line, as we have studied the history of the nations where Romanism has been successful in winning them to her system of so-called Christianity. Where her moulding influences have been so successful as to subjugate the people to her power. It is true that a change could be seen under her magic touch. These people became more immoral than when in their native state, as Italy and other countries plainly show. The proof of which is that in the country named it is asserted, we believe, under good authority, that more than three-fourths of the children born were out of wedlock. It is a notorious fact that crime and ignorance prevailed to an alarming extent out of all proportion as compared with the people accepting Christianity. Corruption and oppression pertained to such an extent that the people could no longer endure the tremendous pressure brought upon them. This is the system that was heralded in the Christian city of Toronto, standing side by side with a system that is Christlike in its reclaiming power, saving men and women from idolatry, superstition and immorality. That lifts its fellows up, making them better citizens and subjects to their Queen and country, better members of society, and purer in life and purpose. Not depending upon the Virgin Mary and the Saints, but upon Christ for the power to live useful consecrated lives.

CORRESPONDENCE.

Organize! Organize!

Quite recently I heard the Editor of the PROTESTANT give several addresses on the general subject of Romish aggression, and the care and education of Protestant girls in particular. I am in entire sympathy with his aims and efforts. In later months I have been trying to do something to arouse our people to the difficulties and dangers of the situation. The Roman Catholic church is one of the most perfectly organized systems in the world. I believe we cannot successfully meet the power of that church without organization. After consulting with some persons of good judgment in such matters I beg to present the following constitution. I believe all Protestants can unite for this good work on the lines here suggested.

ARTICLE I—NAME.

This organization shall be known as the Protestant Christian Association, of America.

ARTICLE II.—OBJECTS OF THE ASSOCIATION.

1.—To promote true Christian Protestantism.

2.—To seek the spiritual enlightenment of Roman Catholics.

3.—To save girls from the influences of the convent.

4.—To encourage and aid Christian home schools in which girls can be cared for and educated at rates as low as those offered in convents.

ARTICLE III.—LOCAL BRANCHES.

Besides the general association, whose headquarters shall be in the City of Toronto, local branches may be formed in different cities, towns and villages.

ARTICLE IV.—MEMBERSHIP.

All persons making annual contributions to the objects of the association, and all subscribers to the PROTESTANT shall be considered members of the local branch where they reside.

Every person making an annual contribution of at least one dollar shall be a member of the general association.

ARTICLE V.—OFFICERS.

The officers shall be a president, a number of vice-presidents, secretary, treasurer, and an official organizer, who shall constitute the executive.

Local Branches.—The offices shall be president, vice-president secretary-treasurer, and as many additional members as the branch may elect to form a strong executive.

Note.—It is desirable in small places where there is only one branch, that these shall represent as far as possible the different Christian denominations.

ARTICLE VI.—MEETINGS.

The annual meeting of the general association shall be held at such time and place as the executive may determine, due notice having been given in THE PROTESTANT.

Local Branches shall determine their own meetings.

ARTICLE VII.—ORGAN.

THE PROTESTANT shall be the official organ of the association.

ARTICLE VIII.—AMENDMENTS.

Amendments may be made at any regular meeting, by a two thirds vote, due notice if any amendment having been given in THE PROTESTANT.

I shall not do more at present than ask your readers to give special attention to the objects of the Association. This work must be undertaken in the spirit of Christ and for His Glory.

How many churches are there, that consciously seek to minister to the spiritual needs of the Roman Catholic at home?

How many Protestant Christians are aiding the convents in their work? Ought not Protestant Christians at least to care for and educate their own girls? Such questions and many more of the same character must be fairly asked and honestly answered.

J. J. BAKER

FIRST RANK IN HEAVEN.

"Joseph was the head of the family, the foster father of Jesus the spouse of Mary. Jesus was subject to him, so the Scripture says, not only loving him but was a dutiful child to him, obeying him readily. The relation of the three are not now changed although the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary queen of heaven and earth is still the perfect spouse and Jesus still subject to Joseph, his foster-father, gives some idea of the high position in heaven of Joseph; with the exception of the blessed virgin, he alone of all saints takes first rank; for even Mary and Jesus pay homage to Joseph what they could pay to no one else. Therefore his influence with the fountain of grace must be powerful a mere wish of Joseph equaling to Jesus as a command. The immense influence Joseph uses in the interest of the welfare of his clients and as a protector of their temporal interests."

The above is an extract from a sermon by a Roman priest at a church dedication in Wisconsin, printed in the Independent. It certainly "gives some idea of the high position in heaven of Joseph," if no idea of the absurd teachings of the Romish Church.

This Wisconsin priest must have been raised by a mother who fed his youthful mind from "The Glories of Mary." And yet our Protestant ministers are anxious (some of them) for Christian Unity. Unity with a people who swallow such teaching, and a priesthood that so preach such, as facts to be believed.—Primitive Catholic.