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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

Go Ye into all the World and Preach
the Gospel to Every Creature.

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

OCT., 1886.

RESULTS OF CONVERSION.

Joseph Cook concludes his Monday lectures on "Man's Part in Conversion." as follows :

What are the results of total self-surrender to God, as known to universal ethical experience? Peace, spiritual illumination, hatred of sin, admiration of holiness, a strange, new sense of the divine presence, a feeling of union with God, a love of prayer.

An evangelist of great experience and wisdom has distributed many thousands of cards on which were printed the following evidences of conversion. He speaks from the point of view of exegetical knowledge. I have spoken thus far from the point of view of ethical science, strictly so-called. Let me contrast now with my results, these results of a practical evangelist. These are the signs of conversion which Dr. Earle gives :

1. A full surrender of the will to God.
2. The removal of a burden of sin gradually or suddenly.
3. A new love to Christians and to Jesus.
4. A new relish for the Word of God.
5. Pleasure in secret prayer, at least at times.
6. Sin or sinful thoughts will cause pain.
7. Desire and efforts for the salvation of others.
8. A desire to obey Christ in His commands and ordinances.
9. Deep humility and self-abasement.
10. A growing desire to be holy and like Christ.

ARE WE SAFE?

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and every thing else. She said she was wakened up by a very strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window-

pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow.

So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it; and Christians are like the butterfly—they do not see it, and so they are frightened, and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and him.—*Pacific*.

AMONG THE FREED NEGROES.

Dr. Allen thus summed up the work among the Freedmen: "The Board has been laboring twenty-one years among them, and what are the fruits? We have 202 churches with 13,754 communicants; 205 Sabbath schools with 14,563 scholars, and eighty-nine day schools which have enrolled 9,436 pupils. We have a Synod in the Atlantic States composed of eight Presbyteries, besides ministers, churches and schools in the Synods of Tennessee, Kentucky, Missouri, Virginia, Kansas, Texas, Louisiana and the Indian Territory.

The pension granted by the Italian Government to Pius IX., and constantly declined by him, is to be devoted to reclaiming the Roman marshes, the heirs of the late Pontiff having lost the suit which they brought to obtain possession of it. The money could hardly be put to better use than the one now proposed.

As palm matches palm, so God's revelation of Himself in His works matches His revelation of Himself in His Word.

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All communications to be addressed to

Rev. E. Scott, New Glasgow, N. S.

This issue of the PRESBYTERIAN will reach many to whom it has not previously been sent. Will those who receive it kindly do something to aid in its circulation by subscribing for it, by handing it to some one who will be likely to do so, or by getting up a small club: We feel free in asking this favor, because the paper is in no sense a private interest. All the work connected with it is wholly gratuitous. The aim is to aid in giving a knowledge of the work of the Church in all its branches, while the proceeds, after paying for paper and printing, etc., are given to our Foreign Mission Work. It has nearly completed its sixth year and may be considered no longer an experiment. It has got fairly upon its feet and has already paid \$350 in to the Foreign Mission Fund. The first duty of every Presbyterian family is to take the *Presbyterian Record*. After that, there is a number of Presbyterian papers, largely devoted to the work of the Church. The *Canada Presbyterian*, the *Presbyterian Review*, the *Presbyterian Witness*, and, not last, but perhaps least, and so cheap that the poorest can afford it, there is the MARITIME PRESBYTERIAN. One might do worse than take four copies at a dollar for gratuitous distribution. Parcels of sample copies will be sent free to all who wish them. The paper will be sent free for the remainder of the year to all subscribers for 1887.

The Presbyterian Review, a quarterly magazine, published in New York, has been noticed in these pages on different occasions. This month our readers have a taste of its flavor, for a large part of this issue is devoted to Dr. McVicar's article, "Romanism in Canada," published some months ago in that periodical. The article should be carefully read by every Protestant in Canada. The French Canadian problem is one of the most important with which the Dominion has to deal, and this article, from the pen of one so well fitted to speak with authority upon the subject is the best discussion of that problem in all its bearings that has yet appeared.

Mr. and Mrs. McRae left Halifax on Sept. 21st, for Trinidad, via New York. As they go forth, let us not forget that while Paul may plant and Apollos water, God alone can give the increase. That increase is given in answer to prayer, and in this way, those who cannot go forth as missionaries to the heathen, and can perhaps give little to send others, can by their prayers do much to make successful the work of those who go. The missionary of a praying church, will, other things being equal, be the most successful in his work.

Mr. and Mrs. Annand have had a hard and busy summer travelling and addressing missionary meetings both West and East. The seed sown will, no doubt, bear fruit many days hence in a deepened interest in missions. They need rest but will probably be starting ere long, for their distant field of labor in the South Seas. It is a comparatively easy matter to go to our nearer and more civilized mission fields, but to spend a life among low and degraded savages, with no white friend, being obliged to send one's children away to some Christian land to keep them from evil, so soon as they are five or six years of age, and to live in loneliness without them, hearing from them, and from the outside world, perhaps once in six months is a trial of faith and love such as men and women are not often called upon to endure.

STATE OF THE FUNDS. OCT. 1, 1886.

FOREIGN MISSIONS.		
Receipts to Oct. 1st, 1886		\$4091.07
Balance due Treas. May 1st, 1886	\$ 710.04	
Expenditure to Oct. 1st,	4803.01	5613.25
Balance due Treas. Oct. 1st, 1886		\$1522.16
DAYSRING AND MISSION SCHOOLS.		
Receipts to Oct. 1st, 1886		\$ 225.80
Balance due Treas. May 1st 1886	\$1310.50	
Expenditure to Oct. 1st,	1214.05	2525.24
Balance due Treasurer Oct. 1st 1886		\$2209.35
HOME MISSIONS.		
Receipts to Oct. 1st, 1886		\$1495.58
Expenditure " "		1635.38
Balance due Treasurer Oct. 1st 1886		\$ 30.50
AUGMENTATION FUND.		
Balance on hand May 1st 1886	\$4740.70	
Receipts to Oct. 1st,	400.40	5201.10
Expenditure " "		1250.02
Balance on hand Oct. 1st, 1886		\$3044.57
COLLEGE.		
Receipts to Oct. 1st, 1886		\$3006.05
Balance due Treas. May 1st, 1886	\$7447.08	
Expenditure to Oct. 1st, 1886	4341.61	11788.50
Balance due Treasurer Oct. 1st, 1886		\$8002.64
COLLEGE NURSARY.		
Receipts to Oct. 1st, 1886		\$ 57.75
Balance due Treas. May 1st, 1886		300.47
Balance due Treas. Oct. 1st, 1886		\$ 302.72
AGED AND INFIRM MINISTER'S FUND.		
Balance on hand May 1st, 1886	\$ 713.02	
Receipts to Oct. 1st, 1886	272.51	080.43
Expenditure to " "		912.53
Balance on hand Oct. 1st, 1886		\$ 73.00
RECEIPTS FOR THE MONTH OF SEPTEMBER.		
Foreign Missions		\$1114.15
"Dayspring" and Mission Schools		61.00
Home Missions		259.10
Augmentation Fund		63.00
Colleges		413.15
Aged and Infirm Minister's Fund		50.00
French Evangelization		147.00
		\$2112.40

ROBBING GOD.

(Mal. iii. 8.)

"Ye have robbed me" is a terrible charge for God to lay against his children, on whom he has lavished his bounties and bestowed the offer of everlasting life. It is said that the late noble philanthropist, Lord Shaftesbury, was once robbed of his watch. He advertised it and offered a reward. At his door a bag was found containing the thief with the watch suspended around his neck. Even the thieves of London regarded it as such an outrage to rob so generous a friend of the outcasts as Shaftesbury that they "bagged" their own fellow-souldier and handed him and his plunder over to their benefactor.—Cuyler.

Last year, with all the efforts that were made in behalf of the Foreign Missions of our Church, the expenditure exceeded the income by several thousand dollars, the deficit being chiefly, not wholly, in the Western Section, in consequence of its rapidly extending work. This year, to meet the demands of even the same work that was done last year, larger contributions will be required. But the same amount will not be enough. In addition there is the unavoidable expansion of the work, involving additional expenditure. Just as the farmer, reducing one by one his older fields to cultivation, makes new encroachments on the surrounding forest, so the missionary in his work finds his sphere enlarging. He visits neighboring villages to tell them of a Saviour. They listen and wish to learn. He must give them a teacher. This involves additional expenditure; for a school house must be built and a teacher must have something to live upon. To refuse them the Gospel is almost impossible, and yet it means increased cost, which, if met at all, must be met by the Church at Home. We must not only do the same work that we did last year but we must increase our giving to meet the inevitable increase in that work.

Our missionaries in India have been able to prosecute their work with much greater freedom since Lord Dufferin was appointed Viceroy. The petty persecutions and hindrances of native rulers which were winked at under a former regime have been stopped. Lady Dufferin too, though not a missionary in name, is one in heart. Like a true woman she has been touched by the woes of India's female millions and is doing what she can to alleviate them. True they are doing nought but their duty, but it is not too much to say that few missionaries are doing as much for India no matter how zealously they may labor, simply because their high rank and great influence gives them a power not of changing hearts but of removing obstacles and giving countenance to the work. What a responsibility rests upon those in high places, to use that place and power for God and for good.

The way to increase the income of the Foreign Mission Fund is to increase the interest of the people in Missions, and the way to increase the interest in missions is to increase knowledge with regard to missions, and one way to increase that knowledge is to circulate missionary literature. One sometimes hears the statement, "we are taking a missionary periodical now, there is no room for any more." It will be a long time before there is room for no more. Missionary literature has yet to find its way in far greater abundance to the Christian homes of our country before the church awakens to a true ideal of the importance of Mission work. When the Church comes to regard herself as indeed *militant*, and news of the conflict with the kingdom of darkness is looked for as eagerly as news from the seat of war in a time of National strife, when men and women realize that the great work of the Christian in this world is that work for which Christ came, to save the world, then will the Church indeed have on her beautiful garments, then will the offering of Judah and Jerusalem be pleasant, then will there be in the Lord's Treasury enough and to spare.

Missionary Societies, Women's Societies, &c. are sometimes puzzled as to what they shall devote their Funds, after they have them collected. To which missionary shall they send them, to which field devote them? Very often their acquaintance with a missionary or their special knowledge of a field decides the question, and the money is sent and a letter of thanks received and the givers are satisfied. Now with very few exceptions the question "What shall we do" is, in such circumstances, not an open one. Our church has undertaken a certain amount of Mission work. It has missionaries and teachers in the field and has to support them there. Every member of the church is responsible, according to means and influence for the support of that work, and until the Foreign Mission Fund of our Church is in a position to meet the demands of that work, members and societies within our church, have no moral right to do their missionary work by

voting their money to special objects of their own choice in the mission field, no matter how worthy these objects may be.

The intolerant spirit of Romanism, where it has the power, is continually receiving fresh illustrations. On Sabbath Sept. 19th, in Madrid, Spain, the mayor with a number of policemen knocked at the door of the British chapel, and summoned the clergyman, on pain of imprisonment, to leave the pulpit, and the congregation to disperse. When the latter protested the mayor answered evasively and pretended that the singing of the congregation disturbed the neighborhood. The same mayor refused to allow the re-opening of the Protestant schools, which were closed a year ago, under another regime.

The Presbyterian Church is taking a new departure in the New England States. Eight new churches have been recently organized. For years the efforts of the great Presbyterian Church in the United States have been directed to the carrying of the Gospel to the wide Home Mission Fields of the West, while Presbyterianism has to a large extent died out in the Eastern States and Congregationalism has taken its place. In the mean time thousands of the young people from Presbyterian homes in the Dominion have gone to New England, and finding in many places no Presbyterian Church with which to unite have joined with others, and Presbyterianism has in this way alone, lost enough to make up a large number of churches. Now that their attention is turned to the necessity of looking after this Eastern Field we may hope that it will be the beginning of a better day. When the congregationalism of the United States has so strong a tendency in many cases to Universalism it will be a comfort to many a Christian parent as the young people leave home for the United States to feel that they are likely to have church homes in the land of their adoption that will teach them the same old truths on which they have been fed from childhood.

At one of their great heathen feasts held recently in China, the nation spent for several days an average of \$2,000,000 (two million dollars) a day in burning paper clothing, houses, horses, and opium pipes, for the benefit of the souls now in distress in the invisible world. And this is only one of the many feasts.

CENTENARY CELEBRATION AT NEW GLASGOW.

On the 17th of September, 1786, Rev. James McGregor, the first minister to Pictou, whose congregation was the county and region beyond, organized his first session, the session of Pictou. And on the 17th Sept., 1886, the centenary of that event was celebrated at James Church, New Glasgow, the services beginning at 1.30 p. m., and, with an intermission of an hour and a half for tea, continuing until 1) p. m.

G. W. Underwood, Esq., presided. Papers were read during the afternoon by Rev. E. A. McCurdy, on "The Early Settlement of Pictou, and the position of Civil, Social, and Ecclesiastical Affairs in the Province of Nova Scotia One Hundred years ago"; by Dr. McCulloch, on "The Planting of Presbyterianism in Pictou, and its progress prior to the union of 1817"; by James W. Carmichael, Esq., on "The Political Influence of Pictou Presbyterianism"; and by Rev. E. Ross, on "The History of Presbyterianism in Pictou from 1817 to the Union of 1875. In the evening, there were papers by D. C. Fraser, Esq., on the "History of the Congregation of James Church under its first two pastors"; by J. D. McGregor, Esq., on the "Commercial History of New Glasgow, and some reminiscences of its people"; with an address by J. S. McLean, Esq., on "Presbyterianism and Progress"; and by Rev. J. D. McGillivray on "The duty that lies before us." The services were varied at intervals by devotional exercises. The music was of a high order, and beautifully rendered by a well trained choir of fine voices. In the lecture hall well laden tables were spread, and during the intermission the invited guests were entertained to tea. The services throughout were interesting, some of the papers being of exceptional excellence.

The congregations of East and West Rivers, and the Harbor, can date their separate existence, as independent congregations, back to the division of the congregation of Pictou in 1795. Beyond that time, the session and congregation of Pictou, embracing the whole county, which was Dr. MacGregor's first charge, and of which these divisions are the joint heirs, reaches back to 1786; so that there are different congregations, which, as repre-

sentatives of these divisions, can, with equal right, date their origin from a century ago.

We trust that all these centenarians will bring forth fruit in old age and be fat and flourishing, an example in all the Christian virtues to their younger brethren.

THE NEW HEBRIDES.

It is evident that unless a very decided stand is taken by the British Government, the French have gone to the New Hebrides with the intention of remaining. The reason given by them for sending troops there, was that it was necessary for the protection of French interests, said interests being a few traders. But the absurdity of such a claim is shewn in the fact that in the two places which their troops occupy there is not the slightest danger of disturbance, and in one of them there are no such interests to protect. The two places thus occupied are Havannah Harbor, in the Island of Efate, where Mr. McDonald is settled, on the same island on which our own missionary, Rev. J. W. McKenzie, labors. The other place occupied is Port Sandwich, in Mallicola, one of the largest islands of the group.

The following is an extract from a letter published in the *Morning Herald* of Sydney, Australia, and written by a correspondent in Noumea, New Caledonia, one of the Loyalty Islands, lying some two hundred miles from the New Hebrides, and belonging to the French. He says regarding the two places in which the soldiers are located :

First, Havannah Harbor, in the island of Efate, is a splendid port, perfectly sheltered. This *savage* place, which calls for the presence of French troops to protect French subjects, has been settled on, to my knowledge, for the last 14 years at least, every one living in tranquility, as far as the natives were concerned, and both sheep and cattle belonging to the settlers were unmolested all over the island.

This used to be the great port of call for all the Fiji and Queensland labor vessels going to and returning from the group.

Passing from Havannah Harbor, the next port in "occupation" is Port Sandwich, on the east coast of the island of Mallicola.

Anchorage is to be had anywhere. The

entrance is so distinctly marked by the north-east end of Ambrym, and is so easy of access that in the prevailing wind (south-east) you can 'ray straight into it, and when once within the heads you are perfectly secure, and can anchor immediately, being sheltered from the swell by the reef off the south head, and with excellent holding ground; then, on going further up the harbor, you find yourself perfectly land-locked, and it would, in my opinion, require a very strong hurricane to make itself felt.

There is a continual supply of fresh water. An excellent beacon for the entrance to Port Sandwich is formed by the volcano on the neighboring island of Ambrym, which is nearly always in action. This port has always been a peaceful place, and although many massacres have taken place from time to time on this island, the natives at this particular place have never been guilty of any outrages. There are two stores here, one belonging to the New Hebrides Company, and the other belonging to Mr. Howard Walker, of Noumea.

The importance of this position cannot be overestimated, as, owing to its proximity to the most fertile islands of the group—viz., Oba and Ambrym—and its own natural products of coco-nuts, ivory nuts, and beche-de-mer, it would be invaluable as a head station to work from.

WHAT IS THOUGHT IN AUSTRALIA.

The New South Wales correspondent of the *London Times* writes on the subject as follows: "We have had no further intelligence from the New Hebrides as to the French occupation except the fact that 50 of the soldiers are down with the fever, and that the man-of-war, *Dives*, had left with additional material and stores. This does not look as if the local Government contemplated the immediate withdrawal of the troops. At the same time they are not of the slightest use for the purpose for which they have been professedly sent, because they are located in two places where there have never been any massacres, viz., at Havannah Harbor and Port Sandwich. If at these two places there are no French settlers to protect there are at least two fine harbors to secure. Neither the press nor the people of Noumea indulge in any pretences about the need of protecting French settlers. They look upon the occupation as a *fait*

accompli and as tantamount to annexation.

They deny the right of the Australians to complain of it, and contend that the honor of France is involved in keeping possession. A petition to the Governor has been largely signed which takes this view without any circumlocution or disguise. It recognizes that the flag has been hoisted, protests against any retreat as a death blow to French influence in the Pacific, denies that any nation can legitimately contest the right of France, and argues that the Government at Paris ought as legitimately to heed the voice of its colonists as that of London should heed the voice of the Australians. Of course the petition makes no allusion to the agreement between France and Britain that neither of them shall take the New Hebrides.

Dr. Steele, the representative in Sydney, of the Presbyterian Missions, has, in view of the French occupation, petitioned the Premier to request the Admiral to protect the missionaries and their property. Sir Patrick Jennings has replied that he has no power to control the Admiral, and that so far as he at present knows, nothing has been done at the New Hebrides which warrants the assumption that the missionaries need any additional protection. As our Premier is a Roman Catholic he, of course, lies under the suspicion of wishing to kill Protestant Missions."

In addition to the above, a despatch from Melbourne, states that the Rev. W. McDonald of Havannah Harbor, in the Island of Efate, on the other side of which our own Missionary, Rev. J. W. McKenzie, is stationed, has written a letter to Lieutenant Murx of the British gunboat *Swinger*, stating that the French Hebrides Company have seized the lands of the native Christian mission, alleging prior title, and that the French commandant threatened the natives with armed force if they resisted. The company also claims lands of other British subjects. Mr. McDonald asserts that the French practically exercise sovereignty over two islands. Treaties have been made against Mr. Macdonald and native Christians, and he demands assistance from the English squadron. The Premiers of the Australian colonies are about to hold a conference to consider the situation.

A still later despatch from the South Seas, from Noumea, the capital of New Caledonia, dated Sep. 3rd, states that the

French have established a military post at Fila Harbor, on the side of Efate where our own Missionary, Rev. J. W. McKenzie is laboring.

DEMARARA.

Rev. J. Morton, of Trinidad, when on a visit home a few years ago brought before the Assembly the great need of mission work among the Coolies of Demarara. The result was that Rev. J. Gibson was appointed, his salary to be paid, half by the Presbyterian Missionary Society of Demarara, and half by the Western Section of our own Church, the field as it was so near Trinidad, to be under the charge of the Eastern Division of the Foreign Mission Committee.

Some months since a letter was received from Rev. George Stephen, Secretary of the Pres. Miss. Society of Demarara, containing the following resolution:

"Owing to the agricultural and commercial depression in this colony, the Presbyterian Missionary Society is unable for the present to pay the stipulated amount, \$960, of the Rev. J. Gibson's salary, and asks whether the Board of Foreign Missions is disposed for a time to increase their annual grant by £100 (\$480.)"

Before any action was taken, however, the following letter was received, which is very cheering inasmuch as it shows at once the progress of the work and the liberality which that progress has called forth.

GEORGETOWN, BRITISH GULANA,
June 22nd, 1886.

Since I communicated to you the dark prospects of the Mission to the Coolies, looked at from a financial point of view, the Council of the Presbyterian Missionary Society has been gratified by receiving from the authorities of two Estates embraced in the field of operation of the Society, the sum of \$480 towards Mr. Gibson's salary. The Council confidently reckoned on receiving substantial support from nine large estates, but these two are the only estates which have as yet contributed. Were the circumstances of the Colony to improve, as we expect they will do, no difficulty would be experienced in fulfilling our part of the contract. And it is hoped that the example set by the estates above mentioned will soon be followed by others.

The Council is therefore disposed to look more hopefully on the affairs of the Mission.

It will be gratifying to Board of Foreign Missions to be informed that it was in a great measure owing to the tangible results already effected by the Mission that the above contribution was given.

Very faithfully,
GEORGE, STEPHEN, Sec. P. M. S.

Extracts of Letter from Mr. Gibson.

ST. LUKE'S MANSE,
WEST COAST DEMARARA,
Sept. 1st, 1886.

Dear Mr. Scott:

Our work is going on much in the same way that the Annual Report would naturally lead you to expect. The only serious obstacle in carrying on the Mission is the continual dullness in the sugar market. There is every prospect of a large crop and a few shillings of a rise in price would turn the current in our favor. The outlook (of the market) is, however, dark and discouraging, but we have met with liberality that could scarcely have been expected at present.

In my Annual Report I stated that a suitable building had been set aside as a school for two adjoining estates, and a grant of \$25.00 (twenty-five dollars) per month made for a teacher. My catechist undertook the management of the school and in this way the Presbyterian Missionary Society of the West Coast was entirely relieved of all responsibility outside the payment of their half of my own salary. The School was opened in the middle of February, with a daily attendance of 45; 26 boys and 19 girls. On the first of June the Hon. Wm. Russell, the attorney of the estate on which the school was opened, wrote me expressing his great satisfaction with the results of the school, and his wish to have similar schools in all the estates.

My troubles and my blessings never come singly. Mrs. Stephenson, the owner of Philadelphia estate, the extreme limit of the parish to the West, had already promised an entertainment in behalf of the mission. The 10th of June was fixed upon for this meeting and the programme of music and recitations entirely provided by Mrs. Stephenson. The proceeds, after paying all expenses, amounted to \$80.00. This money I kept for the benefit of my schools, and will tell you immediately how

I am applying it. When I opened the Witolugt school, the attendance was so large and the children so unaccustomed to discipline that my catechist was unable to manage them without assistance. There was a man who had had some experience in teaching and was willing to work for a small wage in the hope that as we went on I might be able to do something better for him. I employed him at my own expense in the meantime, fully believing that my money would be refunded either by offerings from the Coolie congregation or by friends of the mission. We went on from February until the end of May with only small contributions from the Coolies, the hard times affecting their rate of wages so much that their liberality could not amount to much. The concert given by Mrs. Stephenson enabled me in June to pay off all that this teacher had received from February, and left a balance on hand.

The grant of \$25.00 for Witolugt, and of \$25.00 for Fuschen, now pays a teacher for each of the schools and my catechist besides, who instead of being all the time in one school can now spend part of his time at one place and part at the other. The grant of \$50.00 per month is divided between the three men according to the importance and difficulty of their work. Since Mr. Russell expressed his satisfaction with the Witolugt school the grounds have been much improved and the children are making considerable progress in their studies.

The teacher at Fuschen has just come in reporting an attendance of 90 children to-day, the average for the last week was 84 at Fuschen, and 120 at Witolugt.

On Hague estate at the further end of the parish and under different management, there is a desirable place for a school, and acting on the advice of the manager I wrote to the attorney asking for assistance. The reply offered the free use of the school house, and a promise that if the markets should mend and the prospects of the estate improve, pecuniary aid would be given.

We started a Sunday-school there and have an average attendance of 60, the last few Sabbaths, 70, children. I have sufficient funds on hand to continue this work until the end of the year. The estate may be able to do something for us by that time. Since my annual report was handed in there have been 6 adult

baptisms and one marriage.

Sincerely yours,

J. GIBSON.

THE PUNISHMENT OF SIN.

The punishment of sin is as certain as any result under the law of cause and effect. Sin cannot go unpunished. The day of evil will surely come to the evildoer. Every sin tends to precipitate the sinner's ruin, hastening a final catastrophe. Not a violent passion can a man indulge which does not tear his heart-strings and wound his soul. There are fearful retributions in this life, for which the way is prepared by deviations from the path of rectitude. These inevitable consequences of sin cannot be too carefully avoided by refraining from the causes. The sooner there is ceasing from exposure to the necessary outcome of transgression, the better for all concerned. While the angels have received their commission to gather where the body is, and when they have thus congregated, it may be too late to look for a remedy for the evils of sinning. As in the past there have been many examples of suffering on account of sinning, so in the time to come there may be not a few who will know from experience that it is "an evil thing and bitter" to sin against God. Thus nations and states and communities, as well as individuals now existing, may well be alarmed when their ways are displeasing to the Lord. To be brought into judgment as sinners will be no trifling matter.—*The Watchman.*

THE SERMON.

It is a great mistake to undervalue the sermon in the services of the sanctuary. It pleases God by the simple means of preaching to save the world. As a consequence every preacher should give diligence to his preparation for the pulpit, so as to be able to present the truth with power. It may be necessary for preachers to examine themselves and see whether they are moving in ruts; and if so to arouse themselves to renewed effort. The Gospel is old and yet ever new and fresh. Let it not be made to seem stale because of the indolence of the preacher.—*The Messenger.*

BAD READING.

The *Christian Weekly* repeats a lesson often enforced by the untoward incidents of the time:

Parents who are too negligent to supervise the reading of their boys are learning too late that "Police Gazettes" are not healthy literature for their ardent, craving natures. The community and its tax payers find that news-stands, unless regulated, may prove a costly plague and curse. A thunderbolt last week startled the good people of Burlington, N. J., who for some months had been disturbed by an outbreak of crime that was mysterious and inexplicable. Daring robberies which the police could not unravel, awakened general distrust. A street fight between two boys, ending in the stabbing of one, revealed the secret. About twenty young boys from nine to thirteen years of age, sons of well-to-do and wealthy parents, had formed a "mysterious brotherhood" patterned after a society described in their New York story-paper. They had initiations and passwords, and a law that any one who divulged the secrets should be hanged! Their "king" planned all the robberies, and their meetings were held in an old barn. Jealousy and insubordination led to the forming of a rival band and the confession by which a number were arrested and the leaders sent to the State Reform School. Long lists of places to be robbed were found in their possession, as well as a complete set of burglars' tools. And yet the New York story-papers go on unchecked, and the dime-novels glorifying the career of criminals are published, and parents permit their boys to buy and read, and are amazed when this evil seed brings forth its legitimate fruit. The army of criminals is being largely recruited from the youth of the land, and the most active and persevering recruiting agents are the publishers and vendors of the corrupting juvenile literature.

It was recently stated by a clergyman in a public meeting in London that he had met with an infidel not long before who told him that "he wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the clergyman's reply. He got no answer.

THE JEWS.

It is about one hundred years since the Hebrews began to be relieved from the oppression of centuries. In 1783 Joseph II., of Austria, in an edict of toleration, freed them from many vexatious restrictions. In 1784 Louis XVI., of France, abolished the tax on the Jew, which was specially designed to degrade him. In 1787 Emperor Frederick William, of Prussia, repealed many oppressive laws. In 1805 Alexander I., of Russia, revoked the edict by which the Jews had been excluded from the empire. In 1806 the Jews were made citizens in Italy; in 1813 they were granted civil liberty in Prussia and Denmark, and it was not until 1853 that in England they were made eligible to election to Parliament. At the present time in Russia and Roumania there is persecution, but in most countries there is complete toleration.

The number of Jews in the world it is difficult to determine. The census of the United States taken in 1880 did not enumerate them, and there is no society and no bond of union among the Jews which gives either the ability or the disposition to ascertain the facts. There are, perhaps, eight millions in the world, yet this may vary a million on either side. It is probable there are 100,000 in New York and 500,000 in the United States. In Europe the last census taken shows that there are in Austria-Hungary, 1,643,000; Belgium, 3,000; Denmark, 4,500; France, 53,436; Germany, 561,612; Great Britain, 70,000, of whom 40,000 are in London; Italy, 62,000; Netherlands, 81,693; Roumania, 400,000; Russia, 3,000,000; Servia, 4,000; Spain, 4,021; Portugal, 1,000; Sweden, 2,993; Switzerland, 2,373; Eastern Rumania, 6,993. In Africa they are found in considerable numbers in the countries bordering on the Mediterranean Sea, and in Abyssinia the Falashas are frequently called Jews. There are also settlements of them in nearly every country of the world.—*Sel.*

The costliest thing in this world is sin. It costs purity of conscience, peace of mind and the favor of God; at the last it will cost the loss of heaven. The single sin of grieving away the Divine Spirit when he was striving with his love has cost myriads their everlasting perdition.—*T. L. Cuyler.*

THE SOVEREIGN WILL.

BY REV. JOEL SWARTZ, D.D.

A man's heart deviseth his way; but the Lord directeth his steps.—Prov. 21: 1.

A plan is in this life of mine
Despite its sin and wrong:
Beyond my will a hand divine
Hath led my steps along.

I've travelled oft a thorny way
Which I could not refuse,
But mercies followed, day by day,
More than my heart could choose.

Man's pride in youth hath oft proposed
Which way his course should tend,
To find a sovereign will disposed
The journey and the end.

Man's way, I find, is not in man
To order and control.
There lies above his partial plan
A larger, grander whole.

Learn thou, my soul, without debate,
God's voice and hand to heed;
In faith to labor and to wait,
Content to let him lead.

HOME PIETY.

In Iceland a custom prevails among the people of spending their long evenings in a manner which must promote their religious improvement. The whole family assembles at dusk, and around the lamp, every one, except the reader, busily engaged in some kind of work. The reader is frequently interrupted either by the head or some of the most intelligent members of the family, who make remarks on various parts of the story, and propose questions to exercise the ingenuity of the children and servants. For this purpose the Bible is preferred to every other book. When the reading is finished a prayer is offered, and then a Psalm is sung. In the morning their devotions are conducted in a similar manner, all sitting around the lamp.—*N. C. Presbyterian.*

It has been estimated that one-fifth of the wages earned in the United States goes to pay for liquor consumed; or, in other words, two hours' toil are performed each day by every person employed, to make up the enormous amount expended, viz: \$946,000,000.

"THIS IS WHY I KNOW IT."

"How is your father getting on now?" I said to a little daughter of a man formerly a drunkard, but whom, some months ago, I had persuaded to sign the pledge. "He is getting along very well," was the reply.

"Has he kept his pledge?"

"O yes," she joyfully replied.

"Are you sure he has?"

"Yes sir, I am quite sure."

"How is it that you are so positive on this point?" I asked.

"Why," said she, and her face was radiant with joy, "he never abuses mother any more; we have always plenty to eat; and he never takes my shoes off to pawn them for a drink, now. This is why I know it sir."

NEW GUINEA.

One of the newest and most interesting of mission fields is New Guinea.

It seems a splendid region, having vast mountain ranges, immense forests, and boundless mineral resources. Mr. Macfarlane speaks of the Papuans as the finest aboriginal race extant, and in their language he traces distinct marks of connection with an ancient Oriental civilization. At first many difficulties were encountered by the missionaries, and not a few lives were lost in the endeavor to establish stations; but now the confidence of the natives has been won along six hundred miles of coast-line, and decided progress is being made. At the central station, for example, on Murray Island, opposite the mouth of the Fly River, there is a training college with sixty students.—*Sel.*

SINGING.

Mr. Moody (who is no singer himself) lays great stress on having good singing and plenty of singing in the church service, in order to make it attractive. For our own part, we must say that we are inclined to the opinion that even the sermon (unless it rises into special excellence) is not more effective on the assembled congregation than good (congregational) singing. We know nothing more potent to stir the human heart than some grand old hymn heartily and happily rendered by a multitude of voices, and especially if it be some old familiar air that one was used to hear in the church of his childhood.—*Sel.*

ROMANISM IN CANADA.

BY THE REV. PRINCIPAL D. H. MACVICAR,
D. D., L. L. D., IN THE PRESS. REV.

It is estimated that Canada has five times as much fertile area as Britain and France, which support eighty millions of people, and, should, therefore, be capable of sustaining a population five times as large as theirs. Its resources of all kinds are practically inexhaustible, and its commercial relations and connections with other countries are being rapidly developed. Many lines of first-class ships and ocean steamers are engaged in the carrying trade of the St. Lawrence; and the Canadian Pacific Railway, stretching from the Atlantic to the Pacific—the construction of which in a few years gave proof of the spirit and energy of the people—furnishes the shortest highway by more than a thousand miles across this Continent between Liverpool and Hong Kong. The provinces of the Dominion are united under one federal government, and were drawn into this union, in spite of differences of race, creed and local interests, in a time of profound peace, and without an appeal to the stern logic of war. So far as the constitution, the theory and principles of responsible government are concerned, there is no serious grievance of which to complain. With a single exception, to which attention will presently be directed, the people of all the provinces enjoy the fullest measure of civil and religious liberty and the advantages of admirable education and municipal institutions. But the country is in its infancy, with a population of only between five and six millions, and because this is the case, and it is certain in the near future to have five times that number, the consideration of the great forces—social, political, educational, and religious—which mould the national life is a matter of the utmost importance. We propose, therefore, to consider Romanism as one of these potent forces, and in doing so we shall have to deal chiefly with the Province of Quebec and its French population of over one million; for while Romanism is spread, more or less, over the whole Dominion, it is most persistent in its propagandism. In all places, it is here concentrated in full force, possesses dominant power, and has had a career of more than two centuries—surely surely sufficient time to enable us to judge of its outcome. The Roman Catholic Church is established by law in

the Province of Quebec, and possesses endowments and other sources of revenue of untold value. Her legal status, in a general sense, can be readily determined, but it is extremely difficult—indeed, utterly impossible to obtain full information as to her possessions and income. The policy of the Church of Rome in all things is secrecy. While she publicly anathematizes secret societies, her whole machinery, which in Canada is passing into the hands of Ultramontanists, is moved by invisible springs. Her methods of business are as subtle as her casuistry and theology. Protestant Churches, Banking-Houses, Benevolent Institutions, and Civil Governments stately publish their income and expenditure; but the Romish Hierarchy spreads a veil of darkness over all such matters. In 1862 the writer addressed a letter to a distinguished statesman, asking for information as to the resources of the Church, and received in answer this statement: "I regret to say that no compilation has ever been made up of the endowments of the Church of Rome in Canada. It ought to have been done long ago, and should be done still. Had these endowments been in Upper Canada, no doubt it would have been done long ago; but the Protestants of Lower Canada, as I suspect you will find out, are exceedingly civil to Romanism. In Smith's 'History of Canada' you will find a list of the lands held by the Roman Catholic Church at the Conquest; but as to her acquisitions since from public grants and private bequests I know of no mode by which you can arrive at it? A committee of the House of Assembly could lay all bare, but where is the man in Parliament who dare move for it? And if he did, how many votes would he get? Half a dozen, perhaps, vehement abuse from the Roman Catholics, and the cold shoulder from sagacious Protestants as a very violent man."

The author of this statement was not ignorant or irresolute. He was a man of force and penetration, and well inured to the strifes and tumults of the political arena; yet here is a task which he acknowledges should be performed, but which neither he nor any other public man in Canada is fit to accomplish because of the deference shown to the political power of the Hierarchy. The grants of land to which he refers amount in all to 2,117,119 acres. This is exclusive of private gifts, and of much real estate obtained, from

time to time, by advantageous purchases often at nominal prices. Some of the Church's most valuable possessions were the gifts of persons and not the French Government. The island of Montreal, on which the wealthiest and most beautiful city of the Dominion is built, is an example of this kind. It was originally the property of Jean de Lauson, Intendant of Dauphine. Under the spell of miraculous stories told him by M. de la Dauversiere, P. C. Lalemant, Director of the Jesuits, and others, he bestowed it upon that order and they in turn gave it to the Seminary of St. Sulpice, Paris, and their representatives in Canada have ever since been the owners of it. The income derived from this property alone, through renting and selling it, has been simply incalculable, so that it is now a common remark that the seminary is far wealthier than the Bank of Montreal, the strongest institution of the sort on this Continent. To such an alarming extent did the love of property and the determination to grasp it manifest itself in the religious corporations of France, at that time, that Louis XV. deemed it necessary to issue an Edict, in 1643, restraining them from the undue acquisition of real estate to be held in mortmain. But this measure was ultimately of little avail, and did not deter ecclesiastics from their favorite occupation. It was rendered nugatory in this country by the Ordinance of the Special Council of Lower Canada in 1839, which confirmed the title of the Church to a vast amount of property to which she had no legal right, and enabled parishes and missions, which had not been previously recognized by law, to acquire real estate through their agents to any extent. All along the line of history, the Church has manifested an incurable propensity for holding property in mortmain, and in Canada, as a new country, this practice has proved most profitable. She has gained enormous advantages arising from the improvement of wild lands, the growth of villages, towns, and cities, and the construction of railways and other public improvements. Since federation, or the formation of the Dominion, restrictions as to mortmain in relation to the Church in Quebec are practically useless, because all legislation affecting religion, education, and the tenure of property belongs to the provincial Parliament, and Romanists are sufficiently strong to obtain from it any Acts they may deem necessary to enable

religious corporations to hold all the wealth they may see fit to amass. Of late special activity has been shown to gain a sure foothold in the Northwest through immigration schemes, colonization societies, and otherwise. The Church contrives to anticipate the march of civilization, and through contact with savages and half-breeds to set up claims to vested rights which must ultimately be honored. She has already planted herself in the regions north of the Canadian Pacific Railway, hitherto supposed to be barren wastes, but now known to contain large and rich wheat-growing areas. The Oblat Fathers have, for the last five years, been forming settlements in the neighborhood of Lake Temiscamingue, and receiving from Government all the advantages they desire. Similar foresight and skill are being shown by other ecclesiastics elsewhere. Bishop Grandin, of the Northwest, has already received six thousand acres of land, and Archbishop Tache thirty-five square miles in the immediate vicinity of Winnipeg, including the portion of the city known as St. Boniface. This alone is worth millions, and there is no telling how much more may be quietly ceded to the Church in coming years as she shrewdly drives bargains with political schemers. According to a public statement by the Minister of the Interior, on the 9th of December last, this same Bishop Grandin ten years ago approached the Dominion Government with demands upon a magnificent scale. He asked for encouragement to agriculturists—a sufficiently indefinite request—for extensive grants of lands to found Hospitals, Schools, Convents, Orphan Asylums, and Model Farms, along with special reserves for children and arable territories near fishing lakes for Indians. All this was ostensibly sought in behalf of others, and under the guise of patriotism and missionary zeal, but was meant to be controlled by the Church and eventually added to her wealth. The demand was refused by the Government of the day, but not on that account abandoned. It appeared in substance last year in the "Bill of Rights" published by the notorious rebel Louis Riel. This unprincipled man, whose doings have cost the country many millions and the lives of not a few citizens, was undeniably the child of the Church, trained in her institutions, well drilled, it may be presumed, in the moral theology of the Jesuits. He stirred up two rebellions in

the Northwest—the first in 1869 and the second in 1886, when he raised an army of Half-breeds and savage Indians, and caused murder and bloodshed in the most cruel manner. He assumed at different moments the *role* of religious teacher, prophet, and patriot, and, withal, offered to sell himself to the Government for \$35,000. He was finally captured, tried, and executed for treason at Regina on the 16th of November last. In spite of this criminal career, about a month after his execution Archbishop Tache published a manifesto in which he spoke of him as his "protége." Churches, up and down the country, were draped in token of respect and sorrow for him, and many masses were celebrated for the repose of his soul. His remains were brought from Regina to St. Boniface, treated with the veneration usually accorded to the body of a distinguished ecclesiastic, and placed with imposing ceremonies in the crypt of the archbishop's cathedral. The reasons for lavishing such honors upon him are known to the Church only, and will never be disclosed; but there are some, who profess to understand the working of our complex politico-ecclesiastical machinery, who think that Louis Riel was the instrument of the Church for purposes of aggrandizement as long as he could be managed; that when this ceased to be the case he was cast off, and finally, with the secret consent of the ecclesiastical masters of the French vote in Parliament, suffered the extreme penalty of the law. Then to quiet the people, who were much excited over the matter, and burned in effigy ministers of the Crown, and could not understand how one who grew up in the bosom of the Church—under the fostering care and guidance of an archbishop, and a Frenchman—could come to such an end—to allay these feelings, and to show the kindness and unspeakable tenderness of the Church under all circumstances, the public performances referred to were enacted.

Be this as it may, certain it is that she has already made no small progress in securing real estate in these new territories, and is far from satiated in this respect in the older Provinces. Of late a movement has been on foot to get possession of what are known as the Jesuits' Estates, probably worth four or five millions or more. Early in the history of Canada, when a colony of France, these estates, consisting of certain lands, were conveyed to the So-

ciety of Jesus for the purpose of founding and sustaining a college. A college was erected, and the estates for a time continued to increase. But the following facts make it abundantly evident that, whatever the issue of present attempts may be, the Church has no moral or legal rights to them.

The first Bull obtained by the Jesuits from Pope Pius V. in 1571 constituted them a Mendicant Society, not legally qualified to hold property, but bound to live by "unfailing alms." The later Bulls of Gregory XIII., 1576 and 1582, vested property in the Father General, and, consequently, during the sixteenth and seventeenth centuries they had no valid title to property in France, because their General, being an Italian residing in Rome, was an alien not under allegiance to the King of France, and thus disqualified to hold real estate in France and her colonies. This was the law of France and Britain at the time of the Conquest of Canada by the latter power, and after it. Besides, the Order of the Jesuits was suppressed in Canada in 1774 by a Royal Decree of the Imperial Parliament, and their property was confiscated, provision being made for the comfortable maintenance of those of them who were left. The last of their number, Jean Joseph Cazot, died in 1800, when the Crown became absolute owner of the property, which was formally taken possession of under a Royal writ sent by George III. to the Sheriff of Quebec. Under these circumstances it is very manifest that the Church has no title to the estates in question; but, as things are going, it is probable that they will fall into her hands, as the Home Government in 1831 placed them in charge of the local legislature, which, as already hinted, is controlled by the Hierarchy.

Various attempts have been made to estimate the total amount of revenue-bearing capital held by the Church, but they are all necessarily conjectures. The late Dr. Strachan, Anglican Bishop of Toronto, set it down in 1854 at twenty millions, and Mr. Lindsay, in his "Rome in Canada," in 1877, gave the figure at fifty millions. In view of the steady increase in the value of property, and the many large additions since made by gift and otherwise, we may now safely set the figure very much higher. It is also to be remembered in this connection that ecclesiastical property in the forms of Churches,

Colleges, Convents, Parsonages, Hospitals, Asylums, and such like is by law exempt from taxation. What the total value of these amounts to throughout the Province we cannot tell, but in the city of Montreal alone it comes to over five and a half millions. This immunity from taxation, which extends to similar property owned by Protestants, is obviously unjust to lay proprietors; but no change is likely to be soon effected, because the bishops are on the alert to prevent it. Ten years ago seven of them united in warning their priests in the most emphatic manner to watch municipalities, and to report at once any proposal to lay a share of civic burdens upon the property of the Church, that it might be effectually resisted. Just as in France, under the worthless libertine Louis XV., the priests held vast possessions which were entirely free from imposts, and when, in a special emergency, it was proposed that they should contribute one twentieth of their revenue to the Government they scornfully answered that they would obey God rather than the king.

TITHES.

We pass now to another source of revenue—tithes. These were first introduced into France by an Ordinance of Charlemagne about the year 800, and continued to be exacted until 1789, when they were abolished by a decree which provided for the support of the clergy from the revenue of the State. Tithes as instituted in Quebec in 1663, and enforced from 1667, were not levied as in France or in accordance with the requirements of the Canon Law, which demands a tenth of all products of the soil, but were fixed at one-twenty-sixth. This continued to be the law for a time, but was complained of as oppressive, and accordingly the tithe, or "dime," was still further defined and restricted by Decree of the Council of State, July 12th, 1707, to one-twenty-sixth of certain grains to be harvested, threshed, winnowed, and delivered at the priest's parsonage. This arrangement was reached and rendered permanent by several steps extending over fifteen years. The first step was taken in the twenty-seventh Article of Capitulation in 1759, which declared that the Catholic inhabitants of Canada were "granted the free exercise of the Romish religion, the obligation of paying tithes to the priest to depend on the king's pleasure." The next step was

taken in the Treaty of Peace, July 10th, 1763. The clause referring to this matter declares that his Britannic Majesty "agrees to grant liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church as far as the laws of Great Britain permit."

Quite just, and what should have been done, but nothing more. There should have been a fair settlement made of the vested rights of the clergy in property acquired by them from the Kings of France and otherwise, without permanently imposing tithes upon the people and placing Romanism in a position entirely different, in the eye of the law, from that of every other religion in the country. But instead of this the provisions of the Treaty were far exceeded, as any one may see by reading the Act of the British Parliament, 14 George III., Chapter LXXXIII., which settled the matter of tithes as it now stands. The revenue derived from this source is simply enormous. Taking the last census as our guide, and speaking in round numbers, there are two hundred thousand Roman Catholic families in the Province of Quebec. Reckoning the tithes at \$20 per family, which is a moderate estimate, would give an annual income of \$4,000,000—an intolerable burden upon the country, sufficient of itself to cripple its energies. But if we add to this pew-rents and other church dues, the total will probably not fall short of ten millions per annum; and this is exclusive of income from bequests from real estate, and from invested funds of which we have spoken, and exclusive of purgatory accounts and other sources of revenue yet to be mentioned. These figures reveal a form of oppression which should not be allowed to continue. The abolition of tithes and disestablishment of the Romish Church, placing her in a position of equality with other bodies, are national reforms quite competent for the people to bring about, and that cannot be shown to be a violation of Treaty obligations. The matter is one which can be dealt with by Imperial, if not Canadian legislation, and the sooner the better. It concerns the whole Dominion, and will be grappled with in this sense as soon as statesmen appear fired with true patriotism, having discernment of the signs of

the times, and moral courage to stand up for the right and strike decisive blows against every form of tyranny, and face the personal abuse and danger incident to the overthrow of hoary evils. Why should the people of Ontario and other provinces look on with indifference, and yet pretend to breathe the one national spirit, while both Roman Catholics and Protestants in Quebec are being oppressed? If this province is allowed to remain in this condition, all the rest must suffer politically, commercially, educationally and in every way. And it is undeniable that for many years the parochial and tithing system has been made use of to eliminate Protestants from among the faithful, and to increase the wealth and consolidate the power of the Church. In the Act of the Imperial Parliament, 1774, it was distinctly stipulated that the old law for the maintenance of churches, parsonages, and priests should be restored only with respect to the eighty-two parishes which then existed. The intention was that the parish system should never extend beyond these and the Seignories then intact. But this restriction has been set aside, and bishops, in the exercise of their legal powers, erect new parishes. In such cases their first object is to have all lands within the bounds subject to tithes. To secure this Protestants must be removed. They are therefore rendered uncomfortable through lack of educational and religious advantages, and in other ways well understood by the priesthood. As soon as they are made to feel obliged to leave, their farms are promptly bought by Roman Catholics, and the money advanced for the purpose by invisible agents is secured to them by first mortgages on the property. Whole districts are being manipulated in this fashion. We instance St Urbain Premier, once thickly settled by Highland Presbyterians, but now virtually French, the regions of Beau River and river St. Louis, and many parts of Glengarry and eastern Ontario, where the work of elimination is being vigorously pushed. And it is estimated that were the English speaking population of Quebec wholly driven away and their farms placed in possession of French Canadians the revenue of the Church would be increased by at least \$1,000,000 yearly—a sufficient stimulus to account for ecclesiastical zeal in the matter.

ASSESSMENTS FOR CHURCHES &c.

Another kindred method of drawing ec-

clesiastical revenue, which bears oppressively on the people, is legal assessments for the erection, enlargement, and repair of churches, parsonages, etc. Parishioners have virtually no voice in determining the size, style, or cost of such—their business is to pay for them, and the most effectual means are used to compel them to do so. In the Consolidated Statutes of Lower Canada, Chapter XVIII., it is provided that on a petition being presented to the Bishop of the Diocese, by a majority of freeholders in any parish for the construction of a church, chapel, or parsonage-house, he shall proceed to a final decree in the matter according to ecclesiastical law and the practice of the Diocese. Any difficulty that might be supposed to occur in securing such a petition can be speedily removed by ecclesiastical appliances. The Church can visit offenders within her communion with condign punishment of the most appalling nature. To understand this it is only necessary to remember that according to Romish theology salvation is exclusively tied to the sacraments, and these are wholly in the hands of the priests and are granted or withheld at their option. To withhold them from a person is not only to subject him to present disgrace and excommunication, but also to involve his soul in eternal ruin. To devout believers in this doctrine there is no weapon wielded by the civil powers so forceful and effectual as this in bringing them into thorough subjection. This ecclesiastical lash can be used at any moment, and against persons of all ranks and degrees without the tedious litigation and delays of civil courts, and with no possibility of appeal or redress in case of injustice, real or supposed. We risk nothing, therefore, in saying that when the bishop and his commissioners make up their minds to have church extension they can easily procure the documents required in terms of the Consolidated Statutes. This being done, a tax is levied for the amount required, be it great or small, on the property of the parishioners, and collected, if need be, by process of law like any ordinary debt. Thus it is that magnificent churches, parsonages, etc., appear in all parts of the country, and are such for costliness and stability as fill strangers with amazement, and stand in obtrusive contrast to the cheap and shabby dwellings of an impoverished people. These are the main facts regarding revenue derived from

three sources—viz., from endowments and real estate, from tithes, and from assessments, all of which are exacted by law. In this sense the Church is established. Not, of course, as in Franco. Priests are not paid in Quebec, as in France, from the public exchequer, but they are invested with legal power to collect their own stipends, or at least the civil tribunals are at their service for this purpose. They are placed in a position of independence in this respect consistent with the Romish dogma which makes the State subordinate to the Church.

FEEES FOR CHURCH SERVICES, BAPTISMS, FUNERALS, MASSES &C.

We have yet to notice revenues drawn from three other sources—namely, from fees for Church services of all sorts, from the work of large communities of Nuns in various directions, and from lotteries and the sale of indulgences, charms, trinkets, pictures, etc. As in pagan, so in papal Rome everything is venal. There are charges for all manner of priestly acts and rites—for baptisms, funerals, masses, etc. Each bishop determines the cost of these in his own diocese, and, therefore, prices vary; but the aggregate at any price is very considerable. The sacrament of baptism, as is well known, must under no circumstances be neglected. Without it infant salvation is impossible, and perdition inevitable. There is no efficacy in the fires of purgatory, and the intercession of priests and angels, and even of the Virgin Mary to deliver unbaptized infants from the limbus of eternal misery to which Romish theologians doom them. This being the case, all devout Catholics hasten to seek baptism for their children, even although they may have to pay for it, which is the usual but not the absolutely universal rule. In the parish of Montreal, when baptism is performed in the Church, the charge for ringing the great bell is \$20, and for the three smaller ones, \$8. But it is in connection with funerals, masses, and the deliverance of souls from the torments of purgatory that a steady and copious stream of treasures flows into the pockets of the priests. In the Church of Notre Dame, Montreal, the prices of funeral services alone range from \$300 to \$10, there being nine classes graded in point of grandeur and scenic effect according to the amount paid. To this we must add unlimited sums paid for masses said for the repose of souls

in purgatory, and continued, year by year as long as money is forthcoming for the purpose. The common theological dogma and belief is that there is no possibility of evading these tormenting flames. The infallible Pope himself and all subordinate ecclesiastics, as well as all the members of their flock, must pass through them. A singular exception to this rule occurred last winter among the French Canadians, who believed that their little children dying of small-pox escaped the fires of purgatory through the intercession of St. Roch. Hence they now speak of 1826 as the angel's year, because during its course thousands of their infant offspring were thus transformed into angels and passed direct into heaven. This superstition, and the relief which it affords from payment for masses, may partly explain their obstinate dislike of vaccination and strange tolerance of small-pox. But notwithstanding this exception, the demand for masses in the Province of Quebec is so great that priests in France are said to be employed in celebrating them. The work can be done cheaper there than in Canada, and the Church here can draw a nice little income from this international arrangement. Besides this, there is a society, which has its home in Montreal, which carries on a comprehensive traffic in masses, and draws a large and increasing revenue from all parts of Canada and the United States. It is known as "The Confraternity for the Relief of Souls in Purgatory and the Conversion of Infidels, Under the Patronage of the Blessed Virgin and her Glorious Spouse St. Joseph." Its rules are issued over the signature of the Bishop of Montreal. It is in affiliation with a similar society in Rome, and by a rescript of August 7th, 1877, the Holy Father granted the remarkable favor of the privileged altar to all the masses of the society wherever celebrated. These are celebrated by the begging Order of St. Francis, who receive the fees as alms, and are thus aided in prosecuting their mission to infidels, so that a double benefit accrues to members. A fee of \$25 constitutes a life member, and \$500 constitutes a perpetual foundation of masses, which may be continued to the Day of Judgment. In support of this view reference is made to many similar foundations given in Palestine during the time of the Crusade, and which are said to be still intact and conferring unspeakable blessings upon suffer-

ers in purgatory. All are urged to give such foundations, and poor people are asked to form themselves into companies to enable them to do so. They are appealed to on the score of humanity to hasten to the rescue of their deceased relatives from the most unutterable agonies; and to make the matter plain and the plea irresistible, St. Francis is cited as teaching that "the fire of purgatory is the same fire as that of hell, created for the single purpose of giving torture. Our earthly fire is as painted fire compared to it." The reports of the society are published in French and English—The French ones being much more voluminous and abundant in miraculous stories. In 1835 mention is made of more than three hundred thousand ways of the cross, and thirty thousand masses as having been secured during the year. Great prominence is given to enthusiastic communications from women, who forward contributions to the treasurer from all parts. A young lady writes from New York, for example, under date April 23th, 1835, describing her fruitless efforts to become a painter, even although she was a life member of this fraternity, until she bethought herself and made "a poor person who knew nothing about the association" a member of it, and "asked the souls to help her;" and then she took up her paints and brushes and at once performed astonishing feats; and this she ascribes to her having given money for masses rather than for "lessons from New York teachers." We might give many similar instances. Indeed, the strength of the Roman Catholic Church everywhere, and especially in Quebec, is largely due to her influence over women and the manner in which their services are utilized. So far as intellectual conviction is concerned, thousands of men would cast off the yoke of Rome but they are held back partly by social and business considerations, but chiefly by their wives and daughters, who are strongly swayed by priestly influence, and would certainly disturb domestic peace if deprived of the peculiar luxury of the confessional.

INCOME BY NUNNERIES.

The services of great communities of Nuns are in many ways exceedingly profitable to the Hierarchy. Not a few of them bequeath their fortunes to the Church, and induce their parents and others to do the same. They are, therefore, recruited, as far as possible, from wealthy families

and from those that have rich connections. They give their services gratuitously to the Church, and thus it may be easily seen how conventual education can be offered to Protestants, who are foolish or cruel enough to entrust their daughters to such institutions, on terms which for cheapness defy competition. The great proselytizing work of the Church is done in these convents and in corresponding schools for boys, refuges for orphans and foundlings, and in boarding colleges where the teaching of French is made a speciality. The priests and nuns know well how to go about this work. They begin by solemnly promising Protestant parents not to interfere with the religion of their children. They have no difficulty in doing so with a show of sincerity, because in their view Protestantism is the negation of all religion. Hence they will not interfere with that which has no existence, but by kindness, by indirect hints, and a thousand winning arts of which they are masters, they will gradually insinuate into the youthful mind what they regard as the only true religion. Thus they claim to make hundreds of converts from among the sons and daughters of American citizens; and even when this issue is not reached, they are always successful in weakening the true Protestant principles of the homes and social circles from which their students are drawn.

The Nuns also enter into most lucrative contracts with government and with city corporations for conducting Hospitals, Reformatories, and Lunatic Asylums. Few persons understand the magnitude of their undertakings in these directions. As an instance, Sister St. Therese, the Mother Superior of Longue Pointe Asylum, near Montreal, stated some time ago that the Nuns built that institution with their own funds, in 1873, at a cost of \$1,000,000, and that they have a contract with the Quebec Government, which has yet ten years to run, and under which they receive about \$90,000 per annum for the care of patients.

These Sisters are also accomplished collectors and beggars. In this business they usually marshal themselves in pairs, select some broad charities which naturally appeal to the sympathies of all, and perseveringly pass from door to door, and from office to office, gathering in a golden harvest. Many Protestant merchants quietly contribute in order to secure or retain the favor and business patronage of these

great communities ; and professional men—lawyers, doctors, and notaries—and, as a matter of course, politicians of all shades and degrees, whether in the city council, the local Parliament, or the House of Commons at Ottawa, must for similar reasons do the same, which makes the work of collecting and begging comparatively easy and sure of success. But there are numerous other devices for enriching the coffers of the Church, far less respectable than the methods of the Nuns, which we must notice. By a barefaced perversion of truth, in the casuistry and ethics of Rome what is wholly immoral in ordinary business may be piously employed in behalf of religion. Thus Papists have no scruples in using lotteries and similar agencies for Church purposes. Possibly Protestants also have erred in the employment of questionable means to sustain gospel ordinances. They have not always been sufficiently careful of the honor of Christ, the glory of his cause, and the true Scriptural methods of developing Christianity. The governments of civilized nations have, with singular unanimity pronounced lotteries as a form of gambling unlawful ; but the end sanctifies the means in Romish theology and practice. Hence we have in the Province of Quebec, Father Labelle, of St. Jerome, the illustrious apostle of lotteries, who has gone, again and again, to the Legislature to procure the passage of Bills legalizing lotteries by which to gain millions ; and the great dignitaries of the Church have not frowned but smiled upon him. He has not suffered in reputation, but the reverse, by his persistent lobbying efforts. Why should his fair name be smirched by these doings ; for, while gambling in a saloon is criminal, gambling for the Church is pre-eminently virtuous. Accordingly, the Bishop of Montreal, not very many years ago, considered it consistent with his sacred office to be at the head of the *Grand Loterie du Sacre Cœur*, in connection with which tickets were offered for sale to the value of millions of dollars, with prizes amounting to over half a million. Some of these tickets, of course, represented real value, but many of them were for building lots the locality of which we could never discover. The example thus furnished by great dignitaries is diligently followed by common priests, specially those who have the spiritual oversight of the lumbermen of our forests. Their method of conducting pas-

toral work is certainly novel, and by no means elevating to the people. They usually carry with them tobacco, clothing, and ecclesiastical trinkets for sale. On arriving at a shanty in the evening they literally smoke the pipe of peace with their parishioners, and engage in song-singing and general hilarity. This over, they begin the business of the hour by unpacking their goods and producing a box of dice, charging ten cents for a throw. When all the dimes that are likely to be forthcoming have been secured, a confessional box is extemporized by the use of blankets in a corner of the shanty, and there all kneel and tell the story of their sins of heart and life at the price of \$1 each. The next day, rising up early in the morning, mass is celebrated, and the holy Father takes leave of his little flock in the wilderness, having disposed of a portion of his stores, and carrying with him forty or fifty, and, in some instances, one hundred dollars.

To sum up, then, the Romish Church in Quebec, as established by law, draws its vast revenues from public endowments, and private gifts and bequests of unknown value, from tithes annually collected, from legal assessments for building purposes and repairs, from fees for Church rites for the living and the dead, from the profits of the labors of great communities of celibate women engaged in Convents, Hospitals, and Asylums, and as collectors, and from gambling in lotteries and the sale of indulgences and innumerable charms and trinkets of all sorts. But what benefits does the country receive in return for all the resources thus absorbed ? Can we point to advantages—material, intellectual and spiritual—to justify this expenditure ? We cannot. On the contrary, we are prepared to indicate evils which are the undeniable outcome of Romanism as it exists in Canada and elsewhere, which far more than counterbalance all that can be said in its favor.

It is the fertile source of idolatrous and puerile superstitions. We might in proof of this draw upon the records of the historic past. They are full of conclusive evidence in all parts of the world. We might appeal to the decisions of councils, and to the great dogmatic writers of the Church, such as Cardinal Bellarmine, St. Thomas Aquinas, St. Liguori, Peter Dens, and others, to show what is taught and practised as to the worship of saints and angels, the Virgin Mary, and the Host.

But we prefer to keep, for our present purpose, to what is seen at our own doors, and has been most recently developed, and which proves the illusory character of the opinion of those who assert that Romanism has changed for the better. Quite lately a brisk trade has been carried on in Quebec in new things which are just as silly and degrading as they are new. One consists of a fetich known as Curative Images of the Virgin Mary. These are printed from a blurred lithograph on common thin paper, and sold at two cents each. They are of two sorts and sizes. The one is the head of the Virgin inclosed in a circle a quarter of an inch in diameter, the other a crowned head of the Virgin with the Child Jesus considerably larger. The former is for use by women only, and the latter by men. They are believed to prevent or cure small-pox, and nearly all the ills that flesh is heir to, including attacks of the devil and his angels. They are swallowed in a little water, one before each meal. The larger images are efficacious also for the conversion of sinners and heretics of all sorts. For this purpose they are placed in the pockets or on the clothing of the person who is to be benefited, and they act irrespective of his knowledge of their being there. In order to such success, however, a prayer to the Virgin must accompany each dose. Readers may laugh, but heretics should be thankful for this mild treatment compared with that of the days of the Inquisition, and the extermination to which they are still doomed by St. Thomas, whose works are made the standard theological textbooks by the present Pope. A French Presbyterian missionary, who mingles daily with the people and knows their superstitious practices, writes us lately: "It is amazing how many thousands of these images are daily sold in Quebec. I pity the doctors. It is ruinous to their business. I knew a woman who dispensed with the services of a doctor and relied entirely on the Curative Images. She died, of course, and her mother now belongs to our Church, and can find no words to express her detestation of the manner in which her daughter was imposed upon." Another fetich, which is in very general use, consists of a piece of scarlet flannel, two inches wide and two and a half long, over one side of which is firmly sowed a smaller piece of white cotton, stamped with a hideous picture of the Saviour's face, under-

neath which are these words: "Seigneur, montrez votre Face, et nous seron sauves." This is manufactured by the Nuns, sold at ten cents, and worn under the clothing of the owners for the prevention of epidemics, accidents, etc. The object of the traffic in these and other fetiches is not merely money-making, but specially the promotion of Mariolatry. Every effort is made to teach the people to reverence and adore the Virgin. Among those who can read, thousands of copies of St. Liguori's popular treatise on "The Glories of Mary" are circulated. To the more ignorant and credulous, pictures, trinkets, and miraculous stories are retailed without number. Priests, not only in Quebec but throughout the Dominion, fearlessly ascribe divine attributes to the Virgin, place her in point of saving power upon an equality with God Almighty. According to the *Toronto Globe*, Father Beal, of the Order of Redemptorists, preached in that city on Sunday, February 21st, 1833, on the theme, "What God can do by His Essence, the Virgin can obtain by her Intercession." Yet in the face of all this and much more to the same effect, a little before the date just mentioned Archbishop Lynch, of Toronto, with the facility for audacious assertion which characterizes members of the Hierarchy, published a pastoral letter to Protestants urging them to believe that Romanists are not addicted to idolatry.

But here is another impressive piece of superstition. On the 11th of October last the Feast of the Rosary, instituted by Leo XIII. as a means of imploring the intercession of the Virgin Mary for the procuring of temporal and spiritual favors, was celebrated in the streets of Montreal with the utmost pomp and solemnity. This was at the time when small-pox was raging in the city, and physicians and health officers were doing their best to arrest its progress by isolation and other means. Hundreds of houses were infected by the disease. But notwithstanding this, and the acknowledged urgent need of isolation, the bishop and his clergy drew together from all parts of the city a vast concourse of about eight thousand persons. The procession was formed outside Notre Dame Church, headed by the beadle in crimson uniform. A brass statue of the Virgin Mary, which had been used many years before to mitigate the scourge of cholera, was borne on a platform by several gentlemen. Following the statute was

Bishop Fabre, in full canonicals, with crozier and mitre, attended by a retinue of priests in soutanes and surplices. The thousands of men, women and children composing the procession moved through the streets telling the beads of the Rosary, singing the Litany of Loretta and the Ave Maria, and imploring the Virgin to deliver the city from small-pox.

It will surprise no sensible person to learn that the plague rather increased than diminished after these performances. Another superstition was accordingly resorted to. A pilgrimage was called for to the tomb of the late Archbishop Bourget, in the unfinished cathedral of St. Peter's. During his lifetime he was revered as a representative Ultramontane prelate. At his funeral an arch spanned one the streets of our city with the inscription—"Thou wast our Father on earth, be now our Father in heaven." And although, according to Romish theology, his soul is still in purgatory, his help must be sought in this emergency. In fact his bones are already, in about a year after his death, bidding fair to rival in miraculous efficacy the shrine of *La Bonne Ste. Anne*, near Quebec, which during six months of last year was visited by 64,101 persons.

In view of these things, we ask, has Romanism changed? Are these not medieval scenes, fit to be enacted under the very shadow of the Vatican, where the Pope pretends to infallibility and demands divine adoration as the vicar of Christ and the Head of the Church universal? "He sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:4). What can be more idolatrous than this worship of a sinful man as infallible, and of the Virgin and the Host, which priests by a blasphemous pretension to the exercise of Omnipotence declare they change from a wafer into the soul, body, and divinity of Jesus Christ? And viewed as a superstition, we venture to say that travellers in Polynesia and Central Africa have not come upon a more gross fetish than this swallowing of scraps of paper stamped with the face of the Virgin, and this carrying of a brass statue through the streets for curative purposes. Yet this is the acme of civilization and religion reached in the Province of Quebec, after two centuries of Romish instruction at an enormous expenditure of money.

Romanism in Quebec is undeniably non-progressive and productive of poverty.

Everywhere the Church continues to glory in her maxim, *semper idem*, and she has a hundred times denounced modern science, freedom, and progress, in her councils and by Bulls and encyclicals. That she has been successful in breathing the spirit of stagnation into her votaries in Quebec is painfully evident. Some of its parishes are now very much as they were a century ago. The world moves, but they stand still except in so far as many of the young people find their way to the cities and to the United States. The docile subjects of the Church have not been the projectors of our great lines of railways and ocean steamers and ships, and other national and commercial enterprises. The French press, however unwilling to give it publicity, occasionally bewails the fact that they are the hewers of wood and drawers of water to their wealthier and more enterprising neighbors. They are the shanty-men, quarry-men, bricklayers, masons, carpenters, and factory people of the Province, and, in a growing measure, of the New England States. Why should it be so? As a people they are frugal and industrious, and ought to be able to accumulate wealth, but for the grinding exactions of the Church which we have described. This is not a question of race, but of religion. A full inventory of the wealth of the people of the Province we are persuaded would disclose the disadvantageous position of Catholics in this respect as compared with Protestants. In the city of Montreal, where we have access to reliable data for such comparison, this is undeniably the case. Here Catholics are more than three times as numerous as Protestants, and yet, according to official figures, the Protestant one third own a considerable amount more than one half the entire wealth of the city, so far as lay proprietors are concerned. How does this happen? French Catholics were the first colonizers, and have ever since enjoyed the advantages arising from this and from superiority of numbers. Yet leading persons among themselves, unintentionally it may be but none the less correctly on that account, acknowledge this characteristic impetuosity. Last August, for example, Mayor Villeneuve, of the village of St. Jean Baptiste, now annexed to Montreal, stated publicly that of the seventy-five hundred people of that village, six thousand were so poor that they could do nothing to protect themselves against the rav-

ages of small-pox—the city must come to their assistance. Probably this may be taken as a specimen of the state of things in other villages; and it is certain that appeals have been repeatedly made to Government, and private subscriptions have been taken up, in aid of impoverished districts where the Church flourishes. We do not say that we have pauperism in the sense in which that term is understood in Britain and Europe; but the vast almshouses of the Church, so far as can be ascertained, are filled with inmates, and many more seek shelter and support from Protestant institutions. The numerous charities of the Church are an index to the true state of things among her people; and while through these she extends needed aid to many, it should not be forgotten that it is upon the principle of first taking from their own pockets the means by which she afterwards comes to their rescue.

Romanism is opposed to national education, and promotes illiteracy as well as mental and moral servitude. Somewhat recently Cardinal Manning and eighteen British bishops made their united voices heard declaring that “it is impossible for Catholics to accept education when it is divorced from religion,” which is simply a pious and emphatic form of branding national schools as ungodly and unfit to exist. “Free education,” they added, “is tantamount to State monopoly of education,” and therefore they conclude that States are bound to “subsidize religious and secular schools equally”—a doctrine practically carried out in Canada, where a national system of education has been found impossible. In Upper Canada, during the thirty years from 1807 to 1837, the Anglican Church, led by the late Bishop Strachan, of Toronto, struggled hard to keep Elementary and Higher Education entirely in her own hands, and to control the valuable grants of lands made for these purposes by George III., in 1793. King's College, Toronto, was organized on this basis, and subscription to the Thirty-nine Articles demanded of all Professors and students. These sectarian and ill-advised efforts were virtually brought to an end by the Rebellion of 1837 and the events which immediately followed. The union of Upper and Lower Canada having taken place in 1840, a Bill passed the United Parliament in 1841 establishing Common Schools in each of the two Provinces, and

authorizing the establishment of “Roman Catholic Separate Schools” in Upper Canada. This law, which looked too much in the direction of National Schools to satisfy the Church, lasted only one year. In 1842 an Act was passed to meet the wants of each Province separately, and provision was made for “separate,” and “Dissentient Schools” in both. Thus the matter has remained ever since, and in Ontario Catholic schools are virtually managed by the Church. They have separate textbooks and Inspectors, while nominally controlled by a Protestant Government through its Minister of Education; but even this is not satisfactory to the Hierarchy, and Archbishop Lynch, of Toronto, has more than once hinted the direction in which things are to move. He has reason to know that a certain class of Protestant politicians will not stand in the way of his gaining his ends. At his instance, several years ago, books which had been sanctioned by the Minister of Education, and that were being used in the Public or Protestant Schools, were removed from them as distasteful to his Grace. The Bible, of course, is the book above all others which he deems dangerous; and one little step has been taken to ease his mind in this respect. Instead of having the Bible read and taught in schools in its entirety, there is now a compilation of Scripture Extracts authorized. This enables the Archbishop and his priests to tell their people that Protestants have openly acknowledged the wisdom of saving their children from contact with the whole book. And so far as their own schools are concerned, they exclude it altogether, and will doubtless continue to make them more intensely religious, and thus bring them into line with those of Quebec, where there are nine Bishops on the Council of Education, and each Bishop is virtually Superintendent in his own diocese. They have thus education wholly in their own hands so far as the bulk of the French people are concerned. But what are they making of it? They have abundance of colleges and schools; there is no lack of appliances; but what are they accomplishing? The fact is undeniable that children are obliged to consume precious years over ecclesiastical formalities which neither fit them for business, nor the responsibilities of free citizens. Many of the people are unable to read or write, as is attested by the frequency with

which their "mark" is attached to legal documents instead of their signature. This illiteracy is one of the serious difficulties experienced by all who seek to give them the Gospel. Scores of grown-up persons have come to our Mission Schools ignorant of the alphabet; and it is a hopeful indication for the future that many are becoming sensible of the deprivations they suffer and are craving something better than the husks now offered them. In Montreal, for example, intelligent parents have broken through the restraints and threats of priests, and sent their children to Protestant public schools. A few years ago in each of these schools there were Roman Catholic pupils, in some instances to the number of thirty and forty. Protestants complained that they occupied room required for their own children, and that the parents of these pupils contributed nothing to the erection and equipment of school-houses. The School Commissioners, therefore, imposed fees upon Catholic pupils fully three times as large as those paid by Protestants, and still many of them continue to attend, showing how keenly they feel the inferiority of their own schools. Then as to the mental and moral servitude inculcated in these institutions, every one knows that the central principle of Jesuit training is the complete and unreasoning subjection of all who come under its sway. Hence the first thing to be done with the pupil, be he child or man, is not to teach him to think, to use his intelligence, but to break his will at all hazards. He must be unmanned, and cease to think and to have a will of his own, that he may be moulded into a true Jesuit. As Ignatius Loyola expresses it, he should be "just as if he were a corpse (*perinde ac si cadaver esset*), which allows itself to be moved and led in any direction." The process by which this accomplished is severe and protracted, and the means employed are extraordinary. They undoubtedly include the use of the horse-hair shirt worn next the skin, the belt or girdle worn around the waist with small sharp iron bars turned in upon the flesh, and the discipline, or whip of hard-knotted cords, with which students are required to lash and lacerate their own naked shoulders and backs, and the more the better, in order to subdue the flesh. It may seem incredible that in our day, in a centre of light and intelligence like Montreal, such barbarous and unnatural

practices should exist; yet we have been assured that they do by a person who studied with the Jesuits for several years, and published an account of what he seen with his own eyes, which account they never ventured to contradict. Father Chiniquy, also, who passed through the schools and colleges of the Church with distinction, and must know their true character, gives similar evidence. In his voluminous autobiography, "Fifty Years in the Church of Rome," we have the most startling and damning disclosures regarding Romanism that have appeared for centuries. It has not been replied to, and if the Hierarchy, whose citadel is thus forcibly assailed make no effort at defence by fairly setting aside his allegations if they are content simply to multiply additional curses on his venerable head, and to pursue him with more bitter persecutions than in the past, it will be pretty conclusive evidence to impartial judges that his work is unanswerable. At pp. 66, 67, he says: "All the efforts of the Principals of their colleges and convents tend to prove to the pupil that his intelligence is his greatest and most dangerous enemy—that it is like an untamable animal which must be constantly kept in chains. Every day the scholar is told that his reason was not given him that he might be guided by it, but only that he may know the hand of the man by whom he must be guided. And that hand is none other than the Pope's." Anticipating the objection to this view that the institutions of Rome have produced great men, Father Chiniquy continues: "Give me the names of the remarkable and intelligent men who have studied in a college of Rome, and have become real lights in the firmament of science, and I will prove that nine tenths of them have been persecuted, excommunicated, tortured, some of them even put to death for daring to think for themselves." He then refers to what Galileo, Copernicus, Pascal, and others passed through at the hands of the Church, because of their personal independence and brilliant discoveries. We cannot cite his statements *in extenso*, and must refer those who desire an accumulation of facts and arguments against the endless tortuosities of Romish education, and the debasing influence of the Confessional in connection with it, to the work just named. It furnishes evidence more than sufficient to show that such a system of training is not

in the interests of symmetrical intellectual development, moral purity, God-given freedom, and national progress, but the reverse.

Romanism is antagonistic to the legitimate use of the Bible, and does its utmost to keep it out of the hands of the people. It is not necessary for our present purpose to go through the dogmas of Rome, one by one, showing how they contradict God's truth. This would be a large undertaking, requiring many volumes for its execution. Nor do we take the position that Romish theology is wholly destitute of truth. On the contrary, the writings of the Fathers, many of whom Romanists unjustly claim as their exclusive heritage, contain masses of gold as well as heaps of worthless dross and antiquated rubbish. We readily grant, moreover, that men may clearly learn the way of life from the Latin Vulgate and the Douay Bible. Papists and Protestants may even agree in a general declaration of belief in one God and three persons in the Godhead; the divinity, incarnation, sufferings, and death of the Son of God; the divinity and mission of the Holy Ghost; the necessity of prayer, of faith, repentance, justification, sanctification, and good works. All this may be frankly acknowledged as well as the fact that there are great vital matters upon which they differ, *foto celo*—*e. g.*, the number, the nature, and efficacy of the sacraments, the all-sufficiency of the sacrifice *once* offered by Christ, his exclusive prerogatives as the One High Priest and *only* Mediator between God and men, and the state into which the souls of believers pass at death.

Moreover, the declaration, even upon points of practical agreement, must be exceedingly general and superficial; for when definitions and details are demanded, and what is really distinctive of Romanism receives the prominence which it undoubtedly holds in the working theology of the Church, it will be found that every one of the cardinal doctrines held and taught by Protestants is not only modified and obscured, but fundamentally corrupted. There is much weak and God-dishonouring talk in our day about a universal irenicism, and the substantial agreement of Papists and Protestants. In spite of surface appearances they are, in many respects, as widely and irreconcilably separated as Christianity and paganism. Both may say: "We believe in the Holy Catholic Church," but the one makes Christ

the only Head, and the other the Pope; and as they proceed to work out their respective conceptions of the constitution and functions of the Church, they soon part company so widely as to make it apparent that they really seem to hold nothing in common beyond the fact that there is a Church of God. But this much pagan Africans may admit. Both may say: "We believe in the Bible." But when Protestants add that it is the supreme and only infallible standard of religious faith and conduct; that Christian doctrine and life must in every case be finally determined by its teachings; that it is the highest and best instrument of intellectual and moral culture, and must therefore have its proper place in all educational institutions; that it is a plain as well as a profound revelation of God's saving grace—teaching, in brief, "what man is to believe concerning God and what duty God requires of man," and that it should be diligently read and studied by all the people, and cherished as the bulwark of their freedom; and when, on the other hand, Papists bring forward immeasurable masses of tradition, the voluminous writings of the Fathers, amounting to hundreds of volumes, the innumerable bulls and decretals of so-called infallible Popes and Councils, and demand that these must have as much authority as the truth of God, and that the Bible can be only interpreted and accepted in harmony with the consensus of all these, and that the work of interpretation must be restricted exclusively to canonically ordained ecclesiastics; that the people must be restrained on pain of eternal damnation from attempting to understand or believe the Word except as explained by the Church, and that to save them from this crime and mortal sin the Bible must be snatched from their hands and publicly burned in our streets like the martyrs of former days—when both parties thus declare their creeds somewhat fully; the practical significance of the proposition "we believe in the Bible" becomes apparent. And that the Church of Rome in Canada is a mighty Bible-burning institution admits of no doubt. In the Province of Quebec we are not left to conjecture in the matter. The ashes of God's Book, consumed under priestly injunctions and by priestly hands, bear witness to her zeal and determination in this business. A few months ago Father Gibaud, preaching

in Notre Dame Church, Montreal, was reported in the daily press to have said to his people: "You must not read Protestant Bibles, for they are adulterated, and falsified. They have been changed into a hundred different forms, and the Revised edition is nothing but an outrage on Christianity and a book of lies. The Protestant Bible is the word of man. In it you will find destruction; and I am sorry to say that there are Catholics who have had the weakness to believe that Protestant Bibles are true. Protestants are very sociable and polite with their Bibles. They send their agents throughout the country, such as Colporteurs, Pointe-aux-Trembles theologians, renegades, and apostates with tracts and Bibles. Now I repeat again, and I must be understood, that the Church forbids you to read those Bibles. If you have any of them in your houses, burn them; and if you don't want to burn them bring them to me and I will burn them."

What intolerance and impertinence! This zealous Father, a typical member of the fraternity, is not content simply to be censor and despot over his own flock, but takes it upon himself to tell the vast majority of the people of Canada that there Bibles are full of lies, and is not ashamed publicly to slander two companies of the most eminent scholars in Britain and America by charging them with the crime of deliberately falsifying the Word of God. This hostility to the Word and bitter determination to deprive the people of its full and free use is a matter of the gravest moment to the nation, because the history of true progress and civilization in its highest forms is simply the history of the triumphs of the Bible. No one who has regard to historic truth can deny that Bible lands are to-day elevated, progressive, scientific, free, and that nations which have not the Bible are sunken, vicious, full of tyranny and cruelty of every form. They are, therefore, not the friends and promoters of morality and national prosperity, but the reverse, who oppose and destroy the Book. Defend it who may, complicity with such work and the lavishing of resources upon it is worse than unwise.

Romanism has shown itself intolerant, and has assailed the right of private judgment and free speech. The doctrine of the Church is definitely enough expressed in the words of St. Thomas:

"Though heretics must not be tolerated because they deserve it, we must bear with

them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated." This doctrine has been affirmed and reaffirmed by Popes, Councils, and learned theologians from the days of St. Thomas to the present moment, and is taught in the Colleges and Churches of Canada. The Vatican Council of 1871 denounced the idea that "it is no longer expedient that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship." And further that "in some countries called Catholic persons coming to reside in them should enjoy the public exercise of their own worship." In Section 80 the usual anathema is pronounced upon all who think that the Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and civilization as lately introduced. These things are most surely believed among the ecclesiastics of Canada. Their great difficulty is how to give them practical effect. Where the Church is too weak, as in Ontario and other Provinces of the Dominion, she has to submit to the inevitable; but her spirit and purpose are unchanged, and she leaves nothing undone through the agency of Jesuits, the supineness of flexible Protestants, and the ambition of unprincipled politicians to gain more power. To speak of her otherwise would be to disregard her history, the decrees of the Lateran Council of 1215, the utterances of St. Thomas, St. Liguori, and a host of other authorities, as well as what has repeatedly transpired under our own eyes. We have not been visited with the penalties enjoined by these holy Fathers. The Inquisition is a thing of the past, which cannot be introduced on this Continent. The Church has her dark, unwholesome cells, which no civil officer inspects; but these can only be used for the devotees of monastic orders. And she knows well how far to go in this matter, and does not forget that we are part of a Protestant empire, and that it would be suicidal folly on her part to provoke open conflict by attempting to enforce her dogmas. Her peculiar institutions flourish under our flag as nowhere else. For this reason it is natural for priests to be loyal. As Frenchmen they are intensely French, and seem to think

and talk as if the continuance of their language were guaranteed by treaty. They detest the thought of their people being Anglicized, but as priests they know that they can fare nowhere as well as under British rule, and especially in the Province of Quebec. Self-interest, therefore, keeps them within certain limits, and leads them to endure, as best they can, the presence of influential heretics among the French as well as the English. Their teaching of intolerance, however, has its baneful influence on the ignorant masses, who fail to see why they should not do what is taught as right. Hence outbursts of violence, and mobs attempting to reach without legal process the end indicated by St. Thomas. It is not necessary to tell the story of such cases, and we only mention one of the latest, which occurred more than a year ago in the streets of Montreal. Night after night thousands of Roman Catholics assembled in lawless mobs, determined to prevent the preaching of the gospel in the French Presbyterian churches by Father Chiniquy. The matter at length became so serious that on the 13th of November, 1884, on a few hours' notice thirty-four ministers, representing the Church of England, the Presbyterian, Methodist, Baptist, Congregational, and Reformed Episcopal churches, met and unanimously adopted the following resolution :

"That in the opinion of this meeting, composed of the Ministers of the various Protestant churches in the city of Montreal, full liberty of worship and liberty of speech are rights which belong to all creeds and nationalities in the land, and should be freely accorded without hindrance or question ;

"That the recent acts of the mob in this city, whereby several of the French Protestant churches have been repeatedly attacked and damaged, are a wanton and unwarrantable interference with these rights, such as merits the severest condemnation ;

"That while gratefully recognizing the service rendered by the police in restraining the violence of the mob, and in seeking to prevent further damage to property and life, this meeting respectfully urges the authorities to take the most vigorous measures to prevent any continuation of these unlawful acts, and pledges to them its hearty encouragement and support in so doing."

Copies of it having been sent to the daily papers, to the Lieutenant-Governor of Quebec, the Mayor and Chief of Police, and to all the Protestant ministers of the city, to be read in the churches, order was once restored. This is a specimen of the intolerance to which we refer as the outcome of Romish teaching and the vigilance needed to keep it in check. Father Chiniquy says in his Autobiography, p. 824 : "I have been stoned twenty times. The principal places in Canada where I was struck and wounded and almost miraculously escaped were : Quebec, Montreal, Ottawa, Charlottetown, Halifax, and Antigonish."

What makes the state of things thus far depicted specially serious to contemplate is the fact that Romanism holds the balance of political power in the Dominion, and by this means interferes with the independence of public men. We do not say all, but there are many whose consciences must tell them, if they ever listen to the voice of that celestial monitor, that this is the case. It is well known that the vast majority of Romanists in this and in every country are in the hands of the priests. They guide their political as well as religious thinking and acting. True children of the Church must do in public matters what they are told ; and politics, with the clergy, does not mean the acceptance or rejection of the platform and policy of Conservatives or Liberals, but more money and more power for the Church. With other partisans the main thing is to seize the reins of Government and hold them as long as possible, so as to enjoy the emoluments and exercise the patronage which this involves. The priests understand this, and know well that as Protestants are divided on all public questions, no Government can exist without the solid vote they command on the floor of the House. Hence those ambitious to rule must vie with each other in all sorts of efforts to secure their powerful support, which can only be done by yielding to their wishes.

But is this game to go on forever ? Is Romanism to become stronger and stronger, and completely rule the whole Dominion ? We think not, for such reasons as the following. Romanism to-day is subject to the action of mighty internal disintegrating forces which are working its downfall. The claim to infallibility is logically and necessarily accompanied by

such absolute intolerance as thinking men cannot endure; and it will be pressed more and more, until there is a reaction which one does not care to contemplate. Already there is a destructive power of infidelity in the bosom of the Church which cannot be trifled with. Hundreds and thousands have lost all confidence in her dogmas, and retain nominal connection with her through social and business considerations, their wish being not to strengthen but to destroy her. We have heard a leading advocate, representing a class of educated men daily becoming more numerous and influential, emphatically declare that he remained in the Church only to be able effectually to stab her in the heart at the proper moment. Our despotic ecclesiastics might well learn a lesson for the hour from the tragic history of France.

We do not say that in French Canada we have a Voltaire—a man of piercing intellect hurling his envenomed shafts alike against truth and tyranny; or a Montesquieu teaching the people the true principles of national freedom; or a Diderot and D'Alembert issuing another revolutionary encyclopædia—nor do we anticipate in any sense a repetition of the horrors of the Revolution; but the forces of unbelief within the Church are undoubtedly arrayed against the Hierarchy, and are steadily gaining strength. And just as France in her madness, led by a swarming and all-powerful priesthood under the reign of the dissolute Louis XV., in attempting to cleanse the land of heresy, persecuted with diabolical cruelty and drove from her borders the most industrious and virtuous of the people, so the priests of Canada are effectually bringing about the end of their own rule by a similar although much milder process. The thousands of the people who are driven into exile by the burdens pressing so heavily upon them are doing much indirectly to break up the despotism. Mr. John Lowe, Secretary of the Department of Agriculture at Ottawa, remarks, in a recent volume on Canadian Economics, that "there has been a French Canadian emigration to the United States of from 300,000 to 500,000—certainly a large aggregate to have sprung from the few settlers on the banks of the St. Lawrence and in Acadie" (p. 214). These exiles soon wake up to the fact that they are free from the forms of legal oppression to which the Church subjected them in Canada. Those of them who can write send

back many letters telling of the freedom they enjoy. These epistles are most annoying to the priests, who denounce them as pestiferous fifth. But they are passed round the parishes, notwithstanding, and do their work, being probably read all the more eagerly because of priestly interdiction, for the descendants of Eve have a ravenous appetite for forbidden fruit. Many of these exiles also return frequently to see their friends and native country. After a few years' absence they are much changed in appearance, in sentiment, and speech. They use the vigorous language of the Anglo-Saxons and have, in some measure, imbibed his modes of thought and unconquerable love of freedom. They have lost their old profound reverence for the omnipotent Cure. They go about their native villages attracting attention by every movement, and freely giving out new ideas, uttering opinions that jar against their former environment. What can the priests do? They are helpless, and cannot prevent the irreparable mischief their people suffer by getting beyond the Chinese wall which ecclesiastical hands would build round this province, and by being scattered in the neighboring Republic. The Confessions made by Roman Catholics authors as to losses sustained by the Church in the United States are explicit, numerous, and significant, and seem to show that the genius of Republicanism, with its national schools such as are now adopted even in France, is hostile to Romanism. We cite a few specimens. The Rev. E. A. Reiter, Jesuit Father, in the Catholic Year Book for 1869, estimates the whole number of Catholics in the United States at 3,354,000, "which is less than is commonly thought." "If to these," he says, "are added the incredibly large number of those who, after their arrival in this country, have only to soon thrown off their Catholic faith, we may with good reason, as the judgment of those who know, and my experience of fifteen years has taught me, add one half to the number above, which would bring it to 5,031,000. Yet such cannot now or ever be taken into account, as in this country nothing is more seldom than a backslidden Catholic ever to be reclaimed, even on his death-bed" (pp. 6, 7). In 1870 the *St. Peter's* newspaper placed the Catholic population of the United States at ten millions, but the *Catholic Telegraph*, of Cincinnati, modified the statement to the effect that it

would be true had the Church retained all her children, but she had lost half of them, So no authorities place the loss even higher than this. The editor of the *Celt* in 1855 declared that it amounted to sixty per cent of the children of Roman Catholic parents; and J. O'Kane Murray, as late as 1876, expresses a similar opinion in his "History of the Catholic Church in the United States." He says: "It may be safely said that more Catholics have fallen away from the faith in this country during the last two centuries and a half than are to-day living in it" (p. 583). This is the testimony of their own authors, and shows what happens when Papists are brought within reach of efficient free schools and an open Bible. The exodus from this country, which the priests are so anxious and so powerless to prevent, is palpably reacting, and will continue to do so in an increased degree, on nearly every parish in Canada. Nor do we feel uneasy about the influence of government and priestly schemes for repatriation, because every French Canadian who returns helps to hasten the liberalizing process preparatory to the disestablishment of the Church. Such tell their compatriots that it is high time for them to begin to think for themselves, and that they do possess God-given rights which are not to be tamely sacrificed on the altars of the Pope. They support and extend the influence of the liberal French press, which refuses to be gagged by bishops and archbishops; and the disreputable little game of securing French votes, which some falsely call statesmanship, must come to an end. When our population has increased fivefold these votes will have lost their present significance, and God will raise up men of courage, patriotism, and fidelity to contend for truth and freedom. Above all, the great quickening power which is touching the minds and hearts of the people, and kindling thought and aspiration in them, is the Word of God. The priests can do nothing effectually against the truth. The more they denounce and curse and burn it, the more it is sought after and read. Thousands of homes are regularly visited by colporteurs, who bring them the simple message of eternal life through Jesus Christ, and tens of thousands of Bibles and portions of the Word have been distributed and are being devoutly studied in these homes. The Bible Society and all the evangelical denominations have engaged in this work,

and Romanism is honeycombed by their united efforts. The Presbyterian Church alone has sixty-two missionaries in the field, besides twenty, who were trained by her in whole or in part, who are laboring in the United States. She has numerous schools and preaching stations in different parts of the provinces, and Roman Catholics are attracted to the principal missionary institutes at Pointe-aux-Trembles in larger numbers than can be received; and the pupils, after being instructed in the principles of the gospel, are scattered over the country as so many living epistles known and read of all men. For a considerable time missionaries were brought from Switzerland and France, but for the last fourteen years they have been successfully trained in the Presbyterian College, Montreal. This is found to be an immense advantage in many ways. Natives of the country understand the people and have ready access to them, and it is a most encouraging fact that a large number of them feel called to be teachers, colporteurs, and evangelists. The proportion of young persons among French converts giving themselves to such work is far greater than with English-speaking people, which shows the strength of their missionary spirit and promises well for the future. The initial work in a Romish as in a heathen country is, of course, necessarily difficult and slow, and specially is this case in the Province of Quebec, where Romanism has everything on its side; but still the progress of late years has been manifest and cheering. In Montreal, for example, ten or twelve years ago, there were only two small French Protestant churches, and now, reckoning all denominations, there are eight churches with about four hundred families connected with them, most of whom have been gathered from the Romish communion, and similarly satisfactory results have been reached at other points. So that, while fifty years ago there was not a single French Protestant Church in the whole country, there are now nearly one hundred, and probably between twenty and thirty thousand French Protestants in Canada and the United States. The outlook, therefore, is far from discouraging. In spite of the enormous disabilities under which a portion of our citizens labor, we have faith in the future of our country and in the power of the gospel to emancipate them. The truth and the Spirit of God are strong

enough to overthrow the system of superstition and idolatry with which we contend. What is needed in order to insure to the Provinces of our Dominion a peaceful, united, and prosperous career is fidelity on the part of the churches of the Reformation to the glorious principles of that period, and resolute efforts to put the Word of God in possession of all the people as the basis of true education, freedom and greatness.

DEATH IN THE NEW HEBRIDES MISSION.

While the prospects of the New Hebrides Mission are darkened from without by the threatened occupation of the French, they are shadowed by the death and departure of some of the laborers. Not long since Mrs. Fraser, of Api, died, and since that Mrs. Charles Murray, of Ambrim.

There is a touching history in connection with this Island. Two or three years ago a young missionary from Scotland named Murray, was settled in Ambrim. His health which had been poor, soon broke down and he died of consumption. About this time his brother Charles Murray arrived to labor in the group and was settled in the place where his brother had been. Now his young wife has died and he is leaving the mission. She died at Futuna where Dr. Gunn, a medical missionary, is stationed.

Dr. Gunn writes:

"One or two incidents connected with her death may be of interest. While the Futunese were digging the grave, one of them asked the question, 'Will she worship in Heaven to-morrow?' meaning would her soul reach heaven on the morrow. As heaven was so far away they thought that time was required to reach it. They were surprised to learn that the soul passed instantly to glory.

"A few days afterwards another asked the question, 'Will Mr. Murray now pay the price of his wife to her friends?' They could not understand how it was that he would not. One who had been abroad, and who ought to have known better, attempted to give an explanation of it by telling that white people thought nothing of their wives—they were of no more value than pigs, and they could soon get another. I corrected this mistake by telling them that it was *they* who thought little of their wives, for they bought and sold them, and when one died they speedily got another. Among us there was no payment, because one's life was so valuable that it could not be paid, and therefore they were given for nothing. Most white people did not marry again, because they valued the memory of the dead too

much for that. Christ asked no pay for the salvation of our souls in the same way, because they were so valuable that nothing could pay them but his life, which he gave freely.

I may here remark that in heathen days, when one man killed another, he paid the price of the murdered person with a pig. A feast was made, and the enemies were reconciled. In the absence of a pig, a whale's tooth—an ornament worn on the neck—was accepted instead, or, failing that, another ornament made from a pearl-like shell, which can now be obtained for about *threepence*."

THEATRES.

Were the testimony taken of the 70,000 evangelical ministers in this land as to the moral influence of the pulpit, that testimony would be unanimous and emphatic that such influence is good, and only good, and that continually. But the testimony of great numbers of actors and managers of the theatre is, that the moral influence is the reverse of good. Macready wished the ladies of his family to avoid the theatre. Fanny Kemble said that her profession was unworthy of a woman. Olive Logan said that she would not advise any woman to go on the stage, for the demoralizing influences there prevalent are daily increasing. M. Dumas said, "You would not take your daughter to see my play? You are right. Let mesay once for all, that you must not take your daughter to the theatre! It is not merely the work that is immoral, it is the place!" Every dollar paid at the door of a theatre is a contribution to spread immorality.—*Evangelist*.

CHARACTER.

It is not said that character will develop in all its fulness here. That were a time too short for an evolution so magnificent. In this world only the cornless ear is seen; sometimes only the small yet prophetic blade. The sneer at the godly man for his imperfections is ill-judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. That great dead stone beside it is more imposing, only it will never be any thing else than a stone. But this small blade—it doth not yet appear what it shall be.—*Prof. Drummond*.

The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it, not resting from duty, but finding rest in duty.

"BE COURTEOUS."

"We have careful thoughts for the stranger;
And smiles for the sometimes guest;
But oft for our own
The bitter tone,
Though we love our own the best.

"Ah! lips with curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of the morn.

"For though in the quiet evening,
You may give me the kiss of peace;
Yet it might be
That never for me
The pain of the heart should cease.

"How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken,
That sorrow can never set right."

SUN-SHINE AT HOME.

Many a child goes astray, not because there is grievance at home, but simply because home lacks sun-shine. A child needs smiles as flowers need sun-beams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour and words harsh, and fault-finding is in the ascendant, they will spend as many hours as possible elsewhere. The same will apply to husbands if the wife is always out-of-sorts when he comes home. He will seek other company, and that may possibly be at the saloon or club room.

Our Mission in Central India now embraces four centres, Indore with Mr. Wilkie as missionary, Mhow with Mr. Builder, Rutlam with Mr. Campbell, and Neemuch with Mr. Murray. The missionaries are aided by a large staff of native assistants and teachers, and from these centres the light will radiate until the ten millions of that district of Central India shall hear of a Saviour and His love.

In Greenland there are 7,000 Esquimaux converts under the fostering care of the Danish Missionary Society.

DR. HORATIUS BONAR'S PRAYING.

Dr. Cuyler has told something about his poetry and his preaching in a recent *Evangelist*, and I would like to tell what a gentleman of New York city, who is no stranger among the prayerful, told me about his praying. He went into the noon-day prayer meeting in the city of Edinburgh. An elderly gentleman arose to lead their prayers. And he said to me "I never heard anything like it. I seemed to be raised up to heaven, before the very Throne of God. When he had finished, I asked a person who that was that had prayed. 'That is Dr. Bonar,' was the reply." How perfectly natural that such a one should sing—

"What a friend we have in Jesus,
All our griefs and sins to bear,
What a privilege to carry
Everything to God in prayer." P. W.

"My love is oft-times low,
My joy still ebbs and flows,
But peace with him remains the same—
No change Jehovah knows."

"I change, He changes not;
My Christ can never die;
His love, not mine, the resting-place
His truth, not mine, the tie."

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of evil.

In 1714 there were 393,087 Buddhist temples in Japan, while there are now only 57,824. Buddhism in Japan has been virtually disestablished since 1874. The entire system is rapidly declining in that country.

It is fifty years ago since the two first missionaries landed in Zululand, South Africa. There are now there more than 5,000 in full communion, and a Christian population of 30,000.

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.

FAMILY PRAYER.

There is one mark of a household, in which God is known and loved, which is to often wanting in our day—I mean the *practice of family prayer*. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of the same equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings one by one nearer to the end of our existence, so does he, and he alone, makes us to be “of one mind in a house,” here within the narrow precincts of each home circle, and hereafter in that countless family of all nations, and kindreds, and peoples and tongues, which shall dwell with him, the universal parent of all eternity.—*Canon Liddon.*

EAGER TO 'BE A CHRISTIAN NATION.

The *Missionary Herald*, the organ of the American Board, prints a significant article of the Rev. J. H. Pettee, of Okayama, entitled, “A New Peril in Japan.” The writer says that the Japanese are showing an amazing eagerness to be known as a Christian nation. There is a strong movement among local officials favoring a nominal acceptance

of the least exacting form of Christianity, the Roman Catholic. Mere assent to the name of Christian is regarded as sufficient evidence of change of heart and life. The most progressive secular paper in the kingdom has openly advocated baptizing the Emperor and a few of the nobles, that Japan may be considered a Christian nation. Last December the Russian minister to Japan died and was buried in Tokio. The funeral service was simply and solely of the Greek Catholic form. Princes of the blood, Cabinet Ministers, and other high Japanese officials were present. It means far more than mere diplomatic courtesy. The Mikado wore mourning for twenty-one days on receiving the news of the death of his Catholic Majesty King Alphonso of Spain, and a representative of the royal family attended requiem mass for the dead King in the Roman Catholic chapel at Tokio. And yet it is not long since one of the imperial decrees read: “Let no Christian henceforth dare enter Japan, and let it be known unto all that if the King of Spain himself or the Christian's God of All violate this decree, he shall pay therefor with his head.”

THE KING'S BUSINESS.

Just as a minister was going out to preach he received a visit from a man who wished to converse with him on the second coming of Christ, and who insisted that it was not very far distant.

“When do you think it will be?” asked the minister.

“Perhaps to-day,” answered the stranger.”

“In that case, my friend, we have no time to talk, I must go and preach the gospel; and, so far as you are concerned, what you ought to do is this very day to call sinners to repentance.”

The new Mayor of Shanghai, China, is a native Christian. This is indeed a significant promise of His coming. A very few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian.

"THE SERVANTS WHICH DREW THE WATER KNEW."

John 2: 9.

The guests at the marriage supper

Detected the flavor fine,
But "the servants which drew the water"
Knew the secret of the wine.
"Whatever He saith to you do it,"
"He knoweth what He will do,"
And many a beautiful "secret"
The Lord will reveal to you.

The jars that we fill with water
Shall minister royal wine;
We shall know and dispense the gladness
Of miracles most divine;
And we shall rejoice hereafter
If we "filled them up to the brim,"
And the wine of heaven will be sweeter
When we "drink it new with Him,"
—*Woman's Work for Woman.*

FAMILY RELIGION.

Fathers, you are the heads of happy families to-day. All that I ask is, that you will make them happier still—happy, not only in your love, but in the love of God the Saviour, happy for time and through eternity. The happiest family will not always be so. The most smiling circle will be in tears some day, all that I ask is that you will secure, for yourself and your children, a friend in that blessed Redeemer, who will wipe all tears from all faces. Your families may soon be scattered and familiar voices may cease to echo within your walls. They may go each to his own, and some of them may go far away. O, see to it that the God of Bethel goes with them, that they may set up an altar, even on a distant shore, and sing the Lord's song in that foreign land.
—*Scl.*

LIVE AND HELP LIVE.

In a little speech made some months ago, there was a suggestion which is worthy of a larger audience.

The old maxim, "Live and let live," ought, said the speaker, to have an improved form among the Christian people. It should be rather, "Live and help live."

This new version of an old maxim is, at least worth a trial. Let us put it in use, and may it bear such rich fruit that we shall never wish to return to the old selfish way.—*S. S. Times.*

GOOD PREACHING.

The best evidence of good preaching is found in the reformatory and elevating influence it exerts on the conduct of the hearers. Elegant discourse, which encourages people to live in their sins, is inferior to a coarser article which drives the sinner to repentance and reformation. "I do not remember the text," said a trader, "but when I got home I burnt up my scant half bushel." The gospel that does one good is always the gospel that drives us to burn our defective measures, and conducts us forth in honest and reputable ways.—*Church News.*

THE SOUL'S HEALTH.

The health of the soul, like that of the body, is variable. In both, there are ascertainable laws, which cannot be violated with impunity. Moreover, there are certain noteworthy points of similarity between physical and spiritual hygiene.

The first condition of health is good air. It is everywhere accessible. So is the Spirit of God. Prayer is the act of inspiration—

Prayer is the Christian's vital breath,
The Christian's native air.

As food to the body, so is knowledge to the soul. It must be regular, varied and suitable. Neither body nor mind should be gorged, nor should the babes and the infirm be expected to assimilate the heaviest food. The babe in Christ needs other nourishment than a treatise on Theodicy.

Without timely supplies of water the body languishes and dies. This must be the fate of the spirit, if there be not, for it, seasons of refreshing from the presence of the Lord.

The soul must have the sunlight of the Divine approval, or it will fade away like those that live in cellars and in darkened chambers. It is the privilege and the duty of all to live and labor in the sunlight.

Without exercise, the muscles grow flabby and feeble. Without use, the spiritual powers decay. Through intemperate application to business or to books, many have lost gifts and graces that once made them conspicuously useful in holy work.

Do not expect great spiritual growth, while you neglect the laws of spiritual health.—*Presbyterian Observer.*