

Only let the light of the Gospel be diffused among this people. Let a good system of public schools be introduced, so that education may be within the reach of all classes, and the presence in Canada of a million and a half educated French-Canadians will become a feature of which North America will be justly proud.

RADIX.

A FEW WORDS ABOUT FREEDOM.

It is well for Mr. D. L. Moody that he lives in the 19th century. Had he lived and taught as he does in the 13th he would assuredly have been burned. Such was the fate of the Brethren of the Free Spirit in Germany and elsewhere. There were, however, good and bad brethren, so called, just as there were good and bad acceptors of the Pauline doctrine of Christian liberty in earlier days. Rome professed to see none but the bad, and consequently would have burned them all. From her carnal standpoint she could not appreciate the great truth by which some were led to the highest spiritual eminence and others to vicious insanity.

Mr. Moody has shown himself to be of the good people of this sect, by refusing to decide questions of casuistry for the benefit of individual consciences, whose owners appealed to the judgment of the question drawer. Neither as an eminent Christian, nor as a representative of the Christian Church, has he felt himself called upon to controvert in practice that article in the 20th chapter of the Confession of Faith which states, that "God alone is Lord of the conscience." Thus he takes a Protestant attitude; for Rome's theology, that which is chiefly, almost exclusively, insisted upon in her schools, is *Theologia Moralis* as contrasted with *Theologia dogmatica*. This *Theologia moralis*, impertinent and nasty, circling round about the iniquities of the confessional and the slavery of infallible spiritual direction of the soul, is nothing new, but an old system, towards which the slavish soul of man has turned in all ages. The heathen world exhibits it in the innumerable precepts of the Buddhist Tripitaka. The Jew still groans beneath the burden of the Pharisaic unwritten law which our Lord condemned, now written in the Mishna, and regarding every circumstance of life. Taught doubtless by the Therapeutæ of Alexandria, Clement, in his *Pædagogus*, and partly in his *Stromata*, set forth, with similar minuteness of detail, the multifarious duties of the Christian, extending even to the manner in which the soles of women's shoes should be pegged. And, in late days, that great servant of God, Count Zinzendorff, the founder of the Moravian Church, was not ashamed to publish a directory for Christian life offensive to common decency. There is a strong tendency in human nature, as is manifest from the very questions which Mr. Moody would not solve, to submit conscience