

This is as plain as noonday, and anyone that cannot see is one in whose soul has never been kindled the divine aspirations of freedom, or whose vision of intelligence is blunted by his political or social affiliations, and as I am not a politician, and am a Catholic, I can afford to be plain upon and honest upon this great question.

Such is a specimen of the thoughts intelligent Roman Catholics are thinking on the policy of the Church to which they belong. It is evident from this that the preposterous claims put forth in syllabus after syllabus can no longer command themselves to the judgment of those who venture to think for themselves, and that number is growing larger all the time. The full text of the recent papal manifesto has not been published, though it has been read to the faithful in their churches. From outlines of it, however, which have appeared it can be learned that it does not differ essentially from those that have gone before. The same assumptions run through it all. The Pope claims the first allegiance of his followers, and the reason he gives for this is that he is heaven's authorized representative. That he is chosen by the college of Cardinals as the head of the Roman Catholic Church is easily understood, but that he is chosen of heaven is not so apparent. Nowhere in Scripture is it stated that supreme authority either in matters ecclesiastical or civil is delegated to any mortal, yet his holiness takes it for granted and he wants his people to take it for granted too. Of those who "violate in the person of the Supreme Pontiff the authority of Jesus Christ," he says, "it is a duty to resist them and a crime to obey them." That is a specimen of the encyclical's teaching. Often enough has the Supreme Pontiff told the world and his followers that he is infallible in the sphere of faith and morals, but lest they should doubt it or forget it, he goes over it all again. With more gingerly tread the occupant of the papal throne ventures on the thin ice of politics, and in effect tells his people, "Whenever it is lawful in the eyes of the Church to take part in public affairs, men of recognized probity, and who promise to merit well of Catholicism, ought to be supported, and there can be no case in which it would be permissible to prefer to them men who are hostile to religion." But then there are many men in public life who are hostile to so-called Catholicism who are devoutly attached to religion. If the Roman Catholic Church elects to become an active participant in the civil affairs of nations in the long run it will get considerably less than it has bargained for.

WOMAN'S CHRISTIAN SERVICE.

DR. DONALDSON, whose extensive and ripe scholarship eminently fitted him for the task he so ably accomplished in editing the works of the Ante-Nicene Fathers, has contributed a paper to a recent number of the *Contemporary Review*, in which he discusses the position of woman among the early Christians. Though the views he presents are somewhat different from those generally entertained, it would be no easy task to attempt their refutation. His intimate knowledge of the period of which he writes and the conscientious character of his scholarship preclude any one at least who is only moderately acquainted with the sources of information relating to the post-apostolic Church from undertaking a reply to the learned professor. Granting, however, that his statement of facts is correct, and that his inferences are warranted by such facts as are definitely ascertained, it remains that woman's position was greatly bettered by the benign influence of Christianity.

In relation to the purity and perfection of the early Church, the poet's sentiment is true as it is in reference to other things, that distance lends enchantment to the view. It is not necessary to pore over the pages of the early Christian Fathers, or to scan the writings of the first church historians to discover that the primitive church had its blemishes and imperfections as well as that of the modern period. The apostolic epistles and those addressed to the churches of Asia afford glimpses not only of doctrinal defection, but of moral laxity that disfigured the beauty of primitive Christianity and tended to weaken its power. Wherever the pure doctrines of Jesus Christ found an abiding place in human hearts, wherever they were received in love and faith, from their very nature they exerted an elevating and ennobling power. It was something if those in the very humblest positions learned to practise the precepts of the Gospel and manifest its pervading spirit. It was a stupendous advance while paganism with all its degrading customs, interwoven with almost the entire texture of society, was still predominant, when master and slave, rich and poor, could meet in the spirit of the freedom wherewith Christ makes His people free, and realize in a measure the brotherhood it was His mission to found. In

this emancipation woman no less than man shared. No reader of the New Testament can doubt the infinite tenderness and respect accorded to woman by the divine Saviour. Woman's devotion to Him and her disinterested service shine out conspicuously. At the cross and at the tomb they ministered with tireless patience. They were closely identified from the first with the fortunes of the Church. They rendered faithful and devoted service, and bore most consistent testimony to the power of the truth. In fidelity to their convictions they were unsurpassed. In the noble army of martyrs none wore brighter crowns than did some of those naturally timid women who were subjected to protracted and excruciating tortures and awful death without flinching rather than deny the sacred name by which they were called. So that even when the Church was passing through the severest of her fiery trials, woman's influence, both by active service, patient endurance and heroic sacrifice, bore undying testimony to the power of the truth. It was when in an evil hour the Church listened approvingly to the temptation to enter in the path of worldly ambition, and when the truth became perverted, that woman's place in the Church was degraded. The office of deaconess was suppressed. With the growth of asceticism came what many regard as a still greater degradation, the seclusion of women from the outer world and her immurement in the living tomb of the nunnery.

Home is beyond question woman's kingdom on this earth. There she can do the noblest work of which she is capable, there, with all its monotonous round of apparently trivial duties and its limitations, she can find scope for the development of the highest possibilities of her nature. This many no doubt regard as a self-evident truth, but in these days is there not a possibility of overlooking the paramount claim and the sacredness of home as a divinely ordained institution? If Christian mothers become indifferent to the most binding of their home duties, who can be found to care for those they neglect? A mother may entrust the care of those dearest to her to others, but her influence—so beneficent in its operation—she cannot delegate if she would. Christian service rightly calls for self-denial and personal sacrifice, but there are some things that cannot be sacrificed without peril and loss. If home, however, has claims that cannot be rightly rejected, there are many noble and devoted women on whom these claims are slight. Many endowed with large capacity are free to serve untrammelled in the Gospel both at home and abroad. Many are freely offering consecrated service, and the number is steadily increasing. The question is being agitated, Should the office of deaconess in the Church be revived? Some churches have already answered it in the affirmative by fitting them for work by special training, and by appointing them to the office. Others, our own among the rest, are beginning to consider the question. It is by no means improbable that the Presbyterian Church will sanction the institution of a female diaconate, but it will not be without patient deliberation. It is not given to the precipitate adoption of grave and important new departures.

Books and Magazines.

PETER HENDERSON & CO'S MANUAL OF EVERYTHING FOR THE GARDEN (New York) is large, handsome and complete.

SHUT IN. Words for the Lord's Prisoners. By J. D. Miller, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—A short but excellent tractate which speaks words of comfort and good cheer to the afflicted.

In addition to the many indications of spring, the appearance of seed catalogues show that the vernal season is not far off. Among some of the handsome ones received, that of J. A. Simmers (Toronto) deserves special mention. It is very handsome in appearance and complete in detail.

IS IT MARY OR THE LADY OF THE JESUITS? By Justin D. Fulton, D.D. (Boston; The American Co.)—This is the lecture the intrepid opponent of Romanism delivered in Toronto some time ago, now appearing in printed form. It deals with the subject of Mariolatry exhaustively in brief compass. The controversy stirred up by Dr. Fulton's lecture in England receives ample notice in this little pamphlet.

THE PRESBYTERIAN COLLEGE JOURNAL (Montreal) presents a fairly attractive number for February. Rev. A. B. Lee, B.A., Sherbrooke, contributes a sermon on "God's Plumb Line." Professor F. R. Beattie, of Columbia Theological Seminary, forwards a paper on "Herbert Spencer's Explanation

of the Origin of Religion." Professor Campbell's "Talks About Books," have their customary piquancy of flavour.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The February number opens with Sir Daniel Wilson's address on "The Book of Nature," delivered at the centenary celebration of the oldest scientific society in America. Professor Cappon's lecture on "Subjects and Methods in the Teaching of English" is continued. Other subjects of great interest to the teaching profession are discussed by those who from experience and position should be able to speak with some degree of authority. The number as a whole is one of marked excellence.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—William Morris leads off in the February number with "The Hall and the Wood," a good specimen of ballad poetry. Descriptive papers this month are "A Whitechapel Street," by E. Dixon; "Winchelsea" by Mrs. Comyns Carr; "To 'Frisco," by Sir Julian Goldsmid, Bart., M.P.; "Bells and Belfries," by Rev. H. R. Haweis, M.A.; and "Two African Cities," by Harold Crichton-Browne. "The Cycle of Six Love-Lyrics," with music, is completed, and Earl Lytton's serial keeps up its interest. Rev. Prebendary Eyton has a paper on "How to Spend Sunday." He desires neither the puritanic nor the continental Sunday.

THE GATE AND THE CROSS. Or, Pilgrim's Progress in Romans, an Excursus and Parallelism. By Rev. George B. Peck. (Boston: Watchword Publishing Company.)—The origin and design of this little work will be learned from the following extract from the introduction. The Epistle of St. Paul to the Romans, owing possibly to its combined metaphysical and logical structure—if the phrase be neither uncharitable or irreverent—is confessedly repellant to many Christians, who therefore miss some of the most precious instruction and comfort to be found in God's Word. Some years ago it occurred to the writer that the drift of the argument in the Epistle might be set forth in an attractive form by introducing a series of illustrations selected from that all-but-inspired volume, Bunyan's "Pilgrim's Progress."

VOICES AND UNDERTONES. In Song and Poem. By William P. McKenzie. (Toronto: Hart & Co.)—That Mr. McKenzie is finely gifted with "the vision and the faculty divine," no one who reads this admirable volume will attempt to deny. It contains a wide range of theme. It touches the tenderest chords of human sympathy, and also soars to heights that are illumined with supernal light. Mere jingle and respectable doggerel have no place among the Voices and Undertones. Beauty and strength are wedded in smooth, flowing and melodious verse. The purchasers of this volume, the product of Canadian genius, will not merely encourage this young minstrel but will enrich themselves.

RECEIVED.—THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.) **BOOK NEWS.** (Philadelphia: John Wannamaker.) **THE SANITARIAN.** (New York: American News Co.) **ARE THE BAPTISTS BAPTISTS?** A Study in Comparative Church Polity. By Kugo Pulsidore. (Boston: Charles H. Kilborn.) **THE JESUITS:** containing chapters on Origin and History of the Jesuits; Principles and Aims of the "Company of Jesus;" Immoral Teaching of the Jesuits; Condemnation of the Order; Expulsion of the Jesuits; Bull of Clement XIV. abolishing the Society; The Jesuits' Estates Act. Appendix. With Introduction by James L. Hughes, I.P.S., Toronto. By Principal Austin, A.M., B.D. Alma Ladies' College, St. Thomas. Third Edition. **SANITARY ENTOMBMENT.** By Rev. Charles R. Trent. (New York: 171 W. Ninety-seventh street.) **THE NEW MOON.** A People's Magazine for Old and Young. (Lowell, Mass.: The New Moon Publishing Co.) **THE SIDEREAL MESSENGER;** or Monthly Review of Astronomy. (Northfield, Minn. Wm. W. Payne, Carleton College Observatory.) **THE AMERICAN COLLEGE** in relation to Liberal Education. The Inaugural address of David J. Hill, LL.D. (Rochester, N.Y.) **VICK'S ILLUSTRATED MONTHLY MAGAZINE.** (Rochester, N. Y., James Vick.) **SUGGESTIONS FOR REVISION OF THE CONFESSION OF FAITH.** Prepared by Ransom B. Welch, D.D., Ph.D. Auburn N.Y., and approved by the Committee of the Presbytery of Cayuga. (Auburn, N.Y.: Knapp, Peck and Thompson.) **THE ILLUSTRATOR.** A Commentary on the International Bible Lessons. (Minneapolis, Minn.: T. J. Morrow.)