

and very unnecessarily increased? Enjoyments of the higher social classes are bought with the overstrained toils of the lower. Are there not many families that not only claim to be Christian, but really are such, in which there is a growing inconsideration towards servants that is intensely selfish? If there is any difference in the amount of work, the Sundays rather have the preponderance. The labours of the kitchen suffer no diminution, and it is all excused under the broad general plea of necessity. Necessity! What necessity is there for making the Sabbath a day of feasting or for their gathering friends and acquaintances round the hospitable table? Yet it is notorious that this is increasingly done by those who have themselves been at church, but who take good care that their dependents shall but rarely enjoy the same privilege. No wonder that the religious associations of Sunday are lessened all round, just as such exactions of Sunday labour are multiplied, and that by-and-by the habits of thought which are engendered and strengthened by what takes place in the home should be so extended as naturally to call for public outdoor labour, and in due time for the abolition of all that makes Sunday different from other days. The simple Sabbath arrangements which used to prevail in thousands of city and country homes a generation ago, or less, will not in many cases be now found. And the consequence has been that servants and dependents suffer. The complaint is general that servants are not so reliable as they used to be, and that there is among them a moral deterioration and unprincipledness as lamentable as it is evident. Well, who or what is to blame? The question may be more easily asked than answered; yet we have no doubt whatever that the growingly selfish inconsideration of the Sabbath rights of servants and dependents has not a little to do with that which so many recognize, but to which so few can think that they are called upon at any rate to seek to apply a remedy. How many would sneer at what they would be pleased to style the obsolete Puritanic absurdity of having most if not all of the necessary cooking done on the previous Saturday! Yet why not, if the man-servant and maid-servant "within thy gates" are, as far as possible, to enjoy their very acceptable and much-needed Sabbath rest? Some even of our regular readers may be ready with a smile of contempt at the bare suggestion; but may it not be that the neglect of Sabbath laws in the management of multitudes of homes may have more to do with the unsatisfactory relations so common between "mistress and maid" than many might be inclined to suspect?

UNHAPPY IRELAND.

THE coercive measures likely to follow from the deplorable assassinations in Ireland, which we hoped might have been avoided, have, we think mistakenly, been adopted by overwhelming majorities, and now there is before that unhappy country another season of repression and consequent struggle. It is greatly to be regretted that such a course should have been adopted before the recent conciliatory plan had had a fair trial. At the same time, we at this distance can very inadequately judge of what may be best, nay, of what may be necessary to prevent the very framework of society from being broken up. Of this also we are quite sure, that so long as Mr. Gladstone is in authority, the tremendous powers which the Executive has received will be used as gently and judiciously as the terrible crisis through which the country is passing will permit. Ages of injustice are not to be rectified in a day. But the rectification, in spite of all appearances to the contrary, is going on, and the very efforts that are being made to retard its course will ultimately be found to have helped it forward. Times are changed since Cromwell's days, and Cromwell's plan of settling Ireland may now be thought rather out of date, and in a good many respects impracticable; yet one cannot read without interest, and a good deal of sympathy and approval as well, the sentences in which Carlyle winds up his account of the Great Protector's doings in that God-blest, man-curst land: "In this way, not in the way of 'extermination,' was Ireland settled by the Puritans. Five-and-forty thousand armed 'Kari-sees' are fighting, not without utility we hope, far off in foreign parts. Incurably turbulent ringleaders of revolt are sent to the moorlands of Connaught. Men of the Massacre, where they can be convicted, of which some instances occur, are hanged. The mass

of the Irish Nation lives quiet under a *new* Land Aristocracy; now, and in several particulars very much improved indeed. Under these lives now the mass of the Irish Nation; ploughing, delving, hammering; with their wages punctually paid them; with the truth spoken to them, and the truth done to them, so as they had never before seen it since they were a Nation! Clarendon himself admits that Ireland flourished, to an unexampled extent, under this arrangement. One can very well believe it. What is to hinder poor Ireland from flourishing, if you will do the truth to it and speak the truth, instead of doing the falsity and speaking the falsity? Ireland, under this arrangement, would have grown up gradually into a sober, diligent, drab-coloured population; developing itself, most probably, in some form of Calvinistic Protestantism. For there was hereby a Protestant Church of Ireland of the most irrefragable nature, preaching daily in all its actions and procedure a real Gospel of veracity, of piety, of fair dealing and good order to all men; and certain other 'Protestant Churches of Ireland,' and unblest real-imaginary entities of which the human soul is getting weary, would of a surety never have found footing there! But the ever-blessed Restoration came upon us. All that arrangement was torn up by the roots; and Ireland was appointed to develop itself as we have seen. Not in the drab-coloured Puritan way; in what other way is still a terrible dubiety to itself and to us! It will be by some Gospel of Veracity, I think, when the heavens are pleased to send such. This 'Curse of Cromwell,' so-called, is the only Gospel of that kind I can yet discover to have ever been fairly afoot there." In fact—why should we mince it?—Ireland needs the good old Gospel in all its fulness and in all its freeness, more than it needs any other remedial measure, and until it gets that other plans will be comparatively unsuccessful. This, however, is something which no secular Government can give, and which the Church of the living God is therefore the more bound to do its best to impart. No wonder that without this, and in the midst of much injustice and manifest wrongdoing, Ireland has for ages gone seeking rest and finding none. Nevertheless, amid all the disheartening occurrences of the present, there are not wanting intimations that the time of her redemption draws nigh, when the TRUTH shall make her people free, and when they shall thus in the only way possible be free indeed.

THE BIBLE IN THE SCHOOLS.

MR. EDITOR,—The judgment formed by your contributor, "L.," of those who on voluntary principles object to the use of the Bible as a text-book in the public schools, seems a curious survival of the bitter sentiments with which voluntaries were regarded in the early periods of their history. It may be inferred from his article that he is one of the *older* members of the Synod of Hamilton and London. This is probably the reason of his being possessed of so large a share of the prejudices, once common, against voluntaryism. "In tempore præterito senex vivit." The ample and earnest discussion of this subject a few years ago in Britain might have led him to recognize the possibility of men, not only earnest Christians, but Presbyterians, contending against any intermeddling, on the part of the State, with the religious training of the young, while acknowledging that the Bible is indispensable and of supreme importance for their moral education and general well-being. Your contributor seems to imagine that the youth of our land will grow up in ignorance of religious truth, if the Government fails to use the public purse in enforcing their attention. He has evidently very little faith in the voluntary efforts and agencies of our Christian people, for the training not only of their own children, but the destitute and outcast, and so fulfilling the high trust committed to them by the great Head of the Church. Why have Sabbath schools been so liberally supported, and attained to such a flourishing condition? Is it not, to a large extent, because it was seen by the churches that the public schools were not to be trusted with the work of religious instruction? And has it not been demonstrated that the lowest levels of depravity can be reached only by labours of love?

Your contributor endeavours to show that the Church with which he was connected has been consistent all through its history in its dealings with this great question. Where, however, is the consistency of those who opposed the granting of separate schools

to Romanists; now, on the very grounds on which that opposition was based, pleading for the religious education of their own children at the public expense, and evidently aiming at the establishment of a system of concurrent endowments? If a national system of education is to be maintained, the utmost that our legislators can legitimately grant to those who are desirous of seeing religious and secular instruction associated in the schools, is liberty and sufficient scope for the Churches, so far as they can agree, to provide, under the supervision of School Boards, for the religious department. Had further privileges been sought in this direction, I for one would not have objected; though I do fear that any extension of the permission we now enjoy would be attended with disastrous results. But to insist that teachers, for whose religious views no tests have been established, and who are limited in their instructions by no prescribed rules, shall every day inculcate their religious notions in the schools of which they have charge, is to menace the country with an outrage which it would not long tolerate. If the Bible, however, were simply read, and all explanations on the part of the teachers forbidden, is the difficulty not in this way removed? We answer emphatically, no; for the dangerous principle is not the less conceded thereby, that the State is warranted in assuming the functions of a religious teacher.

It is very humiliating to find the Church in this country, at the present day, standing a suppliant at Cæsar's door, begging for help in the discharge of her peculiar work. In another paper, a correspondent asks "who Cæsar is in this country?" It is the civil power armed with the public purse. I cannot believe that the General Assembly will endorse the action of the Synod of Hamilton and London. Should the Synod's present overture, however, meet with favour in the Supreme Court, there is good reason for fearing that ere long it will be supplemented by another overture from the same quarter for the erection of a State-endowed Church; conserving the liberty of the people to this extent, that those who do not like it may stay out of it. W.

Chesterfield, 8th May, 1882.

PRESBYTERY OF TORONTO.—This Presbytery met at Peterborough, with sanction of the Synod, on the 2nd and 3rd inst. Letters were read from two ministers and three elders, stating their inability to act as commissioners to the General Assembly; and Rev. Dr. Gregg, Rev. J. Carmichael of King, and Messrs. Wm. Archer, G. E. Dalby and Alderman Carlyle were appointed in their stead. The annual report of the Home Mission Committee was read, showing (*inter alia*) that the amount of contributions from the Presbytery to the Assembly's Home Mission Fund was \$6,025 during the year, being an increase of \$578 over last year, that the amount received from said fund was \$1,128, that the Presbytery therefore had made a free contribution of nearly \$5,000, or somewhat more than a sixth part of the whole amount contributed by the western section of the Church. The report was adopted, with thanks to the committee, especially the convener, and the committee were re-appointed. A report was given by the committee appointed to confer with the memorialists who meet for worship in Temperance Hall, Toronto, setting forth in substance that the state of things continued unchanged. On motion made and seconded, it was resolved as follows: "In view of the desirability of having a matter which may affect the interests of several congregations in the city of Toronto decided in a meeting of Presbytery as soon as possible, the Presbytery appoint a committee, with instructions to consider carefully all the elements in the case, and to report to the next regular meeting a denunciation which may be adopted by this court." A committee was adopted accordingly. And in order to expedite the settlement of this matter, it was agreed to hold the next ordinary meeting in the usual place on the 6th of June, at 11 a. m. The Assembly's recent report of the Aged and Infirm Ministers' Fund was read, together with modifications of the regulations annexed said fund proposed by the Assembly's committee. A committee was appointed to consider the whole matter, and to report also to the meeting aforesaid.—K. MURPHY, Pres. Clerk.

THE session of Zion Church, Carleton Place, has decided not to allow the use of the organ in connection with the church services.