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Lessons for Sundays and Holy Days.

March 2nd.—SECOND SUNDAY IN LENT.
Morning.—Gen. 27 to v. 41. Mark 5, 21.
Evening.—Gen. 28; or 32. Romans II, 25.

DEATH OF COUNT ANDRASSY.—It is not quite easy for us who have so little in common with the sections of the Austrian Empire, to understand the greatness of the loss involved in the death of Count Andrassy. Although the Count has not recently taken part in public business, yet his influence was still very great, and his past history is remarkable. Count Julius Andrassy was a member of an illustrious Hungarian family, and was born in the year 1823. He took part in the Hungarian revolution of 1848—the same which drove Kossuth into exile. After the defeat of Austria at Sadowa made the imperial government conscious of the necessity of conciliating Hungary, Count Andrassy was made president of the Council, and Minister of the National Defence in the new Hungarian Parliament. Having been elected member for Pesth in 1869, he became Minister for foreign affairs of the Austrian Empire, and Comptroller of the Household in succession to Count Von Beust, (1870), and also Chancellor of the Austro-Hungarian Kingdom. When the insurrection broke out in Bosnia and Herzegovina in 1875, he addressed the well-known "Andrassy Note" to the Porte, pointing out the reforms necessary to the safety of the Ottoman Empire and the welfare of its Christian subjects. He subsequently took a very prominent part as Austrian Plenipotentiary, at the Congress at Berlin, and generally sustained the views of the plenipotentiaries of Great Britain. He retired from office in 1879 in consequence of the measures taken by the government in connexion with the principalities; but it is believed that he has had considerable influence in promoting the Austro-German alliance; and it is quite certain that he was one of those who saw quite clearly the nature of the designs of Russia. In 1878 the Emperor conferred upon him the order of the Golden Fleece.

THE LOVE OF MONEY.—The Apostle declares that the love of money is a root of every kind of evil. This is not quite so strong as the meaning

which used to be attached to his words; but it is quite strong enough, and it conveys a solemn warning to those who are prepared to receive it. It would be a mistake to suppose that the love of money or the power of money is a new thing in human history. Mr. Kinglake, in his charming Eastern travel-book "Eothen," tells us that orientals could not understand that a wealthy man should not be omnipotent; and we certainly have not yet come near to this state of things, even in the land of the Almighty Dollar. Yet things have been getting into a bad condition in this respect, and we have some fear that they are getting worse; and that the state of things to which we have referred in connexion with the young men in the United States is partly, or in great measure, traceable to this terrible hunger for gold. Such an absorbing passion leaves little place for anything else, and it leaves no place at all for higher things. It is impossible that a rich man (one who trusts in riches, or, as we say, makes a god of riches) should enter into the Kingdom of God. We cannot serve God and mammon. Multitudes of young men now start in life with this end—I am going to be rich. If they can reach this end by going to Church and to Sunday School, they will go there. If, as they generally imagine, they can reach it better in any other way, they will take that other way. And this is what is making the men of Wall Street, New York, and the men of similar rendezvous elsewhere a byword in humanity. Hence all the various forms of dishonest and dishonourable plans to make money of one's own, or to appropriate that of others. Embezzling, obtaining money under false pretences, and such processes are the direct results of the gambling which is trying to accumulate wealth with unlawful rapidity.

LOVE OF SHOW.—The love of show, the feeling of rivalry which leads one person to try and outshine another, is closely connected with the love of money. It is perhaps the passion in women which corresponds most nearly with avarice in men; and its gratification leads directly to the need of money. At first sight this passion might seem comparatively innocent; but a moment's reflection will convince us that this is far from being the case. In the first place, it is the worship of unreality, than which hardly anything can be worse. This show is by no means desired as being the outward sign of inward good; but as a thing which is itself worthy of being sought after. Such a theory must have the effect of perverting men's whole theories of life. Not goodness, or truth, or justice, or courage, or any of the old-fashioned virtues is to be desired; but the show of all these things, or the show of them as far as they are admired. And the outcome of all this needs no great skill to discover it. In the first place it destroys all the freshness of the young life, and poisons its very springs. If we have any notion of the meaning of Christianity, and any belief in its teaching, we have only to ask how the fruits of the Gospel can be conceived as existing in those whose whole life is given up to ostentation. Its very essence is rivalry, the antagonist of Christian love. In endeavouring to be supreme, it is under the necessity of treading down any who might endeavour to eclipse it. It is essentially earthly and often devilish. Yet we live in an age of show—of keeping up appearances—of shams. God help us! If this is the case, it matters very little

whether we go to Church or not. The woman who tries to eclipse her rival at Church is doing rather a worse thing than one who is trying to do the same thing at a theatre. When we are looking into the causes of the state of religion we can hardly ignore "the lust of the eye and the pride of life."

MEDIATION.—An esteemed correspondent asks us to explain and justify the use of the word Mediation in reference to the Christian Ministry. There is, of course, a sense in which there is no Mediator but Christ. But every one who represents God before men, or man before God, is, to that extent, a mediator. The Christian Minister is an ambassador for Christ, and thus stands between Christ and the people, not to separate them, but to bring them together. We quite understand the jealousy for the supreme honour of our Lord shown by our correspondent; but we are sure that the writer of the articles on the ministry is no less jealous for that honour; and we are satisfied that nothing will be found in these papers which will be at variance with any statements of Holy Scripture or with any fair inferences that may be deduced from them. We will gladly receive criticisms of the articles in question, and, if necessary, will print them.

THE JUBILEE.—We are glad and thankful to know that the volume containing the proceedings in connexion with the late jubilee celebration of the diocese of Toronto is almost ready for publication. The contents of the volume, as affording a full and careful history of the original diocese and of its divisions, will be most interesting and valuable. Besides these historical papers we shall have an account of all the proceedings and full reports of the sermons preached during the octave, as well as the speeches delivered at the public luncheon. We do not see how the committee are going to provide all this for 35 cents, or (the volume in cloth) 50 cents. But at any rate purchasers will have their full money's worth. We hope that our readers will in every way promote and encourage the circulation of this most timely volume.

THE LABOUR QUESTION.—There is nothing at all startling in the Emperor William taking the Labour Question seriously in hand. The Prussian Government has always been somewhat of a paternal character. The public sentiment there knows nothing of such an abstraction as "The Crown," but only as Sovereign as the living head of the State. Moreover, the Government need the support of the working classes, and in Germany, as all over the world, they are becoming masters. What the upshot may be no one can now tell; but the points which, we see, the Swiss Government have included in the programme to be submitted to the approaching Labour Conference, show what problems are now demanding solution. They are the following:

1. In what degree, if at all, should the state restrict Sunday work?
2. What is the minimum age below which the employment of children in factories should be prohibited?
3. What should be fixed as a maximum day's work for workmen or women under full age?
4. Should the hours of compulsory attendance at school, which are now required by law, be

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