

and Muller, and such women as Elizabeth Fry, will even be held in highest honour.

So also the faithful ministers, and the other servants of Christ, who have sought first to model their own lives after the example of their Master, and then in His spirit, have laboured humbly, earnestly and perseveringly, to lead others to know, love, and serve the Lord, and then to share with them the joys and blessedness that await the redeemed.

We would place on the roll of honour the name of one of our own ministers, lately called home to his reward, Rev Dr. Topp, of Knox Church, Toronto. Though placed in a first position of social and ecclesiastical influence in our Church, he invariably shewed a spirit of great modesty, along with uniform kindness and courtesy towards all his brethren. While firm in maintaining what he conceived to be great principles, involving God's glory and the interests of His truth, he was generous in the treatment of those who might differ from him. He was also actuated by a high sense of justice in his treatment of every one, and by a conviction of his own responsibility for his acts to the great Master above. He was free from the pride which seeks to dictate to others the course to be pursued.

In his uniform Christian character, his tender and considerate sympathy for the poor and the suffering, and his earnest and continuous labours to the last moment of his life, shone conspicuously that noblest of all characters, a life largely modelled after the image of Him who went about doing good. His moral and spiritual worth excelled his merely intellectual power. Indeed, I believe the teachings of our Lord shew that moral and spiritual excellence, or goodness, is more worthy of the highest honour than mere intellectual greatness.

The picture drawn by Milton of the fallen archangel appears to be correct—a great intellect debased, and used only for evil and the ruin of others. And is not this the character of many of the world's great men? Sometimes men of giant intellect, perverted and used to serve their own pride, ambition and selfishness, or at best merely to advance the material and temporal interests of mankind.

Have the discoveries of Darwin and Owen, or the speculations of Tyndall, Huxley, and Herbert Spencer, done as much for the best interests of mankind as the labours of those moral reformers of whom we have spoken?

The benefits they have conferred are only material, and relate merely to the present life, while they have been mingled with much that is doubtful, uncertain, and worthless, and even much that tends to undermine the highest interests of the human family.

What would be thought of a wholesale flour merchant who, while he sold great quantities of good flour, yet mingled certain proportions of poison with it? Would he be called a benefactor? Indeed, I believe that the great question of the next fifty years will be how to secure the greatest culture of the people without endangering their higher moral and spiritual welfare. The tendency of culture when not bowing reverently in the temple of Jehovah, has ever been to promote vanity and pride of intellect and hero-worship. But this is no new experience. In ancient times men, through wisdom, or what they called wisdom, human speculation and philosophy, *knew not God*. And, as the natural result, having dethroned the one living and true God, they substituted beasts and birds and creeping things, and then men became vile in their imagination, and their foolish heart was darkened.

Let us beware, lest with all the light of the nineteenth century, we follow in their footsteps, when the wise men of our day, after these ancient examples, honour monkeys and monads as the progenitors of the human family. Man cannot do without a God, and if he reject Jehovah amid the light of the present day, he is likely to worship his own intellect, or the feeble spluttering taper called human reason. Again, there are many in our day who hold that a doubting spirit is a sign of greater clearness of intellect and depth and power of mind. Indeed, the battalion of doubters claim to be the vanguard of the world's intellect and progress. It is as if a person down in a deep valley, surrounded by mists and fogs, should say to those far up the mountain side. I see farther and more clearly than you do. Doubt is indecision, and indecision does not belong to mind of the highest order. Doubt is a confession of either *weakness* or *ignorance*; of weakness because it has not the power to master the difficulties that confront the mind—of ig-

norance, because it knows not how to emerge out of the darkness into the light. The disquiet that is felt by doubters is a confession of at least temporary defeat. On the contrary, we are told: "This is the victory that overcometh the world, even our faith."

Now let us test this opinion by Christ's views. We have a characteristic example of the doubter of every age in the disciple called Thomas (John xx. 24-29). Respecting the resurrection of Christ, he declares: Except I see with mine own eyes, and handle with mine own hands, I will not believe. He refused to believe the testimony of ten competent witnesses, who had seen Christ in the body with their own eyes, while his language implies that he thought his brethren very weak and credulous to believe such a thing, so out of the way of the common experience of mankind. Now, our Lord instead of holding Thomas to be a man of superior intellect, rebukes him for his slowness and dullness, and treats him as a weak disciple. He says virtually to him: "Be not a doubter, but a believer." His language is not only a rebuke for his scepticism at that time, but urgent counsel to be of a more believing turn of mind for the time to come: "Because thou hast seen me thou hast believed? Blessed are they who have not seen, and yet have believed" (vers. 27-29). These words convey a solemn rebuke to all who are disposed to demand an excessive amount of evidence before they believe. It would have been far better if Thomas had believed a week before, when the other disciples did. Our Lord thus puts far more honour upon faith than upon this doubting spirit. Yet this is the spirit of many of those whom the world esteems as great men at the present time. These men cannot believe in the supernatural, in miracles, and in many things recorded in the despised Word. They doubt the truth of Divine inspiration, and of many of the statements of the Word, because they cannot see their import or reconcile them with their pre-conceived notions of what ought to be God's truth. It would be well if all such would study our Lord's words to his sceptical disciple, and thus learn how He views him as the weakest of all His followers, while He puts the highest honour upon the simple, undoubting faith of Mary, who at once recognized the voice of her risen Lord, and never for a moment allowed poor sin-blinded reason to pile up doubts of the possibility of a resurrection from the dead, but at once owned Him as her beloved Master, alive again.

Humble, undoubting faith, founded in sufficient evidence that God has spoken, is at once honouring to God and man, and manifests far truer greatness of mind and moral worth than the sceptical spirit which exalts man's reason above God, and refuses to prostrate itself in lowly reverence before the brightness of the Divine glory, the God-man Christ Jesus.

Doubt shews less confidence in the word of another, and is therefore less honouring both to God and man. A noble, truthful spirit is trustful, for it says: I love truth for its own sake, I would not deceive another. All noble spirits must be the same, and God must be the noblest and best of all spirits, therefore he is most worthy of confidence. He has spoken here in the scriptures; they bear evident marks of being a Divine Revelation, therefore I accept and believe whatever I find here.

PENETANGUISHENE REFORMATORY.

MR. EDITOR,—It may be interesting to yourself and readers to know how Government institutions are managed in our locality. In the Penetanguishene Reformatory Prison we have had changes during the last three months which have taken some of us by surprise. Some of these changes have special reference to my own work. As a labourer in this field I have had access to the boys, connected with our Church, in the Reformatory, where I have taught a Bible class for over four years and a half, composed of the Presbyterian boys in the institution. I did not bind myself to attend regularly; part of the time I attended once a week, the most of the time only once in two weeks, and if other duties required my attention, I did not attend even that often, as I reside nine miles from the Reformatory. I received no remuneration for my services; my time was given gratuitously; I only asked the privilege of having access to the boys. This privilege was most cheerfully granted by the late Warden, Mr. Kelly.

It so happened, that the day the present Warden was installed in his office I went to the Reformatory

to attend my duties. The Honourable Mr. Wood, a member of the Ontario Government, and several other gentlemen were present. The Honourable Mr. Wood in his address stated most decidedly, that the Government was determined to change the present system and make the Reformatory a school rather than a prison. From that statement I had not the slightest reason to suppose that the change would in any way affect my work. Still, I considered it a duty I owed the Warden to ask his sanction to my teaching the class. The next time I went, the Warden was absent, and the Deputy Warden very prudently refused to call the boys from their work in his absence. In two weeks I went again; the Warden was at home; I asked respectfully to be allowed to speak, at the same time stating my business. He told me that he was engaged, and requested me to wait a little. But, instead of stating his decision to me personally, he sent the Deputy to say, I might have the boys who were not employed to form a class. Out of the twenty-five or thirty Presbyterian boys, I found four idle. I inquired, if I continued to attend, would I be secured any number of boys to form a class. I was told, "No!" I saw at once this was substantially shutting me out, as I might come ten times, and find all the boys employed. I requested the Deputy, when the Warden was at leisure, to bring the matter before him, and if he would grant any more favourable terms, to let me know by mail. I waited three weeks but received no communication from the Warden. I thought it was possible the Deputy might have forgotten to bring the matter before him. So I wrote to him myself, requesting an answer if he had changed his mind. I received none. Now, I contend, the Warden has acted in this respect in direct opposition to the system laid down by Government. The Government says, through the Honourable Mr. Wood, one of its members, "we are determined to make the Reformatory a school rather than a prison." Almost the first act of their official was substantially to dismiss a Bible class which had been in operation over four years and a half. I would ask, should any Government allow an official to act in this way? I have work enough, but, sir, I dislike the principle very much that under a Protestant Government, any Protestant minister should in any way be hindered from imparting religious instruction to those boys in the Reformatory, brought up within the pale of his own denomination. And I appeal to the people of Ontario, and ask, shall such hindrances be allowed? I may say the substance of this letter has been brought before the Government. I am now patiently waiting their decision.

Another matter I wish to mention. Several of the boys used to be allowed to attend Divine service on Sabbath, in Penetanguishene, though for some time past they have not enjoyed that privilege. They were then sent to the Episcopal Church. Some of these boys are registered as Presbyterians. I have service at a suitable hour within a stone's throw of the Episcopal Church. No boy has ever attended my services. Now, I think if the boys are allowed the privilege of attending public service on the Sabbath, outside the institution, each boy should be allowed to attend his own Church.

Wyebridge. ROBERT SCOTT, Pres. Minister.

A COMPARISON has been made between the salaries of the Presbyterian and Methodist ministers, and the result is in favour of the former. The average salary paid the Presbyterian clergy is \$850, while that of the Methodist ministerial body is \$550. Ninety-one Methodist ministers in the Montreal Conference receive less than \$500 per year.

It is a singular fact that the Queen of England is now the greatest Mohammedan sovereign in the world—that is, has more Mohammedan subjects than any other power. These are found chiefly in India, over which the Queen rules. There are not so many Mohammedans in Turkey as there are in the East Indian dominions of her Majesty.

THE Rev. Dr. Ormiston, of New York, accompanied by Mrs. Ormiston, has left on a visit to Florida, where they will spend a few weeks. The recent bereavement they have suffered has rendered a period of rest necessary to both. It is the wish of all that they may return again fairly recuperated in health, and that Dr. Ormiston may resume his labours with his accustomed energy and success.