

so many Hindoo youths going to England for liberal educations, that a great anxiety exists to find some text or passage in their sacred books to sanction a relaxation of their usages. No doubt they will find something that can be made a sanction! When filtered water was first supplied through pipes in Calcutta, there was trouble about it. *Mohammedans* wrought at the water-works, and *cows' grease* was used on the engines! Dreadful! But by diligent search they made out from the *Shasters*, that what was *paid for* was to be considered ceremonially clean! Quite lately, too, they have started what we in Canada would describe as "Separate Schools," in which the Hindoo religion is distinctly inculcated; and *Girls' Schools*, to counteract the effects of the "Zenana Mission." The world moves.

PRIMARY TEACHING IN THE S. S. — Two troubles have always beset the infant-class teacher: (1) Keeping order. No sooner is Johnnie and Fred shamed into something like good behaviour, in one corner, than Sam and Dick are squabbling about a seat in the other corner; and little Lizzie is crying because "somebody pushed her." (2) Promotion. When the scholars get bigger, and are "promoted" into the larger room, they feel "strange" with a new teacher: they miss the lively singing and the familiar talks; are discontented, and often leave the school altogether.

Now for Mrs. Craft's plan, to remedy both these. She has the infant school in a separate room: nothing much can be done without that. Then a number of teachers and classes; six scholars to each teacher. She does the most of the teaching herself; the teachers having a part of the time of the session, and keeping good order. The scholars in a class are about of an age. Then, when they have grown a bit older, and can read well, and can understand more mature teaching, a whole class, *teacher and all*, is "promoted" into the larger room; and there is no breaking up of associations, with teacher or fellow-scholars. A brother from St. Catharines was bringing this forward very lately, as substantially *his* plan of working, and one he had found to succeed.

RITUALISM.—A recent issue of *The Christian* says, editorially:

"It presses upon us increasingly, that Evangelicalism and Protestantism will only overcome Romanism and Popery in proportion as they are themselves free from the errors of that system. We therefore ask, Is there any suggestion in the New Testament that an "ordained" man is essential to the valid observance of the Lord's Supper? Is it in accordance with New Testament teaching to describe any order of men as exclusively appointed "to administer the Sacraments"? Is there any ground in the New Testament for calling Baptism and the Lord's Supper Sacraments? What is a Sacrament? The answers to these questions bring us down close to the Pagan roots of Papal error. We must be free from these ourselves if we would exorcise the assumption of the priests and the subservience of the people."

We think that we are year by year getting rid of sacramentarianism among ourselves, though there is doubtless room for further improvement. And the need arises much more from the supineness of the members than from the assumptions of ministers. Often when there is nobody else ready to do anything, the minister takes hold: and is then blamed for grasping power.

And young men are better trained in the duties of the ministry and the privileges of members, than formerly. One of our students, supplying a country church for the summer, said to us once, that he had to get one of two pastors he named to come once a-month to "his" church, "to administer the sacrament."

"Why don't you do it yourself?" we asked.

"Oh, I'm not ordained."

"Well, isn't *the church* there? And has not the church a right to the ordinances? And can't the church appoint one for the day, to preside at the table? And why not appoint you?"

"Well, these are our orders from the college. And I get these brethren, because I am expected to do so."

"Well, if I was in their place, I wouldn't come! I don't believe in this sacramentarianism."

But we have not heard any more of such "orders," for many years.

There's enough human instrumentality in the worst desperado on earth to shake this continent for God from the isthmus to the pole. It is not strength or goodness of men that gives the Almighty His chosen leverage in this world, but completeness of consecration; and that church will yet unsheath a living sword that throws away its crutches of worldliness and marches out in the name of the Lord God of Israel alone.

There are steps that lead to steps that lead to ruin.