

organization can give. We may be wrong, but our impression was that in large measure speeches were made, rather than conversations had. This was notably—to us—the case after a frank paper had been read on college work. We did not confer, we made speeches. We agree with our friendly and private critic that there is a constant need of discussing our principles *in their practical application to the wants of the day*; but surely not from “a theological standpoint.” That ought to be definite enough to be fixed. Our remarks looked to future conferences, of which, in some form or other, we hope to see many. We desiderate meetings of brethren without any undercurrent of suspicion, who in the confidence of Christian fellowship meet to confer upon their work, their common aim and toil, and thus manifest the blessedness of those who may be far scattered, but who dwell—strange paradox—together in unity.

THE Basque Provinces of Spain and France belong to a people of whose origin we know nothing. Their language tells plainly that they are not akin to any of the present races of Western Europe. Some suppose them to be Mongolian. They have been there from prehistoric times, and still preserve their ancient customs and distinct character. They are simple-hearted, intelligent and law-abiding, among the most contented of the inhabitants of Spain and France. It is thought that they inhabited the greater part of France and Spain before the great stream of the Indo-European races poured in. This is inferred from the Basque names of places which still are found throughout those countries. In a graveyard at Placentia, Newfoundland, are two tombstones bearing inscriptions in a language which is not understood. A member of the English House of Commons visited Placentia last summer, copied the inscriptions, and submitted them to Professor Smith, of Cambridge University, the well-known Hebrew and Arabic scholar, who pronounced them to be in the Basque language. The Basques, according to this, must have frequented those shores nearly three centuries ago. How did they get there? And what were they doing?

SINCE the Toronto *Mail* has assumed the character of an independent journal, there have been some very just as well as able articles on things as they are. In a late issue we are told some plain

facts regarding our “well governed” Dominion, and the cost of government. We have thirteen Houses of Parliament, besides the North-West Council: five Senates and nine Legislatures. This says nothing of city, town and county councils, and the many school boards. These fourteen Legislatures with their governors and et ceteras are maintained at an average cost of \$8 per inhabitant, or say \$40 per family each year. This is what we pay for partyism and laws. Is there no remedy? One sixth the amount is more than all the moneys spent in the Protestant churches of the entire Dominion. Millions for mammon, tens for Christ.

THE May number of the *Missionary Herald* gives news from Mr. Currie through Mr. Stover better than any we have received. With five men and two boys he started, Nov. 5, to visit the country between Bailunda and the coast. He was courteously received by the king of Owambr, and continued his exploration until the end of the month. January found our missionary on another tour through the Osambr region. These journeys are for the purpose of locating another mission. On the latter one, our missionary began, through his boys, some missionary services. We are glad to find our brother in sufficient health to overtake work. God prosper him.

THE last issue of Geo. P. Rowell’s “Newspaper Directory” shows that the number of newspapers published in the United States and Canada at present is 15,429, an increase of 581 during the past year. This continent ought to be well supplied with news, as one newspaper to about every 350 persons in North America appears to be the average.

THE HOLY GHOST.—III.

A PRACTICAL PAPER.

It is after the transcendent promise of John xiv. 12, 13, 14, to the prayer of faith, that we have a third marvellous promise to the obedience of love. In reply to the question, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” our Lord says (John xiv. 23), “If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.”

This is the direct promise of the indwelling