

Most of the news that comes from Russia tells of intolerance and oppression. Two things that have lately come are of a different stamp and, if true, foretell perhaps, the dawn of a brighter day. One is that the Czar has called the Procurator of the Holy Synod to account for the manner in which he had treated the Lutherans of the Baltic Provinces of Russia. "Since he assumed control, he has shown the greatest intolerance toward the Lutherans, and has sought to force them into the Greek Church. He has not hesitated to use harsh means to break up their organizations and to render it uncomfortable for them to remain in the province unless they renounce their faith and adopt the State religion. Perhaps, under ordinary conditions, he would have been allowed full sweep in carrying out his policy, but it seems that the Czar stands related by marriage to influential Lutherans, and they have brought the state of things to his knowledge. Besides, the Czarina, though a convert to the Orthodox Church, yet retains a sympathetic feeling towards her kinsmen and to the sufferings of a people who maintain the faith in which she was reared. The royal family lately made a visit to Copenhagen and there the matter was formally brought to the Czar's consideration. Dr. Hermann Dalton had prepared a pamphlet upon the subject, and this was placed in the hands of his Imperial Majesty. According to report he has "given the procurator three months to reply to its charges," and meanwhile has ordered the discontinuance of further persecutions."

The other cheering report, which we fear is too good to be true, is that the Russian Government purpose the discontinuance of the exile system which has been for so long a disgrace to Russia, to civilization, and to humanity.

It has been claimed, and perhaps with justice, that the Presbyterian Church gives more attention to the training of her students for the ministry than almost any other. There is one feature of that training, however, which has not received the attention that it should, viz., that of reading and speaking in public, in order that the good training in other respects may be used to the best advantage. More important to a minister than almost any other one of the studies that go to make up a liberal education, is that of being able to use well the voice that God has given, in reading and speaking God's message to men; and yet, while years are spent in preparatory training, in cultivating brain and thought, the voice is allowed for the most part to take care of itself. The result is, sometimes indistinctness, sometimes

monotony, or "sing song," the "Bible twang."

The *Missionary Record* of the U. P. Church of Scotland, speaks of the matter as follows. — There are many in our Church who are satisfied with the scholarly attainments of our students, but who complain that when the students come to be preachers, many of those whose scholarship can least be called in question, fail to deliver their discourses in such form as to attract and impress their hearers. There is, undoubtedly, some ground for this complaint, though it must be a knowledge that the public taste with regard to public speaking is often far astray. Yet it is desirable that our future ministers should be better trained than they are at present in the art of reading the Scriptures, and delivering their sermons effectively. The Synod has recognized that it is so, and has instructed its College Committee to find funds for the more efficient teaching of elocution."

The Thirteenth Annual Report of the W. F. M. S., Eastern Section, has been received. It is a neat pamphlet of 72 pages, containing an account of the annual meeting in Charlottetown,—the addresses of welcome, response, and opening, on that occasion,—and the reports of the Foreign Secretary and the Board of Management. Then follow the Reports (1) of the Pictou Presbyterian, giving a brief but full statement of fact of each of its 27 Auxiliaries, and its Mission Bands, their officers, their work, and their receipts for the year, which amount to \$1330.57. (2) A similar report of Halifax Presbyterian, with its 23 Auxiliaries and its 13 Mission Bands, and an income of \$1391.78. (3) Of Truro Presbyterian with 13 Auxiliaries and 5 Mission Bands with an income of \$909.62. (4) Of P. E. I. Presbyterian with eight Auxiliaries, and \$208 37 receipts,—and, of the Presbyterials of Sydney, Victoria and Richmond, and the Auxiliaries in New Brunswick and other places. The whole income of the society for the year being \$5462.62. The Constitution and Bye-laws of the W. F. M. S. with Constitutions for Presbyterials and Auxiliaries, and directions for forming Mission Bands complete the volume. A large edition of it has been printed in order that every family belonging to the Society may have a copy. This being the case, all the members of the W. F. M. S. should get it and read it as it gives full information about the working and extent of the Society, and shows the vigor and energy with which the women are laboring in the work of preaching the gospel to every creature. The addresses printed in the report are excellent. We cannot but think, however, that it would be better to have them printed as