

Committee, it is a mark of interest; and as the members of the committee are simply "your servants for Jesus' sake," they gain by knowing what their masters think of their service. There is, however, some further criticism needed, which we, as forming part of the committee, earnestly crave, and shall attempt to indicate. The excellent brethren of the Western Association have heard the undertone of a too great tendency towards centralization. We should very much like to know where? The Superintendent is the servant of the society, and receives his marching orders quarterly from the Executive, always willingly, not always according to his judgment. His opinions justly have consideration, but he neither is, nor desires to be, master of the situation. He certainly is not an autocratic head centre. Is centralization in the Executive? They are the representatives of the Associations from—well, if not from Dan to Beersheba—from the Atlantic to Lake Superior. Every association is represented, and has the right to call its representative to task. We fail to see centralization there. As for the society itself, its constituency is the Dominion, and there is no member of any of our churches but may make his voice heard therein. We are truly thankful for brotherly criticism. Dear brethren, point out where the tendency you deprecate is, and we will watch and pray most earnestly; but do not indulge in mere generalities.

THE Central Association has very kindly entered a protest against the policy of removing Mr. Hall from the general visiting sphere, and confining his labours for the winter principally to three fields. This also is a perfectly fair criticism, but men and means are scarce; and the three places, Sarnia, Woodstock and Halifax, demand instant attention. Must they be neglected? Give the society money and men and the Executive will gladly let our Superintendent loose again, and leave him to roam at his own sweet will in the green pastures of our churches. But his soul is weighted with the care of these needy places, and in this case his judgment is with the unanimous judgment of the Executive. At the same time we are glad to know that his indefatigable visits have been appreciated, and he, no doubt, in his next visit will be delighted with the proofs of your appreciation.

THE WHITE CROSS MOVEMENT.

KEEP THYSELF PURE are words of Divine authority; nor can we forget how thoroughly purity is presented as a requirement of Christian life.

Society in England has been stirred by the revelation in one of its papers of a traffic on a large scale in young girls for the vilest of purposes. There are voices which whisper that in this city of churches revelations are possible that, *mutatis mutandis*, would parallel the dread revelations made of London life by the *Pall Mall Gazette*. Such utterances should be cautiously received, still more cautiously made. Nevertheless, that much social impurity exists must be confessed, and as confessedly it is the part of the Christian church to grapple with the same. Very much has been written as to the propriety of publishing the damning facts—for facts they are testified to be—which have thus rudely been thrust before the public gaze. It is neither wise nor healthful to minister to a prurient taste, or to cater to the scandal-mongering of the low and sensual. Hence our press has behaved wisely in forbearing to lay before youth and age alike the details of a traffic whose very recital is fitted to stir up all that is lustful and low. Notwithstanding, we believe the recital to have been justified. Of motives, whether mercenary, sensational or pure, we have no means of judging; but that somebody should have spoken out we fully believe; we deprecate constant recital. There are circumstances under which it may be necessary to give a strong testimony against an individual from a truly Christian standpoint, Paul withstood Peter; but to ring the changes incessantly on those evils is to intensify and perpetuate. The policy of silence may fail, in the case of this vile traffic notoriously had failed, for the infamy grew, and lives were being constantly poisoned at the springs of childhood for the gratification of lust and for gain. There was a call for great plainness of speech to the end that society should stand aghast at its own rottenness. Familiarity, however, with evil, decoys from purity of life. Evil communications corrupt good manners, therefore shun the very appearance of evil. Cultivate purity of conversation as well as of association. Sow an evil thought, you reap an act; an act and you gather a habit; a habit and charac-