

stand, not upon student life, but on authority. "We are ambassadors on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God."

QUERY. Is not the practice of giving a statement of doctrine becoming an opportunity for giving a theological essay on the things not most surely believed among us?

IN Protestant England, Father Ignatius, who is on a tour in North Wales, has been staying at Llandudno, and before leaving his hotel made the following entry in the visitors' book: "Ignatius of Jesus, O. S. B., Monk of Llanthony Abbey. Jesus said: 'My sheep shall never perish.'" This in April, 1884! Where are the Dark Ages?

THE *Andover Review* (which, by the way, is fully justifying its promises, and the expectations raised, of a monthly presentation to the reading public of scholarly, free, Christian treatises on very varied subjects,) has in its May number a thoughtful editorial suggested by the late Cincinnati riots. An atrocious murder had been committed for the purpose of plunder, the guilt was brought home, the jury returned a verdict of "manslaughter." Indignant citizens attempted to lynch the virtually reprieved prisoners. The low class, "who always come in to do the devil's work when better men have so far forgotten themselves as to open the door," saw an opportunity for lawless lawlessness. The court house was burned, the military called out, and blood was shed ere order was restored. Nothing so arouses a community of order-loving citizens as the miscarriage of justice, and here was a flagrant instance. It seemed unendurable. The inception of the riot was an outburst of righteous indignation thereat, even as lynching sometimes arises from an over-strained sense of wrong committed.

WHY did justice miscarry? A private letter to the writer of the article alluded to says: "Honourable men in the legal profession have had the humiliation again and again of having clients say to them: 'We are satisfied to be guided by you in our business, but if we are sued we must employ So-and-So, who somehow has a way of getting ver-

dicts.'" In other words, there was a legal ring within which profits were, if not pooled, divided, even judges with juries accepting the bribe. It is too well known that often city and town corporations are governed by rings, outside of which little chance appears for getting anything "passed." It is also well known that very many respectable citizens, business men of integrity, will not seek municipal honours; time to them is precious, the meanesses too great, and commercially it is easier to pay a larger percentage of taxes, though the same be purloined or squandered, than to spend time looking after the same. Yet the policy is short-sighted, as all self-interest is, and the lack of integrity with patriotism in our public councils is very much to be deplored. That a city should be at the same time marked for the integrity of its business men, and the corruption of its civic administration, is an anomaly truly, but often a fact, until the leaven of corruption allowed to ferment by neglect, permeates the entire community. The true remedy is for Christian men to realize that they are part of the body social, and to cast their weight, even if it be at a sacrifice, into any movement that embraces the well-being of man, and to sternly resist even "unto blood, striving against sin," those evil tendencies in our social life which, allowed to grow into customs and habits, undermine all public integrity, and destroy the individual soul.

THE *Andover* has another practical and suggestive article on the Sunday school, of which it says, that while there is no Divine warrant from the Bible for its organization and maintenance, the school has nevertheless set out upon its second century with an assumed authority no one would care to question. The writer justly speaks of an evil tendency, not necessarily connected with, and yet in many quarters manifested from the Sunday school, "to cripple the home training and pastoral instruction which it has supplanted, but by no means made good the place of." Dr. Vincent, the very foremost man confessedly in the public advocacy and direction of the work of the Sunday school, has not hesitated to say regarding the child's relation to the public services of the church, that if a child's choice of attendance lies between church and school, by all means let the school go to the wall. This