

The Campbell Case. The Synod of Montreal and Ottawa will meet at Carleton Place on Tuesday next. It is likely to last at least three days. The case of Professor Campbell of Montreal will be heard.

United Presby- The statistics of the Scottish United terians of Scotland. Presbyterian Church show an increase in membership for the past year of 1,587, and in money of £31,947. There is an increase in contributions for missionary purposes of £2,266.

Manitoba Collogo There are thirty students in attendance Summer Session. at the summer session of Manitoba College. Principal Cavan and Professor Maclaren are at work with Principal King and Professor Baird. The classes in art are also still at work, though the University examinations are drawing near.

North-West Bazaar A number of ladies in Edinburgh, in Edinburgh. Scotland, are preparing to hold a bazaar in that churchly city during the sittings of the General Assemblies in May, in aid of Missions in the Canadian North-West. A box of articles has been sent from Winnipeg to give a Canadian flavor to the stalls.

Western Commis- The Canadian Pacific Railway has sioners to the Gon- arranged to sell return tickets from oral Assembly. Winnipeg, to the Commissioners, to go to the General Assembly at St. John for \$51.40. This is for the all rail route: if Commissioners wish to go by the lake route from Fort William to Owen Sound there will be an additional charge of \$5 going one way or \$10 going both ways. But in spite of these extremely low rates, the representation of the two North-West Synods at St. John is likely to be meagre.

Religious Instruc- The extreme view that the doctrine of tion in Public the complete severance of Church and Schools. State, implies that there should not be religious instruction in public schools, drew more support from the United Presbyterian Church than from any of the other Presbyterian Churches in Scotland. Yet we find at the recent election of public school trustees in Glasgow that Rev. Dr. Boyd and Mr. R. S. Allan, were elected chiefly by the United Presbyterian vote, to uphold religious instruction in the schools, and temperance teaching. Scotland has every reason to be sound on this question.

Ritualism in the The rapid development of ritualism in Anglican Church. the Church of England, since the Lincoln judgment in 1892 is causing alarm in the ranks of non-conformists in England who feel that they are in some measure responsible for the doctrines and practices of a Church maintained by the nation, and amenable to the enactments of Parliament. Some of the leading Presbyterian ministers are discussing the question with some warmth; others in a lukewarm fashion which suggests practical indifference. The Presbyterian is hammering away and evidently producing a good impression. In a recent issue it reprints a deliverance by the Synod as far back as 1874, carried on a vote of 125 to 44, to the effect, that "unless a speedy and effectual check be put to the teaching and practice of (so-called) 'Catholic' doctrine and ritual by a party within the Church of England, it will be the duty of this Church (in order to escape complicity with the legalized fostering of superstition at the public cost) to protest against the continued connection of Church and State in this realm." The use which will be made of this deliverance at present when the questions of Disestablishment of

the Church of England in Wales, and of Scotland, are being actively dealt with in the political arena cannot be mistaken, but the position is a correct one. The Church which accepts a State connection must with it accept the criticism which it is the right of every citizen to inflict.

Practical Tem- Admittedly one of the worst features of porance. the liquor traffic is the sale of liquor in connection with groceries. Here is the door of temptation to women, so many of whom enter in, and are destroyed. Very much has been written and spoken regarding this evil, but it has remained for the younger Christians to devise a practical remedy. Accordingly, the Christian Endeavor Societies of Montreal have undertaken to canvass the Christian people of that city with a view to transfer their custom from the liquor groceries, to temperance groceries, of which there is now quite a number in that city. In addition to this, they call on the grocers themselves, explain their action, and entreat them to give up their licenses. An ounce of this kind of Temperance is worth a ton of talk, and good wishes. All success to their efforts in the Temperance Reform!

The Free Church It is much to be regretted that the Split. contention between the two sections in the Free Church of Scotland should have reached such an acute crisis that the intervention of the Civil Courts has been thought necessary. In the Highlands there are many who refuse to acknowledge the binding force of the famous Declaratory Act and who still maintain adherence to the Church. Others have left the Church, but hold by the Church property. Now the process of eviction or forcible possession has been resorted to and in one instance, the judgment of the court of session, intimated to the people by a messenger-at-arms has left the old congregation without a church building. They are worshipping on the hillside or seashore in the western wilds of Rossshire, as in the day immediately succeeding the Disruption of 1843, and notwithstanding their contumacy their hardships call for sincere sympathy and material aid for they suffer for conscience sake

Indore Missionary To those who have been joining in the Collogo special effort for the Indore College Building, the following extract will be interesting. It is from a letter received last night, written by Mr. Wilkie, on receipt of about \$150 sent two months ago. "I enclose a receipt for the money kindly sent last week, again lifting me out of a very serious difficulty which had to be removed before I left. Two days before the mail came we were all talking together about it, and I said I would have to get the money before I would leave, and though I had no expectation as to where it should come from, felt sure it would. Your letter was the answer that led us all again to thank our gracious Master for so kindly bearing our burdens. Yes, our Master has taught us many blessed lessons in connection with our work in the College Building, for which our hearts go out in songs of deep thanksgiving." I felt that the above was too good to keep, that those whose ready self-denial put that money into my hand, should have the opportunity of rejoicing too in the marvellous honor, of being, as it were, veritable partners with the Master Himself in this precious business of answering prayers.—ANNA ROSS, Brucefield, Ont., April 24, 1894.