

conclusion, he says, after referring to several other matters, that it is idle to shut our eyes to the fact that the questions are now agitating the religious public mind of England, on which issue will be joined, and Churchmen and Dissenters will be arrayed against each other. Within the pale of the Church of England extremes are meeting. Extreme High Churchmen are longing for to be freed from Erastian bonds. Broad Churchmen are longing for deliverance from subscriptions and tests, if not from creeds. For the Evangelicals he will not presume to answer, save for one only, who has not a moment's hesitation is affirming that if we are to face the alternative of denationalising the Church of England or nationalising her by the comprehensiveness which shall include half the heresies under Heaven, he would prefer the exclusiveness of truth to a comprehensiveness comprehending truth only by accident and side by side with deadly errors. If John Angell James was yet with us to take part in coming struggles, he would do so not with the one-sidedness of a blind or purblind bigot, nor with the fierceness of an un-sanctified zealot, nor with a thirst for internecine strife, but remembering, what never more needed to be remembered than in such conflicts, that "the wrath of man worketh not the righteousness of God."

ARE MINISTERS HIRELINGS ?

'Are you the man we have hired to preach for us?'

'No sir, I am not.'

'I beg pardon; are you not the minister?'

'Yes sir, I am pastor of the church here; but do you really think I have been hired to preach for you?'

'Why yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?'

'Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?'

'Not exactly.'

'And the reason is exactly this: the Governor of this State is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at, but you elect him to an office, fixed beforehand and expressly defined in the constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained in the constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office.'

'Your theory appears very well; but what practical difference does it make?'

'Just this. When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the constitution says.'

The Rev. Dr. — of Georgia, has a rather slow delivery, which was the occasion of an amusing scene in the chapel of the Lunatic Asylum. At his last appointment, he was preaching upon the absolute necessity of trusting in Christ. He was illustrating his subject by the case of a man condemned to be hung, and reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horse, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence to the *denouement*, the Doctor became a little prolix. One of the lunatics could hold in no longer; he arose in the congregation, and shouted: "*Hurry, Doctor, for mercy's sake, hurry!* They'll hang the man before you get there!"