

laborer's task is o'er." Following the benediction, the "Dead March in Saul" was played, the whole congregation standing, and thus a service instructive, impressive and beautiful, entirely worthy of the occasion was brought to a close.

Prof. McCurdy, in his remarks, referred to the lessons taught by the lives of great men among whom was Dr. Grant. Though a many-sided man, he was first of all a christian minister, and his great guiding book was the Word of God. As a professor of theology his method of teaching was inductive, and dealt with the concrete rather than with systems of theology in the abstract. For his work as professor according to this method, he was specially qualified from his profound sense of the working of God in history, and by his wonderful knowledge of human character. He was one of the first ministers in Canada to avail himself as a preacher, of the light which higher criticism has shed upon biblical subjects. The late Prof. Young, Rev. D. J. Macdonnell and Principal Grant were three men who had done much to liberalize theology in Canada. The great lessons of his life were, that we must work with God, and work with Him up to the very last. "Blessed are the dead, who die in the Lord."

Rev. J. A. Macdonald began by a graphic picture of the scene in Kingston on the day of the funeral, when the whole city gave itself up to do honour and pay homage to its greatest citizen; as his remains were borne by a great concourse gathered from all parts of the country, and representing all classes, to their last resting place. "What did this great gathering mean? What manner of man was he; what were the lessons of the life which had closed? He described with great accuracy, clearness and sympathy the well known characteristics of Dr. Grant. He pointed out the influence exercised upon him while in Glasgow as a student, by the late Rev. Norman Macleod, and in passing referred to the great opportunity for good of a preacher in a University city, and what the late Rev. D. J. Macdonnell had been in this respect.

He spoke of the prominent part taken by Dr. Grant in great public questions, such as Confederation in 1867, and the Union of the Presbyterian churches in 1875 and his hopes of wider unions yet to be realized. He eulogized him as a preacher and recalled sermons he had heard. He attached importance in estimating the character and work of Dr. Grant, to knowing his point of view, and considered it to be, his viewing men not individually only, but in the mass. Because of this, he constantly sought to improve the relations of man to man, and of country to country. This was the secret of his imperialism. While he reached forth after this large unity, he also sought and fought for liberty. This affected and explained his attitude on the questions of University Confederation in Ontario, towards our French Roman Catholic fellow-citizens, towards political parties and questions and as a minister of the gospel and professor of theology.

The great lessons of his life were lessons of encouragement, of courage, of consecration, yet giving oneself only for the best and most worthy of objects—to live the life that believes in and hopes for the best, the optimistic life—to live the life of faith because God is in the world, and God is love.

"Duty walks with bowed head, as it were always tired; faith has a way of looking up, and it sees things duty never sees."

Our Young People

The Purpose of His Coming.

Topic: Matt. 18: 11; John 10: 10. June 1.

Our Leader Speaks.

There was once a farm which was a beautiful home for a splendid family of boys. Their father and mother brought them up to fear God, and do good work in the world. One by one they slipped out into business life, and their different tasks carried them far away over the earth till the aged father and mother were left entirely alone, except for an occasional gathering at Christmas time. At last they fell ill and died, and the old farm was sold.

But the new owners did not take great care of it. They were shiftless and indifferent people. Before long the neat fields were overgrown with weeds; the woodland became crowded with underbrush; the neglect of the careless owners allowed the ground to lose its fertility. The farmhouse, with loose weatherboards and rotten shingles, went the way of the farm. Finally the miserable tenants moved away, and no one cared to take their place; so the house stood empty and the farm was abandoned.

But one day the eldest son heard of the way things were going with the old home, and made a special journey to look into the matter. He was very wealthy and at once he bought the property. But he did not stop there. At great cost he put everything back as it had been in his father's day, and even bettered it. The fields grew rich and smiling with luxuriant harvests. The old home was once more the charming centre of the landscape. Again, as of yore, the happy children gathered around the bright hearth at Christmas time.

Now all this is just a parable of what Christ has done for each one of us. We have two verses in our lesson to-night. They tell us that Christ came to save what was lost. They do not stop there, but they add that after He had found what was lost He finished His errand by giving it life, and more abundant life than it had before. The farm could not reject the elder son, if it would; but we, alas! not only can, but often we do. Our hearts we prefer as stony ground, our life as full of tares, the home of God's Spirit within us as desolate and forlorn as the decayed farmhouse. Shall we not rather welcome Him and accept Him as our Saviour and our Life-Giver forever?

Daily Readings.

Mon.,	May 26.—Not to destroy.	Luke 9: 51-56
Tues.,	" 27.—Seeking the lost.	Matt. 18: 11-14
Wed.,	" 28.—Not to judge.	John 12: 44-50
Thurs.,	" 29.—The promise of life.	1 John 2: 24-29
Fri.,	" 30.—A look futureward.	1 Tim. 4: 7-11
Sat.,	" 31.—A losing bargain.	Luke 9: 23-27
Sun.,	June 1.—Topic. The purpose of His coming.	Matt. 18: 11; John 10: 10

True courtesy is true policy. He who would have friends must show himself friendly. (Prov. 18: 24.)

Hints on Topic.

Christ came to establish a new kingdom on the earth, a kingdom of love. Whoever loves, belongs to that kingdom, and is helping to complete Christ's mission.

Mr. Moody once said that a good many people will never get salvation, just because they cannot have their own way about it. It must be taken on God's terms. It must be accepted through Christ.

When a man gives an illustrated lecture, he uses a long pointer. Do men look at the pointer? No; but at the pictures. The pointer might be of gold, but they would not care to look at it. So the Bible points to God; and Jesus Christ Himself came only to point the world to God.

A poor woman who had been obliged to practise strict economy all her life saw the ocean for the first time. Her remark has become famous. "Thank God," she said, "at last I've seen something there's enough of!" There is enough of Christ's life. It has ocean fulness. It is the abundant life.

When Alexander the Great encamped before a city, he used to set up a light. If the inhabitants came forth to him while that light burned, he gave them quarter, but if not, they could expect no mercy. Christ is the Light of the world, a standing token of God's mercy. And that Light never goes out.

The brother of Whitefield, the great preacher, was very despondent, and the noble Lady Huntingdon was trying to bring him to the Saviour. To all her pleas he answered, "Oh, it is of no use! I am lost! I am lost!" "Thank God for that!" said she. "Why?" asked the man in astonishment. "Because," said Lady Huntingdon, "Christ came to save the lost; and if you are lost, He is just the one that can save you."

Better Than Being Loved.

Loving is better than being loved. This is so as surely as that doing good is better than trying to get good. We get more by giving than by striving to secure gain from having. This is the same in every relation of life, even the most sacred. One who wants to be married in order to be made happy is likely to fail of securing the desired object; and it is well that this should be so, for the object is an unworthy one. On the other hand, one who marries with the purpose and desire of making the other person—whether it be a husband or a wife—happy, is likely to find marriage a success. At all events, such a person will live a worthy life, and will have happiness, or, what is far better, will have joy, in the ennobling endeavor to give it. Giving is the only sure way of getting, and it is the only satisfactory way.

Some of the high authority in the Roman Catholic Church earnestly favor temperance and better Sabbath observance. If this Church, so large and powerful, would wield its whole power against the saloon and in favor of the right observance of the Sabbath, reform along these lines would be greatly advanced, and the Protestant Churches might be aroused from their apparent indifference.