

doctrines of the church and sacraments; but we trust and confidently believe the church has too much common sense and true spiritual religion to take up with these mediæval, mystical notions, which may suit a certain class of clerics and sentimental women, but which does not seem fitted for a strong, healthful Christianity.

This society must not be confounded with the Church Service Society, which is an old organization, and which has done noble service for the Church of Scotland in elevating what we are accustomed to call the preliminaries to their true place in worship. It labors for the improvement of the worship and services of the church; and although in some cases it may have had a tendency to lead to a mechanical service, yet we often find services in our churches not only mechanical, but without order, and the prayers often couched in inappropriate language. Our own church is not out of the need of a society like this, for it is admitted that our services are not always what they should be. People should go to church to worship, not to hear a sermon; and how often is a whole service spoiled by the manners or words of the officiating minister. For example, a petition somewhat as follows was put up in one of our leading Toronto churches: "May we have a love towards Thee, such as a Scotchman has to the chief of his clan." Who could worship after that?

BETTER THAN GOLD.

I lay in sorrow, deep distressed;
 My grief a proud man heard;
 His looks were cold, he gave me gold,
 But not a kindly word.
 My sorrow passed; I paid him back
 The gold he gave to me,
 Then stood erect and spoke my thanks,
 And blessed his charity.

I lay in want, in grief and pain;
 A poor man passed my way;
 He bound my head, he gave me bread,
 He watched me night and day.
 How shall I pay him back again
 For all he did to me?
 Oh, gold is great, but greater far
 Is heavenly sympathy.

—*Charles Mackay.*