

en scene is known to all. He had arranged to have eighty of the pupils of his schools go to the famous Congress of Lucerne to sing. One of his priests in Algiers had composed a cantata in which the Cardinal was constantly praised, and several times called "the Liberator." We do not say that the Cardinal ordered this cantata, but he accepted it. He even invited Gounod to write the music, but this distinguished composer could not comply with the request. Mgr. Lavigerie offered two prizes, one of a thousand francs and one of five hundred, for the best musical composition. When his anti-slavery lectures were published he sent them to the Catholic prelates of France, who acknowledged them in letters of excessive praise. One of the bishops places him among "the illustrious apostles of the Church and the unspeakable benefactors of mankind." Another would make him an "Urban II.," a "Peter the Hermit." These letters, which even a vain man would read stealthily in his closet, the Cardinal published among the documents. While he gave scarcely two pages to what others had done before him to destroy slavery, he devoted more than one hundred and thirty to letters as flattering to him as they were irrelevant. Lately his tomb was finished in the Cathedral of Carthage. He gathered all his clergy and with them marched in procession to bless his last resting-place. That he should have withdrawn from his usual work to go and meditate and pray near it would have been natural enough, but all this ceremonial display reveals a nature which, on the border of the grave, is too self-absorbed. Great as his services have been to the anti-slavery cause, his anxiety to give the history of a work in which he is one of the chief factors; his parsimony in dealing with those that preceded him and prepared the ground for him; his *finesse* in making his *Œuvre Antiesclavagiste* Roman Catholic; his self-glorification in the cases mentioned, have led us to ask ourselves if this modern Urban II., this contemporary Peter the Hermit, has not much of Loyola in his spirit and something of Boulanger in his methods? Be that as it may, it is certain that Protestants would do well to reflect before giving the Cardinal their money or their praises. Had he continued as he began he would have deserved both.

A FOREIGN MISSIONARY OF OLD TESTAMENT TIMES.

BY F. F. ELLINWOOD, D.D., NEW YORK.

It is believed that the first missionary to the heathen of whom we have any knowledge was Jonah, and he was far enough from being a model. To show that the cause then, as well as now, was a divine and not a mere human enterprise, the impulse came from the infinite compassion of Jehovah. Jonah was reluctant, evasive, disobedient. Even at the last he was churlish and took his allotted task at the hardest.