

fire two shots at him before he is disarmed. The lifeless form of the young man is borne home to his grief-stricken mother. The assassin has to answer for his crime.

There were three things leading up to this cruel and unprovoked murder. The unjustifiable habit of carrying firearms is one of these. The practice is illegal in Canada. It is high time that our neighbours to the south of us enacted a stringent law for the repression of this barbarous and dangerous habit of going about with deadly weapons concealed on the person. The possession of a revolver too often makes a murderer of a man who in other circumstances would only be a passionate fool.

But then this loose, unbridled passion is in itself a dangerous incentive to crime. In the lamentable instance referred to it was too evident that the murderer of Maroney was a man devoid of self-restraint. A refusal to drink with an entire stranger could not possibly be construed into an affront to be expiated with life.

But another obvious cause that led to the crime of last Tuesday was strong drink. This dreadful tragedy is an added illustration of the terrible evil that the drinking habit entails. In this instance it is clear that young Maroney lost his life because drink had maddened the brain of a lawless man who carried a revolver in his pocket.

FRANCE AND THE VATICAN.

THE relations between the Vatican and the French Republic are not, and have not for a long time, been very cordial. The Kulturkampf in Germany was followed in France by the unmistakable hostility to the Romish Church of Gambetta and his immediate followers. The expulsion of the Jesuits and the closing of many religious houses widened the breach between the Pope and the republicans. The anomaly of State support for religion could not be better emphasized than it has been during the last few years in France. The Church has struggled hard to maintain its hold, and the civil power has been as steadily driving it back step by step. A member of the cabinet has to take charge of the administration of ecclesiastical affairs. While the relation between Church and State continues, and while such an office exists, it might be supposed that its occupant would not only be a large-minded man of executive ability, but that he should be more or less in sympathy with religious ideas. Such a man, however, was not appointed while the influence of Gambetta prevailed. M. Paul Bert, the minister of religion, is an avowed infidel of the most pronounced type. In such circumstances the Church had few favours to expect.

The war between Rome and the republicans increased in intensity. Jules Grevy, however, is not an extremist. A short time since a correspondence, initiated by the Papal authorities, was begun with the President of the French Republic. As far as it has proceeded it has been characterized by moderation of statement and feeling on both sides. A conciliatory tone pervades the communications of the Pope and the President. Both express the desire of reaching a common understanding relating to the ecclesiastical affairs of France.

The bitter warfare of the last few years may for a time disappear. It will only be for a time. These antagonistic forces cannot long be reconciled by concordats. The respite can only be one of armed neutrality. While the Church and State entanglement continues, ambitious ecclesiastics and agnostic statesmen can hardly be expected to dwell together in unity. The first step towards the solution of the difficulty is the severance of the tie which binds these incongruous yoke-fellows. The practical application on the continent of Europe of the aphorism, "a free Church in a free State," will bring about a much more satisfactory condition of things than can ever be hoped for from an ill-assorted paction between Church and State, such as is now possible in France. The friends of civil and religious liberty, with good reason, believe that evangelical truth and Christian morality would more readily commend themselves to the hearts and consciences of Frenchmen when dependent for support on the convictions of their adherents, and not upon compulsory taxation. The M'All Mission in Paris is far more vital and beneficent than the fashionable Lenten services at Notre Dame. The State would be no less stable because it released itself from the doubtful advantage of priestly intrigue.

BOOKS AND MAGAZINES.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL. Edited by Rev. Stephen D. Peet. (Chicago Jameson and Morse.) Though specially designed for the promotion of antiquarian research, this magazine contains several articles full of interest to general readers. Its editor is enthusiastic in his chosen pursuit and contributes an article on "Village Defences, or Defensive Architecture in America," with illustrations. Among other specially good articles may be mentioned "Ancient Mexican Civilization" by L. P. Gratacap; "The Religion of the Omahas and Ponkas," by J. O. Dorsey, and "The Migration of the Indian Races," by the editor. There are also some curious and interesting Linguistic and Ethnological Notes. The "Antiquarian" worthily occupies an important field of inquiry. The constituency it represents is a growing one.

THE HOMILETIC MONTHLY. (New York Funk and Wagnalls) "The Homiletic Monthly" for August fully maintains its usual high standard of excellence. Three foreign preachers, Dr. Benson, Archbishop of Canterbury, Rev. C. H. Spurgeon, and Rev. Eugene Bersier, of Paris, are represented by sermons, while Drs. T. F. Wynn, Haynes, Hargis, Henry and Weaver represent different sections and denominations of this country. Best of all, Dr. R. S. Storrs' already famous Address at Union College Commencement, "Manliness in the Scholar," has been specially revised by him for the "Monthly" and appears in this issue. Dr. Ormiston's scholarly "Commentary on the Epistle of James," Dr. Howard Crosby's "Light on Important Texts," Dr. Broadus' interesting "Critical Estimate of Several Preachers," Rev. D. C. Hughes' "Homiletic Studies in Hebrews," Rev. A. McElroy Wylie's "Things New and Old," and Rev. Lewis O. Thompson's "Prayer-Meeting Service," are all continued, and all profitable. The nine editorial departments are always sparkling and helpful, and this number is no exception.

AGNOSTICISM. By the Bishop of Ontario. (Kingston: Published by request of Synod.)—This is a Lecture by Bishop Lewis delivered in St. George's Hall, Kingston, on the occasion of the meeting of the Synod of the Diocese in June last. It contains nothing that an ordinary well informed "Clergy" should not know at this time of day; but it is a capital lecture for all that. It probably exaggerates the prevalence of agnosticism, but it is as clear as a sunbeam on its want of a sound logical basis. If the intelligent laity of the Church of England would "read, learn and inwardly digest" this tract of thirty pages, by a Bishop of their own, they would see the true inwardness of agnosticism. If the non-intelligent dudes of all churches who profess to be agnostics because it is fast and fashionable were to read it, they might possibly have their superciliousness shocked, and obtain a glimmering of the supreme impudence of those ignorant penny a liners who are constantly telling us with all the airs of the sages that "all competent judges are agreed," "every educated person is aware," "the best qualified judges tell us" "it can no longer be questioned." All this is treated in Bishop Lewis' lecture, as it well deserves to be, as empty yet mischievous falsehoods. The Bishop shows very clearly that if the strength of a chain is the strength of its weakest link, then agnosticism essentially is hopelessly weak.

OLD TESTAMENT ETHICS VINDICATED. By Rev. W. A. Jarrel. (Greenville, Texas. W. A. Jarrel.)—This is a valuable contribution to apologetic literature. It is designed for popular use. In brief compass the superiority of Old Testament morality is clearly set forth. The author has devoted much time and patient research to the study of the important subject on which he writes. He does not bewilder the reader with cumbersome processes of investigation, but in short space gives with marvellous clearness the results and the grounds on which they are based. He is intimately conversant with the latest phases of scientific, ethical and theological discussion, so that there is much freshness in the mode of exposition as well as in the subject itself. The propositions laid down in the volume are "Old Testament Ethics, Germinal and Preparatory to New Testament Ethics," "Indispensable Rules to Old Testament Interpretation." The Old Testament lays the only Ethical Basis. "The Sabbath Essential to old Old Testam-

ment Ethics," "Revelation Essential to Old Testament Ethics," "Old Testament Care and Tenderness for Animals," "Old Testament Laws Concerning Treatment of Enemies, Heathen and Strangers," "Old Testament and Servants," "Women, Marriage, the Family, Chastity according to the Old Testament," "Answer to Infidel Objections which are Especially Urged," and "Old Testament Ethics in Basis and Structure, Morally Faultless, Spotless and Holy." These propositions are maintained in a direct clear and convincing style. The attention of the reader is at once enlisted, and the discussion of these topics is both brief and comprehensive. This vindication of Old Testament Ethics deserves a wide circulation. It is written in the interests of truth and righteousness.

WINTER IN INDIA. By Right Hon. W. F. Baxter, M. P. (New York: Funk and Wagnalls.)—This is a recent issue of Messrs. Funk and Wagnall's cheap Standard Library series. The next best thing to enjoying personally the pleasure of a trip abroad is to read a reliable account by an intelligent traveller of the places visited, the chief features of attractive interest, and above all life like descriptions of the social conditions existing in other lands. Mr. Baxter, who for many years has occupied a seat in the British House of Commons, and who has sat on the Treasury Benches, is a man of general literary culture. He has written on social, political and economic subjects, besides other sketches of travels. This narrative of a winter journey to India is most interesting. The reader feels as if he were a member of the travelling party. In some respects he is better off, for he is saved many of the discomforts incident to Indian travel so graphically described in the present volume. It is however, more than an agreeable book. It imparts in an interesting manner a large amount of useful information regarding the resources, condition, and prospects of this vast dependency of the British empire. Being a Christian man he took occasion to direct his attention to the missionary problem as it presents itself in India. His testimony in this respect is valuable. The book abounds in quotable passages, but space limitations for the present confine us to the following:

My wife spent the forenoon of our last day in Agra in accompanying Miss Johnston, a lady from Dorsetshire connected with the medical mission, on her visits to several of the zenanas of the poorer women of the city. Miss Johnston carried her medicine chest with her, and administered to those who stood in need of her aid. These poor people have no means of getting medical advice, as no man, unless connected with the family, is allowed to visit them; and the best that can be done is for their husbands to tell their symptoms to a doctor. Some of the houses were very poor and extremely wretched, totally destitute of furniture, and the lives of their inmates appeared to my wife to be one of utter misery. The women received the medicines with the greatest gratitude. Surely this is the most potent lever that a missionary can use!

RECEIVED "Bengough's Cosmopolitan Shorthand Writer," containing an excellent portrait of George B. Bradley, and a few humorous illustrations. "The Sideral Messenger," conducted by William W. Payne, Director of Carleton College University. The number for August contains discussions and much interesting information on astronomical, mathematical and cognate subjects.

THE REV. MR. BURNEY wishes to call the attention of the Beneficiaries of the Temporalities Fund to a mistake in the circular addressed to them on the thirty-first July last. The appointed place of meeting is St. Paul's Church, Montreal; not St. Andrew's.

THE London "Times" has recently published some interesting and valuable statistics regarding the religions of India. It shows that out of a grand total of 254,889,516 people there are 187,937,450 adherents to the various sects and castes of the Hindus. The number of Mohammedans is 50,937,450, of demon worshippers, 6,420,511; of Buddhist, 3,418,000; and 1,862,634 native Christians. The number of Roman Catholic Christians was set down at 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over 500,000. But this number shows the very satisfactory increase of eighty-six per cent. in ten years, as in 1871 the total was only 318,363. Thirty years ago the number of native Christians was only 102,951. In 1861 this number had increased by fifty-three per cent., and again in 1871 by sixty-one per cent.; so that there has been for some time back a rapid and unbroken progress.