

We call Britain "the old country," "the mother country," etc. Presbyterians for the most part look to Scotland as the land of their fathers. Until recently, next to the news of our own church, that of the Scottish Churches had for our people the deepest interest. This state of matters is changing. The interest is being transferred to the neighboring republic and the great Presbyterian church there. A generation since there were many living ties binding people to Scotland, few binding them to the United States. Now, the state of matters is completely reversed. There are few living ties between us and Scotland. Few of our people have near relatives or friends there. The tide of emigration from the Old land now goes farther West, and South, while Scotland dear to us only as the land of history and tradition. On the other hand when we look toward the United States by what a manifold cord are we drawn thitherward. Few families in all our church that have not their living representatives there. Scarce a member of our church in these Provinces, but has one or more strong, living ties, binding to the United States. Our interest in Church work and progress there should correspond to these ties, as upon the purity and progress of religion there depends to some extent the welfare of our friends. The success of their Home Missionary operations, means the carrying of the gospel the more speedily to our absent ones in the far West.

The news of the death of Rev. Charles Fraser comes with startling suddenness. A few weeks before his death he met with the Pictou Presbytery, and was deeply interested in the Mission Fields on the Eastern Shore of Guysborough County. He purposed with true missionary spirit going to labor for a time there with a view of building up a congregation. He was then the picture of strength. But his work was done. Work while it is called to-day.

Christ could send ten thousand angels to tell the heathen the way of salvation, but He has conferred the honor of doing so upon us.

Rev. A. B. Dickie writes as follows:—

"In my sketch of Princetown congregation I stated that three jubilees were held in the Presbyterian Church. I made a mistake. I omitted Mr. Crowe's jubilee. If not too late, would you insert in the paragraph concerning jubilees, Rev. T. S. Crowe's, Maitland, held in 1865."

We regret that the above note came too late to make the required correction.

The Christians of one age cannot be better than those of any other age, for they are all sinners saved by grace. The raw material, the natural heart is the same in every age, totally degraded, and the Spirit of God, the Divine workman who renews that heart, is ever the same, therefore the workmanship, the renewed heart, must be the same. Different manifestations of that Christian life are seen at different times. The martyr days had their giants. Why? Simply because their lot fell on evil times and "*As thy day so shall thy strength be.*"

Rome, when in power, is always intolerant. She will not allow freedom of worship to others. When in the minority she is the londest in crying out against the shadow of preference for others, and the foremost in assuming the role of martyr. They explain their position as follows:

Louis Vouillot, a Romanist, in the French Assembly says: "We demand toleration when you are in power because it is *your* principle; we refuse it when we are in power because intolerance is *our* principle."

"It is well, that Protestants while granting equal toleration to all and while showing towards all the Spirit of Christ, should not forget that the changeless principle of Rome, a principle which she is bound to carry out where she can do so, is intolerance. Whatever Rome may lack, she is in this sense, most thoroughly consistent.