

moving onward into the future, in many respects like one who is blindfolded, is it not infinitely preferable to suppose ourselves nearer the precipice than we really are, than to run the smallest risk of being suddenly and irrecoverably hurled headlong over its edge, merely because we refused to believe in the existence of any such danger at all?

It is prognosticated as not unlikely that England is destined to go through a period of deep social distress. Already in South Wales a large portion of the industrial population are believed to be in a state verging on famine. The chief products of that district—coal and iron—have been subject for some time past to a rapid process of depression, and it is thought in England that there is not any near prospect of recovery; while what exists in South Wales is said to be indicative of what will probably happen more or less over the whole country. No signs are yet discernible of a commercial revival. There is a general lack of confidence arising from the continued uncertainty as to the part England may take in the Eastern struggle; although want of confidence is not the only cause of the depression. England has adopted a universal system of free trade, in the face of the fact that restrictive laws in the great Continental States, in the British Colonies, and in the United States of America bear very severely upon her manufacturing industry. She may doubtless encourage herself with the hope that she will pass triumphantly through the trial, but the trial is one which may call for patient endurance as well as for hard sacrifices. The termination of the war between Russia and Turkey would doubtless have a tendency to infuse new vigor into commercial life, but uncertainty appears to have a more crippling effect upon trade and commerce than being engaged in actual warfare. It is not, however, really believed that England will engage in the struggle now going on in Turkey. No vital interests of hers are yet interfered with; and were she to commit herself to an armed intervention in behalf of Turkey, she would stand alone against all the other powers of Europe; unless it might be France, who under the present regime would not so much care to be the ally of England as to have another encounter with Prussia, for which she is no doubt silently preparing.

Cleopatra's Needle arrived at Gravesend on the 21st instant.—The Royal Geographical Society has resolved to give a banquet in honor of Stanley, who is daily expected in London. They will also invite him to read a paper on his explorations.—A Papal allocution is shortly expected to be delivered on the death of Victor Emmanuel and the accession of Humbert.

Not much progress has as yet been made in the peace negotiations. The Turkish plenipotentiaries have announced their arrival at Kezanlik, where the negotiations are to be carried on. The latest despatches announce that Queen Victoria has personally interceded with the Czar to spare Turkey. It is also

understood that England has proposed that there shall be a conference of the Powers immediately after the Russian terms of peace become known. If the Powers decline to take part in such conference, the Government is expected to ask Parliament for an extraordinary credit in order to prepare such measures and take such precautions as may be necessary for the protection of "British interests" in the East. The condition of Turkey, however, is reduced to so low an ebb, the "sick man" has had so serious a relapse that it is supposed he will submit to almost any terms Russia may think fit to impose. It is, however, by no means certain that such will be the case. The Russians have occupied Adrianople, and it is stated that on their arrival within twenty miles of Constantinople the Sultan and his government will leave that city. Much distress prevails there and, a great amount of mortality among the refugees who are dying in large numbers from cold and starvation.

The Provincial Legislature of Ontario appears to be much exercised over the question of making use of some kind or form of prayers to be used by or for the House. The motion made in the House on Friday evening last states that the prayers are proposed to be used for the House. If that is the idea, the prayers might be used anywhere else with the same result, and then those who are either opposed to their introduction at all, or who would like another form, would not be annoyed by what might be distasteful to them. In a Legislature where one of the fundamental principles of procedure is the non-recognition of either religion or Divinity, it is difficult to imagine how any prayers at all could harmonize with the constitution; and if that difficulty were got over—if the majority should decide that prayers were or might be necessary, beneficial, or in any way desirable, a greater difficulty still would arise as to the persons who should say the prayers, or in accordance with what religious system they should be constructed. The question of having either a pre-composed form or an extempore effort is one of minor consequence, with the understanding that the precomposed form secures uniformity of sentiment and enables all to join in it—neither of which can be attained by an extempore form. In the Ontario Legislature, it was proposed that the Speaker should read the prayers; but then it was objected that in this case some religious test would be required. It was finally decided that a committee appointed for the purpose should draw up a form of prayer, whether for the House, or to be used by it, is not stated.

That grand old society of the Church, the Society for Promoting Christian Knowledge, which has done more for the Church than any other society now existing in Christendom, is just now passing through a little tribulation. This society, we all well understand, is the great Bible Society of the Church; and it is also a great Prayer-book society, besides embracing a number of other objects of a kindred character, all, however, of a strictly

Church but not of a party tendency.—That the Earl of Shaftesbury and Dean Close should ever have been members of a society thoroughly and exclusively of a Church character, is what would most surprise us, and not the secession from an institution where they ought to have found, long ago, they were not in their element. But to a thorough Churchman it would be the cause of a vast amount of pain to meet with anything in such a society as the S. P. C. K., not exactly sound. That there is any tendency to Rome in any of the publications of the Society will scarcely be believed except on the strongest evidence, by anyone who knows that among the Episcopal referees is found the name of Bishop Ellicott, one of the most pronounced of Protestants—crude and unsatisfactory as he may be in other respects. But a sentence here and there has certainly appeared in some of the Society's recent publications of a decidedly incautious character, and tending not Romeward but in the direction of the modern German school of free interpretation. And we sincerely hope that the sentences to which we refer will be expunged from the publications of the Society. But their existence in the works to which we refer, does not for one moment justify a separation from so venerable and so important a Society, at least, until every reasonable or even possible means have been tried to secure the circulation of the books without the objectionable passages in question. It is not stated that the slightest effort has been made, by any of the worthies who have made themselves notorious by their secession, to have expunged the sentences which are opposed to the faith of the Church, and which contain sentiments that cannot be too strongly guarded against. There is no doubt that several of the objections, however, originate in garbled and unfair quotations from books which, upon the whole, are of great value. In the main, we agree with the following paragraph contained in the *Guardian* on the subject: "The tendency of such action as Lord Shaftesbury and his friends have deemed it right to take is inevitably to throw the venerable Society more entirely into the hands of Churchmen of other Schools, and so to aggravate the evil—if evil there be—of which they complain. This is unfortunate, and we cannot but hope the secession will assume but very small proportions. Evangelical Churchmen who are supporters of the society, should, more especially just now, when dropping their own especial organ, continue so to be, and induce their friends to become so likewise, and thus give their due weight and redress anything they deem wrong in its management. In truth, we cannot think the correspondence before us will in the long run do the Society any harm. We shall not be astonished also if it beget a suspicion that these gentlemen do not feel very comfortable in themselves about the safety and sufficiency of their own theological principles. . . . We begin to think that Lord Shaftesbury and his friends have their misgivings. At any rate, they act very much in the spirit of those who have a weak cause, and therefore pru-