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Chapter 1 : SDA Bible Commentary Volume 7

Roman Catholicism in Canada / Rev. MacVicar. Romanism in relation to education / Jas. M. King [microform]: papers read at the Evangelical Alliance Conference, Montreal, October, Item Preview.

The Church in the Time of Constantine. Historians usually consider the fall of the Roman Empire as marking the close of ancient times, and the Renaissance and the Reformation as marking the beginning of modern times. The purpose of this article is to provide a background for the study of those portions of the various lines of prophecy in the Revelation that deal with this period of history. Decline of the Roman Empire. The brilliant reign of the first emperor, Augustus 27 B. With a few exceptions, the emperors from Augustus on to the last one deposed were seldom more than mediocre, and the story of the Western Roman Empire throughout almost its entire lifetime of some five centuries, especially from Marcus Aurelius onward, is one of gradual decline. By the close of the 3d century a. It is true that the reorganization of the empire by Diocletian and Constantine see pp. With the 4th century began the long series of barbarian invasions from the north see pp. In fact, the Eastern Roman Empire continued for nearly a thousand years longer, to It is true that is the traditional date for the end of ancient Rome, and thus of the beginning of the Middle Ages, but it is apparent that medieval times might also be reckoned from any one of various other significant points of time either before or after that year. Accordingly, some have considered the reign of Constantine the Great the first of the long line of so-called Christian emperors as an appropriate boundary marker between ancient and medieval times, and in view of the fact that the article dealing with the early church in Vol. VI traces developments down approximately to the reign of Constantine, the present article will follow the course of events from his time onward. Others suggest the reign of Justinian the Great and the Gothic Wars as dividing between ancient and medieval history. However, historians generally consider the pontificate of Pope Gregory the Great ; see p. The two most significant institutions of Western Europe during the medieval period were the Roman Catholic Church and, from onward, the Holy Roman Empire. Development of the Church. As established by its Divine Founder, the church was at first characterized by admirable purity of life and clarity of doctrine see on Rev. It had a relatively simple and effective organization which stands in contrast with the complex monarchical system that characterizes the medieval papacy. By the 3d century the church began to have its own buildings for worship, and, though not legalized itself, began to own property. Its organization became more elaborate. In the doctrinal disputes that occurred increasingly, confidence was weakened in the Bible as the sole expression of doctrinal faith, and tradition was appealed to more and more. As the church expanded it borrowed, sometimes consciously and sometimes unconsciously, from the pagans it was conquering, and practices entirely unknown in the apostolic church became a part of church life see Vol. Thus while external consolidation and expansion were being achieved, internally the church began to lose its apostolic simplicity and purity, and even before it attained legal status the foundations had been laid for the development of the proud, earth-centered church of the Middle Ages. Christian Rome, the Papacy A. In addition, the morale of the polyglot population, of variegated origins and customs, was bankrupt ethically and spiritually. The policy of Constantine, a farseeing ruler, was to rally the people of the empire to reconstruct its institutions and to achieve a unity it had not enjoyed for two centuries. He set about to reorganize the army, to strengthen the economic life of the empire, and to find a panacea for the social, moral, and spiritual ills of the people. He came to believe that a unification of all religions would be a major contribution to the unity and stability of the empire—a formidable task in the face of the endless varieties of religion and social customs that existed. In certain similarities between the church and paganism that had resulted from reciprocal borrowing, he at first thought he saw an opportunity for forging a unified imperial sun cult, uniting Christians and sun worshipers. His nominal conversion to Christianity did not take place until or But prior to that, Constantine had taken an even more dramatic and far-reaching step. In he had induced his coemperor Licinius to join him in a decree granting full religious liberty throughout the empire, particularly specifying Christianity as a sect that was

henceforth to be recognized and accorded full rights. Up to this time Christians had looked upon the government as an enemy because it was pagan. Further, in order that God might have the precedence, Peter had instructed that, when it was impossible to do both, Christians must make the choice of obeying God rather than men. Adopting these principles, the church had, in spite of lack of freedom, proceeded to do its work for God on earth, often facing persecution but also taking full advantage of toleration when it was extended. When Constantine legalized the church in it was forced to review its opinion of the state, and it hailed a benevolent government as its friend. Constantine followed his decree of liberation with other decrees favoring the church in its various operations, with grants of funds, of privileges, and of powers, both judicial and executive. Constantine did not make Christianity the state religion, but in some respects a bureau of the state. The church accepted these seeming benefits with gratification, not realizing the inherent danger in them until the question arose as to whether the state should dominate the church. The death of Constantine revealed what had always been a weakness of the Roman constitution, the lack of an established provision for the imperial succession. The rule of the empire devolved upon the three sons of Constantine, one of them taking the western portion, another the central, and the third the eastern. Though the empire was not formally partitioned, its administration was divided, following an example that had been set for Constantine by the awkward arrangement of his predecessor, Diocletian. Of the three sons of Constantine, one was an Arian see pp. The church had achieved seeming success in the sight of men, but it had already apostatized in the sight of God. Paganism had been Christianized, but simultaneously Christianity had absorbed a great deal that was pagan. Augustine, the North African theologian, now picked up boldly and expanded the earlier teaching of Origen of Alexandria, that the church need no longer look for its triumph to a cataclysmic end of the world at the second coming of Christ. To accomplish this became the hope and objective of the steadily apostatizing church as a great politico-ecclesiastical system, which has guided its policy ever since. Indeed, the church increasingly became the institutional hope of men, as the empire declined. The decrees of Constantine and his active support of religion did not stay the fatal disease that was eating away at the heart of Rome. Political, economic, social, and moral decay continued. The fall of Rome had no single cause. It fell apart largely from internal decay, and from external causes also. In the boundary wars of Rome large groups of northern tribesmen were taken captive, sold into slavery, and used as gladiators in the circuses and as auxiliary soldiers in the army of Rome. Barbarian veterans of auxiliary legions were settled as garrison troops along the borders, to fend off attacks from their own relatives seeking to cross the border. As the pressure of these covetous tribes became greater and greater, bands of fighting men would gather around a chieftain, and families, clans, and finally whole tribes, broke across the borders. Occasionally, leaders of these Teutonic barbarians, mainly Germanic, attained political power within the empire, and in spite of laws that forbade the marriage of a Latin with a German, intermarriage began to take place. Everywhere west of the Adriatic and the Danube Valley the beginnings of a Romano-Teutonic culture began to form as early as the 4th century. It was a problem to Roman Catholicism and the papacy more on the ecclesiastico-political than on the spiritual and theological level. The Arians declared that they had only one God, the Father, with Jesus Christ accepted into the realm of subordination to God. This teaching appeared much simpler than Trinitarianism, and the pagan tribes who entered the empire had therefore the more readily accepted Arianism. However, the Arian branch of Christianity never perfected a thoroughgoing ecclesiastical organization, as did Roman Catholicism with its papal hierarchy; and in the 5th and 6th centuries Arianism seems to have lacked the aggressiveness of the Roman Church. Western Catholicism had its greatest difficulty with this sect in the mid-4th century, when the sons of Constantine, one of whom was an Arian, ruled the empire. At one time the bishop of Rome actually was led to subscribe to Arian teaching. Whole tribes moved across the borders from the north, sometimes following the river valleys and seeming to inundate the empire. The barbarian hordes came in, not to see but to possess, and where their objectives were resisted, they fought, ravaged, and destroyed. Not only the provincial cities were besieged, but Rome itself was attacked. The people of the Roman Empire could scarcely believe that Rome and other great cities were being attacked. The Visigoths, already Arian Christians when they

moved into the empire, swept down into Italy, sacked Rome , then moved across the northern Mediterranean littoral into Gaul France , and finally into Spain, where they established a kingdom. This kingdom, however, failed to survive a later invasion by the Moslem Moors of North Africa , and from its ruins has come the Spain of today. Leaving some of their number in Swabia, the Suevi moved across Gaul and occupied the northwest corner of the Spanish peninsula, where was laid the foundation of present-day Portugal. They left the Nibelungenlied as an epic of their struggles. The Alamanni moved across what is now Germany and settled in western areas. The Angles, Saxons, and Jutes, crossing the North Sea from the Frisian lands of the Netherlands and Denmark, landed in Britain, drove back the Celtic Britons, and became the dominant inhabitants of the land c. They too became Roman Catholic. The Lombards crossed the Alps and entered Italy , where they were a sore trial to the Byzantine governors of Italy and to the popes of Rome. They were also brought into the Church of Rome. These were not all. The Arian Vandals had preceded the Visigoths, moving across Gaul into Spain , and then had crossed at the Strait of Gibraltar into North Africa, where, turning eastward, they occupied the prosperous cultured cities of colonial Rome North Africa was a center of Roman Catholic Christianity, but the Vandals were of a persecuting turn of mind and were determined that the Roman Catholics should become Arian in faith. The results were unhappy indeed for the Roman Catholic Christians of North Africa, who were in no position to defend themselves. Finally the emperor Justinian, seated in Constantinople, but having the whole of the empire under his nominal rule, sent armies into North Africa, and by had completely vanquished the Vandals. In the 5th century, long before the Lombards entered Italy , some members of various Germanic tribes had become auxiliaries in the Roman army in the vicinity of Rome, and Odovacar, a leader of these Germanic tribes, was appointed general over the auxiliaries. In the Western emperor Nepos was driven into exile, and the successful rebel Orestes elevated his year-old son Romulus Augustulus to the purple. Orestes caused a mutiny among his mercenaries by refusing to accede to their demand for a division among them of one third of the soil of Italy. Odovacar now took things into his own hands, and in September, , he was proclaimed king, while Orestes was made prisoner and beheaded. Augustulus was removed from the throne, but his life was spared. This revolution, which occurred in a. It must be noted that Odovacar did not claim to be emperor, nor did any barbarian king of that era make such a claim. Indeed, Odovacar took the insignia of imperial rule that he found in Rome and sent them to Constantinople, saying that he would have no use for them, nor would anyone else, for there would not again be anyone ruling as emperor in the West. The Eastern emperor was then titular ruler of the whole Roman Empire. But Odovacar and his Arian followers soon found themselves at odds with the Roman Catholic authorities and later in trouble with the invading hordes of Ostrogoths from the East, who, under the benevolent Theodoric, occupied Italy. After less than twenty years of the Herulian and Rugian rule of Odovacar, the latter was put to death by Theodoric, and the Ostrogoths came into undisputed control. For twenty years his armies campaigned against the Ostrogoths. By the Ostrogoths were driven from Rome, which they occupied only temporarily afterward, and by they ceased to exist as a people. Thus the third and last of the tribes that proved unable to live at peace with the Church of Rome came to an end. The tribes that remained became the forerunners of the European nations of today. They either turned from paganism to Roman Catholicism or were converted to it from Arianism. Conversion of the Barbarian Tribes.

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Chapter 2 : Church of England - Drew University Library - U-KNOW

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Printing[edit] Archbishop Richard Bancroft was the "chief overseer" of the production of the Authorized Version. Bitter financial disputes broke out, as Barker accused Norton and Bill of concealing their profits, while Norton and Bill accused Barker of selling sheets properly due to them as partial Bibles for ready money. In the Universities of Oxford and Cambridge successfully managed to assert separate and prior royal licences for Bible printing, for their own university presses " and Cambridge University took the opportunity to print revised editions of the Authorized Version in , [65] and This did not, however, impede the commercial rivalries of the London printers, especially as the Barker family refused to allow any other printers access to the authoritative manuscript of the Authorized Version. Marginal notes reference variant translations and cross references to other Bible passages. There are decorative initial letters for each Chapter, and a decorated headpiece to each Biblical Book, but no illustrations in the text. The original printing was made before English spelling was standardized, and when printers, as a matter of course, expanded and contracted the spelling of the same words in different places, so as to achieve an even column of text. Punctuation was relatively heavy and differed from current practice. On the contrary, on a few occasions, they appear to have inserted these words when they thought a line needed to be padded. The first printing used a black letter typeface instead of a roman typeface, which itself made a political and a religious statement. It was a large folio volume meant for public use, not private devotion; the weight of the type mirrored the weight of establishment authority behind it. When, from the later 17th century onwards, the Authorized Version began to be printed in roman type, the typeface for supplied words was changed to italics , this application being regularised and greatly expanded. This was intended to de-emphasise the words. Many British printings reproduce this, while most non-British printings do not. Almost every printing that includes the second preface also includes the first. Much of this material became obsolete with the adoption of the Gregorian Calendar by Britain and its colonies in , and thus modern editions invariably omit it. Later editors freely substituted their own chapter summaries, or omitted such material entirely. Pilcrow marks are used to indicate the beginnings of paragraphs except after the book of Acts. It was not until that a Scottish edition of the Authorized Version was printed " in conjunction with the Scots coronation in that year of Charles I. However, official policy favoured the Authorized Version, and this favour returned during the Commonwealth " as London printers succeeded in re-asserting their monopoly on Bible printing with support from Oliver Cromwell " and the "New Translation" was the only edition on the market. Bruce reports that the last recorded instance of a Scots parish continuing to use the "Old Translation" i. Geneva as being in The Geneva Bible continued to be popular, and large numbers were imported from Amsterdam, where printing continued up to in editions carrying a false London imprint. During the Commonwealth a commission was established by Parliament to recommend a revision of the Authorized Version with acceptably Protestant explanatory notes, [81] but the project was abandoned when it became clear that these would nearly double the bulk of the Bible text. After the English Restoration , the Geneva Bible was held to be politically suspect and a reminder of the repudiated Puritan era. A small minority of critical scholars were slow to accept the latest translation. Hugh Broughton , who was the most highly regarded English Hebraist of his time but had been excluded from the panel of translators because of his utterly uncongenial temperament, [85] issued in a total condemnation of the new version. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. For most of the 17th century the assumption remained that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, Biblical study was best undertaken within the international common medium of Latin. It was only in that modern bilingual Bibles appeared in which the Authorized Version was compared with counterpart Dutch and French Protestant vernacular Bibles.

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First of the two was the Cambridge edition of , the culmination of years work by Francis Sawyer Parris , [98] who died in May of that year. They undertook the mammoth task of standardizing the wide variation in punctuation and spelling of the original, making many thousands of minor changes to the text. In addition, Blayney and Parris thoroughly revised and greatly extended the italicization of "supplied" words not found in the original languages by cross-checking against the presumed source texts. Blayney seems to have worked from the Stephanus edition of the Textus Receptus , rather than the later editions of Beza that the translators of the New Testament had favoured; accordingly the current Oxford standard text alters around a dozen italicizations where Beza and Stephanus differ. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. There are a number of superficial edits in these three verses: Scrivener, who for the first time consistently identified the source texts underlying the translation and its marginal notes. Norton also innovated with the introduction of quotation marks, while returning to a hypothetical text, so far as possible, to the wording used by its translators, especially in the light of the re-emphasis on some of their draft documents. Academic debate through that century, however, increasingly reflected concerns about the Authorized Version shared by some scholars:

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Chapter 3 : The Presbyterian and Reformed Review, vols. 1â€”13 (â€”) - Logos Bible Software

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For the Author, Gospel, a Reinforcement of the Law of Nature. In Three Dialogues, Between Dr. Opium, Gallio, and Discipulus. Sermon Preached at Salters-Hall, March 13, Butler, Joseph, Lord Bishop of Bristol. Liberty, and Equality, Two Sermons. Dignity and Duty of a Married State. General View of the National Police System. Set on the Great Pot: A Sermon on Hospitality. Sacheverell Represented in a Letter to a Noble Lord. Printed for Charles Rivington, Duty of Perseverance in Well-Doing. Nature and Necessity of Fasting. Douglas, John Bishop of Salisbury? Importance of Rabbinical Learning. Drummond, Robert, Lord Bishop of St. Free and Candid Thoughts on the Doctrine of Predestination. Remembrance of Former Days. Faithful Picture of the Times. Examination of the Late Revd. Elegy on the Death of the Rev. Thirteenth Chapter to Romans. Extraordinary Discourse on the Rise and Fall of Papacy. Printed by George Eyre and Andrew Strahan, Divine Improvement of Desolating Judgements Represented: Sermon on the Sudden Decease of George The 2nd. Sermon Preached May 24, Baptism A divine Commandment to be Observed. Anniversary Sermon, before the Royal Humane Society. Sermon, Preached July 8, Printed for the author by T. Guide to Domestic Happiness in a Series of Letters. Handel, George Friedrich, Printed by William Pine, The Trial of Warren Hastings. Sermons before the Missionary Society. Hoadly, Benjamin, Bishop of Winchester, Enquiry into the Reasons of Conduct of Great Britain. London and Westminster, Sermon, Preached before the Sons of the Clergy. Sermon Preached at St. Mary Le Savoi, on Easter-Day. Reflections Upon Layghter and remarks upon the Fable of the Bees. Hutton, Matthew, Lord Bishop of Bangor. John, Archbishop of York. John, Lord Archbishop of York. Elegy Written among the Ruins of an Abbey. Nature of True Religion. Journey from Time to Eternity. Sermon Preached before the University of Oxford. First printed ; reprinted M. Cooper, in Pater-noster Row, Vindication of The Rev. Excellency of a Good Name. Short and Easy Method with the Deists. Dover and Harper, Letter from Exeter to a Friend in London. James, the First Bishop of Jerusalem. Printed for John Lawrence, Last Speech and Testimony of Mr. Lowington, George, Lord Bishop of Exeter. Arian and Socinians Monitor. Sure Foundation, a Sermon. Being an Answer to the Declaration of the General Congress. The sixth edition, with additions. Authenticity of the Five Books of Moses.

Chapter 4 : Reformed Beliefs M

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Protestant writers on the history of the church date the period of Deformation, as opposed to Reformation, from , when the order of Jesuits was founded. During succeeding centuries, vast numbers of Protestants in Poland, Hungary, Transylvania, Bohemia, Moravia, Southern Germany, the Low Countries, France, Italy and Spain, were, through the machinations of this order, put to death or compelled to apostatize. Canada also shared in the horrors of the Deformation. To such an extent was the history of New France in the hands of the authors of the Relations des Jesuites and their friends, that it is only by the merest accident one can discover the truth as to the original state of religion in the colony. Jacques Cartier and Samuel Champlain were Catholics, and the latter a very zealous one. In his vessels there were Huguenot pastors and Catholic priests, whose discussions Champlain relates with evident Romanist bias ; but neither seem to have settled in the colony, for it is recorded that no priests were resident in Canada before , when Champlain brought out four Recollets. The Huguenot pastors were not encouraged to stay in a public capacity, yet religious services were certainly held and the sacraments administered, according to the order of the "Reformed church, which leads to the belief: That ordained men were found in private life. Du Chesne and Du Jardin, Huguenot merchants of Dieppe, who had a lien on the vessel chartered for this expedition in , refused to allow it to sail unless the Jesuits were excluded, whereupon the devout Marchioness raised the amount of the bond at court, and the vessel sailed. Thus these two Jesuit Fathers were the first priests to settle in New France, and gave tone to the whole of its religious life. The De Caens were devout men of a fighting type, and held religious services with their Protestant compatriots from till , when their charter was revoked. The Jesuits meanwhile arrived in , and the strife became more deadly. In the year of the appearance of the De Caens, the first child of European parents was born in Canada. This was Eustache, son of Abraham and Margaret Martin, which Abraham gave name to the famous plains of Quebec, and was called the Scotchman. He seems to have been an apostate from Protestantism, as his youngest son, Charles Amador, born in , was the first Canadian ordained as a priest. In the troubles of the Reformed Canada began. He was a bigot and a lay brother, and had the spiritual interest of the colony solely in view. The Huguenots of France had been looking over to Canada as a refuge from probable oppression, and resented the change of viceroys equally almost with those resident in the country. He could hardly find Roman Catholic sailors or settlers to fill his ships. He did indeed succeed in obtaining captains of his own faith, but by far the greater portion of his crews was Huguenot. The consequence was that, on the ocean two-thirds of the whole command regularly engaged in religious exercises and that publicly. But the Jesuits soon put a stop to external worship on the part of Protestants, so far as can be judged from contemporary records, the two parties, Catholic and Huguenot, must have been about equally matched in New France at this time, if, indeed, the Huguenot did not preponderate. It came the blow directly aimed at the Huguenot party. Richelieu deprived the De Caens of their charter, and gave it to the company of One Hundred Associates, on, among others, the following conditions: The following year, the younger De Caen, smarting under his wrongs, joined the Huguenots. That year they were unsuccessful, but in Champlain surrendered Quebec into their hands. Sir James Le Moine does not know whether Abraham Martin, the Scot, fraternized with the new Governor and his Protestant chaplain, but he does inform us that the latter was sent for to christen the little daughter of Monsieur Couillard, who was a man of note in the city. How many more Huguenots there were in it then, future research may declare. Le Bailly, a native of Amiens, to whom Kirkt gave the key of the Magazine ; his fellow deserters, Etienne Brule, of Champigny, Nicolas Marsolet of Rouen, and Pierre Raye, of Paris, which last he calls " one of the most wicked men it was possible to see. There is no mistaking the rancour of Charlevoix. In the Treaty of St. Germain en Laye restored the colonies to France, and the Hundred Associates. Lawrence, and, many French wives, lost their language and their

religion. These are but some of the lost sheep of our Protestant House of Israel. We surely have a duty to bring them back into the fold. Yet they do not appear to have carried their zeal to the extent of persecution, for Dr. Gregg seems to indicate that descendants of a Huguenot remnant are to be found about Lunenburg and River John. They may, however, be descendants of later immigrants. Thirty years pass, and still there are Huguenots in Canada. Parkman, in his *Old Regime*, says of the year in Quebec: One of them proved refractory, declaring with oaths that he would never renounce his faith. Falling dangerously ill, he was carried to the hospital where Mother Catherine de Saint Augustin bethought her of a plan of conversion. Many of the non-resident merchants of Quebec were Huguenots from Rochelle. The governor Denonville, sdn ardent Catholic, states the case of one Bernon, who had done great service to the colony, and whom La Hontan mentioned as the principal French merchant in the Canadian trade. But, in the annals of , he relates that the most accomplished officer in New France was the Sieur de La Porte Louvigny, a reformed captain, and the leader of the Montreal convoy to Machillimakinac. In the annals from , Charlevoix adds the names of M. In a despatch of M. The Abbe de Belmont, in his history of Canada, mentions a Reformed captain Arabelle who was killed by the Iroquois in Benjamin Suite, in a note to his paper on "Les Tonty," states that the Comte de Bangy commanded seven companies of the Reformed in Canada before , when they were ordered back to France. As for individual Huguenots of humbler rank, it is hardly probable that their record has been preserved. A number of Huguenots established themselves at Port Royal, and formed sympathetic relations with the Boston Puritans. The bishop at Quebec was much alarmed. What are these, however, save accidental records, preserved doubtless against the will of the dominant religious party, of a relentless and untiring persecution of the unhappy Huguenot, until he was compelled to apostatize or betake himself in exile to the New England colonies. What happened to the faithful who refused to deny the faith? He was sworn to tell the truth, or rather to accuse himself, and was never confronted with the person who had accused him, except at the moment before judgment was pronounced, or when the torture was applied, or at his execution. Canada and Acadia as well as France lost much of their best blood when the Revocation of the Edict of Nantes was put in force on this side of the Atlantic. Yet there are well known French Canadians at the present day who point with not a little pride back to their Huguenot ancestry. The Roman Catholic clergy, backed by royal authority, said, "the French speaking Protestants shall not live in Canada," and virtually kept their word. Is it too much that we should answer with "he shall! In there were only Protestants, exclusive of the army, in the Province of Quebec, and these were, with few exceptions, of recent importation. But before that time, there was, as Dr. Gregg informs us, on the roll of the church of England a Rev. Montmolin, a native of Switzerland, who preached to a small congregation of French Huguenots in Quebec as early as It would be very interesting to discover his parish register, and learn if the members of his flock were connected with such old Quebec families as the Couillards of the time of the Kirks. An obscure but apparently truthful piece of French Canadian Protestant tradition that links the Huguenots of the past with the missionary labors of the present century is the fact that, prior to , two Frenchmen were found selling bibles, the version of Martin, in the Province of Quebec or Lower Canada, and were compelled to retire before the activity of the priesthood. They withdrew to Niagara, and there a M. Therese, in which it exercised a salutary influence. Whence these two Frenchmen came or by whom they were employed, who can tell? It was reserved for the beginning of the present century to see an effort inaugurated for the evangelization of Lower Canada. The British Wesleyan conference sent out the Rev. He apparently succeeded in obtaining for some years an agent of the British Reformation Society to do home mission work in Quebec and elsewhere about , but there are no traces of his name or influence. The church of Rome seems to have had all its own way without let or hindrance. Henri Olivier, who had been sent out by a missionary association of the Lausanne Churches, together with his wife and two young men, to labor among the Indians, was arrested by the Macedonian cry of French Canada. At the end of it, the climate compelled them to go home. Before they left Montreal, they were joined by Madame Feller, whose name stands so Louis Roussy, delegated by the Associated churches of French Switzerland. Dentan, one of M. Then Madame Feller and he labored for a while in Montreal and St. Johns, and at last in G

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returned to Grande Ligne and established the mission, which has there proved so successful. They continued the Baptist traditions of the Oliviers, and the record of their faithful and victorious years of service, down to the year , when Madame Feller went home to her rest, is told in the memoir of that sainted woman by Dr. All honor to the Swiss Baptist missionaries. They broke almost fallow ground, and inaugurated the educational system which has been followed with most beneficent results. The Haldane brothers, who had aroused the evangelical sentiment in French Switzerland that affected Madame Feller and M. The Bible Society, which appears to have distributed copies of the Scriptures in French, long before the Montreal Auxiliary was formed, was aroused by the state of affairs during the Rebellion of , with which the French converts sympathized, to do something for the spiritual well-being of the once priest-ridden but now revolting Canadian. The state prisoners in the goal received copies of the Scriptures in their own tongue, and read them. As early as the Montreal Auxiliary had employed an agent to circulate French Scriptures in Montreal, and, in , there appears the name of Mr. Hibbard as colporteur for all the French Canadian parishes in the district. This was the sowing of the seed, and it was well sown, and fell in many cases upon good ground and bore fruit. Since that time all the Canadian agencies have scattered French sacred and religious literature broadcast, with gratifying results, from Halifax to Quebec, from Montreal to Cornwall, from Ottawa to Bayfield, and from Algoma to Manitoba. James Thomson was the agent of the Bible Society in Montreal, a society in which all denominations of Protestants met on a common platform. Owing largely to his instrumentality, there was formed in , the French Canadian Missionary Society, an undenominational body in name and management, but sustained almost exclusively by Presbyterian gifts and offerings. Among its founders may be mentioned the Rev. Taylor of Erskine Church, Dr. John Redpath and James Court. The Society at once opened communication for financial purposes with Glasgow, Scotland, and for missionary supply with Geneva, Switzerland. Money came from Glasgow, and from Geneva came several noted missionaries, including M. They arrived in , and, a little later, came the Rev. Tanner and his wife, and M.

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He had two older sisters, Harriet, and Margaret. Stevens , a local minister, in In , he was selected as a delegate to the first Republican National Convention. Walker , in , and Emmons, in Alice, James, Margaret, and Harriet. The added responsibilities led Blaine to reduce his duties with the Advertiser in , and he soon ceased editorial work altogether. Electoral history of James G. Morrill , a former governor, announced his interest in the seat. Blaine in the s Blaine was reelected in and, when the 39th Congress assembled in December , the main issue was the Reconstruction of the defeated Confederate States. After the issuance of million dollars in greenbacksâ€” non-gold-backed currency â€”the value of the dollar stood at a low ebb. Butler and Democrat George H. Pendleton , wished to preserve the status quo and allow the Treasury to continue to issue greenbacks and even to use them to pay the interest due on pre-war bonds. Moreover, President Ulysses S. Grant valued his skill and loyalty in leading the House. His popularity continued to grow, and Republicans dissatisfied with Grant mentioned Blaine as a potential candidate for President in Though not an absolute defense, it is true that the law that made the fraud possible had been written before he was elected to Congress. But other Republicans were exposed by the accusations, including Vice President Colfax, who was dropped from the ticket at the Republican National Convention. In late , President Grant made several speeches on the importance of the separation of church and state and the duty of the states to provide free public education. No State shall make any law respecting an establishment of religion , or prohibiting the free exercise thereof ; and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised or lands so devoted be divided between religious sects or denominations. In essence, the alleged transaction was presented as a sham designed to bribe Blaine.

Chapter 7 : A Celebration of Women Writers: M Listings

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Chapter 9 : Princeton Theological Review (issues) - Logos Bible Software

Roman Catholicism in Canada / Rev. MacVicar. Romanism in relation to education / Jas. M. King [microform Foreign and domestic view of the Catholic question [electronic resource] / by Henry Gally Knight.