

because takes man's heart away from God.

II. THE DUTY — *Contentment.* (Read Job i. 8-22.) Not known when Job lived—probably in time of Moses. What was Satan allowed to do? To take away his cattle, children, goods—afterward to afflict his body (Job ii. 7.) How did Job bear it? Was content to leave his life in God's hands—knowing He did all things well. Last chapter tells how he was rewarded. God gave him twice as much as before. (Job xlii. 12.)

This contentment a great blessing.

St. Paul says that enough for us to have food and raiment. Remind of Christ, who had not where to lay His head—was born in a stable—lived in lowliness. What does St. Paul say of himself? (Phil. iv. 11.) Also bids us be careful for nothing. Contentment brings happiness to selves, cheerfulness toward others, prevents anxiety for future, encourages industry helps us to lay up treasures in heaven, to mind heavenly things. So teaches spirit of Christ Himself.

LESSON. *Godliness with contentment is great gain.*

MINISTER OF EDUCATION.

THE following is so fully in accord with the views expressed in the columns of this magazine, that we have reprinted it from our able contemporary.

Sir Lyon Playfair, in his presidential Address to the British Association at Aberdeen, drew a severe indictment against our Government, not only for its neglect of the claims of Science, but also for its indifference to the organization and efficiency of the Secondary and Higher Education of the country. "Secondary Education," he told his hearers, "is chaotic, and remains unconnected with the State, whilst the Higher Education of the Universities is only brought at distant intervals under the view of the State." Admitting the truth of this—why, it may be asked, should it be a matter of reproach to the Government that it does not regulate the Secondary and Higher Education as it is regulated in the State-founded and State-paid Schools and Universities of the Continent? Our Secondary Schools, whether we regard their origin, organization or aim, owe nothing, or next to nothing, to the

State. They have sprung up sporadically, it may be, and developed independently of the State, and it seems therefore neither unreasonable nor unjust that the policy of the State towards them should generally be one of *laissez-faire*.

Nor is it at all certain that this is not the policy which is justified by results. Sir Lyon Playfair, in another part of his address, gives us the measure of the calamity we suffer from being in our Higher and Secondary Education free from State control. He tells us that, "After the Franco-German war, the Institute of France discussed the important question 'Pourquoi la France n'a pas trouvé d'hommes supérieurs au moment du péril?' The general answer was, because France had allowed University Education to sink to a low ebb. Before the Great Revolution, France had twenty-three autonomous Universities in the provinces. Napoleon desired to found one great University at Paris, and he crushed out the others with the hands of a despot and remodelled the last with the instincts of a drill-sergeant." Precisely so, and,