

WHAT IS SECTARIAN TEACHING?

Exactly what sectarian teaching is has not been clearly defined, but, notwithstanding, everybody knows what it means. For example everybody admits that it would be sectarian for public school teachers to teach either a Protestant or a Catholic catechism in the school, but it would not be sectarian for them to teach the divinity of Christ, or the divine inspiration of the Bible. This is our opinion. Some one may ask, would it not offend an agnostic to teach the existence of God, and would not a Jew object to the study of the New Testament as a divine book? Certainly, but we are a Christian country, and the law of Christianity is the common law of our land. The basis of morality rests upon the revealed will of God. If not so based, on what shall we put it? In this view, the teaching of morality is, to some, sectarian. What is right? Is polygamy right? Is stealing right? Is murder right? Why not? It would be difficult to answer these questions if we rule God out of the world. But if we recognize God in the world, we at once recognize His will as the guide of his creatures. But to teach His will in our schools is to teach sectarianism, in the view of some.

The sum and substance of the whole matter is just here. Distinctive Catholic, Presbyterian, Baptist, Methodist, or Episcopal teaching is sectarianism, but free, tolerant, universal, general Christianity is not. Our schools must stand on the broad basis of the Bible, and the universal church. The sermon on the mount, the ten commandments, the psalms of David, the parables of Christ are the common property of the Christian world. Prayer to God is a duty, and the Lord's Prayer should be devoutly offered up each morning in every public school in all our land; at least so we sincerely believe.—*Exchange*.

LADY MEDICAL STUDENTS—HOW

THEY STUDY AND WORK IN INDIA.—The fourth annual report of the National Association for Supplying Female Medical Aid to the Women of India, just published in Calcutta, carries forward the story of the Countess of Dufferin's narrative of "Three Years' Work," and, says the London, Eng., *Daily News*, shows really marvellous progress. Branches are now established in all parts of India, and the Association can already boast of twelve female hospitals and fifteen dispensaries, including the magnificent institution in Bombay which bears the honoured name of that distinguished sample of the Marquis of Salisbury's "Black Man" Mr. Cama. It is a significant token of the widespread vitality of this remarkable movement that the hospital of the Branch in Burma, under the direction of Dr. Maria Douglass, treated last year 288 cases, of which 101 were obstetrical, and that of these 118 represented paying patients. So far are the prejudices of race and custom from standing in the way, as some anticipated, that native women appear to be everywhere availing themselves eagerly of the medical assistance offered to them. It is a touching circumstance that a large proportion of the patients admitted to the newly-established Burma Hospital were brought thither in a critical condition owing to the ignorant treatment of native midwives. It has been determined that in future the task of selecting ladies in England for employment under the Association will be undertaken by the Corresponding Committee, consisting mainly of persons who have resided in India, which the Countess of Dufferin is organizing; but the field is so vast and the demand for women practitioners so great that the Association must ultimately look to India for its employees. Great progress, indeed, is already made in this