

MR. OSCAR OWERS, an evangelist from the English Evangelistic Society, a man of reputed earnestness and moral worth, in his labours in Kingston is reported to have made statements which have startled the community. Some ladies asked him to give his opinion regarding modern bazaars. He denounced them as being devoted to frivolity, dress, and levity—in fact, they were almost sinks of iniquity. He also stated that the churches of to-day were too frequently governed by the law of expediency, and not by the law of God. Such charges are serious if true, and that they are in measure true must, we fear, be acknowledged. We have had the pleasure of meeting Mr. Owers, and believe him to be a true friend of the churches, not their enemy, in telling the truth. Unless we mistake his purpose—and we shall deeply regret to learn that we are mistaken—that gentleman desires to build up the churches, utterly repudiating the work of a destroyer; but he, with many others, does desire the churches to be clothed with beautiful garments, to arise in the strength of holiness, to trust no meretricious adornment, but to put on the Lord Jesus in his integrity, love, and self-sacrificing power. There are certain business lines upon which all church externals must run; but the business management of the quack, of the lottery and the opera should be foreign to our church work, which must depend upon the Saviour's promised gift, "power from on high." We rejoice at the signs of impatience in many quarters with the questionable methods Churches and Church members tolerate for favour and financial success. We have no sympathy with the querulousness that marks the complaining of many, we do not believe that chronic grumbling has any place in the kingdom of heaven, but we do sympathise with the awakening conscience that moves the will to resolve, "the kingdom of God and its righteousness first; other things follow, as in God's good pleasure they may."

PROF. MASPERO is excavating about the pyramid of Meydum, which is the next in size to those of Ghizeh, and which is believed to have been erected by Snefru, the last king of the Third Dynasty, and the predecessor of Khufu, or Cheops. He has now cleared the pyramid down to the level of the desert, to which it descends in a series of great steps of

beautifully fitted masonry of fine white limestone. The joints of the masonry are so close, that it is often difficult to trace them; they are more like cabinetmakers' than masons' work. This pyramid must have been covered up from the remotest time, for it looks quite new. The central chamber is tent-shaped, the walls contracting to a point at the top, so as to support the immense weight. Some pieces of heavy timber were found in the room; it is possible that there may be other chambers, as in the pyramids of Ghizeh, not yet discovered, in which the sarcophagus exists. No inscription has yet been found on the pyramid; but Mr. Stuart has found one but five minutes' walk distant, on the tomb of Nofre-Maat, which reads in archaic characters, "Resting-place of Snefru." No confirmation is yet received of the astonishing statement, published in Berlin some months ago, of the discovery of the pyramid of Menes, the first mythical king of Egypt.

THE R. C. Archbishop Lynch, of Toronto, has left for Rome, conveying to the Pope the contributions of the faithful. The Sunday evening before he left, the city he delivered an address in his Cathedral, upon Tolerance and Intolerance. Tolerance is explained clearly as the endurance of that "which we cannot help; we endure what we cannot cure. Something that is evil steps in, and we cannot expel it without incurring a more grievous evil, and we tolerate its presence;" it is the exercise of "the grace of patience." Tolerance may be a grievous wrong. "An evil steps in; it can be expelled easily, and a great deal of misfortune prevented. It is a serious dereliction of duty and weakness to endure and tolerate. Toleration is therefore a virtue or a vice, according to circumstances." The Archbishop does not define "circumstances," though reviewing history he notes, "When once the Catholic religion was established and became part of the State, the rulers became intolerant. They were sure the Catholic religion was the true one, and they punished all those who openly preached another doctrine." A few reassuring sentences follow:—"Good Catholics, from charity and humility, respect the honest convictions of their Protestant fellow-citizens; they were educated from their infancy in those tenets, and they leave them to the judgment of God, the Master