

and Judge of us all. No man can pronounce whether he is worthy of love or hatred either before or after death. Whilst the Catholics strongly adhere to the doctrines of their own faith, and would not change them for worlds, they are far from condemning their neighbours." Nevertheless, we remain painfully in doubt as to the attitude, "according to circumstances," to be assumed should the "Catholic Church" be preferred by a decided majority, "sure that that Church is the true one," to the exclusion of all others. Specially do these suggestions rise when we remember the Syllabus of the last Pope, which provides for the anathematizing of those who deny the right of the civil magistrate to enforce observance of the true religion. We sometimes recall John Bunyan's giant Pope, and the old man biting his nails, with the scarce audible growl, "You will never mend till more of you be burned." We respect our Roman Catholic fellow-citizens, but not their exclusive theology, which ever leaves us uneasy as to what may be the next demand when their first "reasonable" concession has been gained.

THE following is from the *Mail* of March 6th. We draw attention to the italicised words, where the main issue is declared to be *revenue*, not principle:—"A deputation of the Dominion Alliance waited here upon Mr. Wurtele, the Provincial Treasurer, and presented a petition asking for some changes and modifications in the license laws, as well as for their consolidation. The Treasurer stated that he was in favour of some of the changes required, and he would consult his colleagues with a view of introducing a Bill to carry them out, but he gave the supplicants to understand that *he would not pledge himself to any measure that would damage the revenue arising from license duties.*"

THE following, from a contemporary, may suggest that the Church is not guiltless quite in the raising of this false standard, where truth and purity are at stake; we endorse every word as our own:—"The 'Interior' says: 'When we talk about popularity only, or measure communion rolls only, or figure up pew rents only, we are far too low down among worldly standards to measure the work of the Spirit. It will not always respond to those tests.' And yet these are the standards

too often applied to the work of the Spirit in Canada as well as in the States. A preacher who 'draws' is assumed to be doing a great work, though the crowd drawn is little more devotional than the crowd that attends a circus. A large annual addition to the communion roll is considered evidence of progress, though many of the additions could not have been made if regeneration were a term of communion. A full treasury is a good thing, but men may and do pay high pew rents in many churches who are not, and do not themselves profess to be, converted. The 'Interior' is right. The application of 'worldly standards to measure the work of the Spirit' is having a most disastrous effect in many directions. This business of trying to figure up spiritual results as men add up their accounts is fast reducing the Church to the level of an ordinary business concern. Are there enough of spiritually-minded men to frown it down?"

DR. EGERTON RYERSON is no more, having passed away at the advanced age of seventy-nine. His life has been eminently Canadian, and few men have done more than he in shaping the present of our growing Dominion. As a public man he had his enemies—who has not?—but Canada will not forget him as the founder of her great educational system, in which even his mistakes were experiences by which men rise to higher things. The heroic independence of the man is seen in his early religious choice. He was turned to Christ decidedly by Methodist instrumentality, and cast in his lot with that people when so doing seemed the loss of social prestige and the inviting of constant discouragements. He lived to see the Church of his choice an acknowledged power in the land. All classes hastened to pay the last tribute to his worth, and he rests in hope of the resurrection of the just. His remains lie in the Mount Pleasant cemetery, north of Toronto, his coffin-plate simply recording—"Egerton Ryerson, born 21st March, 1803; died February, 1882."

THE following, clipped from a contemporary, is not without its interest as a relic of early English Congregationalism. It is interesting also as indicating the name "Congregational" rather than "Independent" as that