Our Joung Lolks.

How Long it Takes to Make a Slice of

"Oh, I'm so hungry!" cried Johnuy, running in from play; "give me some bread and butter quick, mother!" "The bread and putter quick, mother! "The bread is baking, so you must be patient," said mother. Johnny waited two minutes and then asked if it was not done. "No," answered mother, "not quite yet." "It seems to take a long while to make a slice of lead?" said Johnny.

bread," said Johnny.
"Perhaps you don't know, Johnny, how
long it does take," said mother.
"How long?" a ked the little boy.

"The loaf was began in the spring"—
Johnny opened his eyes wide—"it was doing all summer; it could not be finished

Johnny was glad it was autumn if it took all that while; for so long a time to a langry little boy was rather discouraging. till the autumn. Why?" he cried, drawing a long breath "Why?" he cried, drawing a long breath.
"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting time shorter, and more perhaps to drop a good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that look ons man count make something that took-ed like wheat. Indeed you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

" Put them in the ground and see," said

Johnny. "That would certainly decide. "That would certainly decide. The make-bolieve wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life within them, and God holy gives life. The farmer, then, neither makes the corn, nor makes the corn grow; but he drops it into the ground and covers it up (that is his part), and then leaves it to God. God his part), and then leaves it to God. God takes care of it. It is He who sets Mother Earth nursing it with her warm juices. He sonds the ram, He bids the sun to shine, He makes it spring up, first the tender shoot then the blade; and it takes May, and June, and July, and August, with all their fair and foul weather, to set up the

their fair and foul weather, to set up the stalks, throw out the leaves, and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry his work; He does all things well."

By this time Johnny lost all his impationee. He was thinking. "Well," he said at last, "that's why we pray to God, 'Givo us this day our daily bread. Before now, I thought it was you, mether. that gave us daily bread; now I see it is God. We should daily broad; now I see it is God. We should not have a slice if it weren't for God, should we, mother?"—Child at Home.

Talks to the Young.

It is a long time since I cast my lot with the temperance movement. I was but a boy then, and now my locks are rapidly turning gray, but I've never regretted or repented of my connection with this good cause. I was led by a good mother to join what was known as the temperance society, what was known as the temperance society, and that, too, at the first meeting of the kind over held in our village. Drunkenness at that time was very common amongst all classes, and was doing a very great deal of evil. Good people grieved over it, and thought of how it could be lessened, if not removed. Societies were at length formed, and had a great run of success, and were greatly useful.

success, and were greatly useful.

The pledge, or bond of union, allowed the uso of wines and malt liquors, for these were thought to be not nearly so dangerous as spirits, such as whiskey and gin, rum and brandy, and it was believed that if the spirits were let alone drunkenness would ceaso.

Ah, young friends, we know better than that now, don't we?

The people, however, soon learned this fact, that wine and malt liquor, could and did make them drunk, and that is person soon learned to love them he did not stop with them, but soon wanted the stronger dunks. It is the same thing—acolol, it is called—which intoxicates them all. The drunkards who had been rescued were most of them brought back to their former condition, and there was gradually enforced upon temperance re-formers the conviction that all liquors containing alcohol mu t be put in the same list, and the only safety for the sober and the reclaimed was total abstinence from all that intoxicates. Societies were then an that intoxicates. Societies were then formed on this principle, and the pledge forbade the use of every kind of liquor whatever. I have known them to do great good all over the land.

Under the first pledge it was difficult to know just what in safety could be used. For instance, they had drinks of various kinds and select which there are the same course which the same course which there are the same course which kinds and colors, which they said were temperance drinks, but which were very suspicious. They called them wines and cordials, and I don't know what else, so that even old persons were quite puzzied to know what was consistent with their pledge. But under the total abstinence rule, even the smallest child can understand what is required—to keep away from such drinks altogather, whatever their color or whatever name they are called, whether there is much alcohol in them or little.

A little Scotch girl once went to her minister and told him she wanted to join the temperauce scoiety. He was not quite sure that she understood what it meaut,

sure that she understood what it meant, and questioned her.

"O aye, sir," she said, "It means that I'm not to tak' anyhing that will make me fou," that is, drunk. The little girl was right and, he at once allowed her to put down her name. Members of the Baud of Hope all make this promise, and I hope they will always bear it in mind, and never use any kind of liquor whatever. I'll tell you more another time what I have learnyou more another time what I have learned about this alcohol.—Uncle David, in Temperance Preaching.

Orion does not cure anything. It never did. All that can be scientifically claimed for it is, that it gives time to nature or to a physician Physician.

Saubath School Teacher.

LESSON XLVIII.

Nov. 29, 1 1674. THE BETRAYAL

COMMIT TO MIMORY, vs. 48, 49. Parallel Passagel.—Matt. xxvi, 47-56; Luke xxii. 47-58; John xviii. 2-12.

With v. 42, read v. 18; with v. 43, Acts 1. 16; with vs. 44, 45, 2 Sam. xx. 9; with v. 46, \$\mathcal{E}\$s. xxii. 16; with v. 47, John xviii. 26; with vs. 48, 49, Isa. liu. 7; with v. 50, Isa lxiii. 3.

CENINAL TRUTH .- Jesus is despised and rejected of men.

rejected of men.

Leading Text.—Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.—Matt. xxvi. 24.

Can anything be more impressive than the two scenes on which the mind rests at the outset of this lesson? Jesus in the agony in the garden (feeling with new distinctness the awful and hateful load of sin, erying to the Father in view of it, and submitting his human will to the divine, set ing us an example at once of prayerfulness and resignation), and at the very same time the wicked Jews and the treacherous disciple approaching to effect his destruction. This was known to Jesus, as the introductory verse of the lesson shows (v. 42). He could, if inclined, have defeated their plan or made his escape. His had done so before, for obviously good reasons. His death by a mob might have been represented most unfavourably to him, and set down to a mere popular riot, for which no representative person was responsible. As it is, he is tried, and we know the weight and value of the charges and evidence; and the sentence and execution is the work of the Jows as a people net without the account of as a people, not without the co-operation of the Genthes, as it is written (Ps. ii. 1-3). This lesson should be studied with deep

rins lesson should be studied with deep solemnty of feeling, not only because such cruel wrong is done to Jesus, but also because it seets in such clear light the evil of the human heart. Up till this time Judas had no reputation as a particularly bad man. If he had been so esteemed, we nay he sure he would not here here around the be sure he would not have been among the twelve. It was alterwards that they knew that he was "a thief," and that John wrote

it down (xii. 6.)
We shall, for the sake of clear order and easy recollection, consider the traiter, the

treason, and the aggravations of the crime.

I. "THE TRAITOR" (v. 48); so called by
Luke vi. 16, and the Bible never calls men names in mere spite or indignation. His name ("praiso" it means) is the same as Judah, and Judah then included most of the Jews. This man stands for the nation. He does to his own hand, in his own way, trom his own motives, what the nation did. He is a representative man even in his

name.

Ho is " one of the twelve," was placed in that honoured list by the Master. Did not Josus know what he would do? Certainly Jesus know what he would do? Certainly (John xvii. 12). "We should never have chosen him, then." No, we were not all wise, and do not see the end from the beginning. For consider—this man lived in oar Lord's family, "companied with him," was trusted by the rest, "kept the bag." If there were any guilty secrets he know them. If there was any plot, any double character, any scheme, any appearance to character, any scheme, any appearance to be kept up, he knew it. And no one over had stronger reasons to divulge such if they oxisted. His black treachery would be less black, and his own conscience less turible to him, if he could have said, "I am giving up a bad, deceitful man who was acting a part." But we know what he did say (Matt. xxvii. 4.)

Incidentally the traiter vindicates Christ Incidentally the traitor vindicates Christ while fulfilling the Scripture. Compare Acts i. 20 with Ps. Ixix. 25, and cix. 8. "But how is he guilty if he fulfills the Scripture?" You say: He did not choose to betray Christ because his act was forefold, and he wided to fulfill Scripture. but because his Christ because his act was forefold, and he wished to fulfill Scripture, but because he wished to do his own will, even against G^d's. And obeying his own corrupt will he yet executes Gods (Acts iv. 28). "And why should this be God's determinate counsel and foreknowledge?' Suppose it had not been so, and declared beforehand, then men would have said, "Christ did not know his own friends, but was decived and outwitted, and so cannot be divine." outwitted, and so cannot be divine.

We cannot presume to know all the reasons for divine arrangements, but we know

enough to silence cavil.
II. The treason (v. 14). To have soiz Christ in daylight and in a crowd, would have raised a popular commotion. It was needful to have him a prisoner, and if possible condemned, before the common possione condemned, before the common people have a chance to excress opinions. The crowd looks coldly on a man in the grasp of power with prausible accusations against him. But a guide to his seclusion 'John xvni. 2, 3), and one who could point him out from the disciples, was needed. For small sum of moneyJudas undertook this

(Matt. xxvi. 14, 15).

Why did he betray Christ! It has been guessed that he only intended to force Christ to declare himself king, as a means of lifting up humself as a disciple; but the Scripture rarrative gives no hint of this; Scripture rarrative gives no mut of this; and Scripture is uniformly fair to men, giving them credit for any good in them. It is much more likely that he had a sordid motive from the first, that he had begun to motive from the first, that he had begun to motive from the first, that he had begun to motive from the first, that he had begun to he agree of the which think the kingdom, in his sense of it, which was the Je vs' sense also, hopeles, and that he meant to secure hunself and make the best of it. His surprise in Matt. xxvii. 8, is at Christ's not evading the would-be murderers as before (Luke iv. 30); and his "repentence" was the awaking of a con-scionce which a secret lust had put to sleep, and which kept the door open for Satan (John xiii. 27), to enter when Christ "let him alone."

nim aiono.

III. The addressations (v. 45). (a) His being "one of the twelve." (b) His being warned beforehand of the guilt, in the plainest way (which some think raised his plainest way (which some think raised his auger, for we are never so angry at a warning, as when we know its justice but mean to disregard it). (c) The mode of betrayal with a friendly word "Master," and a symbol of respectful love "a kiss." (d) The violence which he was prepared to see employed, "swords, and staves, and a great multitude."

Two things descrive notice in this connec-

(1) The Jews supposed Christ would foreibly set up his kingdom, if he could. What they and all short sighted persecutors would do, they ascribed to him. See the contrary in John xviii. 38. That violence was meant, is clear from v. 51, which many think describes Mark himself.

(2) Peter's rash act 'John, xviii. 10, only names him and Malchus, when all the parties probably, were dead in striking one of the party might have led to a collision could the Tarry would have had. one of the party linguis have led to a lision, and the Jews would have had alleged that Jesus was killed in a brawl with the officers of justice, provoked by his followers. It would have been evidence against his cause and in favour of his having aimed at civil power. Hence our Lord's prompt healing of Malchus (the physician Luke describes it, xxii. 52), and reproof of Peter's rash thoughtlessness (Matt. xxvi. 52).

This also explains our Lord's appeal to the leaders (vs. 48, 49), so full of manly simplicity and conscious innocence. And this also explains in part, though it cannot justify, the forsakins of Jesus by the rest of the company. The show of force, the presence of the leaders, and the apparent groups up of the cause by Jesus, disheartengiving up of the cause by Jesus, disheartened them, and alas! for them and for us, who are exactly like them, "they all for-sook him and fied" (v. 50).

From this sad record of guilt, ignorance

and tunidy on man's side, and of dignified purity on Christ's, we may learn:

(a) That Jesus is proved to be the Christ by the fulfillment of Scripture, when men

had no desire to fulfill it.

(b) How man's wrath does God's will.
(c) How completely Satan through sin can blind, harden and degrade us.

(d) How true honour comes from doing right, and "shame is the promotion of fools" (Prov. iii. 85). (c) How one sin secretly indulged, may at length break out and rum us openly.

(f) The greatest privileges may be missed and the soul lost. Judas, in Christ's company and under his instruction for nearly three years; what privileges he had!

SUGGESTIVE TOPICS.

Judas—name—family—place—besetting sin—office among the twelve—involuntary witness to Jesus—name applied to him— why—need of a guide—why—price of the treason—how attended the aggregation why—need of a gathe—why—price of the treason—how attended—the aggravations of his guilt—why force forbidden by Jesus—by whom used—with what results—the Jows' idea—the real idea of the kingdom the probable motive of Judas-the question of Christ—why unanswerable—the flight of the disciples—the lessons from the whole

How to Improve the Prayer Meeting.

IZion's Herald has some pertinent suggestions as to the "average prayor-moothia; showing how it may be improved. Clearly our cont-un-σ-ary does not find the universal panaea to be the liturgy prescribed by Scribner's Monthly.

A new departure in our prayer-meetings must be had to give them their proper power. If, from long habit, a few indivinower. If, from long habit, a few indivi-duals take up all the time (no matter how ably), after ful! ropeated, and taleful ex-planations of his views and wishes; if still a few monopolize the time, the paster should privately and kindly expos-tulate, as some good workers are not conscious how much time they occupy. He is responsible if he allows such disorder and injury to continue. Lot the leader seldom or never call upon Let the leader seldom or never call upon the worshippers. That is equivalent to exthe worshippers. That is equivalent to ex-cusing all others, and also provents many from attending, through fear of being call-ed upon. Let the duty and responsibility rest alike on all well-taught consciences. Most prayer-meetings are held too long; it encourages probaity, waiting one for an-other, and discourages the attendance of it oncourages probaity, waiting one for another, and discourages the attendance of those not physically strong—including about nine-tenths of the whole. It also domoralizes the congregation, by superinducing the habit of running out of meeting. Those, and kindred little things, add to, or destroy, the efficiency of prayer-meetings, and this greatly affects the efficiency of the pulpit, as experienced pastors will know. pulpit, as experienced pastors will know. Who now goes for the "prayer-meeting worth having," Dr. Holland being judge?

Ecclesiastical "Dead Beats."

The commercial world has a significant te m which it applies, not to the unfor-tunate and the discressed, but to those who are exertionless in their mishap, and who succurab to adversity, expecting do for them what they ought to do for themselves. They have a genius for borrowing money. They are persistent bores. You know them a block away, and wish they would always stay at that distance. They are among business men called "Dead

Almost every Church has an element corresponing with that. These are they who, responing with that. These are they who, notwithstanding they have means, rey no pew rent where the pews are let, or contribute nothing where everything is voluntary. They are voluble in prayer, mighty in religious gab, make a big swash, but do nothing for religious institutions. They pray that the paster may "be blessed in his basket and store," but do nothing to keep him from starving to death. They do not recognize the fact that there is a religion recognize the fact that there is a religion in giving and a wickedness in witholding. in giving and a wickedness in witholding. The furnaces would go ou, for lack of coal, and the lamps for lack of oil, and the Church be shut in six weeks, if it depended upon their contribution. The poor must have the Gospel preached to them, and the pennyless must be welcomed; but there are not more than ten poorly in any church are not more than ten people in any church who cannot give something. If a man canwho cannot give something. If a man cannot give a hundred dollars a year he can give three cents. Wee, then, be to him if he do not give the three cents. We never like to hear a man pray who takes it all out in prayer. It is all folly for a man to pray for the world's conversion unless he gives something towards it. The man whose gives something towards it. The man whose gives something towards it. The man whose income is not more than two hundred dollars a year ought to give some of it to God. One of the great waits of the church overywhere is to get rid of its "Dead Beats."—Talmage in Christian at Work.

Our minds are like ill-hung vehicles—when they have little to carry, they make a predigious clatter; when heavily laden they neither creek nor rumble.—Grodoll.

"Thou Art the Man."

A young minister was spending a few days in one of our southern cities; while there a young man of fine mind and cultivated manner was thrown much in his society. This young man was not a Christian, but learning one day that the minister intended to preach in the city gael, asked

to be allowed to accompany him
As the minister looked upon his audience, he preached to them Jesus with so much carnestness as deeply impressed the young friend who had accompanied him.

On their return home, going to the room of the minister the young man said

"The men to whom you preached to-day must have been moved by the utterance of such truth. Such preaching cannot fail to influence."

"My dear young friend, answered the minister, " were you influenced? Were you impelled by the words you heard to-day to choose God as your portion?

"You were not preaching to me, but to those convicts,' was quickly answered.

"You mistake. I was preaching to you as much as to them. You need the same Saviour as they. For all there is but one way to salvation. Just as much for you as for those poor prisoners was the message of this afternoon. Will you heed it? The word so faithfully spok a God blessed in bringing this wanderer home to himself.—
Christian at Work.

Messrs. Moody and Sankey. These evangelists held their concluding

meeting in Londonderry on the 14th ult. This meeting, like all that preceded it in the city, was characterized by intense carnest ness and solemnity on the part of that crowded audiences which assembled on each occasion in the First Presbyterian Church. The excursion trains run on the Trish North-Western and Northern Counties lines of railway brought large numbers from different parts of the country to take part in the services, which seemed to awaken the liveliest interest in the public mind, and produced a marked impression upon all who were privileged to hear them. A lending feature in connection with the meetings was the unanimous and cordial feeling manifested by the Presbyterian Methodist and Independent ministers in furthering the efforts of Messrs. Moody and Sankey to evoke a spirit of religious inquiry among those who waited daily upon their ministrations. The audiences represented the various Protestant denominations in the cities and detections of the conditions of the cities and detections of the c the various Protestant denominations in the city and district, and gradually increas-ed in numbers as the visit of Messrs. Moody and Sankey drew to a close. At the evening meeting on Wednesday there appeared to be a feeling of general regret that the labours of the ovangelists could not be prelonged. They left Lendondery that the labours of the evangelists could not be prolonged. They left Londonderry for Belfast on the 15th, where they again held several meetings. On the 17th they left Belfast for Dublin. The first meeting held was on Sabbath last in the Exhibition Palace, at 4 p.m. The northern transpit and Leinstein Train, in which the Surfice was held, were filled to their utmost capacity. Many persons began to arrive at the city. Many persons began to arrive at the building soon after one, and long before the building soon after one, and long before the advertised hour every available seat was occupied. The number present was estimated at 15,000, representing every religious denomination in the city. The meeting was opened by praise, after which the Rev. Dr. Kirkpatrick prayed for a blessing upon these services. A hymn was then sung, and Mr. Moody read a portion of the 15th of 1st Corinthians. After another hymn had been sung. ans. After another hymn had been sung, ans. After another hymn had been sung, prayer was again offered by Rev. Dr. Mariable, and Mr. Sankoy saug "Jesus of Nazareth passeth by," when Mr. Moody gave out as his text "Go ye into all the world and preach the Gospel to every creature." After an earnest address, which was listened to in breathless sience, the was listened to in breathless silence, the Rov. William Fletcher then pronounced ttov. William Fletcher then pronounced the benediction. A large number of ministers met with Mr. Moody on Monday morning at ten o'clock, and at noon a prayer-meeting was held in the Metrophtan Hall. The large hall, which is capable of bolding 3:300 people, was crowded. Mr. holding 8,000 people, was crowded. Mr. Moody presided, and gave an address. Another meeting was held in the Exhibition Palace in the evening, 8,000 being presont. A large number remained for the after-meeting, and not a few, principally young men, sought the room set apart for anxious inquiries. The meetings have been continued throughout the week.—English Rechange Exchange.

Need of a Fresh Religious Literature.

But this is not all. The church and the community are sadly in want of a religious literature for the times. Here the church is not up with the world. The immediate past and the present are specially rich in historical, biographical, archæological, scientific missionery, material, which remans entific, missionary, material, which remains unused for the cause of the Master. An immense fresh field of the works, providence and grace of God remains to be appropriated to the uses and illustrations of His word. New wants are created, new difficulties are new wants are created, new difficulties are raised, new themes suggested. The whole secular sphere of writing teems with new and attractive works. But there is a sad vacuity in the religious sphere. A multitude of pressing topics call for fresh and wise treatment. Whole provinces of thought demand new guides. Skepticis 1 also requires the right kind of attention a discount of the state of the sta also requires the right kind of attention a d prevention. It intrinsically is no more able and formidable than it always has been. Still it has changed its method, and requires to be met in its changed armor and on new battle-fields. The French Encyclopædists, the English Deists, Julian, Porphyry, Colsus, and their allies, were just as skillful and as threatoning in their times as are modern skeptics. But the same weapons to at were good against those are no-kood against these. The same ability, wisdom and skill, however, will do the work.—Chicago Advance.

CARDINAL CULLEN and the entire Catholie Episcopate have issued pasteral letters denouncing the late address of Prof. Tyndall at Belfast, before the British Association, as a revival of Paganism.

Migrelleneous.

Ir is a bad plan to be always taking

The Emperor of Austria has confirmed the appointment of two non-Jesuit priests as Professors of the Theological Faculty at Innspriest. The event is significant, from the fact that these positions have hitherto been exclusively hold by Jesuite. medicine; such persons are nover well.

We gather from the Romish newspapers that the preparations for the opening of the Catholic University College at Kensington are now completed, and that work has beare now completed, and that work has begun. The University College has opened with sixteen students. A house has been lessed, where a certain number of these young men will live.

A GENUINL love of books is one of the greatest blessings of life for man or woman, and I cannot help thinking that by persons in one middle station it may be enjoyed imore at one time, less at another, but certainly during the course of life to a great extent enjoyed) without neglect of any duty.—Sarah Coleridge.

Persons who decline to give to Foreign Missions on the ground that the missionaries do nothing Lut preach sermous and distribute tracts, must feel that their apology is little worth in the presence of the fact that the missionaries of the American Board last year organized two churches in Japan, and opened seven dispensaries.

DR DYKES, of London, thinks that "wo have already seen the tide of unbelief reach nave arready seen the due of underfor reach its high water mark for the present, and that it may even be on the ebb." Strauss, Matthew, Arnold, and Stuart Mill have disclosed the galf towards thich modern speculation tends, and men start back from its dark depths.

THE parishoners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, urged:
"What gars ye take up your bit papers to
the pulpit?" He replied that it was best,
for really he could not remember a sermon,
and must have his paper. "Weel, weel,
min'ster, if yo canna remember the sermon
then dinna ayport that we can." then dinua expect that we can."

THERE is a whole agricultural sermon in the following: Pure sweet milk and batter, fresh and perfectly ripened fruit, horses and carriage, roomy looryards, the lovely society of birds, pure air and the quitely retirement of country life, are looked upon as larguige by every class of people executive. fuxuries by every class of people except farmers, who accept them as a matter of course, and forget to feel thankful for them.

Some stir has been made among the Eng-Ish Baptists by the results which apparently arise from theological training in their college at Regent Park. One student has become the paster of a Unitarian Church, a second has entered a Unitarian college, a third has gone into business, a fourth is respected not to return and a fifth has been quested not to return, and a fifth has been asked to modiy his views.

A NUMBER of the Ritualistic party have made the awful discovery that the Arch-bidgen of Canterbury has never been validle baptized. The painful intelligence has been baptized. The paintut intelligence has been communicated to a Ritualistic paper. Ascording to the statement of the correspondent, the Archbishop has nover received baptism except at the hauds of "an old and ignorant Scotch minister, when he was an infant, and in danger of death.

infant, and in danger of death.

WE are living epistles to be read and studied by our friends and acquaintances. And like all literature, pure lives are in great variety. Some are very diffuse, and in many years there is but little real sentiment or profit for the world. Others are close, compact, logical; and though brief, they add largely to the thought and piety of the church. God is always calling us to condense and 1.14ke the sentences of life terse and graphic. terse and graphic.

THE Government of the Feejee Islands Robinson, the government of the reeper Islands has already been anglicised. Sir Hercules Robinson, the governor, writes that he has mposed taxes. That is a good evidence of the beginning of civilization. The tariff is based on that in operation in New South Wales. A code of laws has been prepared for the Foreign and the continuous who for the Feejees, and the gentleman who, until the amexation, has officiated as king, has advised his late subjects to submit to the justice and clemency of QueenVictoria.

In Egypt there are about ninety thousand young people attending primary schools. The whole population of the country is about five million two hundred and fifty thousand. The Khedive has recently established a girls' school of considerable are at this where in addition to erable size, at Cairo, where, in addition to the ordinary branches of book learning, the has been frightfully neglected.

MR. GLADSTONE has published in the Contemporary Review a paper on Ritualism, which has made a stir in political and ism, which has made a stir in political and religious circles in England. The Contemporary has not yet come to hand, but the extracts that have been printed show that the essay is very finely written, philosophical discussions of this whole question of Ritualism in its relations to worship, without any very close application to the practical questions now before the English people. For this vagueness the London journals sharply criticise Mr. Gladstone's dissertation. They insist that what the people wanted to hear from him was predissortation. They insist that what the people wanted to hear from him was precisely what ought to be done about Ritualism in the Anglican Church in this year of grace 1874. Moreover they say that he blinks the obvious and necessary connection between doctrine and ritual. The Times says that the people of England care very little about motions unless they mean something; but motions that teach fa'se doctrine, am especially the doctrines of sacordotalism, will not be tolerated. In one burning paragraph Mr. Gladstone expresses his views of the Roman Catholic Church in language which ought to satisfy Mr. Whalley that he is not a Papist. His late colleague, the Marquis of Ripon, will scarcely reliab the assertion that in the present condition of the Church of Rome "no one can become her convert without renouncing his moral and mental freedom, and placing his sixtal. her convert without renouncing his moral and mental readom, and placing his civil loyalty and duty at the nercy of another.