

prison system is in many respects better than the American." The unfortunate thing about this testimony is, that it is not above the suspicion of being influenced by the relation the witness sustains to the authorities at St. Petersburg, whose favor it can be conceived he would naturally desire to retain. Moreover it has the misfortune of standing alone, while Mr. Kennan's story is fully corroborated by Mr. Felix Brant, who, after twenty years in Siberia, escaped to America and is at present lecturing in Ontario. Mr. Brant's account is no less discreditable to Russia than the story of Mr Kennan. Those who are capable of putting two and two together are not likely to be deceived by the apologies of Mr Dunster, however much they might wish his presentation was correct.

The general expectation of a heated discussion over the Confession of Faith at the Saratoga Assembly is not to be realized. For the present the matter has been disposed of. A committee has been appointed to be known as "the Assembly's committee on revision of the Confession of faith," and consisting of fifteen ministers and ten elders. This committee is instructed to formulate in a report to the General Assembly of 1891 such alterations and amendments to the Confession as in their judgment may be deemed desirable. It is ordered to meet at an early date not later than October 31, 1890—and diligently to pursue its work, that it may report promptly at the meeting of the General Assembly in 1891. The committee is instructed that they shall not propose any alterations or amendments that will in any way impair the integrity of the reformed or Calvinistic system of doctrine taught in the Confession of Faith. Whether any alteration will be made in the section dealing with the doctrine of election and reprobation, so generally disapproved of by the presbyteries voting for revision, will now depend upon the judgment of the revision committee as to the relation which said doctrine sustains to the Calvinistic system of theology. Should the Committee decide that the doctrine is a vital part of Calvinism and essential to the integrity of the great reformer's system, it is not probable that any alteration will be made, and the anomaly is likely to continue for a while longer of men subscribing to a creed, some of whose tenets they cannot bring themselves to publicly defend.

It is to be presumed that the half dozen men who the other day engaged in an ostentatious exercise in which the fair ones consented were not willing partners.

honor, the cry is going over the sea, "Come home, O Colonel, 'me home." The reason of this cry is the entangled state of affairs in the Police Court. It appears that sub-magistrate Baxter, the legality of whose appointment is seriously questioned, is without power to try many cases, which, were Colonel Denison at his post, could be disposed of without going beyond the jurisdiction of the police court. As a consequence of this limited authority an extra expence to the city of at least \$1,000 a month is entailed, and also the anomalous and un-British practice is rendered necessary (by committing prisoners to goal to await the hearing of their case) of practically punishing the prisoner before his guilt is proved. It is not to be wondered at, therefore, that the executive committee of the City Council should recommend the Colonel's immediate summons home, and should feel disposed to withhold further payments on his salary account. No doubt the patience of the committee was tried by the circumstance that Colonel Denison did not consult the council and obtain its permission before absenting himself from duty; and by the further fact that from May 7th '87 to Feb. 17th '90, to say nothing of the present holiday of almost two months, his Honor has been absent from his post 204 days, or nearly one fourth of his time. This, for an officer who receives a salary of more than \$75 a week, is working the holiday business with a pretty free hand. Surely Colonel Denison must have unbounded confidence in the leniency of his employers, or must seriously misapprehend the nature of the relation he sustains to them, regarding himself as master, and not servant. Be this as it may, the play for the present is checked, and until the temper of the council cools down a little his Honor will be acting the part of wisdom by returning forthwith and attending more strictly to the duties of his office.

Few will be disposed to deny that by the election of J. C. Rykert who went into the contest branded by his parliamentary colleagues as a man guilty of discreditable, corrupt and scandalous conduct, the electors of Lincoln have deepened their disgrace of four years ago, and have manifested a most painful indifference to the character of those who represent the people in Parliament. Only the stern and stubborn fact that they have done so, could make possible the supposition that they could condone conduct which outrages the most sacred and cherished principles of pure government. With this last part of the drama in view, one may conclude that that constituency is past redemption. While the chief responsibility must rest on those who voted for Mr. Rykert, those who refrained from voting altogether are not entirely free from blame. In this category not a few Liberals must be placed. Comparing the election of '86 with that of the other day, it is found that the former Liberals exceeded the latter by 826, or more than one-fifth of the entire vote of '86. To exonerate the delinquents in the disgrace of May 23rd, the Libs. and Radicals hate their breath in the political sins of the day at present of pull.

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land could make a settlement not acceptable to those principally concerned—the trading companies, missions, etc. Moreover he contended that in a matter involving issues so vast it was wise to "make haste slowly." Said he: "The acquisition of this magnificent territory which Stanley has revealed must be viewed from the point of prudence as well as from that of boldness. After our experience at Khartoum, grave reflection and the full assent of Parliament and the country are necessary before committing ourselves to the defence of a territory that is only accessible to the sea after three months' travel." To this Stanley replies in a long and caustic letter, in which he says: "If the German colonial demands be granted it would be more economical to make Germany a gift of the whole British sphere in Africa. Then British investors might obtain so many shillings for the pounds they so credulously have been victimized out of. He declares the German sphere is the finest in Africa and adds: "Still their cry is, give, give." If you think they are better adapted than the English to civilize Africa, do nothing half heartedly. Yield all, including Egypt. Excessive amiability may become an infirmity, and the infirmity of negligence, like other diseases, grows till it ends in chronic senility." Though this "passage at arms" between the Premier and the illustrious traveler is not the most seemly thing that can be imagined, there is a probability that it will not be unproductive of good, and that it will result in a more vigorous policy being adopted. The fact that Lord Salisbury condescended to notice the structures at all is an evidence that he does not feel supremely satisfied with what his government has done. While cautioning Englishmen against the danger of over-estimating the facts set forth by Mr. Stanley, it is more than likely that he is laying his plans for action more in keeping with the demands of the hour. It would be a great pity if any false sentiment regarding international comity, or excessive caution should prevent England from taking her rightful part in the work of civilizing the many millions of the Dark Continent.

The American party journals are at present engaged in a war of words over the census schedule which it is proposed to use in numbering the people in '91. Several of the questions which the enumerators are instructed to ask are characterized by some as grossly impertinent and absurd and an invasion of private rights. Particular exception is taken to those questions which relate to the health and pecuniary condition of the citizens. For instance the people are expected to give information as to whether they are blind or halt or deaf or deformed; whether the home in which they live is hired or owned by the head or member of the family, and, if owned by the head or member of the family, whether the home is free from mortgage encumbrance; and whether they have been convicted as penitentiaries, paupers in poor houses, or are homeless in the world. Concerning this new "inquisition" so called, the Lynchburg Advertiser says: "The government is no doctor that it may enquire into the chronic diseases that affect the people, whether they are blind or halt or deaf or deformed, while as to the ownership of property, this is a purely private and individual matter, which cannot possibly concern the Government or anybody else, and with which the public can have no concern whatever. They might just as well ask a man how much money he has in the bank or out of it, how much he is in debt, what is his credit and discredit, whether he intends to pay his next

negotiable note." Says the New York Sun: "In thousands of cases the answer to some of the questions on the schedule will mean a confession of infamy, humiliation, or disgrace. And these questions are to be pressed with a threat of punishment in case the citizen refuses to criminate or degrade himself; not to promote justice, not for the furtherance of any public good, not as a means toward a legitimate and constitutional purpose, but merely for the gratification of curiosity."

On the other hand, in defence of the schedule the New York Herald points out that in making these enquiries the Government is only following the lines already laid down. Thus twenty years ago at the census of 1870 the enumerators were required to return whether a person was a pauper or not, whether he was employed or unemployed, and what amount of real estate or personal property he owned. Again, the law providing for the census of 1880 called for statistics as to the physical and mental health of each person enumerated, whether active or disabled, maimed, crippled, bedridden, deaf dumb, blind, insane or idiotic. Moreover the Herald shows that the information is not sought for the purpose of advertising to the world each person's mental, moral and financial condition, or to cause him to stand a self-confessed pauper or criminal. On the contrary, there will be no publicity given to the census returns. Every enumerator is sworn to secrecy, and only the numerical results of the inquiries, without any clew to the identity of the individual, will appear in the government publications. The suppression by the opposition press, of this circumstance, which greatly modifies the case, creates the suspicion that the indignant protest is born of a desire to discredit the dominant party in the eyes of the Nation, rather than of the laudable ambition to protect the people in the possession and exercise of their inalienable rights and privileges. The opportunity to create prejudice against their political enemies was too great to allow to pass, and the temptation too strong to permit of a frank and honest presentation of the whole case. So difficult is it found to deal fairly and justly, not to say generously, with an opponent, to acknowledge the redeeming circumstances in his case while condemning the things that cannot be approved.

A contemporary in speaking of the exaggerated position which was given to the justice of God in the earlier creeds, and the prominent part that the idea of "hell and damnation" played in much of the preaching of the time says: "A preacher of another generation like Jonathan Edwards, who thought that hell was paved with infants' skulls, and made a revivale series of convulsive terrors, would hardly find a hearing in a modern pulpit. These men were earnest, eloquent, honest, but they were mistaken." We turn from such horrors of rhetoric, not because mankind are growing worse, but because they are growing better. Never in history was there a profounder reverence for true religion than now. Never was there a deeper sense of moral obligation, a wider generosity toward all charitable efforts, a larger sympathy for the oppressed, a healthier hatred of tyrants and tyranny or a more stimulating enthusiasm for public and private honesty." That a change has come over the Church's conception of the character of God and the nature of true religion, few will deny. No longer are the changes rung upon "the worm that dieth not, and the fire that is not quenched." On the contrary, the love which stooped to redeem and longs to save