

mission churches during the year has been 1400; which is an increase of 25 per cent. on the previous membership." The next General Assembly meets at the first Presbyterian Church in the City of Cleveland, Ohio, on the third Tuesday of May, 1875.—*Pres. Year Book.*

Poetry.

[WRITTEN FOR THE MONTHLY RECORD.]

Death.

It happened, on a Summer day,
A band—a happy band were they—
Of glad young spirits, was at play.

They gambolled on the village green,
A gayer group was never seen,
Right joyous were their hearts, I ween.

The sun was bright, the scene was fair,
And joy and hope and love were there,
And health yet unalloyed with care.

The sky was clouded as by stealth,
A bright young spirit gasped for breath,
It vanished, stol'n away by Death.

Time passed; they met again once more,
Graver and fewer than before,
Yet still a stock of youth in store.

The world their goal, their sky still clear,
They thought the foe could not be near;
They toiled for gold devoid of fear.

They toiled; but, like a thunder cloud,
Death circled twain within his shroud,
And flew away with laughter loud.

They parted long; again they met.
A feeble, flickering, trembling set,
For whom the world had pleasures yet.

Their hair was grey, their number few,
Death hovered o'er the worldling crew,
Pounced on their souls, and off he flew.

Youth, manhood, age, all unprepared,
Life's dark, grim foe alike they dared—
O't the gay band not one was spared.

Watch thou, my soul! yea, watch and pray,
That Death—come how and when he may—
Will find me ready for the way.

Halifax, 30th Sept., 1874.

J. C.

Why so?

Some preachers preach and write controversial sermons on baptism, perseverance, apostacy, and other portions of speculative theology—often to the detriment of true piety among Protestants—when they pass in profound silence, or with an occasional remark, the God-dishonoring and soul-damning dogmas of the Roman sect. Why do they not "contend earnestly for the faith once delivered unto the saints?" Why do they not lift a warning voice against the abhorrent doctrines of auricular confession, transubstantiation, indulgences, purgatory, image worship, and kindred subjects? Why do they not warn parents of the folly and danger of sending their daughters to convents, when Protestant schools are far superior to them? Why do they not expose the corruption and intolerance of the Papacy? Why do they not warn people of the danger to civil and religious liberty from the influence of Jesuits in our midst? Why do they not inform the people of the deep-laid, far-reaching plans of the Papists to subvert the institutions of this country? Why do they not expose the drunkenness, licentiousness, Sabbath desecration, and profanity, which are inseparably connected with the establishment of Romanism in every community? Why do they not impress more deeply upon the minds of the people the necessity for sustaining the system of free schools with the Bible in them? Why do they not show from Prophecy, History, and Providence, that the "signs of the times" indicate a great intellectual and moral conflict between truth and error, light and darkness, liberty and despotism, Christ and Antichrist? When they see the sword coming, why do they not give the people warning? Do they know the facts, or knowing them are they indifferent as to the consequences?—*Am. Protestant.*

A Priest's Opinion of Ritualists.

The following extract from an address by Father Burke, an eminent Roman Catholic agitator, shows the estimate held by him, and all like him, of the movements of Ritualists and Sacerdotalists in the Church of England:—