

4. Romanism. This last Dominion deity that I mentioned is not by any means the least. From the fact that Romanism is a politico-religious system it has wonderful attractions to aspiring politicians and in no small measure holds, at the present time, the balance of power between political parties. It needs no extraordinary powers of vision to see this, and also the injurious effects produced thereby upon society at large. This is particularly the case in the non-execution of criminals. By the intervention of this ecclesiastical power guilty persons are pardoned whose hands are red with the blood of their fellow-beings, and others walk at large who should be inside prison walls.

The too successful system of making converts to Romanism by means of education in convents is a subject which demands more attention than we have at command at present, but it is a danger of such magnitude as to cause alarm to the well-wishers of the country and the friends of evangelical religion.

When we look these facts in the face we are reminded of Aaron near mount Sinai holding up the golden calf which he had made, saying, "These be thy gods, O Israel!" and we merely adapt the phraseology and say, These be thy gods, O Canada.

### III.—The remedy that is required.

The words of our text tell us. Righteousness is what is wanted.

1. We require a few more righteous laws. Prohibition of the sale and manufacture of intoxicating drinks is one of these. The ball that has been set in motion in this direction should be kept rolling until the desired end be gained. Prohibition by the State, and total abstinence by the individual would prove a most effectual remedy for one and all of the evils of intemperance.

Seduction should be made by the laws of the land a crime, and punished as such. Brazen-faced perpetrators of this species of wickedness should be made to smart for their evil deeds and also to hang their heads in shame.

The sacred Scriptures should be made a class book in the public schools. If the nation is to be kept pure in morals it is necessary that the young and rising generation be made familiar with the truths of that book which is the only fountain of moral purity.

2. Inter-denominational righteousness is also needed. Besides righteous laws in the State there should be practical righteousness among the churches. Let there be not only recognition of each other as portions of the Church of Christ, but let there be also co-operation in every good work. Instead of spending our time and strength in proselytizing from each other's flocks let us bend our energies in the acknowledged work of the Master and seek the good of all, both in this and in other lands. One of the brightest omens for good at the present day is the tendency towards union among all evangelical Christians.

3. Parents and heads of families have a great deal in their power, and can, if really in earnest, accomplish much that will be of lasting service to both young and old. It is at least within the reach of the head of every household to say with Joshua of olden times: "But as for me and my house we will serve the Lord."

And let us not overlook the necessity first of all of individual righteousness. The holiness of heart and life that follows as an inevitable consequence from faith in the merits and mediation of Jesus Christ is essential to righteousness in the social fabric of the community. He and He only is the "Lord our Righteousness." When in the language of implicit trust we say—

"Jesus thy blood and righteousness,  
My beauty are, my glorious dress,"

we have an untold influence in the family, the Church, and the State.

In proportion to the number of individuals who are thus washed in the blood of the Lamb will the Church of Christ occupy a sphere of mighty influence in the world as saith the Word of God: "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Then shall "a little one become a thousand, and a small one a strong nation." May "the Lord hasten in His time."

### MISSION WORK AT EDMONTON.

The following Annual Report from the mission field of Edmonton, Belmont and Fort Saskatchewan for the past year, submitted to the Home Mission Committee, will be read with interest:

Regular Sabbath services have been kept up at the three stations first opened, but during the summer it will be necessary to develop this work still further by holding at least occasional services at other places which are springing up on all sides.

The event of the year in the Edmonton part of the congregation was the building of the church, which with the assistance of the Rev. Dr. Newton of the Church of England, was opened exactly one year after the organization of the congregation. It is a neat frame building, with heating apparatus in the basement, and is capable of seating comfortably an audience of 200. The painting and plastering still remain, however, to be undertaken. The cost thus far is \$2,200, of which the congregation contributed \$1,400, the Church Building Fund loaned \$600, and the remaining \$200 of debt is covered by subscriptions which will soon be paid.

The membership increased during the year from eleven to nineteen, of whom four joined by profession of faith and four by certificate. The fact that only four members were received from other churches shows how small the immigration has been. In fact Edmonton has scarcely felt yet the outmost ripple of the tide of immigration that is flowing into the North-West; but as the railway comes nearer and as the desirable lands further east are filled up we may count on a very large immigration which we can accommodate far better by being prepared for it beforehand and meeting it at the gate, than by following it up from behind.

The services at Belmont are held fortnightly in the school house and are attended by about twenty-five persons. At Fort Saskatchewan by the kindness of the commanding officer the services are still held in the officers' mess room of the Mounted Police barracks, and although we have secured two lots as a church site, it will be as to continue the old arrangement until it is certain where the new town is to be.

A weekly prayer-meeting was kept up in Edmonton during the winter; and there are two Sabbath schools, one at Edmonton and the other at Belmont. These are small, but they are attended by all the children connected with the congregation, and they are in a vigorous and healthy state. No Sabbath school has been organized at Fort Saskatchewan, because, although the attendance at the Sabbath service is about thirty, there are only four Protestant children of school age in the settlement. The congregation is almost entirely made up of young bachelor policemen and farmers. The Sabbath schools have been very much encouraged by unsolicited presents of books and illustrated papers from friends in the east. The children are also supplied with the "Sabbath School Presbyterian" and forty copies of the "Record" are taken in the congregation.

The liberality of the congregation has been of a high order, and it has been continuous. There have been several hopeful indications of spiritual growth; advancement in the moralities has been decided and most encouraging throughout the whole community; the Sabbath is better observed; high-handed godlessness is not so often seen, and there is a greater respect for, and interest in, religious things.

ANDREW BROWNING BAIRD.

### GAELIC SUPPLY WANTED.

MR. EDITOR,—The congregations of Florence and Dawn, forming one pastoral charge, in the Presbytery of Chatham, became vacant in February last and since that time have received supply for only three Sabbaths, and have no prospects of any in the future. The reason of this dearth of preaching lies chiefly in the fact that Gaelic is demanded, and great difficulty is experienced in procuring Gaelic preaching ministers. Should this meet the eye of anyone who preaches in that language as well as in English, and who is willing to give one or more Sabbaths to this needy field, I will be pleased to hear from him. There is here a splendid sphere of usefulness, and abundant material for a large congregation, and what is now wanted is an accredited man of piety and prudence to go up and possess the land. Is there not in the Church some one of lineal or spiritual descent from the McLeods, the McDonalds, or the McTavishses who will hear this Macedonian cry and come over and help us?

J. BECKET,

Moderator of Session.

Thamesville, July 24th, 1883.

THE will of God is my life and dearer to me than life. If I do not stand to this I am undone now.—  
Rev. T. Adams.

### EVANGELISTIC WORK.

#### ONE YEAR AFTER.

It is just a year since Messrs. Moody and Sankey moved away from Glasgow, after conducting one of the most successful missions they ever held. It was, too, one of the longest, extending over some five months. It occurred to us lately, in order to test the results of the work, to make inquiries, and we mentioned three special cases as those on which information, if it could be obtained would be valuable.

Now with regard to the three persons we have referred to. The first of these was a divinity student, who, at the time of the visit of the evangelists, was a sad backslider. Once a successful preacher of the Gospel, much owned of God, spiritual pride had brought him very low. He had, too, give way to drink, and such a wreck was he, that he had taken a very menial situation in connection with the law. He was seen often about the streets in a deplorable state of intoxication, and was generally regarded by those who knew him as perfectly irreclaimable. Said a gentleman who knew him, and who expressed his wonderment at hearing him give his testimony after his restoration to God, "My wife and I, as we saw him pass along in his degraded state, often prayed, 'God help that man!'" This ex-divinity student again took his stand boldly but humbly on the right side during Mr. Moody's meetings; and now he never loses an opportunity of preaching that Gospel which is once more so dear to him. Only recently he was presented with a valuable testimonial by some of those who have benefited by his work.

The second case is that of a baker, a man well advanced in years, who had been scores of times in prison; in fact he was rarely ever out more than long enough to get drunk and return. He, too, professed his conversion during the meetings, and he still holds faithful to his religious professions. He is living at a village near Glasgow, where recently, at his own expense, he provided a substantial tea for about seventy members of the Mizpah male choir visiting the locality to conduct services there. Our correspondent adds: "He is an earnest, working Christian, and is now as much honoured as he was formerly despised."

Our last case is that of a well-educated man, who acted as a chemist's assistant, and was, in fact, a sort of unregistered doctor in the east end of the city where he lived. He was of a powerful build and strong constitution, which he did his best to destroy, being a very heavy drinker; indeed he was rarely, in latter years, fully sober. Whilst partly intoxicated he was inducted to attend one of the Evangelists' services, and there he was talked with and afterwards attended home, with the result that in a day or two he fully decided for Christ. Quite fresh on our memory is the testimony he gave at a subsequent meeting. "Were you tempted?" asked Mr. Moody. "Yes," said the man; "I met one of my boon companions a few days ago, and he asked me to go and have a drink with him. I took took him in a side street, and there pulling out my Bible, I said, 'This is my tap now.' My 'friend' said 'Do you mean it?' and on my assuring him that I did, he looked surprised, turned on his heel, and left me." The speaker is now engaged in Christian work, and has, by his sincerity and unaffectedness, won the esteem of all who have come in contact with him.

It remains to say a few words respecting one part of the active Christian life of Glasgow having its origin in the visit of our American brethren.

Meetings have been held in Cowcaddens almost nightly ever since he and Mr. Sankey left this great manufacturing centre. The Cowcaddens Free Church which was lent for the purpose, has been well filled every Sabbath evening. On week-day nights the attendance up to the month of May has averaged 229; and since then, the weather being warmer, and uninviting for indoor gatherings, 179. Some hundreds of names have been taken of those who at this church and at these services have professed to accept Christ as their Saviour, and these persons have been systematically visited in their homes. Deducting a percentage of loss through individuals changing address, and so not found, and a percentage of cases where effects seem to have passed away, there yet remains probably quite three fourths of the whole number of names originally taken, of good cases, now fully particularized of men, women, and young people owning to having been savingly changed through faith in the Lord Jesus Christ, and apparently growing in grace and knowledge.

W. B.