

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."

What will be the figures ten years from now? Will they be doubled or trebled, or will they increase in the same ratio as during the period quoted? The probable answer is staggering, and not a moment too soon have men like Dr. Farrar come out in the open against the life-sapping tendencies of the practices he condemns.

To deadness and formalism in the Church Archdeacon Farrar attributes the loose views of life so prevalent in England. The Anglican Romanizing party he holds responsible for the manner in which the Sabbath is spent in worldly amusements. There are, he says, millions among the working classes, and thousands among the upper classes where fifty years ago there were only scores who passed their lives outside of the Church and of the religious observance of Sunday. There is no doubt the Church is to a great extent responsible for this state of things, and that Dr. Farrar is quite correct in laying the greater part of it at the door of dead formality that knows not God. A great revival is greatly needed in the Church of England, that would bring ministers and men back to the life springs of Gospel truth and power; and it is to be earnestly hoped such a blessing will speedily come.

*Sunday Cars* THE Sunday car question has resolved itself into a conflict of two forces well known in the history of mankind, the one leading upward, the other having a downward tendency. There is more involved than the running of the cars on the Sabbath, than whether the Jewish Sabbath is binding on the Christian conscience, as Prof. Clark puts it, and more than is specified when the beer-garden, games, and other forms of desecration are mentioned. That there are good men on both sides is not questioned. But the sugar on the pill does not deceive the nurse, only the child. The worldly, demoralizing spirit which prevails, and which can be seen all the more distinctly in contrast with the religious enlightenment of this age, is the real, and scarcely disguised source of the demand for Sunday cars. The case, is not, therefore, exhausted, when it is said that Sunday cars would merely change the manner of observance, not destroy the Sabbath itself. A victory for Sunday cars would mean to some extent a victory to sordid greed and demoralizing influence all along the line. But let it be granted that all urged in favour of Sunday cars is true and that they are a work of necessity. Work of necessity on the Sabbath is surely to be deplored. It is tolerated because it cannot be helped, but it is not in one case in a thousand a blessing. It is right that the ox should be drawn out of the pit, but it is bad for the ox to fall into the pit. He takes the risk of broken bones. But here is a case where Sunday cars are clearly unnecessary. Nor are they expedient. They are advocated, in the main, by those who care not a straw for the convenience or the morals of the people, but who would make money out of sin with greater relish than by the harder methods of righteousness. Can men who acknowledge the principles and obligations of religion ally themselves with such as those, in such a cause, and escape their responsibilities? They may view the car question as a single, limited problem, the settlement of which would begin and end with the vote on the

26th inst. Thus they excuse themselves for the support they give to Sunday cars. Let them not be deceived. They cannot take this question out of its bearing nor isolate it from its surroundings and accompaniments. If by their support the vote should be in favour of Sunday cars, they will have assisted an action the effect of which will be a decided blow to the moral forces of our country.

*In Defence of The Sabbath.* What may be accomplished by a few determined, well-directed men has once more been proved in the experience of the London Anti-Sunday Travelling Union. Some years ago a few Christian shareholders joined hands for the purpose of exerting their influence for the preservation of the Day of Rest in connection with various railroad companies in the south-east of England, and the results achieved were of considerable value. The notorious Sunday excursions from Dover and Folkstone to French ports were abandoned and the Sunday special train service was greatly curtailed. The work then accomplished was possible only by the persistent, persevering efforts of the shareholders, but in was such as to show that effort of that kind can be crowned with success even in the most unlikely circumstances, and recognizing this, a similar movement is now afoot to combine against breaches of the Sabbath Law, especially Sunday excursions and Sunday carriage of minerals and goods. Major-General Alexander Bruce is president of the Association and he is influentially supported. It is encouraging to note this effort in the south of England, no less on account of its aim, than because of its success. It is not in Toronto alone that the friends of the Sabbath are bestirring themselves. The value, the necessity of the Sabbath is acknowledged and barriers are raised to stem the tide of secularization which has for some time been unduly rising. There are many ways in which people desirous of doing so can help to preserve the Lord's Day, but as a man's first duty begins with himself, the English shareholders begin with the railways in which they have an interest. Thus, the precept should be applied to the individual first, then, not less strenuously, to the community.

*The Armenian Affair.* THE complications in Armenia are of wider extent than might at first glance be supposed. The affair is generally regarded as the outcome of jealousy on the part of the Turks of the success of the American missionaries labouring there, Messrs. Thoumaian and Kayayan. These men and others were accused of sedition and condemned to death. The firm intervention of Britain and the United States produced a change of sentence in the case of several of the condemned, but four or five were, according to wire, executed. Now it is leaking out that the Armenians are hated by the Turks on account of their difference of religion. The recent outbreak is being directly traced to Moslem fanaticism, jealous of the progress of evangelical religion among the Armenians. It is further stated that the Armenians are friendly to Russia and that the Muscovite's finger is suspected in the agitations which often distract Armenia. The field is one of the most interesting of the small fields in which missionary work has been undertaken by the Churches. Both from a religious and political standpoint there are cherished associations connected with it, and vast possibilities and the understanding which will be come to between Turkey and the great powers with respect to the protection of life and freedom of propagating Christian truth and enlightenment.