griginal Communications.

NO HOPE!

BY REV. PETER STRYKER, D. D. The advent of a new family in a quiet little town, usually produces quite a sensation, and especially f the new comers are persons of superior wealth, beauty or intelligence. The village of R— was all astir one summer day in He was a Scotchman, peture rather corpulent, with a fine intellectual strather as physical appearance. His keen cycles as physical appearance as physic not her mother, heroically drove away

grief that by her cheerfulness and filial Superadded to this, the maiden, just eighteen years of age, was fair in her appearance. "No one would say she was beautiful. Yet her form was symmetrical, the features of her face pleasant, and there was a gentleness and grace in her whole appearance and action which could not escape notice.

It was evident she was her father's idol. She had taken the place of her mother in his heart. And besides, had he not from her infancy breathed his own mind and soul into hers? When a babe he taught her to lisp the name of Jesus. In childhood and early youth he had she was seriously ill, or was likely to die. sought with all diligence and care to mould her heart according to holy truth. Finding her a ready pupil, he had also led her in the paths of science and literature. Never did he weary of opening to her the stores of knowledge.

And in this intellectual training he was successful. With delight he saw the lovely girl expanding into womanhood, drinking full draughts fering would have been triffing. As I came into from the Pierian fount, and in process of time the room, and by the dim artificial light saw her, from the Pierian fount, and in process of time she beer me the able and acceptable teacher, assisting him in that great work to which he had devoted his life. She was all that he, could desire with a single exception—she lacked the one thing needful. Often had the fond Christian father sought to impress on the mind of his darling daughter the supreme importance of heart piety, and it was his daily wish and prayer that she might be led to Jesus. To his admonitions she listened with respect, but gave him no satisfactory reply. Her Bible she frequently read, but only as she would any other book of interesting truth. Her cultivated mind saw in it much to admire, but her soul did not see the Saviour or hear His sweet voice saying to her, "I am thy away, blessed be the name of the Lord." But salvation." She went regularly to the sanctuary, and was an earnest listener, but the great truths of the cross did not take hold of her will and af-

countenance full of anxiety. Said he, "I wish once so genial, but afterwards so sad, no more... you would come and converse with my daughter, I trust God gave him comfort and strength to bear Catharine. I feel troubled about her?"

"What is the matter with her?" I inquired. pears to be lapsing into a hasty consumption. God has given a promise unto their children as And what troubles me most is, I fear she is not well as to them, and doubtless in most cases in prepared to die."

Having gathered from him some information concerning her temperament and habits, and loved ones to Christ,—yet remember their pray-pleading with God to give me wisdom and pru-ers and faithfulness will not save you, nor will pleading with God to give me wisdom and prudence in the management of this critical case; I soon repaired to the teacher's house.

Catharine had been engaged as usual in her daily work of teaching, and was much fatigued to you in the gospel. And be entreated to do with the labor. Her classic face was at times this now. Wait not a moment. Death may be white as marble, but ever and anon a hectic at the door. And if he is not, the Spirit will not flush spread over it which alas! too plainly told | always strive with man. If you delay this work the story. The fatal disease was rapidly per you may lose your opportunity, and there may be forming its work.

It would not answer to tell her I came to see her at the wish of her father, neither was it policy to speak abruptly on the subject of religion, lest her quick mind should imagine my errand and be prejudiced at the start against me and my

work.

A general conversation, therefore, was commenced. We talked of the place, and the school, and the weather, and a variety of common place topics, until at length she herself alluded to the cough which annoyed her. But she said with buoyancy, "It will soon be over. The warm summer will remove it, and I hope in a few weeks to be as strong as ever."

I said, "I hope it may be so. You have youth as well as the season on your side, and should try to be cheerful. But-you know, my friend, this is at best but an uncertain life. The strong and healthy should remember their present existence is precarious, and the sick are especially called by a kind Providence to think of their fu-

As I concluded this remark the weak maiden straightened up her drooping form, her eye kindled with new lustre, and her quick reply was, have contracted, and which in a few days will be

Abrupt as these words came from her lips they were uttered in a lady-like manner. But the language, and tone, and whole appearance of the young girl evinced but too plainly that she was striving with the Spirit of God. She knew her duty, but she was not willing to bow in humble penitence at the cross of Christ, and as a poor signer trust in Him for salvation:

friends. Her quick and sensitive remark had testant denomination. When everything was ren at the East. The raising of the requisite whom can read some. In both towns the commodifications, and the indicated this. But she was not willing for a ready for our Sacramental feast, all present who funds was committed to Rev. H. L. Stanley, to loved people manifest a great desire to learn, and the law of the land.

moment to entertain the thought. Desemblyed. moment to entertain the thought. Tresolved unwelcome subject to her, and she find. The not for a moment to harbor it in lent.

ot for a moment of the a solemn a master more That was to me a solution and the conventions in the East, and the labored action than I did then. There sod the truth. And than I did then this daughter live, denying the excreatues that "wisdom's ways are ways of

Academy. There was something about the could not spend her time here more could not spend her time here more which attracted general and unusual attentior of intellect, as the source of all our the was a Scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a Scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a Scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a Scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a Scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a scotchman, perhaps fifty years of the author of intellect, as the source of all our the was a scotchman. His keen eye is a scotchman with a fine intellectual is mental enjoyments. I represented to her how the course of the invitation. It was a good time, and the wilderness and weary ones refreshed;—the most intervention of unity in the household of the perhaps fifty years of the wilderness and weary ones refreshed;—the most intervention of unity in the household of the perhaps fifty years of the wilderness and weary ones refreshed;—the most intervention of the perhaps fifty years of the wilderness and weary ones refreshed;—the most intervention of the perhaps fifty years of the wilderness and weary ones refreshed;—the most intervention of the perhaps fifty years of the was a source of all our new the perhaps fifty years of the perhaps fifty years of the was a source of all our new the perhaps fifty years of the per a true and loving disciple of Jesus.

To these and other truths she listened with profound respect. She assented to their truth been in this region, made its appearance, and fulness, but gave no evidence that she was confulness, but gave no evidence that she was con-vinced by the truth or desirous to be regenerated afternoon their large tents were pitched, and in by the Spirit. She seemed determined not to the evening (Sabbath) their show was opened to repent and believe. With us she knelt in prayer, but when we arose from our knees, there was nothing in her look or language which indicated penitence for sin or a breathing after holiness.

This was my first and last opportunity to speak fully to her about Jesus and his salvation. A few days after I called again to see her; but she excused herself on the plea of extreme fatigue.

versation with her, I was summoned to Catharine their supplies. The Sabbath seems to be the M's. death-bed. It was about 9 o'clock in the most active business day of the week, as it is by evening. The father met me at the door. His poor heart seemed ready to burst with grief. Tears ran profusely down his cheek and heavy sighs broke from his lips. To lose his accomplished and affectionate child was enough to crush his heart. But I knew there was a sorrow, an anxiety deeper than that. He was a a day in coin-to spend the Sabbath. I am as-Christian, and how could he bear to feel that his child was lost, lost forever?

He led me to her bedside. The ambitious girl was attired in her day dress. Weak as she How carefully had he in person instructed her! was she had persisted each day in being attired as usual. She would not to the last admit that

And now death stood at the door. He would not be put off. The maiden was writhing in mortal agony. Close by her side stood the skilful physician, administering silently some opiate in hope it might mitigate the pain of body

But this was not what she then needed. Had her mind been at rest, no doubt her corporeal sufshe gave me a look which I shall remember to my dying day. It was full of remorse and despair. "No hope" was written upon every lineament of that countenance.

I stepped up to tell her again of that dear Saviour who died for sinners, and who is everready to be gracious. But ere the words passed from my lips she gave me one more look of despair, gathered up her limbs in mortal agony, and ceased to breathe. Her life on earth was ended

Her spirit had gone to God who gave it. The poor father tried to bow to the sovereign will of God, and say with the afflicted Patriarch of Uz, "The Lord gave, and the Lord hath taken his heart seemed to be broken. The strong oak was thrown prostrate by the relentless storm. No longer could he teach. The place where his beloved one died was no place in which he could One day, only a few weeks after they came to live. In a short period of time he left the vil-R to reside, Mr. M. came to me with a lage of R. and since that I have seen his face his heavy burden.

Let my young reader learn a lesson. Depend He replied "she has a hacking cough, and ap- not upon the piety of your parents, for-although answer to fervent prayer and in reward of holy duty gives them the joy of welcoming their bethe blood of Jesus cleanse you from sin, unless you individually mourn over your depravity and wickedness, and embrace Christ as he is offered written at the conclusion of your earthly history the terribly suggestive words, "No hope."

REV. A. M. STEWART'S LETTERS X. A SABBATH IN AUSTIN, NEVADA.

My earliest memory is connected with a question propounded me by a godly teacher—brief in statement: "Where is God?" And briefer still acter and history elsewhere would lead one to exwas the answer put into my childhood's lips: conception of the answer than in childhood. Yet how indefinite still. Eternity will not be able to give to the creature a full apprehension of the wonderful, "Everywhere." "Such knowledge is too wonderful for us." One happy assurance we at least can often have, as with Jacob at Bethel, "God is here."

Yes, God is in Austin also, in blessing His own ordinances, and crowning with loving kindness the keeping of His holy Sabbath. If God be in I do not see why father and all my friends are this lone, remote and wicked place, the farthest so thuch troubled about me—I am not going to off and most inaccessible place on the continent, die. This is nothing but a slight cold which I where a Presbyterian congregation has been or-

ganized, surely He is in every other place. After preaching here the first three Sabbaths of June, the Sacrament of the Supper was administered on Sabbath, 28th, to our little flock, a few sheep away in the wilderness. Through courtesy, the Methodist church, the only building for Protestant worship in the place, was tendered us. favorable terms; yet its future is by no means ful than in South Carolina. They can use papers of the measure generally. That Committee have A large congregation of people assembled (in It was revident she herself was anxious about which was represented nearly every State of our It was revident she herself was anxious about which was represented nearly every reverse the state of her health, quite as much so as her Union; with a sprinkling from almost every Proto meet this we need the liberal aid of our breth-school; there will be forty or more, the most of the requisite whom can read some. In both towns the co-

regular standing in their own respective churches, be made. were invited to take a seat in company and join with us in our memorial feast.

have I fell than. There so the truth. That than I did then. There so the truth than I did then. There so the entry of General Assemblies on Union. Common nebecause his daughter sive, because she was not there was the fair cose-because she was not the cost of the fair cose-because she was not the cost of the fair cose-because she was not the cost of the fair cose-because she was not the cost of the fair cose-because she was not the cost of the fair cose-because she was not the cost of the fair cose-because she was not the fair co willing to atterplead with that young fragile
I soughte would give her chief and imThere were present also Congregationalists who a brother dearly beloved who has gone to his rest,

There were present also Congregationalists who a brother dearly beloved who has gone to his rest,

There were present also Congregationalists who are who while here on earth never tired of his and earnition to her spiritual interests. I came and took a seat. Lutherans, also, and they came. And, if correctly informed, though perlage of Academy. There was something about Mr. M. In the state of the new teacher for the new teacher for

While this interesting solemnity was in progress, a travelling circus, the first which had ever a crowded house. There is no more Sabbath in Austin, or any of these mining towns, than was wont to be in our armies during the continuance of our late rebellion. Not only are the drinking and gambling places open on hired apartments under the supervision as Printhe Sabbath in Austin, but all the stores; and there is a large amount of business done, this being the point from which the mining places About two weeks from the time of our con- within a hundred miles in every direction obtain most active business day of the week, as it is by far the most abounding in wickedness. Although the steam quartz mills, and some other mining operations cease not their work on the Sabbath, yet do a large portion of the miners drop off on Saturday evening, and come into Austin with their week's wages-they usually get four dollars sured by persons long familiar with the condition of things here, and in such mining centres, that by Monday the large majority of these poor miners surface for another week in order to enrich these harpies. No marvel when in the midst of such abounding and overshadowing wickedness, if the few people of God who are here of any or every name be driven together, and when o casion offers, as yesterday, sit down in company at the

table of the Lord. Such is a Subbath in Austin, Nevada. Such the place to which our Mission Board has sent me to preach for a month or more. And this is the place, because none seemingly so needy, I feel a strong inclination to remain in, or return to, after other places are visited, and labor here for a season This will I do, should those having the general interests of the Church in care so advise, and if moreover those who are able will help in the erection of a cheap, yet somewhat capacious house of worship, A. M. STEWART.

EDUCATION IN IOWA, I.

During the three years that I have resided in this State, I have been Chairman of the 'Synodical Committee on Education." In this capacity, and prospects of Academical Education as connected with the Presbyterian Church, which I wish to make known to the members of our Church | points, on my way going, and coming. While in both in Iowa and at the East.

Our brethren in the older States have manifested their interest in the cause of Christian education in Iowa by contributing largely to insti tutions of learning not only connected with other denominations, but whose influences is decidedly hostile to the Presbyterian Church.

We have a right, therefore, to expect, when they know that we have institutions not only"in sympathy with, but directly responsible to, and controlled by our Synod; and when they learn that these need their aid, that they will give liberally to their endowment.

Should this appeal seem to savor of Sectarian ism, let it be understood that in Iowa of one more than sixty Colleges, Universities, and Academies, all of the two former, except "The Agicultural College," and the "State University," and of the latter nearly all, are denominational; while at the same time, it is true, that as great a degree of Christian liberality and union subsists among these denominations as will probably be found elsewhere. Penominational institutions are the fashion of our State. And here we must admit to our disgrace, that so far from being foremost in the prosecution of this work, as our charpect, the Presbyterian Church in all its branches if not the hindmost, has certainly been behind, ing from Texas to Illinois. This family I had to help "Everywhere." Advancing years with increase most of the prominent denominations of Christoget them through on their way, so that my means of knowledge have perhaps brought some clearer tians. While Congregationalists, Baptists and Methodists, have each their colleges, all the 15,000 communicants, have not an institution of this grade. Lest I do injustice to other branches of the Church, with which I am less acquainted I will confine my observations hereafter to our own branch of the Presbyterian Church.

One year ago there was not even one first-class Academy or Female Seminary under the care of our Synod. Since then progress has been made. Last autumn a Female Seminary was opened at Council Bluffs, under the care and control of an esteemed member of Synod, Rev. Geo. L. Little. which, although not denominational, is worthy of being named as one of those educational institu. monthly, twenty numbers of the Child's Paper, tions in which Presbyterian parents may safely which I distributed to the children, black and place their daughters. At the meeting of our white, and all were very eager to get them. The Synod in September last, it accepted the superin the charge of another member of our Synod for the colored people here. I have organized the Rev. J. B. Morse. This Institution, so beauprayer meetings, and Sabbath schools in two fully located on the West bank of the Mississippi, places, and shall soon start day schools. They came into the hands of the Synod on the most are needy, but much more intelligent and hope. secured for although the amount to be paid for it and books tongood advantage in the schools, and is not more than one third of its appraised value, yet I shall be very happy to supply them, In each

Fifteen years ago, Deacon Daniel Coe of Durham, N. Y., (who yet lives to see the fruits of his beneficence), gave \$1,500 to be invested in lands in Cedar Rapids or vicinity, in trust for a be under the care and control of the Presbyterian Church, (N. S.)

This donation, so generous for the time and circumstances under which it was made, was secured, Master's service, but whose heart was ever awake and alive to every opportunity to save souls and advance the cause of Christ. An organization was effected under the name of the "Cedar Rapids Collegiate Institute." The fund was wisely invested and while for various reasons, the maturing of the object was delayed, yet by the watchful care of our friends in Cedar Rapids, this sacred fund has been protected, and the property is now estimated to be worth at least \$25,000. The citizens of Cedar Rapids have, with a most commendable liberality, without regard to denomination, raised a fund of \$15,000, which with a few additions from other places, has been expended in erecting a magnificent four story brick edifice, which will be ready for use on the opening of the next term, Sept. 9th, 1868. In the meantime the Institution has been carried forward in cipal of Rev. A. B. Goodale, M.D., late Missionary to Syria, now a member of our Synod

At the meeting of our Synod last September, this institution was formally taken under the care: of the Synod, and a committee appointed, of which Rev. S. Granby Spees, D.D., of Dubuque, is chairman, to aid and counsel with the trustees in the conduct of the institution. The principal of the Coe fund is sacred, the income only being used to aid worthy young men in their preparations for the Christian ministry.

. From these facts it will be seen that here is an institution in actual operation, in which, it may in addition be stated, are several young men preparing for the ministry, some of whom are beneficiaries of our Educational Committee the saloons, the gambling holes, and houses of of the confidence of our entire Church and for ill-repute have absorbed all. Penniless, many in it the people of Cedar Rapids and its imdebt, they go back to bivous beneath the earth's mediate vicinity have done all that may reasonably be expected of them for the present. They fully intend and promise hereafter to do much more than they have done. Yet now this institution needs for meeting the last payment on the building, and appropriately furnishing the same for its work, not less than \$5 000 The Trustees appeal to our friends in Chicago, New York, Philadelphia and elsewhere, to send them this amount through their Treasurer, W. W. Walker, Esq., President of the First National Bank, Cedar Rapids. In another number I will state the purposes and hopes of the Trustees in respect to the future.

Marshalltown, Iowa, July 31st, 1868.

THE NEEDS OF TEXAS.

PLYMOUTH, ILL., August 4th. DEAR BROTHER :- I wrote to you from Larissa, Texas, that I was on a missionary tour to that region. This tour I undertook on my own responsibility. My object was to preach to the Texas I gave nearly half of my preaching to the freedmen. The destitution of the means of grace among both white and colored is deplorable, and nothing at all is doing in that region for the freedmen, with the exception of one single sermon by a Presbyterian that dare presume to preach to them. As soon as I began to preach to them, I began to lose ground with the whites. There are no schools nor even Sunday-schools for the freedmen in all the region, with the exception of one kept by an old freedmen, who was teaching on Sunday and working through the week. Every thing in that region is in a deplorable condition, both among whites and blacks. The people have little or no means to sustain the means of grace among themselves. The whites in general are neither able nor willing to do anything to elevate the blacks. Yet upon their elevation, in a religious point of view, depends the peace and prosperity of the country. On my way home I stopped to spend the Lord's day and preached for a vacant Cumberland Presbyterian church, and one of the elders handed me one dollar. For more than five months of missionary labor spent in Texas I received just \$4.20. My expenses have been great. I went by water, railway and stage, but to save expense I bought a pony and came back on horse-back, travelling with a family mov-

are entirely spent.....
I sold and distributed some \$130 worth of Presbyterians in the State, with their more than Tract Society books on my tour. I trust that between the good books I distributed and my preaching, I may have done some good. At least I think I have made some marks, but I leave all my labor with God. I am now at home again and in good health, rejoicing that I took this tour. of labor in the Gospel. WM. C. RANKIN. ា ដោយ ខែមានជាក្នុង

EAST TENNESEE One of our Home Mis-

sionaries writes to the American Tract Society.; "When in South Carolina, some one sent me, vision of Hayons Female College," and placed it learners of the A.B.C's old expect now to dahor

as and leved the Lord Jesus, and who were in good and whose appeals, we trust, a generous response will to hear the Word. They are certainly capable of great improvement. I shall help them all l can. I look to you for some means to do it advantageously. I feel that if any people in the world have any claims on the Tract and Bible Society, it is the colored people of the these Seminary of learning to be located there, and to States, as yet heirs to ignorance, poverty, and oppression. Help those that need help.

> LITTLE SINS.—Even admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickedness, but in the permission of what we are accustomed to consider little sins.

Religious World Abroad

CHURCH AND STATE IN EUROPE

The Strength of Dissent.—There are registered for the solemnization of marriages in England and Wales as many as 5576 churches or chapels not belonging to the Church of England. Six hundred and twenty-six belonged to the Roman Catholics, 1666 to the Independents, 1317 to Wesleyan Methalogo. odists, 262 to Calvinistic Methodists, 1163 to the Baptists. [including Scotland 2642, with a membership of 221,524; 1 168 to Unitarians, 166 to Scottish Presbyterians, 23 to the New Jerusalem Church, 18 to the "Catholic and Apostolic Church," and 14 to the Moravians. Seventy-eight per cent, of the year were celebrated according to the rites of the marriages of the Established Church. There were 8911 marriages in Roman Catholic chapels, 63 among Quakers, 17,215 in the chapels of other Christian denominations, 15,246 in the offices of superintendent registrars, 301 among Jews, 146,040 according to the rites of the Established Church—making a total of 187.776. Of those in the Established Church, 118,-274 were after bans. Nonconformists still in large numbers forsake their own ministers, and go to clergymen of the Establishment for the solemnization of their marriages.

The Defeat of Gladstone's Irish Church Bill in the Lords has brought that movement to a stand-still for this session, a new Parliament being chosen in November, Five liberal lords with all by Monday the large majority of these poor miners are beneficiaries of our Educational Committee the bishops and archbishops present voted against have not a cent of their past week's earnings left of the General Assembly. The institution is worthy the Bill, while the Tractarian Earl of Cornarvon voted for it.

Both parties are straining every nerve by speeches to Parliament, deputations, petitions, and appeals to the people to "make public opinion" in view of the General Election. One petition against the Bill is signed by 130,000 Irish women. Archdeacon Denison, in a speech at Taunton, denounced the measure as a "sin"—the Irish Church was "a divine trust" to take it away was to "dishonor Christ, and make the Government of the country a godless Government." Mr. Gladstone was "now working the greatest mischief that ever happened to the country," and unless Churchmen were up and doing, "the chances would be that many of them would have to fight with the sword before this matter was done with."

The Broad Church clergy have presented a numerously signed petition to the Lords, declaring that the petitioners "are deeply convinced that to maintain the present Established Church in Ireland as the national Church in that country is an injustice which legitimately offends the majority of the Trish people; and your petitioners therefore humbly pray your lordships to adopt such measures as may appear best suited to remove the cause of the offense." The petition has been signed by Archdeacon Sandford; Dr. Temple, headmaster of Rugby School; Professor Maurice; the Master of St. John's College, Cambridge; Dr. Butler, of Har-row School; the Revs. M. Rodgers, Stopford Brooke, W. H. Freemantle, and others, making 261 in all.

All branches of Irish Protestants seem to be diby correspondence and personal intercourse, I whites and the freedmen as the Lord would open of the Irish Wesleyans, was one of a deputation to have formed an acquaintance with the condition a door for me, and I was gone nearly eight wait on the Premier and protest against disendowmonths. I spent over four months in Cherokee ment. (The English Wesleyans also are divid county, Ts., and the rest of the time at different among themselves.) The London Yearly Meeting of Friends ordered the "Meeting for Sufferings petition for disendowment, but it came out in the consideration of the question that very many Irish Friends are Tories, and will sustain the Establish-

ment and Mr. Spurgeon, feeling alarmed at the resistance offered by Mr. Gladstone and the Liberal leaders to Mr. Sinclair Aytoun's motion against Maynooth, sought an interview with him, and states the result after endowing the sects—Rome among them, but Gladstone will make a clean sweep of them all, saye only the reserve of vested interests. I went last Friday and saw him personally, and I feel reassured. I prophecy that the money will go in schools, and that grants will be made proportionate to the number of each body, and this is the bottom of the objection to a resolution which forbade the giving of any of the funds to Catholic institutions.

The Future of the Irish Church.—The (American) editor of an English Evangelical magazine says: "The Irish Church is almost entirely maintained by its own people; and yet is afraid if it be separated from the State it will be 'destroyed.' How was it with the Church of Scotland? Previous to the disruption, the Church altogether did not raise 20,000/ a year, but since the disruption the Free Church alone has raised 300,000/ a year.

The Bishop of Ontario says: "As a Bishop of a Church which has gone through the ordeal of disestablishment, I am inclined to believe that the Irish Church may flourish when separated from the State. To sum up: the result would be that the Irish Church will find itself in possession of five million of pounds, all its churches and glebe-houses, Diocesian and Provincial Synods, and liberty. The further result will be increased life and missionary zeal, in consequence of the necessity of falling back on the powers of the Church as a spiritual or ganization, while the only apparent difference that the world will see between the established and disestablished Church will be that four Bishops will be excluded yearly from the House of Lords. I believe that not even will the dignity or social status of bishops and clergy be in the least degree diminished, while many advantages, which I need not mention, will accrue."

Legislation for the Church.—The Earl of Shattesbury has introduced into the house of Lords a bill to enforce the conclusions of the Royal Commission on Ritualism. It forbids the use of variously edlored and fashioned robes, bringing the clergy back to the white surplice. It prohibits incense and unnecessary candles, and provides for the enforcement of its provisions by constituting the Bishop, the Archbishop and the Privy Council as courts of appeal before which any five members of the Church may bring offenders.

There is no longer any serious doubt that church rates will be abolished this year. "The bill passed by the House of Commons was referred by the Lords to a select committee, with the very reluctant consent of Earl Russell, and the supporters made their report, which honestly accepte the principle of the bill, while suggesting considerable afterations of detail. It seems extremely probable that the Commons will agree to the propo modifications, and that the bill will soon become