

plelate of Kingston, Archbishop Cleary, would never have allowed such a document to meet the eye of the Protestant public at the present time. The fulmination of his anathemas against those of his Church who dare to vote against their separate schools is just in point. "They are to be denied absolution in life, and in death no mass is to be said for their sou's, their corpse not to be admitted into the church, no bell to be tolled for them, and no priest to attend their funeral." From such popish enslavement "good Lord, deliver us."

Missionary Readings.

MOHAMMEDANISM IN A NUT-SHELL.

MOHAMMED became at last convinced that Abraham, at all events, must have had the right religion. But the Jews had corrupted his religion. Therefore God sent Jesus to restore the religion of Abraham. But the Christians had not understood Christ, and had become idolaters of Him. Therefore God had now selected him to restore the religion of Abraham. He himself was a prophet of God and the last. God has no mother, no wife, and no son. He is alone, a great unit. That the Divine Being, One, can yet be Triune, as already Indian philosophers, fifteen hundred years before him, had dimly conceived, this high thought could find no place in his unlearned head. So then he made his God, his *Allah*, into a wooden unity, and therefore immovable. It is true, he repeats incessantly, in place and out of place, that God is compassionate, but in fact there is no movement in the inner being of his God. Believers, *i.e.*, those who believe His prophet—more properly His apostle—Mohammed, and honor him according to the prophet's precepts, are rewarded by him with Paradise, which is full of shady trees, springing fountains, and beautiful young women named houris. All others go straight to hell. The women of the Mohammedans have no access to their mosques—not true of all mosques—and no specified place in Paradise; there are women there already. There is a *kismet*, a fate, and this is absolutely unalterable. With this fate, man is born into this world. And in this neither prayer nor mercy makes a change. The service of God consists in the repetition of certain forms of praise, and other sentences at certain precisely appointed times of the day, towards a certain point in the horizon, Mecca; the position at each prayer, whether standing, kneeling, crouching, or lying prostrate, being also imperative. Of a conversion of the heart to God there is no mention, no more than of a love of God to man, and therefore there can be no mention of a love of all the heart and all the mind to this cold cipher, one Allah. And therefore among the Mohammedans—so far as respects any influence from their religion—"there is lacking all love to men, all true humanity, such as extends to whatever is called 'man,' Robbery and murder are the order of the day, and among no people do children so often rise against the parents as among the adherents of this false prophet."—*Missionary Baierlein*.

ONE-HALF of the whole human race has never heard the Gospel.

WHEN TO GIVE.

RECENTLY we have had another conspicuous illustration of the folly of postponing benefactions until after death, a topic that has been frequently commented upon in these columns. The other day a case was heard before Surrogate Ransom, of New York, which has a lesson for every one who would use his money right. It admonishes all to do the benevolent thing they mean to do *while they still live*, and not leave it for executors or trustees to attend to after their death.

It appears that twelve years ago, Samuel Wood, of New York, a man of wealth, education, and refinement, died and left a will in which provision was made for the endowment of a College of Music, the advantages of which were to be freely enjoyed by those of his poorer fellow-citizens who, coming after him, might care to avail themselves of his beneficence. It will be seen that the testator's design was broad and generous, providing for the founding of a College of Music of the most comprehensive character.

After the fashion of our times, this will of Mr. Wood's was contested. For twelve years the contest continued without important interruption, and the end was reached at the hearing before the Surrogate, when it was gravely announced that the expenses of litigation had absorbed the "whole estate." Thus the magnificent sum nobly devoted to the benefit of those seeking higher musical education had been expended for costs, fees, and the like. Those whom the generous testator wished and meant to help are to get nothing, and those whom he never dreamed of helping get everything.

The fate of Mr. Samuel J. Tilden's will was the same, though reached by different processes, and a keen New York lawyer, it seems, was not clever enough to make his own will and thereby found a grand Public Library in his native city. How much better the course of Peter Cooper and others who made their bequests while living, and lived to see their fortunes benefiting the world. The time to give is now. Dispose of your money yourself and don't leave it for the heirs and lawyers to fight over when you are dead. Our schools at home and abroad are needing funds urgently, and I hope that some who have charge of the Lord's treasure will take heed how and *when* they set it aside for His glory. Don't let your own noble purposes be defeated by delay. Make sure of your plan by giving with your own hand, and that soon, and don't let death and the devil cheat you.—*Morning Star*.

THE OPEN VISION.

ONE summer evening, while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, some sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon, and successfully made. The girl was kept within the house until her eyes gathered strength, and was permitted gradually and sparingly to go out-doors. It so happened that some time elapsed after her recovery before she went into the open air