

mand the view of the country for miles around. Under friend Whitlaw's guidance, we drove up and around the reservoir from which the inhabitants are supplied with water. This we believe to be about one hundred and eighty feet above the level of the river valley. From this point the city of Brantford may plainly be seen, and the blue hue of distant hills gave, as we gazed, the distant horizon a look as of a boundless expanse of water. The landscape is rolling, and the town—nestling in the valley or essaying the hills, with the rushing river dividing, where not spanned by any iron bridges—presents a picture of Canadian life not readily surpassed. We leave Paris with happy memories of its appreciative audiences, active life and generous hospitality, not adverse to enjoying the same again.

TUESDAY evening found us in Woodstock. The evening was chill, and little opportunity was present to view the town. It is evidently a thriving place in the midst of a rich country, which a denomination that feels it has a work to do can scarcely pass by. The class of people we met that evening, as reported in our news column, is manifestly such as can constitute an intelligent, earnest, working church. Quiet determination and intelligent reverence seemed to be written on their manner. If, as present appearances indicate, a church of our order becomes an accomplished fact, this will be the fourth cause started in important centres since the recasting of our missionary work, Wingham, Barrie and St. Thomas being the other three. These facts seem indications of a work to be done, and we must press upon our friends generally to arise in self-denying consecration to the support of our College and Missionary Society, to which instrumentalities, under God, we must look for the successful prosecution of the work which is thus growing on our hands:

On Wednesday, April 8, there entered into rest one who has not been unknown to our churches, the wife of a former editor of this paper, a pastor beloved, Mr. F. H. Marling, now of New York. An invalid for over two years, her departure was not unexpected, still she has gone; husband and family are assured of the sympathy of very many friends in Toronto and in Canada, in this their hour of bereavement. The funeral was on Friday even-

ing at eight o'clock, service being held in the church. Dr. William Ormiston conducted the service, referring to former days in the city of brotherly accord and work. The stillness of the evening hour appears to have given a tone of peace to the service, the business of the day being over and the time of rest at hand.

PRESIDENT CLEVELAND and his coadjutors are giving the world a good chance to see how much good government the American nation can stand. In every department the question continually asked seems to be simply: "What is the right thing to do?" The principles of the Civil Service Reform movement are being loyally adopted, the trespassers on Indian reservations (Oklahoma and Winnebago, *e.g.*), are being warned off in a tone that means business; and in foreign affairs the modern idea of respecting other people's rights and at the same time insisting on their respecting yours, has been illustrated in the expedition to Panama to guard the Isthmus, and the placing of an army of observation on the Canadian frontier in connection with the Riel disturbances. If public opinion sustains this policy for four years there will be good ground to believe that the American body politic has within it the elements of its own regeneration.

LIVING in the nineteenth century and in Canada we must be careful not to cling to ancient ideas of patriotic duty without first assuring ourselves that they fit in with the modern general theory of government. The Half-breeds shooting and being shot in the North-West are our fellow-citizens, and the Indians are our treaty allies. The more evident it becomes that they have real grievances the less appropriate is the term "rebel" applied to the first, and the more urgent the demand in justice for a stay of coercion till the rights and wrongs of the trouble have been ascertained.

IN recent denominational gatherings the following matters were discussed: "English Charities," and "What do Social Classes owe to each Other?" by the Connecticut Congregationalists; "How to put the Churches in more thorough Sympathy with the Working People?" by the Episcopalians of New York; "Have Unitarians a Policy?" and "Why don't