

TRUST.

I KNOW not if the dark or bright
 Shall be my lot ;
 If that wherein my hopes delight
 Be best or not.

It may be mine to drag for years
 Toil's heavy chain ;
 Or day or night, my meat be tears
 On bed of pain.

Dear faces may surround my hearth
 With smiles and glee ;
 Or I may dwell alone, and mirth
 Be strange to me.

My bark is wafted from the strand
 By breath divine,
 And on the helm there rests a hand
 Other than mine.

One who has known in storms to sail
 I have on board ;
 Above the raging of the gale
 I have my Lord.

He holds me when the billows smite ;
 I shall not fall,
 If sharp, 'tis short ; if long, 'tis light ;
 He tempers all.

Safe to the land ! Safe to the land !
 The end is this ;
 And then with Him go hand in hand
 Far into bliss.

DEAN ALFORD.

EXTRACT FROM "OCEAN TO OCEAN."

Principal Grant, in his famous journey from the Atlantic to the Pacific, in 1872 passed through the settlements now disturbed by the rebellion. In his "Ocean to Ocean" he thus describes them: "The South Saskatchewan, where we crossed, is from 200 to 250 yards wide. The west bank is 175 feet high, and the east somewhat higher. Groves of aspens, balsams, poplars and small white birch are on both banks. The valley is about a mile wide, narrower than the valley of the Assiniboine or the Qu'Appelle, though the Saskatchewan is larger than the two put together. In the spring the river is discolored by the turbid torrents along its banks, composed of the melting of snows and an admixture of soil and sand, and this color is continued through the summer by the melted snow and ice and the debris is borne along with them from the Rocky Mountains. Near the ferry an extensive reserve of land has been secured for a French half-breed settlement. After crossing most of us drove rapidly to Fort Carleton, 18 miles distant on the North Saskatchewan. The eighteen miles between the two

ivers is a plateau, not more at its highest than 300 feet above either stream. The soil looks light and sandy but sufficiently rich for profitable farming. From the ancient bank of the river, above the fort, is a good view of the course of the north stream. It is a noble river, rather broader, with higher banks and a wider valley, than the south branch. The usual square of four or five wooden buildings, surrounded by a high plank fence, constitutes "the fort," and having been intended for defence against Indians only, it is of little consequence that it is built on low ground, so immediately under the ancient bank of the river that you can look down into the enclosure and almost throw a stone into it from a point on the bank. One hundred miles lower down the two rivers meet. Half way down is Prince Albert."

GLASGOW, SCOTLAND.

FROM A NON-COMMERCIAL POINT OF VIEW.

THE Glasgow United Young Men's Christian Association, though under this name it is still fresh and youthful, has, as an institution, now reached a mellow age. Its origin is dated from 1814, when, and until a few years ago, it was known as the "Glasgow Young Men's Society for Religious Improvement." George J. Stevenson, M.A., in a work entitled, "Historical Records of the Young Men's Christian Association," claims for the London (England) Society the high honor of being parent of similar associations; and Mr. Hind Smith, Secretary of the London Association, justly proud of the honor thus conferred, has made the astounding statement that the parent association, over which he holds sway, has now 2,779 branches. A writer in the *Young Men's Christian Magazine* thus explains this wonderful assertion: "By branches he (Mr. Smith) means 800 societies in America, 500 in Germany, 273 in Switzerland, and many more all over the globe, with the formation of which the London Society had as little to do as had the building of Stentenden steeple with the wrecks on the Goodwin sands." Now, so far as the Queen's Y.M.C.A. is concerned, being of necessity one of the "many more all over the globe," we heartily homologate the above writer. The Y.M.C.A. here is flourishing and doing excellent work; we are not aware that it has even once received from London a God-speed in its labor of love. Is it possible that a loving parent could be so neglectful of its offspring? Without, however, entering upon a discussion of this matter of priority, we may simply say that the Society founded in London by Mr. George Williams dates from 1844, while that of Glasgow, as already stated, goes back to 1824. In an able article contributed to a past number of the *Young Men's Christian Magazine*, D. M. West, Esq., Glasgow, thus refers to the Y. M. C. A., of that city:

"The formation of 'The Glasgow Young Men's Society for Religious Improvement,' on the 19th February, 1824, by the late David Nasmith, the founder of City Missions, marked an era in the history of Young Men's Christian