

garded as the rudeness and baldness of our Church services."—We have only to remark, in conclusion, that the second edition of *Euchologion* is a great improvement on the first.

### NOTES OF THE MONTH.

IN Great Britain the question of the tenure of land in Ireland is coming forward as the question of the day. The claims of the Irish tenant farmers are exorbitant. They wish occupation to become possession—no uncommon wish on the part of those who happen to hold others' property. Meetings have been held all over Ireland, demanding the release of Fenians still in custody. Mr. Gladstone has refused the request, and even the O'Donahue discourages the release. The primate and clergy are as unreasonable as ever on the subject of education—demanding separate education throughout. If the political health of Ireland is not good, it is from no want of political doctors. It is in this, as in cases of bodily disease, sometimes. The more doctors, the more disease. No prescriptions can give happiness and prosperity to a priest-ridden people. The disestablished Irish church will, by all appearance, be a richly endowed church—wholly independent of State control, and, unlike its English sister, at liberty to legislate for its own advancement in an unfettered manner. Moreover, it will always be less tormented with Puseyism, owing to the proximity of Popery, which does not enchant those near it so much as those at a distance. The extent to which the laity may share in the government of the church is being discussed in all Episcopal churches just now. The Archbishop of Canterbury does not see what more power they want. But they do want more, and they will have it. The Methodists in America and the British North American Provinces have decided upon lay representation. This has been arranged by Knox and Melville long ago in the case of Presbyterians, who possess at least, theoretically, a frame of government, to which all religious bodies seem tending. The Presbyterians of Ireland are arranging their temporalities so as to furnish £150 a year to each clergyman as the minimum stipend. Thus the Protestant churches of Ireland will be nearly all *free* and *endowed*.

IN Scotland, the public has been shocked by the suicide of Mr. Patton, Lord Justice Clerk, whose sensitive nature was wounded by the charges of bribery brought against him in the contest for his seat. The representation of the universities of Glasgow and Aberdeen having become vacant by the appointment of Mr. Moncrieff to the office of Lord Justice Clerk, Mr. Gordon is to be the Conservative and Mr. Smith the Liberal candidate. The Liberal will likely prevail, as liberalism is now having its day, and its apostles are fat and flourishing. Geo. Gilfillan has been lecturing on the past and future triumphs of voluntarism in his usual extravagant way. If voluntarism means the support of each minister by his own congregation, the old voluntaries have not adhered to that themselves, and the Free church favors it neither in theory nor practice. If it means no endowment at all, we don't happen to know any religious body that does not accept all the endowments that are offered. If it means no state-connexion, then the Irish church has none; but it has endowment. And if the Scotch and English churches were disestablished, they would still be richly endowed. The greatest voluntary efforts ever made in Scotland have been those of the Free church, which does by no means adopt the voluntary theory for the regular support of ordinances. When one avers that voluntary opinions are spreading, he must define his terms. Voluntarism flourishes in America, where religion is at a lower ebb than in any other Protestant country in the world, and amid all the copying of America, which prevails at home, there appears very little disposition among religionists to adopt the pure voluntary system. At the present time there is a little speculation afloat occa-