

lies at the door of the Turks; for while the Russian commanders do make efforts to carry on the war as far as possible humanely, the Turks only do so under pressure of the opinion of civilized Christendom. In Asia, there is strong evidence that the Russian columns, both in advance and retreat, have been restrained by a strong and humane hand. In Bulgaria, however, there is proof that the Cossacks and Bulgarians have gone far towards equalling the devilish enormities of the Bashi Bazouks and Circassians.

The Church of England Temperance Society following the example of the Church, lays down no hard and fast rule on the question of drinking, to which every person must necessarily conform. The common sense of such an elasticity was well shown by some remarks made the other day by the Bishop of Lichfield, who at a meeting of such a society, said he was afraid they looked upon him rather as a renegade. "Well, so he was to a certain extent—that was, he was a renegade in practice, but not a renegade in principle. If they could only put him back again on his own wild hills in New Zealand, over which he used to tramp on foot hundreds and thousands of miles without touching a drop of fermented spirituous liquor, he should be a teetotaler again. But when they shut him up in the midst of these English conventional ways, and told him to sit at a desk for hours and days writing letters about everybody's business, then the nervous system sometimes became much depressed, and his condition was altogether different from what he experienced in New Zealand. Then he went to the doctors, and they told him he must have some small quantity of wine, for the same purpose that St. Paul recommended Timothy to drink a little wine—for his stomach's sake. That Society included all who were willing in any way to lend a hand to the good cause of restraining intemperance. Leave each man to choose his own path. Let the teetotalers go in the van; let them show the advantage of total abstinence in their own case; let them show that they were stronger and better able to work, having their nerves, and feelings, and heads more at command than those who indulge in intoxicating liquors. Let them set an example to the poor drunkards who looked for human support, and encourage them to persevere in keeping the pledge they had taken. All honor to those who abstained for the sake of others. Every man who denied himself any kind of lawful indulgence for the benefit of his fellow-creatures was doing a truly Christian work."

We accept as technically correct the decision unanimously given by the Fishery Commissioners at Halifax, that by the strict wording of the Treaty, by which of course their functions are limited, they are precluded from considering within the scope of their inquiry the privileges which the Americans enjoy from being able to purchase bait, ice, and provisions, and to tranship fish in British ports or British territory. No doubt it is a most important part of the advantages which they claim and use, but probably the conten-

tion is also good that if these privileges are not provided for under the Treaty they can be taken away by legislative enactments. As a rule, retaliation is a mean policy, but there are persons whom it is almost necessary to fight with their own weapons.

Doubts have been freely expressed from time to time as to the honesty of the Khedive in his avowed desire to put down the slave trade, it having been often alleged that his protestations in that matter were merely a blind behind which he was attaching to his dominions, with the aid of Englishmen and the moral support of England, a large slice of equatorial Africa. The treaty, however, just concluded with England goes far to prove his sincerity, in that he has thereby made the importation into Egypt and the traffic in slaves altogether illegal, and gives to English cruisers the right to over-haul in the Red Sea Egyptian vessels suspected of engaging in the traffic. If the outlet for slaves down the Nile is really closed, the occupation is gone of the slavehunters, and peace and population ought to return to the country lying between Khartoum and the Great Nyanzas. This is a great gain. Then the Seyid of Zanzibar has also given proofs of his earnestness in the suppression of the trade; and now comes the good news that at Antananarivo a proclamation by the Queen has been published, which completes the work begun by the English treaty of 1865, and enfranchises all the slaves in Madagascar. England's persistent efforts for the suppression of the slave trade are being crowned with much and well-merited success.

Good sense expressed in good English, in these days of slipshod writing and sensational emotionalism, is not a dish that is every day set upon our tables. Perhaps for that very reason we appreciate it the more highly when we are fortunate enough to get it. The Bishop of Fredericton apologizes to his clergy for the crudeness of the Charge which he lately addressed to them, his time and thoughts having been so fully occupied by the overwhelming calamity that befell the chief city of his diocese. But the hurried words of Bishop Medley are—well, without making invidious comparisons, we may safely say, well worth reading. After thirty-two years of faithful and hard work, the good Bishop can look over his Diocese and give a most encouraging account of the condition of the Church in New Brunswick, and even after the appalling occurrence at St. John, he can thank God and take courage, quietly pointing the moral of the visitation as "doubtless intended to remind many that what has been irrevocably lost might have been laid up in the book of God's remembrance, where none of it would have perished." One of the most pleasing incidents mentioned in the charge is the reception into the Church of a whole colony of Danish immigrants and the ordination of one of their school teachers as Deacon. Towards their Church the Princess of Wales sent a contribution of £20. The Bishop speaks very plainly concerning the Cummin-

ite schism, and makes some wise and much needed observations on Missions and Revival Services, warmly appreciating the good that may be done on such occasions by men of sense, judgment, and loyalty to the Church, but at the same time keenly alive to the dangers of that spasmodic religionism which would make "the whole Christian life to appear to consist in a succession of leaps and bounds and unregulated successes, rather than of daily and humble progress in continual dependence on the invisible assistance of the promised Spirit of God."

The London *Lancet* throws out a suggestion, which is a good one, viz.: the establishment of Milk Taverns. We doubt, however, if such an establishment solely retailing milk would pay its way, but the idea might be added to that which we stated a few weeks ago—the opening of a bright, well-found, well-conducted tavern for the sale of non-intoxicating beverages, expressly to run in competition with the gin palaces and grog shops. The *Lancet's* views on this point are exactly our own. "To make the experiment a fair one, the house should be as handsome, well-appointed, and as commodious as a gin palace, and the situation chosen as prominent as can be selected."

State-appointed days of prayer or thanksgiving are not very much to our taste, because, among other objections, of the almost inevitable tendency which they have of degenerating into perfunctory formalities, in which God and his service are subordinated to the gaudy attractions of a *feſta* to which the old term of holy-day is singularly inapplicable. Still, if we are to have such official days, we have time and again pointed out the absurdity of each Province appointing its own day, that day being always different from those selected by its neighbours. We are glad, therefore, to hear that at last the Dominion Government has taken the matter in hand, and that one day will this year be set apart throughout the Dominion for a Thanksgiving Service for our abundant harvest. By the selection of so late a date as November 22, the point, freshness, and significance of a Harvest Thanksgiving are very much lost sight of; but then we are always told it is so inconvenient to have it earlier. Of course God must wait for our thanks until such time, as other occupations failing, we may have a few moments to devote to His service.

Sunday, September 9th, was in Ontario one of those days of splendor and peaceful geniality that distinguish the late summer of Canada. But on the hills round Plevna what a different scene was passing! A cordon of a hundred thousand Russians having been drawn almost round it, the batteries of the attacking force were pushed into commanding positions and opened fire on the devoted town. At the moment of writing it is not certain that the Russians have entered it, but that Plevna will fall is almost absolutely certain. The only thing that could have saved Osman Pacha was such a vehem-