

real power of the sacraments, *in quo non* of salvation, and the purgatorial effects of a literal fire on the soul, to make it mote for heaven.

If the poor suffering soul dare ask for something more comforting, dare express the hope that God through Christ may have revealed his love to the dying sinner in some other way the church crines the conscience and pronounces the least vestige of thought or volition sinful.

Who would dare affirm that such is the message of Christ to suffering humanity? No one who knows the Gospel of redeeming love. Can we as Christians do otherwise than re-echo the words of Paul: "Woe is unto me if I preach not the Gospel," to the French of Canada?

It is manifest to all that the Christians of today do not show the same interest as their fathers in the faith, did, in the conversion of the Roman Catholics to the simple faith of the Gospel.

No intelligent and impartial reader of the history of this country will affirm that that the satisfactory result of Roman Catholic principles and teachings warrant us in leaving French Canada as it is. The formative forces at work in New England have created and developed a great nation. New France under the guidance and control of other influences, has remained behind, has continued to wear the shackles of the middle ages. The people have grown up without education, without the spirit of enterprise and self government. Just as New England owes its marvelous expansion to the Gospel, so French Canada owes its state of backwardness to the defective teachings of Romanism. Give the French Canadian light and true education and he rises as high as his Anglo-Saxon neighbor. Some other cause must be found for the indifference of ministers and laymen to the work of French Canadian Evangelization.

The spirit of the age has much to do with it. The strong and virile form of Christianity illustrated in the lives of the Hugonots, the Covenanters and the Puritans seems to have died out in too many churches. It has been replaced by an unseemly liberalism which paralyzes mission zeal. The Apostles of the grace of God as opposed to Romanish legalism, who take an attitude not of hostility, not of bitterness, but of genuine sympathy, of the Pauline sorrow, toward the votaries of Romanism, are considered deficient in judgment, circumscribed in their conceptions of religion, whose utterances are for the vulgar, and unworthy of the cultured ears of the enlightened congregations of the Church.

It is because of conceptions of this kind that the great missionary work of this synod remains unknown to congregations that would help liberally if the aims and purposes of its promoters were understood. And yet, it is the duty of leaders of thought, of loyal British citizens to make a careful study of Roman Catholicism, of its dangerous principles and policy, and of the results produced by these in our land. A condition of things has existed, and to a large extent prevails which we deplore. We thank God that we are only indirectly affected by it.

After showing very conclusively that French Canadian nationality is not responsible for the lack of progress in Quebec the preacher went on to deal with the serious consequences resulting from the conditions in the sister province. Dr. Amaron indicated the pivotal differences between Romanism and Protestantism. When we became convinced, he said, that Romanism subverts the plan of salvation, we as ministers and believers shall realize that we are in duty bound by our Christian obligations to offer to our Roman Catholic brethren the message of Christ's Salvation. He then went on to show that the results of Romanism in our land, as elsewhere have been and are of a two-fold nature. First, blind and unreasoning submission, which involves the abdication of all the rights which be-

long to an intelligent creature of God: the right of private judgment, the right to think, to investigate. The votary of Romanism must surrender his intellect reason and conscience to his church. It is not thus you make men of conviction, true godliness and virility. For the multitudes, religion becomes an arithmetical calculation. So many rosaries, communions, masses; so many days of fasting, so many dollars given, so many punishments inflicted to an innocent body, incapable of volition or moral action. Personal religion is destroyed, the moral perceptions are blunted if not totally obliterated, or the honest soul is without peace and joy, craving for rest like Paul, Luther and thousands of others, but in vain, because this gift of God is unknown. The truth which saved an Augustine, a Paul, a Luther, alone can meet the want of the Soul: "The just shall live by faith."

It should not be necessary to ask the people of God, who know what it is to be washed in the blood of the Lamb, what should be their attitude toward the professors of such a system of religion. If we have any bowels of compassion for those who suffer because of their ignorance of Christ or the all sufficient Saviour, we will not say: "Am I my brother's keeper?"

The second inevitable results of Romanism, is religious apathy and infidelity. Morally and religiously, Roman Catholicism is losing its grip upon thousands in this country, though it holds them firmly, loses her hold, vantage ground is given, but who shall occupy it? Either evangelical truth, the morality and good order it creates, or religious indifference, infidelity, the immorality they engender and godless anarchy. God or the Devil shall benefit by the disintegration going on, which no power on Earth can prevent or check. It is well known that it is among the educated classes that the falling away takes place, so that almost filled by men, who having become dissatisfied with religion as presented to them, have broken loose from what they call the trammels of religion, to live without God. The result can easily be seen and sadder ones can be predicted.

A Loud Call.

Christian education is recognized by all as one of the surest remedies for the ills of society. Its results are known. A loud call comes to us, as a Synod, from hundreds of French Canadian children. They knock at the doors of our missionary schools of Pointe-aux-Trembles, but to a large and ever increasing number we are compelled to refuse admission, because our buildings, old and dilapidated have become too small for the demands made upon them.

A storm has been raised by the educational classes of the autonomy bill. The discussions which have taken place should turn the attention of Christian patriots of all shades, to the absolute necessity of the educational work of the Board of French evangelization. The opposition on the part of those who insist on national schools, would be ill-advised and inconsistent, Roman Catholics might call it insincere, were it not accompanied by a desire to bring the people of Quebec in harmony with the progressive policy we advocate, by legitimate means. From his standpoint, the Roman Catholic is right and consistent. National schools from which the teachings of the distinctive dogmas of Romanism is excluded, are hurtful to the faith dear to its professors. If I were a Roman Catholic, I would take the same stand as the people of Quebec. And yet I am opposed to the Separate school system. But I believe in religious liberty for the Roman Catholic. It is because I want to see a great national system of education that I am a missionary of the Board that I am devoting my life with others to the herculean task of giving the light of the Gospel to the French of Quebec, and the equally hard task of

convincing the Protestants of this land, that the religious and political teachings of Romanism stand as a barrier to national unity, peace and prosperity. It is not a race question; parliament cannot solve it; Christian education can. It has already brought thousands of French Canadians into harmony with our views of national greatness, through our French Protestant schools. If English Protestants had helped us more liberally these thirty past years, by equipping our missionary schools, by helping us to establish a French Protestant daily paper we would have in French Canada ten times the number of French citizens to help us to solve our perplexing problems. The teachings of the Gospel, the superior intellectual training of our schools, develop that type of French Canadian citizens so much needed today, to unfetter the hands of statesmen like Laurier, and enable them to discuss the great issues of the day freely and in keeping with their enlightened convictions.

The school question and those akin to it, cannot be solved by acts of parliament. Its solution is in the hands of the humble missionaries and educators who are giving the Gospel to French Canada. Gospel education is the only power that can weld this Dominion into one happy nation.

How to Hasten That Day.

How can this be done? Not by a campaign of bitterness, not by debates like those of the past weeks, not by petitions and protests, but by making of French Evangelization the great missionary and educational work of the church. By raising, without delay \$100,000 and more for the educational work of our Board, by the establishment of a French Protestant daily paper, absolutely free to discuss the great questions of the day from a truly national, British and progressive point of view. If we are not willing as Christian citizens to face seriously these great issues; if we persist in closing our eyes to facts and our ears and hearts to the hundreds of French Canadian young people who ask us to educate them to become enlightened, British citizens, then let us be consistent, cease our criticisms, cease our opposition to a policy which is the legitimate result of a system of religion, into the darkness of which we are not sending the searchlight of Gospel truth.

STARTLING STATISTICS.

Recent statistics show a considerable increase in the amount of money spent yearly on intoxicating liquors in Canada, coincident with which there has been a proportionate and natural increase in crime. The causes given are increasing wealth and luxury, the incoming of foreigners, and the cessation of pledge-taking and educative effort. The latter is probably nearest to the true cause of the retrogression complained of. Too much, of late years, the temperance question ceased to be a moral question, to become the foot-ball of politics, just as the deep question of the advisability of laying moral foundations in week day schools has become a mere question of the effect the discussion can be made to have on partisan fortunes.

The church parliaments, soon to be in annual convention, cannot too early set themselves to wide educative efforts to stem the increase above reported in the liquor-using habit. There are pitfalls which are uncertain on this question, and Sabbath Schools which hear little about the moral dangers of the liquor traffic from one year's end to the other.

It is stated in Glasgow ecclesiastical circles that the Rev. George H. Morrison, of Wellington United Free church, Glasgow—the leading church of the body,—is likely to be the successor to the Rev. Dr. Watson, of Sefton Park Presbyterian church, Liverpool.

Right relations with God is the first duty of every young man.