

Venezuelan dispute has been reached and that probably the whole matter will now be referred to arbitration. This is a diplomatic triumph for the United States, but one which is entirely to its credit, for in order to win it, it too has conceded something to the just claims of Britain, and the latter has no reason to feel humiliated. Canada has special reason to be thankful for this peaceful issue of the dispute. Since the first few days of excitement caused by President Cleveland's message a year ago there has probably been no real danger of war, but none the less desirable is it that the whole cause for friction between the two nations should be removed out of the way and the matter settled for good. The relations of the two Governments cannot fail to be more cordial on account of it. Now that this misunderstanding has been cleared up it would not be too much to hope that the United States should co-operate with Britain in a real attempt to settle the Armenian question. The American Government never had so much reason to interfere in European politics as in this case when many of its own citizens have been persecuted and their property destroyed. Its intervention would on all hands be acknowledged to be disinterested. It would cause the national flag to be more respected abroad and prevent it from being despised by many of its own best people at home.

THE SUNDAY CAR QUESTION.

The Toronto Sunday car question has assumed a new phase, the serious importance of which it will be well to realize without delay. As Mr. Paterson has stated in an interview with a press representative this week the anti-car people so far as they are represented in the Lord's Day Alliance, view the question from a higher stand point of duty than the economic or commercial one; and their opposition will be supported by better motives than those inspired by mere convenience of transit. But at the same time, it is well to ignore no factor in the case which may tend to obscure the real issue in the public mind, and as a consequence, warp the judgment of the voter. As the question appears now, it is saddled with the proposal of an Island service and it is the duty of the Alliance to make it plain that the Sabbath service and the Island service ought to be kept separate. It will be profitable also to point out the worthlessness of the agreement from a business point of view. These two lines of action if adopted vigorously will do much to disabuse the people of the idea that the company would make a sacrifice in order to oblige the city; and of the supposition that on the result of the vote would the Island service depend.

Now, should the proposal agreed upon between the Mayor and the Railway Company be endorsed by the City Council, it would not involve that an Island service would be given in return for Sunday cars. That is to say, should the people vote down Sunday cars, they may still have an Island service on the terms indicated in the Fleming-Bertram correspondence and agreed to by the company, we consider it of the utmost importance that throughout the discussion and controversy, which will follow, this fact be kept clearly in view. It is by conveying the impression that both stand or fall together, the advocates of Sunday cars hope to snatch a favorable vote. A large number of people would hail an Island car service on the present rates of travel as a great boon, and the effect which would be produced on their mind by the combining of such a service with a Sunday service would not be an increased hostility to Sunday cars, but the opposite. Here lurks a serious danger. And yet it is a matter of real difficulty to disassociate the two question from one another. For, while

the granting of an Island service does not depend on the carrying (only on the submitting) of the Sunday by-law, there is no doubt the conditions of the Sunday service do depend on the providing of a Island service. Our effort should be, to make the distinction clear, and to help the Aldermen, who are now considering the proposed agreement, to arrive at an amended settlement by which the cause of the workmen will not be altogether abandoned as has been done by Mayor Fleming.

Barbarous Russia. The New York *Independent* reports a case of religious persecution in Russia which shows the deplorable condition of affairs in that country. A young Russian priest, a member of the family of the Tolstois, though just what relation, if any, to the celebrated Count Lea Tolstoi is not stated, recently announced his acceptance of the Roman Catholic religion. He was accordingly arrested by the police in Moscow, conducted to Nijni Novgorod, where his sentence was confirmed excluding him from the clergy, prohibiting him from residing in Moscow or St. Petersburg for seven years, and debarring him from all state and public service for twenty years. The only thing he is allowed to retain, apparently, is his hereditary nobility. It is scarcely surprising under such circumstances that cases of apostasy from the Russian Church are rare.

Father Chiniquy in Scotland. The indefatigable and redoubtable Pastor Chiniquy is heard from in Scotland, where he has been lecturing on his favorite theme. According to reports in the British press he appeared recently at a meeting at Oban in response to a challenge from Father Beque, of the Pro-Cathedral there, offering to forfeit £150 if Pastor Chiniquy could give chapter and verse in the Roman breviary for the words "Mary, thou art the only hope for sinners," which Pastor Chiniquy had stated in an address, he had to repeat every day as a prayer from his breviary when he was in the Roman Church. The Rev. Ambrose Townsend, who accompanied Pastor Chiniquy read from the breviary the words, and named the page, offering to do the same in any of the copies which Father Beque had brought to the meeting. Father Beque insisted, however, that his challenge referred only to the use every day as a prayer of the words quoted, and admitted that they occur once a year in a portion to be read on the 9th Sept., which, he contended, was part of a sermon by St. Augustine. Mr. Townsend insisted that he had, in terms of the challenge, given chapter and verse. Father Beque then left the meeting, and Mr. Townsend declared the victory lay with Pastor Chiniquy.

New Scottish Moderators. The procedure observed in electing Moderators for the General Assemblies of the Established and Free Churches of Scotland is rather peculiar. A Commission of Assembly meets in the Fall and transacts routine business on behalf of the Assembly and at its sitting the ex-Moderators nominate the next Moderator. The choice is confirmed by the Assembly following. This year the ex-Moderators have nominated Rev. Dr. Mair, Earlston, for Moderator of the next General Assembly of the Church of Scotland; and Rev. Professor A. B. Davidson, Edinburgh, for the Moderatorship of the General Assembly of the Free Church. Both are natives of Buchan, and were born in the same year. Educated at at the same college, they were together from the beginning to the end of their curriculum. They excelled in the same subjects, graduated with honors, and were capped on the same day; now they will occupy the highest offices in their respected churches in the same year.