

inflicted every year on the long-suffering people of this Dominion alone. Unless Canadians like sermons as the Scotchman likes his porridge, (twenty-one times a week for a change,) a little fiction would be an agreeable variety.

Again, the purposes of the sermon and the novel are different. The chief end of the fiction writer is to amuse. He studies the taste of the class for whom he writes, and too often does violence to truth and morality, both to interest and excite them. It would say little for his genius, if, playing to human nature as it is, he could not interest it. But the sermon has a different aim. If it strives to interest men, it is solely as a means to an end. It cannot stop there, but must proceed to compel the assent of the intellect to unwelcome truths and to press upon the conscience disagreeable duties. Until humanity as a whole rises to a much higher plane than it occupies now, moral and spiritual instruction and exhortation cannot be quite so pleasant to it as tickling its fancy with startling situations and heavy villains. Castor oil and quinine will probably never become quite as palatable to the average boy as taffy and sweetmeats. With these reflections we invite answers to the *Talker's* conundrum.

A Parliament of Religions. In Chicago on September 11th, 1893, there is to be a remarkable gathering,—a veritable parliament of the world's religions.

The prominent leaders of Protestantism and Catholicism throughout the world have been invited to take part, and among the names we notice those of Principal Grant, Kingston; Bishop Sullivan, of Algoma; Dr Withrow, of Toronto; and of Principal MacVicar and Professor Coussirat, of this College.

There are to be Buddhist scholars from Japan and India, a high priest of Shintoism, and eminent Moslem scholars. Orthodox and progressive Hinduism are also to be represented. The Chinese Government will send a commissioner to represent Confucianism, while Parsees from Bombay will speak for their ancient faith.

Whether such a miscellaneous gathering will be able to find any common standing ground remains to be seen. We think not, and venture to suggest that, in the meantime, much more good can be done if Christians who differ work and pray along the line suggested in our own modest Symposium in another column.