

Sweet love! from the dear old school-house
 We carried her forth to rest,
 While the children were softly singing
 The songs that she loved the best.
 And the hallowing presence of sorrow
 Has touched and has glorified
 That quaint little Sunday school-room,
 Built alone on the prairie wide.

—S. S. Times.

CHRISTIAN THOUGHT.

LUTHER AND CALVIN.

The following contrast between two great Reformers, Luther and Calvin, is from the revised edition of Bancroft's History of the United States, now in course of publication:

Both Luther and Calvin brought the individual into immediate relation with God; but Calvin, under a more stern and militant form of doctrine, lifted the individual above Pope and prelate, and priest and presbyter; above Catholic Church and National Church, and General Synod; above indulgences, remissions, and absolutions from fellow-mortals, and brought him into the immediate dependence on God, whose eternal, irreversible choice is made by himself alone, not arbitrarily, but according to His own highest wisdom and justice. Luther spared the altar, and hesitated to deny totally the real presence; Calvin, with superior dialects, accepted as a commemoration and a seal the rite which the Catholics revered as a sacrifice. Luther favoured magnificence in public worship, as an aid to devotion; Calvin, the guide of republics, avoided in their churches all appeals to the senses, as a peril to pure religion. Luther condemned the Roman Church for its immorality; Calvin for its idolatry. Luther exposed the folly of su-

perstition, ridiculed the hair shirt and the scourge, the purchased indulgence, and dearly bought, worthless masses for the dead; Calvin shrunk from their criminality with impatient horror. Luther permitted the cross and the taper, pictures and images, as things of indifference. Calvin demanded a spiritual worship in its utmost purity. Luther left the organization of the church to princes and governments; Calvin reformed doctrine, ritual and practice; and, by establishing ruling elders in each church, and an elective synod, he secured to his polity a representative character, which combined authority with popular rights. Both Luther and Calvin insisted that, for each one, there is, and can be no other priest than himself; and, as a consequence, both agreed in the parity of the clergy. Both were of one mind, that, should pious laymen choose one of their number to be their minister, the man so chosen would be as truly a priest as if all the Bishops in the world had consecrated him.

THE BOTTOM QUESTION.

The question that underlies all the politics of Europe at this hour is the religious question, which lies as Enceladus beneath the mountains, and