

Tract Society, Toronto, and means will be taken to get them.

It is a work at our doors, among our own young men, a work of pressing necessity, and bearing good fruit.

Many most interesting stories Mr. Potter has to tell of the way in which the truth takes hold when pressed earnestly home. Of these 3000 seamen, 500 are French Canadians, and from none does he get a warmer welcome.

**Drifting Romeward.** Archdeacon Farrar, in an address delivered recently before the National Protestant Church Union, gave as a warning, some figures which are almost startling, as showing the Romeward drift in the Church of England. He said:—

"I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I take it there are 7,000 of the clergy who are avowed supporters of the Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position and the mixed chalice. In 1882 there were 2,581 Ritualistic churches; in 1892 there were 5,042. In 1882 there were 336 only, in which what may be called 'Eucharistic vestments' were used, and now there are 1,029. There were then only nine churches in which incense was illegally used, there are now 177. Then there were 581 which had altar lights, and now the number is 2,048. That has been the development in ten years."

He also said: "When we consider what has taken place within the last ten years, if the Evangelical party is afraid openly to take their part in this struggle, they will have none but themselves to thank, if ten years after this they find themselves members of a church which has alienated the great heart of the English people and which is to all intents and purposes, Romanist."

**The Opium Traffic.** The British House of Commons has taken what almost seems to be a retrograde step with regard to the opium traffic with China. Two years ago the Parliament passed a resolution declaring the traffic "morally indefensible."

On the 30th of June last, the question came up again with the following result, praying Her Majesty to appoint a Royal Commission to report as to:

"1. Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purposes, and whether such prohibition could be extended to the Native States:

"2. The nature of the existing arrangements with the Native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated:

"3. The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (a) the amount of compensation payable; (b) the cost of the necessary preventive measures; (c) the loss of revenue:

"4. Whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom:

"5. The consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people:

"6. The disposition of the people of India in regard to (a) the use of opium for non-medical purposes; (b) their willingness to bear in whole or in part the cost of prohibitive measures."

The unanimous voice of the whole Christian Church in China with its hundreds of missionaries is unanimous in denouncing the opium traffic as the great curse of China and the great obstacle to missionary work in that land, holding as it does its scores of millions in an awful, and, humanly speaking, hopeless bondage; and yet the voice of Parliament is not nearly so pronounced against it as it was two years ago.

There is, however, this comfort, that great moral questions will not settle until they are lightly settled. God's mills grind sure.

**"Sunday Closing."** These two words have come to have a very definite meaning in newspaper literature, as referring to the closing of the Chicago Exhibition. What a strange spectacle the majority of the directorate have made of themselves. First, they accepted aid from Congress on the condition that the Fair should be closed on Sabbath. Then after receiving a large amount of the money they deliberately repudiated this condition and opening on Sabbath. Again, finding that Sabbath opening did not pay, that the "working classes" did not wish it, that people did not come in crowds, that they were fighting a losing battle, they decided to close, probably to get the remainder of the money from the government, and then again, they kept open on Sabbath.

Some important practical lessons may be learned from the spectacle:

1. That Sabbath breaking does not pay.
2. That the "working people" do not want the Sabbath turned into a holiday or a working day for their benefit. The cry that it is "for the benefit of the 'working people' is a purely selfish one, got up and kept up, in their own interests, by men whose greed for gain would lead them to grind their fellowmen down to seven days work, in keeping open such places of entertainment on the pretext that other men wish to have it so. If workmen know their own interests they will carefully guard the seventh day, otherwise they will find that life will be for them a ceaseless round of toil; seven days work for six days pay, to satisfy men's greed of gain. If there be