

officiated at the Central church anniversary, the building being crowded. It is likely to be his last sermon before leaving. His subject was the ten commandments as a whole and the discourse was singularly able and suggestive. He will leave many warm friends here whose hearts have been cheered and minds enlightened by his thoughtful and practical discourses.

CHRISTIANITY vs. HINDUISM.

MR. ROBERTSON MACAULAY, a prominent insurance man of Montreal, has just returned from a trip around the world and has given an interview to a newspaper reporter regarding his impressions. Among other things he discusses the subject of missions and missionaries in India. He found the intelligent educated Hindus appreciative of the personal character of the missionaries and of their efforts to feed and clothe the needy classes neglected by their own religious authorities, but they were undisposed to accept their teaching. "The Hindu" said one, "is brought up in a very strict system. I do not say that I am able to conform to it in all respects. What would it profit me to change my system for the Christian system? Would it make me a better father or a better citizen? My own system is so high that I cannot attain it in all respects. Would the Christian system teach me a new kind of tenderness? Or would it alter me for the better." "To this question," said Mr. Macaulay, "I felt that I had no answer."

Now Mr. Macaulay is a most intelligent man and has been an active Christian worker. One would expect him to rise to any ordinary emergency in conversing on such a subject. But we are surprised that he should have been so easily floored by his Hindu friend in this way. If it had been a matter of life insurance he would not have let him off so readily.

Assuming, what we are not prepared to grant, that the Hindu moral code is as good as the Christian, it is precisely at this point that the great distinctive value of Christianity comes in by supplying a motive and stimulus for obedience to its code infinitely more effective than that of any other faith. It supplies in the example and especially in the self-sacrificing love of Christ a quickening Spirit that makes it easy to do what is hard to attain by any other method. It was exactly here that the Apostle Paul recognized the superiority of Christianity over Judaism. He had been a conscientious Pharisee and punctilious about matters of the law. But try as he would he could not satisfy his conscience. The misery of his constant failure drove him to despair until Christ was revealed to him. Then he found deliverance and entered upon a glad service in a spirit of freedom that made the hardest duty easy and the greatest sacrifice light. As he himself puts it in Romans "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit." He knew from his own experience that the Gospel of Christ was "the power of God unto salvation." He had found it so in others likewise and he was confident that it would be so to every one that believed it. Therefore he was not ashamed of it, but was ready to preach it everywhere. The ethical standard of Christianity is higher than that of Hinduism. But that would avail little were it not that in Christ we find the power which enables multitudes to approximate that standard in reasonable measure. The constraint of love is stronger than force, stronger than fear, stronger than law. The

admirable conduct of Christian missionaries which makes them willing to do gladly at great sacrifice what Hinduism persistently leaves undone is due to that constraint alone. Hindus who accept Christ find that they can do these things too and rejoice in the privilege.

THE SCOTTISH TIENDS.

WHILE Union negotiations are progressing favorably between the Free and United Presbyterian Churches in Scotland, the Established Church is promoting a Bill in Parliament for the better adjustment of the tiends. At present the stipends are regulated by the price of grain, fixed by the Fiars' Courts, and a minister's salary varies accordingly. The Bill proposes to change the old practice so as to bring it more in harmony than it now is with modern ideas and methods, and as Parliament seems to be in a friendly mood the Bill will likely become law shortly. The Free Churches do not view the proposed legislation with favor believing that the time has come when the claim of the Established clergy to the exclusive use of the tiends should not be re-confirmed but disputed.

MEETINGS OF SYNOD.

THE Synodical Conference at Cobourg was the occasion of a discussion on "The Spiritual Life of the Church," a subject of perennial interest and importance. Rev. John Neil, whose address introduced the subject, drew a picture of the manifestations of spiritual life in the church, which deserves thoughtful attention at the present time, the more so in advance of the meeting of the General Assembly. First, he described the Christian home, the peace, harmony and beauty of holiness therein prevailing as the result of communion with God and the leavening influences of the gracious work of the spirit. In business concerns also the law of Christ was of more moment to the genuine Christian than the law of the land in the transaction of business. Legal technicalities were less weighty than moral and Christian considerations. Where a conflict between these existed, Honesty would prevail in the Christian merchant's business, and all the channels of public and private would be purified and a reign of truth and righteousness begun. How true a picture this in the light of the Gospel! How far short of it does the average Christian life at home and in the office come! Yet the special object of Church work, of Synods and Assemblies ought to be to realize upon earth the beautiful picture thus set forth. Second, Spiritual life fostered brotherly love instead of strife. Brotherhood was the keynote of this second line of thought and the idea was well developed. One of the weak points in the church is the lack of sympathy among Christians, who are members of one body, who are united in Christ Jesus. There is a sad lack of sympathy and friendly interest in the welfare of each other, in the material as well as in the spiritual sense. We mean by this not merely that the poor and needy be helped from the Church poor fund, as they are in very many instances now, but that a fraternal spirit be cultivated between all the members of a church, that the well-to-do should be on a friendly footing with the less well-to-do; that the Christian bond should be reality wherever it exists; that a subject of grace be considered on a higher plane of worth even though poor, than a wealthy man who lives in sin, and that the logical consequence be observed in daily life; that Christians help each other for the love of God and stand by one another in the right. Mr.