

workers offend you? Shall Christ's cause be hindered while His people stand still to dispute?

In the next, don't you think that you may be setting too high a value on your own services? It is wonderful, after all, how well the world and the work can get along, even without those who seem to be of the greatest use and consequence. A man or woman is active in society, in the Church, in Sunday-school or the Christian Association. "What could we do without —?" say friends and fellow-toilers. But God has other work for his servant, or He calls him up on high. A pause, a little space for tears, a vacant place soon filled, that is all. It is just a ripple on the great ocean of human activity. Like the old French proverb, "The King is dead—long live the king," the succession of God's workers goes on, other hands take up the weapons, other feet stand where they stood that are still forever, and while from the earthly standpoint this is humiliating, I think from the heaven-side it is very comforting. For after all, what are we? If Christ's kingdom but come, what difference does it make by what hands its banners are borne? In the long roll of glory, no name will be left out of all who have served in His ranks.

Friends, think. Is there not something unworthy, undignified, in being so ready to be hurt and wounded? Rather think less of self and more of Him who is the one perfect type of entire unselfishness.—*S. S. Times.*

Two Chinese young men are preparing themselves for the ministry of the Church in San Francisco.

REACTION AGAINST ULTRAMONTANISM.

SOME signs of an incipient reaction against Ultramontanism are apparent among English Roman Catholics. The *Catholic Gazette* is an anti-Jesuit organ recently established. It says: "We thank God Englishmen are not likely to approve of the Jesuit system of education, and feel the force of the old saying of the man who declared that 'he thanked God he was a Catholic, but he also thanked God that he was born and brought up in a Protestant country.'" Is it not a fact that a certain percentage of Jesuit-instructed youths invariably go to the bad, and, what is more, *are far worse than bad Protestants?* We appeal to men of the world for a reply. In France, it is notorious that, from Voltaire downwards, the worst infidels and most immoral men have been ex-Jesuit students."—*Church Bells.*

PREJUDICE OVERCOME.

AN elderly woman, member of one of the denominations, to which her parents had belonged, and in which she had been carefully brought up, to the exclusion of all other religious teaching, was recently induced by a friend, an earnest member of the Church of England, to accompany her to one of our services. Mrs. B. had never entered one of our churches, and had a strong prejudice, for which, like many another, she could not account, against the Church of England. I am afraid that it was with the consciousness of doing a doubtful action that she allowed herself to be persuaded by her friend to enter the pretty, modest little church