

science and energy could suggest had been and was being done, to alleviate distress while cultivating self-help. No relief of this kind, however, can make private charity superfluous, and for this the missionaries furnish prompt, efficient, and economical channels. He gives twice here who gives quickly. Money can be sent in minutes while grain requires months. It is said that a thousand dollars will provide an orphanage of forty children for a year, while from two to five cents will prolong some life for a day, where thousands are starving, hour by hour, and dead bodies pollute at once the water and the air.

The Queen in Scotland.

The Queen's devotion to the Northern Kingdom is so well known that her visits to her Highland home at Balmoral pass all but unnoticed. We hope the time may come when royal visits to the Emerald Isle will be as much a matter of course as those to Scotland. It may be that the remembrance of the Irish visit stirred up Her Majesty's Scottish subjects to a more than usually enthusiastic demonstration. The fact that she arrived at Balmoral on the eve of her eighty-first birthday was sufficient to make the occasion one of greater importance than usual. It is a source of universal gratification that, amid the many heavy burdens and anxieties which have fallen upon the Queen during the past few months, she continues to enjoy excellent health. What the war and the Indian famine have been to Her Majesty, few of her subjects can in the slightest degree realize. Behind all the outward demonstrations of popular enthusiasm over the celebration of the Queen's birthday, there is a warm and deep sympathy in the hearts of all her subjects for the many heavy sorrows with which these closing years of her record reign are being marked. But these heavy burdens the noble woman bears patiently and nobly, remembering her high calling, and living before her people as the servant of God on their behalf.

How to Help the Boers.

It is unnecessary to remark that a great deal of nonsense is being spoken and written on the subject of the "poor Boers." It is, therefore, a great comfort when the core of the matter is reached at a stroke, as it sometimes is reached. We commend to our readers the utterances of an American newspaper on this subject: Boer sympathizers in Colorado propose to invite the entire population of the erstwhile African republics to once more assume the role of emigrants and establish themselves in Colorado, on railroad lands, which would be given them free, and transportation to be repaid on the instalment plan. So far as this may be a genuine effort to supply new homes for agricultural people in America, we should be quite ready to second the invitation to the Boers. In order, however, to be consistent in their proffered sympathy to the unfortunate federalists over "British oppression," these Colorado friends ought to assure the Boer colonists-to-be, that the Government of Colorado would be at once turned over to

them, though they would be a minority of the population, that the suffrage would be withdrawn from the tax payers of the State, that English would no longer be taught in the schools, even among the present inhabitants, that only Boers would be permitted to bear arms, and that religious disqualifications and religious tests would at once be established in the interests of the Dutch Reformed faith. By assurances of such enactments, which have been so satisfactory to Boer sympathizers in America when applied to the South African republics, their Colorado friends would prove the reality of their sympathy and the good faith back of their invitation. This is really excellent, accurate, and free from exaggeration. Those who would defend the position taken by the Transvaal before the war, and regard the people as badly treated by the British, should be prepared to offer some such terms as those here set forth.

The Church in the Colleges.

Few questions are more keenly discussed in the present day than that of the hold which the Gospel has upon the age; and every contribution to our knowledge of this subject should be welcomed. Among some things which are discouraging, there are other circumstances of a different character, and these coming from those centres which more than any other shall determine the immediate future. The Church is stronger in the college than it has ever been in the history of education since the Middle Ages. A recent number of the *University Record*, published at the University of Chicago, gives an account of the religious life of that institution. The president of the Christian Union of the university has gathered together an account of the religious opportunities and activities of the students. The chapel services are held daily, with required attendance upon certain days. The services consist of prayer and praise and an address. The University of Chicago Settlement is supported by funds raised entirely within the university, and its work is largely assisted by the students. The Settlement is situated in a tenement-house district of the city, and does the usual work of such an institution in a vigorous manner. The Y.M.C.A. and the Y.W.C.A. have frequent meetings sometimes for prayer, sometimes for the study of the Bible and of the work of Foreign and Domestic Missions. We believe that similar work is done—not always in the same manner, but with the same purpose and effect—in many of our colleges in the States and in Canada.

What is a Clergyman?

The Rev. Dr. R. W. Lowrie says: A clergyman has no duties. He was not ordained to be a society man, but a clergyman. A clergyman is a "clerus," one set aside for a particular purpose and class of duties. That class of duties is particularly specified in the form that solemnly set him aside. That form is his ordination. He is ordained, "ordered," to do certain things. . . . As the soldier has marching orders, so has he. As the soldier has special duties, different from those of the ordinary citizen, so has he. He

has official duties, but no social duties. As a man he may have social duties, but not as a clergyman. To just that extent that social duties and pleasure, and calling at the houses of people, will advance his peculiar and proper work, will he, if he be a wise man, indulge in the same; but of that he is the judge, and no one else.

Decrease of Romanism in Great Britain.

In 1841 there were 1,000,000 Roman Catholics in Great Britain and 6,000,000 in Ireland. In 1861, owing to Irish immigration, the Roman Catholics in Great Britain had increased to 2,000,000, while in Ireland they had diminished to 3,500,000; thus the total in 1861 for the United Kingdom was, as stated, 1,500,000 less than in 1841, though the population had increased by 11,000,000. In other words, whereas in 1841 Roman Catholics numbered 26 per cent. of the population, in 1861 they had dropped to 11 per cent., so that though there has been in Great Britain an actual increase in numbers, that increase has not kept pace with population, and the marriage returns, so far as they have been made up, show the same diminishing quantity. This is pretty conclusive evidence that Romanism does not grow in Great Britain.

THE CHURCH PRESS.

In another column we have drawn attention to the fact that the *Canadian Churchman* is now the only weekly Anglican newspaper in Canada; and such a fact awakens reflections in those who have the responsibility of the management of the paper and in those who support the paper by their subscriptions and contributions. In the first place, it must be brought home to most minds that the maintenance of a newspaper, appealing to a definite constituency, is no very easy matter, and that those who have the burden of such a responsibility are entitled to the support and sympathy of the members of the Communion which they represent. On this point we have very little complaint to make. The expressions of satisfaction with our work, which we receive from time to time, are so numerous and cordial that we can forget the very few unreasonable demands which are made upon us—demands which, as a rule, proceed from personal irritation rather than from any deeper reason. We are, however, far from pretending or thinking that we have realized our own ideal of what a Church newspaper ought to be, and we consider the present a favourable moment, as it were, for making a fresh start, and for making a fresh appeal to our supporters, to give us such aid as may enable us to make this paper more worthy—or shall we say less unworthy?—of the great Communion which it represents. Our readers will bear with us if we insist on this point; it is evidently vital. We must have subscriptions if we are to live; we must have contributions if we are to live well. These things we beseech our friends to consider. The appeal for subscriptions may have a secular tinge, yet how can we get on without them? and there are few of our present