

a movement Romeward, is now almost entirely spent, and though it still gives an impetus to the spread of ritualism, that tendency is also likely to work itself out in time along the lines of a more wholesome and Evangelical Protestantism. The recent summons of the Pope for the surrender of the Anglican Church has evoked no response save indignant contempt even from the High Church party. They have no thought of going over to Rome except on conditions that would largely protestantise the Roman Church. Of the individuals who have gone over from time to time a very large percentage have returned to Protestantism, bitterly disappointed with a more intimate knowledge of the system. It always looks better at a distance than near at hand, and probably nothing would do more to stiffen the Protestantism of Oxford at the present time than the existence of a Catholic College there, enabling them to observe the system at short range. Certain it is that elsewhere the most vigorous and uncomprising Protestantism is usually to be found when the Roman Catholic Church is most in evidence. Furthermore the promoters would hardly seem to have taken into account the possibility of an Evangelical propaganda among themselves from their near contact with Protestant influence. If Anglican Oxford will not bestir itself let Dr. Fairbairn and Mansfield College see that the opportunity is not lost.

Temperance in the House of Commons.

It is an encouraging sign of the temperance sentiment in the new House of Commons that one of its acts has been the abolition of the bar in the restaurant connected with it. No doubt this is due in large measure to the public indignation and disgust at the abuses that sprang from its presence during the last session, but the readiness with which both parties have agreed to the change shows that they are not averse to having temptation removed further away. It is to be hoped the Senate will now follow suit and abolish its bar as well. The reference to the Restaurant Committee it is to be hoped is not intended to shunt the question altogether, indeed the Senate will not be allowed to shirk it. It is to be hoped also that the order for the removal of the bar will be kept in the spirit and not merely in appearance. Even already there have been hints of some method of evading the order by furnishing liquors to those who order it with meals. This will not satisfy the country, and the members may as well know it now as later.

Children's Aid Society. This excellent Society, anticipating the near approach of the cold weather has issued an appeal to the Christian public for donations of warm clothing, hats, stockings and shoes, suitable for children from two to fourteen years of age. It is to be hoped the response will be liberal, for the Society is doing most needful work and doing it well. We commend their work and their appeal for support, heartily.

Will Quit the Editorial Chair. In the September number of *Onward and Upward*, a bright monthly conducted by Her Excellency Lady Aberdeen, an announcement is made "that during Her Excellency's residence in Canada she has found it increasingly difficult to keep in touch with it, and to give that personal attention to details without which no magazine can be a success. She has therefore long felt it necessary to make a change in the management." Mr. Atkins will take charge and from January next will edit the paper as a Mother's Magazine. "It will bear its old name and will still be Lady Aberdeen's Magazine, but its pages will be

enlarged and there will be fewer of them." Under Lady Aberdeen's editorship *Onward and Upward* has had a career of great usefulness, being a racy, readable journal, whose laudable aim to elevate the tastes and lot of woman has been to an unexpectedly high degree fulfilled.

Definition of A Liturgy. In summing up the case for a Presbyterian liturgy the "*Evangelist*" says: A liturgy, to be truly logical and historic, must repeat the whole experience of men since God interfered to save them; it must not be like the Mass, a mere epitome of the Passion, nor of such exclusive significance that only the elect saints can use it. But a catholic collection of the holy utterances of human souls, the inspired and the royally certified as well, is within the compass and comprehension of our Church to-day; and the proper use of such a liturgy will put our worship on the safe basis of truth, sincerity, exaltation, dignity, power, and permanency.

Relief By Death. In connection with Sir John Millar's illness and death, the question of relieving from pain by putting an end to life in cases where recovery is altogether hopeless, has become a question of discussion and controversy in the press. On this side of the Atlantic Rev. Dr. Wendte, a Unitarian minister in California, has advocated publicly the humane disposal of those who are suffering needless and cruel tortures from disease and whose death is inevitable. He suggests a sleeping potion or something of that kind—some form of painless death. But who is to bear the responsibility of such a step, or to direct when the death potion is to be administered? He answers, "Certainly not the medical man." Here he leaves the whole thing in the air; confident, however, that the time will come when the practice will be considered "wise, humane and Christian."

Home Missions. The following letter has just reached us from Rev. Dr. Cochrane, Convener of the H. M. Committee. It would be well if it was acted upon promptly: "Will you kindly permit me to refer briefly to the meeting of the Sub-Committee on the 12th of October? At this meeting, appointments will be made as far as possible, to vacant Home Mission fields for the winter; and ministers, probationers, students and catechists, desiring work, should at once forward their applications, accompanied by Presbyterian certificates. Forms of application can be had from Rev. Dr. Warden, Toronto. Congregations that collect for Home Missions quarterly, will greatly oblige the Committee, and reduce the interest paid for borrowed monies, by forwarding their contributions quarterly, to the Treasurer of the Church."

A Victim to Rome. Attention is sadly called by the Free Church of Scotland Monthly to the fact that a son of the great Pressense the distinguished French writer, who although a Free Church Minister was made a Senator, has for some time past shown a Rome-ward tendency. His father was one of the ablest of and most eloquent advocates for protestantism, and the son's defection is therefore all the more to be regretted. His name is M. Francois Pressense and his leaning to Roman Catholicism is set down to the hold which the Oxford movement has taken upon his mind during a residence of a few years in England. Two articles on "Manning's life" have recently appeared from his pen in which the bent of his mind is disclosed. On this The Monthly remarks: It will be matter for great regret if a name which has been so intimately associated with the maintenance of reformed opinions should disappear from the ranks of their supporters. The explanation given is that what we have here is a case of reaction from the extreme latitudinarianism of leading French Protestant theologians.