more so than in the mission field. Every missionary knows full well what a hindrance to progress it is, and if the want of discipline and union are causes of hindrance to-day, we can the more readily see that Gibbon's fifth reason was a good one. Though from the way in which he afterwards speaks of the Christian religion he had not that respect for it which his candour as an historian should have led him to extend towards it, his celebrated reasons for its early progress are, each and every one of them, a high tribute to its divine power and are worthy of deep thought and anxious prayer on the part of all those who long for the evangelization of the world. Let us take these reasons as the ground work of our plan of operation:—

1st. Against all forms of heathen superstition an "inflexible and intolerant zeal."

2nd. The firm advocacy of a future life.

3rd. The miraculous power of Christianity upon the human heart, and its power to change human nature.

4th. The purity— austere purity of morals among Christian people.

5th. The union and discipline of Christianity.

"I thank thee, Jew, for that word." No better pillars could be found to uphold the Christian faith; no better trumpets could be found to call her out to her true work of the world's evangelization than the five celebrated reasons of one whose evident desire was to ignore all that is supernatural and divine in the Christian religion.

"My son is now twenty-five years old," said a mother to her friend, "and he has always remembered what I taught him in childhood. He has been a good boy. He has never brought a tear to his mother's eye." Boys, how many of your own mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day, "From this time I will do nothing which shall bring tears to my mother's eyes?"

OUR PARISHES AND CHURCHES.

NO. 13.—MISSION TO THE NORTH AMERICAN INDIANS, MUNCEY TOWN, ONTARIO.*

 ABOUT fifty years ago the Rev. Richard Flood, one of the pioneer missionaries in the then almost trackless forests of Western Ontario, founded the Mission of Muncy Town, now in the Diocese of Huron. Those were not the days of railways and steamboats and living at high pressure. The Indian then could paddle his canoe up the streams,

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