

excuse, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat," was a miserable subterfuge, and he was individually responsible for his sin. A good many people hope to be justified by comparing themselves with others, thinking that they can throw the responsibility for their sins on others and escape punishment themselves. The Book of Revelation and the voice of individual conscience combine to assure us that they are deceiving themselves.

The study of God's Word and the study of God's providential dealings with men, bring out no less forcibly the fact that there is a sense in which men are very greatly dependent on each other, that there is a sense in which one man becomes responsible for the sin of another. The whole human race is a unit, and the free will of the parent is, within certain limits, the destiny of his child. God visits the iniquities of the fathers upon the children unto the third and fourth generations of them that hate him, and shows mercy unto thousands of them that love him. We are either a blessing or a curse to each other.

There are some things that Christian men cannot do alone. We depend on co-operation with others when we seek our own well-being and the well-being of our fellowmen. These facts apply to our prayers as well as to anything else that concerns our well-being, either in this life or the life to come. Private prayer is the privilege and duty of every individual Christian. Our Lord emphasizes this duty and this privilege both by precept and example. As we catch glimpses of His manner of life in the gospel narratives, we find that He was pre-eminently a man of prayer, that He frequently spent whole nights away from His disciples and alone with God the Father. When He gives directions with reference to prayer He lays special stress on entering into the closet and shutting the door and praying to Him who sees in secret. Individual prayer and communion with God are the springs of individual Christian life, and it is probable that the weakness of the Christian Church is to be attributed more to the neglect of private devotions than to anything else. If the Church of God is to be united for the overthrow of evil and for the establishment of righteousness, there must be more of private devotion and communion with God in the closet.

There are, however, special promises that can only be claimed when God's people unite with one another in devotions and petitions. There must be agreement amongst Christians to ask for certain things in order to plead the promises of God. Our Lord said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." He promises also special manifestation of His presence where His people assemble together, for He says, "where two or three are gathered together in my name, there am I in the midst of them." After His resurrection and before His ascension, while he appeared in a few cases to individuals, he generally manifested Himself to the disciples when two or more were together. We have good reason to believe that there is just as much necessity for co-operation amongst Christians in prayer as there is in the use of any other means for the securing of either temporal or eternal well-being. The offering up to God of united petition has special promises on God's part, and we know enough of human nature to see clearly that where two persons desire the same thing and express their desires one to another there is increased desire on the part of both. We have good reason to believe that there are some things that God will grant in response to united petition of His people that He would not grant to individual petitions.

We have an illustration that would warrant this statement in the case of the paralytic that was brought to our Lord and let down through the roof, when He was preaching in a certain place, in order that he might be healed. The condition on which this paralytic was to be healed was, so far as we can understand the record, that he was to be brought to Christ. One man could not bring him. Four persons, desiring his healing and uniting in the effort he was easily brought to the Saviour, and he was healed. Can we not learn from this that there should be united prayer for individual sinners who need healing from that deadlier paralysis of sin? They are not able of themselves to

come to the great Physician, and sometimes must be borne of four.

For the last few weeks God's people have been uniting their desires in various congregations in behalf of the salvation of individual sinners. We should not feel that this is a matter of form, or that it is in any way inconsistent with God's plan. He has given special promise to just such effort, and in His providential dealings has constantly illustrated the mighty power of united prayer. —*Presbyterian Messenger*.

CHURCH AND STATE.

Rev. Louis Friedrich, a missionary of the Roman Catholic Church in Ecuador, writing in one of the Catholic papers, says that "separation of Church and State in all Hispano-American countries means the extermination of religion in them."

This is a startling statement, and certainly reflects unfavorably upon the Church of which the writer is a representative, says the *Herald and Presbyterian*. Spanish America has for centuries been under the control of Rome. It is only within a generation that this control has been successfully disputed in any State. If, after such a period, there is not enough vital religion among the people to survive the separation of Church and State, the fault must be with the Roman Church.

We can not imagine a land in which Protestantism has had such a hold as Romanism has had in South America of which it could be said that without State support religion would be exterminated. Disestablishment in England would promote rather than hinder religion in the Church of England. The history of the Free Church of Scotland proves that freedom from State control and the necessity of self support are sources of strength rather than of weakness.

The explanation which "Father Friedrich" adds is even more startling than his first statement. He says: "Whilst the nations of Teutonic or Saxon origin possess in their character a certain amount of natural justice and conservatism, the Latin nations, on the whole, lack these important gifts. They are consequently easily carried away by any new theory, especially if it be embodied in some lucky chieftain. Nor is public opinion among them strong enough to lastingly stigmatize injustice and oppression. Therefore, in times of revolution and persecution, the Church is invariably seen to lose ground. Vocations to the priesthood are extremely few, and hence the necessity for foreign clergy, if these countries are not to be lost to religion entirely."

Teutonic or Saxon civilization is mainly Protestant, while Latin civilization is mainly Catholic. If the former is marked by the prevalence of a sense of justice, and the latter by the absence of this sense, the facts are an argument in favor of Protestantism. If the former has made the masses of those under its influence stable and reliable, while the latter had made those under its influence fickle, ready to be carried by any new theory, or under any popular leadership, into excess and revolution, this is also an argument for Protestantism.

We are specially impressed with the closing admission in the extract quoted above. If the Church of Rome, after four centuries of control and effort, has not brought the nations of South America up to the point that they can raise their own priests, it has signally failed in an essential part of its work. Protestantism is already raising up a native ministry in many of these countries. The question, "Are missions a failure?" naturally rises to our lips. Protestant missions certainly are not, but Roman Catholic missions, which, after four centuries, have failed to raise up a native ministry, certainly are.

MEDICAL COLLEGES IN INDIA.

The *Christian Intelligencer* remarks that among the encouraging facts now and then occurring indicating the quality of native Christians are the results of the University medical examinations in India last summer. Out of thirty-eight candidates who passed the examinations successfully nine were native Christian young men. There are many secular schools and academies and a few colleges in India, a large proportion receiving Government grants in no degree connected with the schools