

## THE WIDOW'S MITE.

It is quite time that the amount of the widow's mite should be determined. Her example is frequently quoted, and even the penurious use it as a sort of shield. A gentleman called upon a wealthy friend for a contribution. "Yes, I must give my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a cheque for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant. The late missionary, Rev. Daniel Temple, once said at a meeting of the Missionary Board, "The poor widow's gift is not to be estimated so much by what she gave, as by what she had left."—*American Messenger*.

## A BISHOP'S SALARY.

The Rev. Dr. Potter, the new Protestant Bishop of New York, has voluntarily relinquished \$1000 of the \$6000 voted by the Diocesan Convention as his annual salary. The Bishop says he has done this from a conviction of what is right. He thinks he can get on in New York city with \$5000 per annum and rent-free. We rather suppose he can—at least he ought. A good many of our bishops get on with a trifle less. But we do not live in New York; and, moreover, are not *diocesan* bishops; but such as were appointed in apostolic times, when every bishop had his church, and every church had its bishop, and no bishop had the oversight of more than one church.—*Presbyterian Advocate*.

## IMMACULATE CONCEPTION—PROBABLE CONSEQUENCES.

Of the effects of this new dogma of Rome, it is too early to speak. Perhaps it may prove the feather's weight too much, that breaks the camel's back. Among the more enlightened Catholics in this country, it cannot but produce a feeling of humiliation and shame—perhaps of disgust and rebellion. In Great Britain, it may put an end to the coquetry of Semi-Protestants with the mother of harlots. In France it is likely to be received with the indifference which extends to every thing religious; unless, indeed, it should afford occasion for Napoleon III, to accomplish some projects of his own as a counterpoise to the ambition of Pius IX. In Italy, the Dominicans, and all the followers of Thomas Aquinas, denounce the Immaculate Conception dogma, and may give their Franciscan and Jesuit antagonists some new ideas of the *unity* of holy Mother church. It would not be strange if the ambition of the Pope as a theologian should as much miss its aim in 1854, as it did in the character of a political leader in 1848; or that the measure which was intended to perpetuate his power over the prostrate intelligence and virtue of Europe should land him, as before, at Gaeta.—*American Messenger*.

The French Government, we learn, will not allow the Bull relative to the Immaculate Conception to be published in France without the permission of the Council of State, and until it is so published, it is not binding on the French Roman Catholics. *The Catholic Layman* points out the fact that "now, for the first time in the history of the Church of Rome itself, the Pope has attempted to establish an article of faith, in an assembly of Bishops only, excluding the princes of Europe." It is said, also, that the publication of the Bull in Lombardy is forbidden by the Government.—The Dominican monks of Florence, too, have positively refused to accept the new doctrine, and have announced their intention to controvert it with the Jesuits. They have been consequently cited to Rome to receive sentence as guilty of rebellion against the Holy See. Thus, the measure which it was said was to give greater unity to the Church of Rome, has thus far only increased her divisions.

## MODERATE CONGREGATIONALISM.

"Perhaps had I been left to choose, instead of being led by circumstances, I should have preferred Presbyterianism, as to church-order and regimen. But the truth is, I never deeply studied the theories of ecclesiastical government. I had neither inclination nor leisure; and other things of greater moment always seemed to press upon my immediate attention. Nor was my mind upon this subject made up so entirely and exclusively and stiffly, as that I could only have moved in one direction