

naturally far-seeing, the land he was to have trod—a foretaste of the more blessed country he was so soon to enter. Peacefully he must have died, with

"God's own hand in that lone land
To lay him in his grave."

At the creation of the world, God had a place in its minutest detail. He made man pure and sinless, yet free to choose and trace the lines of his own destiny. Might it be possible that his ideal was not fully realized; that in man, as a fallen creature, He saw no vestige of that which He had made so lately in His own image and likeness?

Yet it may be that when the Millenium day shall have dawned, when man is redeemed from the scars and deformities of sins and entirely outgrown its weakness, he shall awake to a life that is strong and higher than the angels, a perfect being, a friend and companion of God.

If for a brief space the mind might grasp the sense of its nearness to the unseen world; if for a moment it were possible that the range of human vision could be enlarged, that the eye might gaze into the illimitable future and see the issue of every unfinished plan, every half-formed purpose, every unrealized ideal, how Hope would triumph! How Ambition would be satisfied!

But it were better so; better far that the future be hidden from mortal sight within the veil.

"The unattained
In life at last,
When life is past,
Shall all be gained."

It must suffice that "what we know not now we shall know hereafter."

"And still their lies
An outer distance when the first is hailed;
And still forever yawns before our view
An utmost—that is veiled."

HOW OTHERS APPRECIATE OUR PRINCIPAL.

THE *Orillia Times* says: "Sometime ago the Methodist congregation here decided to enlarge and improve their church, and for some weeks past the work has been vigorously carried forward; the principal part being completed the end of last week. On Sunday the church was reopened, the Rev.

A. Burns, D. D., LL. D., Principal of the Ladies' College, Hamilton, preaching morning and evening to very large congregations. The doctor's discourses were the ablest and best sustained we have heard for a long time, but though one could not fail to notice that he is a fluent scholar and a gentleman possessing ability of no ordinary kind, his sermons were delivered in an easy, conversational, yet attractive and impressive style that was really most enjoyable. There was an absence of all egotism, and a breadth and comprehensiveness in the discourses that contrasts happily with the dogmatism which yet remains in many of the churches; in fact, the doctor talked to the audience rather than preached at them. The discourse in the evening was a powerful exposition of the reasonableness of Christianity, the speaker dealing with the phase of thought that some modern thinkers set forth, namely, that we cannot know its truth simply because we cannot test it by the senses. It was shown that our senses deceive us, and that the most advanced scientists cannot explain any of the operations of nature and feeling, being above the senses, could not be tested by any scientific method. The publication of these two sermons would be an excellent means of enlightening many people on some questions which now agitate the public mind."

REPENTANCE in man is the angel in him weeping over the ape.

The class in German grammar is on the subject of genders. "Miss F., why is the 'moon' masculine in German?" "So that she can go out alone nights, I suppose."

A man called out to his creditor: "Get out, you ornithoryuchus!" The man departed meekly. "Who's that?" inquired a friend of the speaker. "An ornithoryuchus." "How's that?" "Well, Webster defines him as 'a beast with a bill.'"

AN American backwoods minister having alluded to an anchor in his discourse, described its use in the following lucid manner: "An anchor is a large iron instrument that sailors carry to sea with them, and when a storm arises they take it on shore and fasten it to a tree, and that holds the ship still till the storm blows over."