

for they may be sure that every outrage on its behalf is a nail in the coffin of the traffic.

How shall we fight it? By education and by the ballot box—by education we mean not alone the education of the young in the principles of temperance, although that is of the highest importance, but the education of the great body of the people by the press—friends of temperance, advocates of prohibition, let the press and ballot-box go hand in hand, then victory is not only certain, but we shall have it soon.

THE fight against the liquor power is a fight against all that is degrading on earth, and all that is terrible in the world to come. It destroys the manliness of men, and those aspirations for the divine which his Creator has implanted in the heart. If such be the case let us not hesitate to use every effort to destroy this more than fabled hydra, this monster that lives in an atmosphere of irreligion—that brings with it Sabbath breaking, ruined lives, and darkened homes, socialism, anarchy and murder.

THAT the liquor interest and murder with anarchy are hand in hand, the late trials in Chicago abundantly prove. It is perhaps too much to say that there would have been no socialism without the liquor behind, though we have not the least doubt that even that evil was intensified by it, but that there would have been an outbreak ending in wholesale murder if the liquor had not been there to inflame and madden cannot be credited for a moment.

WE COPY with the fullest endorsement a paragraph from the American "Nation" of a few weeks ago—merely changing one word. "There never has been in fact, in any age or country, a trade so distinctly marked out for legal reprobation and discouragement, as liquor dealing in Canada in our time,"—not legal encouragement as we appear to be giving to it.

THE Protestant Bishop of Cork, Dr. Gregg, in an address to the clergymen of his diocese, said:—"Every interest languishes, every business is depressed, carelessness, neglect and despair seem to be settling on the people. I exhort you not to allow prejudice to prevent the

acceptance of any just change likely to benefit Ireland." This is looked upon as an indication that the Bishop considers some change must be made in the existing relations of Ireland to the empire. He must be blind who does not see the same. The curse is that the question is encumbered with party politics and we still keep the tone of the conqueror. We talk of what *we* want, what *we* will allow, as though the parties concerned were at *our* bidding and we continued lords and masters. We trust that Christian love—which is firm—may yet reach with growing power our politics, and that we may rise to understand beyond our sectional lines the brotherhood of man.

THE Presbyterian *Review* of this city gives the following—(the italics are ours):—"At a Universalist convention in New England they had no cheering reports to make of rapid growth in numbers or influence as an organized body, but they were full of enthusiasm over the approximation of other denominations to their liberal views, and prophesied that many *Congregational* pastors would become essentially one with them." Our contemporary evidently has not escaped the sectarian scent for heresy elsewhere. He quoted the previous week brave words of Mr. Joseph Cook against the new theology. He might have said that Mr. Cook is a Congregationalist. He might also have noted the determination at Des Moines of the A. B. C. F. M. to abide in the old paths, and he might look nearer home for "approximation" to virtually Universalist views. These suggestions of unsoundness in the faith are not brotherly, but then the *Review* just now has an attacking fit.

TORONTO has had during the greater part of the past month the services of those noted evangelists. Sam P. Jones and Sam. Small. Of course, and as might easily have been foreseen, the opinion of the Christian community has been much divided respecting them, their style and their work. One thinks that the men are mountebanks, the whole thing a money-making scheme, and that their utterances are irreverent, many blasphemous. "They should be put down by law," said an excited minister of the English church to the writer. On the other hand there are those who, without approving of some things said by them, or of the way in which other things are said, recognize in them