

act it out, we think it cannot fail to create a taste for theatrical performances, as given by professional actors on the public stage.—*Christian Guardian*.

THE objections which some people make to the work of evangelists are the same as those made in the time of Christ. One thing is certain, this world will never be won to God unless we have mighty revivals of religion as in apostolic times. The non-committal, do-nothing policy of some churches must grieve the Spirit of God. They are afraid of what they call religious excitement and scout revivals. The church needs an earnest Christianity and a plain, straightforward gospel. Many of our pulpits simply "coddle" rich or intellectual sinners, and do little or nothing for the salvation of men. They are little more than clubs for social and intellectual culture. The church must have the saving of souls as its primary idea. But there are in the church some earnest souls who long for a deeper spirituality and a greater interest in the conversion of men. But too often they have little power to stem the tide of worldliness.—*Religious Herald*.

OUR CHURCHES.—Less than a year ago, there was one of those periodical seasons of "vacancies" in the pastorates of the churches; a comparatively large number being for the time in need of pastors. These vacancies have nearly all been filled, and filled wisely and well. At the present writing (March 10), the only important churches without settled pastors are Emmanuel (Montreal), Calvary (Kingston), Woodstock, Barrie, Listowel and Toronto Junction; and probably this list will be smaller ere this reaches the reader's eye. It may be noted that none of these have a manse or parsonage. That settles a minister more than many people think!

RECIPROCITY IF NOT UNION.—The following, from the *Canada Presbyterian*, will commend itself for its practical good sense:

"There has always been considerable reciprocity in ministers between the Congregational and Presbyterian churches without any serious injury to either; we might be permitted to say, to the manifest gain of both; and within the last eighteen months two prominent ministers of the Methodist church have accepted calls to Detroit and Chicago pastorates in the Presbyterian Church. Would a step further be possible, and a mutual eligibility be agreed upon, based on the minimum of education required by an ordinary minister?

"Radical and revolutionary, it may be said,—perhaps so; but the most of these are in practical operation wherever the true spirit of Christianity largely prevails, and we do not see any danger in voicing them, especially when so many find a stumbling-block to the acceptance of any church, and we fear of Christ himself, in the bitterness and rancour of sectarian strife."

QUOTATIONS FROM HATELY WADDELL.—Clean han's are braw at God's ain yetts.

The sheep-keepin' o' the Lord's kind and cannie.

God's a match for the best: folk maun lout, whan he dings them.

The warl' may shog; David's sikker.

Want o' God's a sair drouth.

Righters suld be right themselfs; an' they're no, they're no like God.

The days o' langsyne; the years o' sae mony byganes.

God's kind; his folk suld be canny.

Ye hae drookit my head wi' oyle; my bicker's fu' an' skailin (Ps. xxiii. 5).

Folk suld be fain, wi' God for a king.

The world's but a wearin' dud.

An' God gang-na but till the stour, kings wad be wysser at hame!

The man wha kens na how till do gude, sal ne'er hae gude till ken.

THE PLYMOUTH BRETHREN.—With those who can see no good in the peculiarities of the Plymouth Brethren—only their depreciation of church organizations, and endless splits—may be urged this thought: that most errors are but the undue emphasizing, the undue exaggeration of some truth. Now, amid the mass of the people in *England*, where it is "church, church," in word, but Mammon and beer in practice, you could not get them to go to another "church" or chapel; but the Plymouth Brethren can get them to come to their nondescript meetings—just as the Salvation Army can get them to come to their "barracks," and once there, can often win them to Christ. They don't "follow with us," but we shall not, on that account, like James and John, "forbid" them. These are good elements, in the midst of a ritualistic and Romanizing church.

LIGHT IN INDIA.—A missionary writes to our esteemed contemporary the *Australasian Independent*, of the general breaking-down of caste rules in India. Hitherto, Hindoos crossing the ocean lost caste. Now, there are