

Cruelties Word has come of atrocities perpetrated by the Turkish troops upon the Christians of Armenia, which if true have rarely been equalled in barbarity; being as bad as, or worse than, the Bulgarian massacres of twenty years ago. It is one of the anomalies of history that the "Unspcakable Turk" should receive the support of Christian nations, without which his power would long since have ceased.

In so far as reports can be obtained, it appears that during a plundering raid which the Kurds made in Armenia, two of them were killed. Their companions carried their dead bodies to Moush, and complained to the Turkish authorities that the Armenians had overrun their land and were plundering and killing on all sides. This gave an excuse for marching troops against them, which was only too eagerly embraced, and the work of butchery of men women and children did not cease until some twenty-five or thirty villages were destroyed, and from six to ten thousand people were slain. Stories are told of women, by hundreds, in one case two hundred, in another, four hundred, pleading for mercy only receiving for answer the most shameful abuse, and afterwards being hacked to pieces with swords and bayonets. Babes and their mothers were impaled on the same weapon. Some of the soldiers admitted having slain as many as one hundred each. The result, so far as Turkey and her relation to the powers is concerned is hard to foresee, but it is probable the end is not yet.

Thanksgiving Has come and gone. What is its use? It is not merely that we may rest and feast and make merry. It is not merely that we may give expression to our thankfulness to the Giver of all good. 'Twere a poor gratitude that could express itself in one day for the goodness of the year. It is not merely that we may for a day share our comforts and plenty with others; that would be a feeble way in which to show our gratitude for the bounties of three hundred and sixty-five days. While all these may have more or less a place, its special use should be to make a survey of God's goodness and see how much we owe Him, in order that we may go forth and pay that debt to Him through His poor as we have opportunity. The day's review, showing us what we owe, should give the keynote to the year before us. Have we good health, let the survey of the thanksgiving time make us more thoughtful for the sick during the coming year. Have we food in plenty, let it lead us to be more active during the year in feeding the hungry. Are we clad in comfort, we should go forth from thanksgiving to do more for the like comfort of others. Have we happy homes, we should show more care for the homeless. Have we the Gospel and do we contrast our present good and future hopes with the gloom of those who have it not, it should lead us to greater zeal in seeking to give them the same good. This is the true use of a Thanksgiving time.

Rome and Freedom. The centres of conflict between Rome and freedom, in Canada, are at present, Montreal and Winnipeg.

In Montreal, in the suit of the *Canada Revue* against Archbishop Fabre, the judge has decided in favor of the latter, and the former has appealed to the Privy Council. It should succeed; because if the *Revue* has published what is false, or illegal, it should be prosecuted, and the law is open to the Archbishop. If it has not done so, no man should have the power to ruin the business of another by a word, with liberty to use that power. It is not freedom.

In Manitoba, where the Catholics have been persistently agitating against the Public School System, the Government has given its final decision, declining to establish separate schools, and the Catholics have appealed to the Privy Council. They should not succeed, for this reason, viz., that the Government are not declining to do justice to the Catholics, but are simply declining to give them preference above all other denominations, by establishing separate schools at Government expense, for their special benefit.

Death of Dr. McCosh. On the evening of 16th of Nov., Rev. James McCosh, D.D., LL.D., died at Princeton, New Jersey, in the 84th year of his age. He was born at Carskeoch, Ayrshire, Scotland, April 18th., studied at Glasgow and Edinburgh, became minister of Arbroath in 1835, of Brechin in 1839, and Professor of Logic and Metaphysics in Queen's College, Belfast, in 1851. He was chosen to the Presidency of Princeton College, New Jersey, in 1863, and resigned it in 1887 at the age of seventy-six. Endowed with rare gifts he used them well. In his death one of the world's great thinkers has gone, and prominent among the brilliant names associated with the College and Seminary at Princeton, will remain that of James McCosh.

Death of Dr. Shedd. No sooner has news come of Dr. McCosh's death, than there follows that of Prof. Shedd, late of Union Seminary, New York. He was born in 1820, became professor of Biblical literature in Union Seminary in 1863, and of Systematic Theology in the same institution in 1874. At his resignation, he was made Prof. Emeritus, but this, too, he resigned when Union endorsed Dr. Briggs. He was a pillar of the conservative school, one of the foremost thinkers and writers on Theological subjects in the past generation.

Peloubets On the S. S. Lessons, for 1895, has Notes been received. To those who know this valuable lesson help, it needs no commendation. Others who try it for the first time will not be disappointed. Wilde & Co., Boston, Price \$1.25.