

good words. Pain is pain, after all said and done. And we still ask, Why does God permit the pain to torture us?

There is only one answer that silences our objections, if it does not take away the sting of our pains. The answer is "Jesus Christ." All His pains and trials from the day He came into the world till the day He was taken up—all these things show that God is in earnest in curing our pains, and that therefore He does not willingly let us be afflicted.

The same answer explains all the troubles and agonies of the inferior animals. "The whole creation groaneth." Yes; but the Lord Jesus "groaned in spirit," and He promises a "restitution of all things." "They shall not hurt nor destroy in all My holy mountain."

The *Scots Magazine* contains an interesting paper on the Church in Scotland by 'An Angus Presbyter,' which concludes as follows:—"It appears to me," he says, "that there is—apart from the fixity imposed by the State connexion—an adherent transitoriness in Presbyterianism as a form of government, historically created, in all probability, by a compromise between Episcopacy and congregationalism. I maintain that the United Presbyterian and Free Churches are already really Congregational bodies, and that the doctrinal tendencies of such bodies, are either towards Socinianism or Salvationism. The future of the Christianity of the country will never be entrusted to such corporations. It will be committed to the Church that has positive doctrine to impart a noble service, and a system of orderly government and loving superintendence. It will be a Church

whose clergy will not be mere popular lecturers on religion, but men invested with the authority of the Church to perform holy offices that can never rightly be usurped by any but ministers of Christ. 1. What are the great weaknesses at present of the Church of Scotland? They are the want of a Book of Common Prayer, insufficient recognition of the value of the ministerial *status* and functions, and defective superintendence of the clergy. 2. In what Scottish Church do we see the most effective effort made to meet these weaknesses? Most assuredly in the Scottish Episcopal Church. If the far-seeing men amongst us would only lift up their voices, they would publicly say what they often say in private—that, after disestablishment, the preservation of all that is nobly distinctive in the Established Church and the extension of her living influence over all classes of Scotsmen would be best secured by an incorporating union, under such conditions as an enlightened charity might assuredly discover, with the Episcopal Church. It appears to the writer that towards this consummation the National Church is moving, but moving far too slowly."

A Scotch minister was once preaching to quite a small congregation, when he observed they were all asleep but one man, and he was a partial idiot. The minister remarked: "It is too bad that all of my congregation are asleep, except a poor simpleton like you, Sammy." "Yes," said Sammy, "and I would be asleep too, if I was not a fool."

Learning hath gained most by those books by which the printers have lost.—*Fuller*.