

the sword. The Gospel of peace is destined to prevail over the savage instinct that prompts to aggressive war. No prophetic word is destined to failure, and it is prophesied that nation shall not lift the sword against nation, neither shall they learn the art of war any more.

THE FUTURE OF FRANCE.

THERE are still many Frenchmen who do not regard the problem of their country's political future as solved by the establishment of the third republic. That there is an ardent devotion to republicanism among the French people there is no reason to doubt, but it is also obvious that its hearty recognition is far from being universal. The variety of factions and the intensity with which their respective opinions are pushed tend no doubt in some degree to modify belief in the permanency of the republic. The daring exhibited by the two Bonapartes in seizing the supreme power is not without its influence in tempting others to grasp the sovereignty of France. General Boulanger, though at present harmless enough, was suspected of entertaining designs for the promotion of his personal ambition and aspiring to dictatorship. He is now in a measure discredited, and is no longer in a position to cause uneasiness to the Government and people of France.

The imperialist hopes of regaining power may be said to have been extinguished when the Prince Imperial fell pierced by Zulu assegais in South Africa. The present struggle for the right of succession as leader of the Napoleonic dynasty between father and son is a subject more mirthful than menacing. Of all possible claimants for the French throne the Bonapartists have the poorest chances. There was a time in France when the name of Napoleon could be conjured with, but that time is past. The popular opinion once entertained of the character of the two Napoleons who occupied the imperial throne has completely changed. The lustre of their names has been dimmed, and there is no apparent desire among any considerable number of Frenchmen to see the empire restored with a Bonaparte on the throne.

If there is danger to the French Republic from monarchic aspirations it can only come from the Orleanists. It has been the politic fashion of French popular leaders to minimize the strength and numbers of those who still wish to see the white flag displace the tricolour. The course pursued by the Government, however, would indicate that royalist intrigues are not to be looked upon as harmless. The banishment of all Orleanist princes would not have been deemed necessary had no danger been apprehended. Many of the priests are known to be favourable to the cause of monarchy, and though their influence in French politics is by no means great, they may to a certain extent be able to promote a feeling in favour of the Comte de Paris. The Vatican has no political principles of a sentimental kind. If republicanism can be made available for a furtherance of her interests then the representatives of the Church will smile benignly on the republic; if monarchy would better conserve the designs of the papacy, then the priests would consecrate its banners, and shout with becoming solemnity, "God save the king." Last week the Comte de Paris has succeeded in creating a mild sensation. With a secrecy that had been well kept, the exiled prince had arranged with his representatives in France for the simultaneous distribution of a manifesto declaring the aims and hopes of the Orleanists. In every city and department throughout the country the scheme was successfully accomplished, and occasioned a general surprise. The programme is dexterously drawn up. It adroitly appeals to various classes in such a way that it seems to respond to their particular views. The only reference to religious matters is the following: The monarchy will grant to all forms of religious worship the protection which an enlightened government owes to beliefs which console the soul in its earthly misery, which lift up the heart and which fortify the courage. It will guarantee to the clergy the respect which is their due for the accomplishment of their mission. What that means it would be difficult to guess. Protestants may derive what comfort they can from the declaration that the government will protect all forms of religious worship, and Roman Catholics may rely on the promise that it will guarantee to the clergy the respect which is their due. In Paris, in other large cities and even in some of the rural districts the

clergy of the Roman Catholic Church have not of late met with much respect, and it is by no means certain that the substitution of monarchy for republicanism will do much to raise them in popular esteem. It is altogether likely that the Comte de Paris' manifesto will fail to produce a feeling antagonistic to republicanism. There have been no indications that reactionary opinions have acquired strength in France of late. It is certain that there is a decided majority of ardent republicans who will only become more determined in their support of existing institutions because of this appeal in behalf of royalty. The French middle classes and the great bulk of the peasantry have no desire for change. They do not busy themselves much in political matters. Their desire is the maintenance of national tranquillity that they may be enabled to pursue their industries, unhindered by political turmoil. If they could be assured that a change would put an end to almost continual agitation they might respond to the royal manifesto, but they have no ground for believing that such would be the case. They may therefore be counted upon as being in a condition to prefer things as they are, rather than prepared to sanction a movement that is certain to imperil the stability they now possess. Whatever may be the immediate result of the Comte de Paris' bold bid for the throne of his grandfather, it is not likely to put him in a position where he will have the choice between expatriation or regal splendour.

The future religious condition of France is a matter of grave concern to some of the best and most thoughtful of her sons. The Church of Rome has in many quarters lost its hold on the affections and even the confidence of the people. They do not break with the Church, but they regard it with indifference. It has almost ceased to be a factor in their daily life. In some districts it is regarded with aversion, and respect for its ceremonies and teaching has ceased to exist. The Protestant Churches are not in accord with each other. In one section there is a strong rationalistic tendency, and it fails to guide the lives or reach the consciences of its people. The evangelical section, though earnest and devoted, is numerically small, and is unable to arouse a widespread spiritual vitality. One of the most effective and promising spiritual agencies in France at present is the M'All Mission, which, with the limited resources at its command, has already accomplished a marvellous work, and has demonstrated that the preaching of the Gospel of Jesus Christ with directness and earnestness finds ready acceptance even amongst the most unpromising classes. The more recent endeavours at extended application of this mission's methods have shown that among all classes there is a wonderful readiness to listen to the truths of the Gospel. The sincerity of the movement is evidenced by the fact that many are willing to devote their energies for its advancement without fee or reward. There are urgent calls for labourers. New spheres of usefulness are continually opening up. If this great and good work could be adequately maintained, the stability of free institutions and a peaceful and prosperous future would doubtless be in store for France.

Books and Magazines.

TACTICS OF INFIDELS. By the Rev. L. A. Lambert. (Toronto: William Briggs.)—Father Lambert's "Notes on Ingersoll" have had a wide circulation. Colonel Ingersoll himself has never replied, but Mr. B. W. Lacy entered the lists as champion of infidelity, and published a "Reply to Rev. L. A. Lambert's 'Notes on Ingersoll.'" This production Mr. Lambert takes up in the same style in which he dealt with Ingersoll. He gives Mr. Lacy's own words, and appends his answers. The work is racily written, clear, logical and convincing.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The August-September issue of this ably conducted educational magazine opens with the thoughtful address delivered by President Strang at the late meeting of the Ontario Teachers' Association, and is followed by President Daniel Wilson's address at the conferring of degrees at Toronto University. Among other interesting papers may be mentioned one by A. H. Morrison, on the "Queen's Jubilee," and the continuation of Dr. Eaton's paper on "The Vedas." The other contents are fairly up to the mark.

THE MISSIONARY WORLD.

PROTESTANT MISSIONS IN ASIA.

Persia. The English Church Missionary Society has had a mission at Julfa since 1876, which in 1885 reported one ordained and one female missionary, ninety eight communicants and 323 pupils. Last year two clergymen of the English Church were sent to Oroomiah, and are seeking to instruct the Nestorian priests, but so far have met with little success. Deacon Abraham, at Oroomiah, and Rev. P. Z. Easton, at Tabriz, are conducting independent missions.

The most important Protestant work in Persia is that conducted by the American Presbyterian Church in its mission at Oroomiah, Tabriz, Salmas, Teheran and Hamadan, and numerous outstations, with forty-five American missionaries (ten of whom are ordained) aided by 187 natives (of whom thirty two are ordained), reporting thirty churches with 2,052 communicants, and 115 schools with 2,731 pupils. Last fall the missionaries, reviewing their work at their annual meeting, reported general encouragement over all the field; an unusual degree of openness, particularly in Salmas and Koordistan, numerous revivals in the Oroomiah field with a large ingathering of souls into the Church, increased efficiency and more satisfactory results in the department of education, the blessing of God in the conversion of many scholars and the favour of many government officials in authority.

Siam.—The American Presbyterian Church reports in Siam thirty one American missionaries (eleven of whom are ordained) aided by twenty-seven native missionaries. There are ten churches with 676 communicants, fourteen schools with 380 pupils. "The marked favour shown the missionaries in recent years by the Siamese Government has been continued, and has had some notable manifestations during the past year. The country stands with doors, if anything, more widely open than ever to the entrance of missionary labourers." The work of the mission is among the Siamese, with headquarters at Bangkok and Petchaburi, and among the Laos, with headquarters at Chieng-Mai and Lakawn. Chieng-Mai is 500 miles north of Bangkok, and was first occupied as a mission station in 1867.

Korea.—The American Presbyterian Mission reports in Korea as missionaries two male physicians and their wives, one female physician, one ordained male missionary, a school, hospital and orphanage. The annual report of last May says: "There are natives who profess to have received the Gospel, but the situation is yet so critical, and the freedom of thought is so restricted, that it seems too soon to present any array of statistics, or to take open steps for the organization of directly Christian institutions."

The Methodist Episcopal Church has in Korea two ordained missionaries and their wives and one missionary of the Woman's Foreign Missionary Society. The statistics last fall reported two native teachers, two foreign teachers, one probationer, 100 adherents, one conversion during 1886, one high school with six teachers and thirty pupils, one Sunday school with twelve scholars, three parsonages or homes estimated at \$8,000, while the value of orphanages, schools and hospitals was estimated at \$2,900. There has been collected for self-support \$4,000, and 1,000 volumes have been printed during the year.

Rev. H. Loomis, agent of the American Bible Society, reports as follows:

"The religious changes in Korea are important and hopeful. Only one year ago there was but one foreign teacher in connection with the Government school, and he was a professed infidel. Now the same school is in charge of three excellent Christian men, and has an attendance of thirty select scholars. The Methodist school has matriculated over forty-five students, and the Medical College in charge of the Presbyterians has an attendance of about twenty. The orphanage, under the care of the same mission, has over twenty-five, and thus more than 100 pupils have been brought under Christian influence during the past year.

"There are five baptized Christians at Seoul, and all seem determined to let their light shine so that others may share in their new-found joy. They have a service every Sunday among themselves, where they read the Scriptures, talk and pray. People are all the time coming to the missionaries to be taught about Christianity. One man walked twenty-five miles to hear the Gospel, and has been three times for that purpose. Another waited until midnight that he might get an opportunity to hear about Christ."