

CHINESE memories are treasure houses of everything relative to cash or dates. How much land each man owns, when it was acquired, when pawned, and when redeemed, how much was expended at the funeral of his mother, and at the wedding of his son, how the daughter-in-law is liked at the village into which she married, the amount of dowry, what bargain was made with the firm that let the bridal chair, all these items and a thousand more everybody knows and never forgets. Though two men at a fair may do their bargaining with their fingers concealed in their capacious sleeves, it will go hard if the neighbors do not discover the terms at least. There are no secrets in China.—*Rev. A. H. Smith.*

"SOME of the bishops say that pulpit interchange has not done much for organic union among other Churches. Has it not? It seems to us that it has done a great deal in preparation for organic union. It has lessened differences and distances between them. It has brought about a better understanding, a larger respect for one another, a more earnest desire for still closer relations. Can any one doubt that the denominations would have been much further apart, much less in sympathy with one another, if there had been no possibility of pulpit interchange?" The above is from the *N. Y. Independent*. In the same issue we read:

One of the bishops of the Protestant Episcopal Church, whose name does not appear in our columns this week, writes us privately saying that he would be unwilling to consider at any time a proposition to open the Episcopal pulpits to ministers of other denominations. "Think," he writes, "of admitting the Baptists, e.g., to our pulpits—people who glory in having no creed, every congregation autonomous!" It depends, of course, upon the standpoint. It does not seem to non-Episcopal Christians at all a terrible thing. Nor did it seem so to the late Bishop Brooks.

WE were glad to report last month that the censorship upon the press in Turkey had been relaxed somewhat, but we learn from other sources that the restrictions upon books and other printed matter are, in some parts of the empire at least, growing more severe. The *index expurgatorius* is growing rapidly.—Libraries have been compelled to cut out leaves and paragraphs from their encyclopædias, histories, and other standard works. Some books are altogether proscribed. Intelligent people the world over will smile at learning that Milton's *Paradise Lost* has now

been added to the list. The right of missionaries to tour through their districts has recently been called in question, though this right is plainly given them by the Capitulations. All this is transpiring because of the mistaken notion entertained by the Turks that missionaries have some political ends in view.

PASTORAL CHANGES.—The following changes have occurred since the issue of the *Year-Book*. There may possibly be an omission or two, but we believe the list to be correct as far as it goes:

Churchill and S. Caledon, Rev. T. H. Adams, pastor.

Forest, Rev. J. I. Hindley, Ph. D., pastor.

Frome, Rev. George Skinner, pastor.

Georgetown, Rev. R. J. Duff, pastor.

(Rev. J. K. Unsworth, supplying.)

Granby, Rev. B. W. Day, pastor.

Hamilton, Immanuel, Rev. W. H. Watson, M. D., pastor.

Listowel, Robert Hopkin in charge.

London, First Church, vacant.

Montreal, Emmanuel, Rev. J. B. Silcox, pastor.

Pine Grove, Rev. Hugh Bentley, pastor.

Toronto, Northern, Rev. J. B. Hyde, pastor.

Toronto, Hope Church, vacant.

Toronto, Bond Street, Rev. Thos. Sims, D.D., pastor.

Truro, N.S., Rev. John Wood, pastor.

Wingham, vacant.

STANDARD DICTIONARY, Vol. I.—Unusual pains have been taken with dialectic forms, and the attempt is made to collect them from England, Scotland, Australia, Anglo-India and elsewhere. Scotch forms and English dialect have apparently received the most thorough attention, the Rev. William Wye Smith having been in charge of this department. The others we have not examined closely enough to speak of them. The Scotch work is good. There are local peculiarities, such as the Aberdeen dialect presents, which do not come within the range of an English Dictionary; but the general rule should be to accept as classic all Scotch words found in Scott, Burns, and the *Noctes Ambrosianae*. . . . The volume is richly and solidly made. The matter is grouped with great ingenuity and taste on the page; and we say at the end as we said at the beginning, that the *Standard* deserves great credit for the attitude it has taken to-