

privilege. Of course "it took," like a good many other things that flaunt themselves under a thin guise of Christianity; but people are evidently tiring of these vulgarisms, and long for more stable work. It is to be feared that the Army's success will be its ruin.

A LETTER of Charles Darwin to a student at Jene has been published, it says: "I am very busy now, am an old man in delicate health, and have no time to answer your questions fully, even assuming that they are capable of being answered at all. . . . As far as I am concerned, I do not believe that any revelation has ever been made. With regard to a future life, every one must draw his own conclusions from vague and contradicting probabilities." The world by wisdom knew not God, and the service rendered by Cowper's "Cottager" is not yet finished, or even threadbare, as she

"Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies."

AKIN to this are the plaintive words of John Morley, as he takes leave of the *Fortnightly Review*, avowedly started in the interest of philosophical scepticism. The prevalence of such literature in drawing-rooms and on public ways has been hailed with delight by the philosophical Agnostics. But men cannot live on the work of destruction, nor live on nothingness, and watching the signs of the time, he says: "The Agnostic has had his day with the fine ladies, like the black foot-boy of other times, or the spirit rapper and table turner of our own. What we have been watching after all, was perhaps a tournament, not a battle." Philosophical scepticism has touched bottom and found its vanity. There is, however, blatant as ever, a vulgar free thought and commercial scepticism which, too, will have its day; and evangelical religion may still keep its armour bright fighting the good fight, seeing that the strongest efforts of scientific research are unable to give a living hope or present a rest for man as he longs for peace and home. There are indications, let us hope, that the tide is turning, and that patient evangelical labour is not to be robbed of its truth and reward.

half has not been told," it would be difficult to exaggerate relating its miseries. We must, however, remember there are other evils as surely undermining our social life and wrecking souls eternally. The Bishop of Manchester has expressed a conviction that careful observers of life, especially in cities, have forced upon them that licentiousness is an equally potent factor in swelling the roll of crime, and that so far from drink always leading to vice that very very many are first trapped by licentiousness and then fly to drink to give zest to a faded system or to drown the shame entailed. There is need of some plain and vigorous talk from pulpit and press upon these twin vices which are entering homes and churches as a black death over the people. Think of a man leaving the church door, where he has been ushering strangers into the pew, for the haunts of vice! The city's sins and sorrows are wider even, and have other out-breaks than intemperance. Oh, for a purifying flame from God's own altar brought!

THE *Christian Chronicle* (Dr. Joseph Parker, Editor,) comes greatly improved, having incorporated with itself the *House and Home*. We would send our editorial greetings to our contemporary wishing it deserved success. Dr. Parker is dealing some sturdy blows at what he designates: "Those secular foes of Independency, the Presbyterians, and the religious Ishmaelites who call themselves the Brethren," who, he feels, "are taking advantage of our internal differences in order to press their attack." He draws attention to the history of English Independency in the following suggestive utterances: "We may be allowed to call the attention of Independents, and especially of those most directly interested, to a danger that is unquestionably real. The clerical reaction which brings our conforming brethren anew under the domination of priests threatens us again with presbyters. The difference is, as Milton observed, purely an orthographical one. New presbyter is but new priest writ large. In both cases the jurisdiction of office-bearers stands between the congregation and the Word of God. Independency found alliance with Presbyterianism impossible two centuries ago. Monk handed over the Commonwealth to the second Charles, and James Sharp betrayed Scotch Presbyterianism itself. Under such disastrous circum-

Of the dire influence of intemperance "the