

Young People's Societies.

The General Assembly's Committee on Young People's Societies met in the Board Room of the Church offices, Toronto, on Wednesday, 9th September. The following were present: Rev. R. Douglas Fraser, Convener; J. A. Turnbull, Toronto; J. S. Conning, Caledonia; J. A. Brown, Scarboro'; J. McP. Scott, Toronto; J. G. Shearer, Hamilton; Dr. Dickson, Galt; W. G. Hanna, Uxbridge; R. McNair, Carlton Place; W. R. McIntosh, Allandale. A. G. James, Durham; S. H. Eastman, Oshawa; R. Whiteman, Port Perry and J. H. Young, Hamilton: also Rev. G. Tower Ferguson, Toronto. Letters of apology were received from Rev. Anderson Rogers, New Glasgow, N. S.; R. G. McBeth, Winnipeg, R. M. Hamilton, Brantford, W. S. McTavish, Deseronto and from Messrs. W. J. Parks, St. John, N. B., and J. H. Bugar, Welland.

The Questions to be issued to societies at the New Year were revised and the schedules for Presbyteries. It is the desire of the Committee to secure even more complete statistics than last year.

The question of organization of societies where none have yet been formed, and especially in mission districts, where societies might be peculiarly helpful, was discussed and the Convener was instructed to correspond with presbyterial Conveners and with the superintendents of missions in regard to the matter.

The Instruction of last General Assembly engaged the Committee at great length, viz.:—"to consider how the doctrine, polity, history and work of the Church may be brought more adequately before the young people through their societies, and to propose to the societies such means to this end as the Committee may find feasible. In connection with this matter, a deputation from the Sabbath School Committee, consisting of Rev. John McEwen and J. W. Rae, was present. These brethren addressed the Committee, which agreed to record its pleasure in receiving them and its desire to co-operate with the S. S. Committee when possible. There was entire unanimity in the view that the young people's meetings as at present arranged should be utilized for the study of the doctrine, polity, history and work of their own church, thus adding nothing to the number of meetings or the burden of work, the studies proposed by the Committee being supplementary to topics already in use or a substitute for them a certain number of times in the year. The main points of the scheme adopted are (a) The recitation of a portion of the Shorter Catechism at each meeting, with a brief address or paper on some point contained in it, the whole to occupy say five minutes. In this way the Doctrine of the Church would be brought forward in the most effective manner. (b) For the study of the Polity, History and Work of the Church, it is recommended that one meeting a month be taken. For the year 1897 a General Survey is proposed, six meetings to be occupied with the Polity and History and six with the Work. Literature helpful to preparation for the meetings is to be arranged for. The whole Scheme, as completed by a sub-committee appointed to perfect it in detail will be issued shortly, and copies sent to each society. It is hoped that arrangements may also be made for an edition of the Christian Endeavor topic cards for 1897 which will embody this scheme in addition to the full list of regular topics. These will be issued in good time for the new year, when the scheme begins. From expressions of view given in the Committee it is confidently hoped that this plan for the study of our own Church and its great enterprises will be received with great heartiness by ministers and young people's societies.

Immortality.

For the Review.

I stood upon the Mount of Hope Deferred, and loneliness of heart was mine, and bitterness and grief. The evening hours fell and I was all alone, yet not alone, a voice said unto me:—"see you the harvest moon that lifts in silver lights from forest shade to heaven's dome—its lights will fade—the stars that cluster in the veil of night—they too will cease to shine—the sun that rolls a golden way from eastern shore to western wave will pass away and the elements

dissolve with the crash of worlds and the fall of time but you shall still live for you are far above all worlds in the purpose of the great Creative Heart and within you is a ray of the Divine—a beam of the Eternal Sun, a flash of thought from God Himself and though enshrouded in the form of man your soul will turn again unto its parent heart when love has wrought her purposed end."

I turned unto the vexing world rejoicing in the heritage of immortality.

The Methods of the Vatican.

Dr. Robertson of Venice writing in the *Bulwark* on the above subject hits them off in the following lively style:—Disappointment has been expressed in some quarters that the Pope has not decided in favor of the validity of English orders. But those seeking that recognition did not go the right way to work. There is only one way of obtaining anything from the Pope, and that is by paying him for it. The Papacy gives nothing except for hard cash, but for that it will give anything. In its buying and selling no account is taken of historic truth, of the rightness and fitness of things. The Pope has the power, and what is more to the purpose, uses it himself and through his agents every day of his life to reverse the facts of history, to make the truth a lie, and a lie the truth, to make black white and white black, right wrong and wrong right. It is all a matter of pounds, shillings, and pence. There is a tariff for everything, and if the validity of English orders is not to be found on it, it was only a matter of arranging the price. In the book of the Acts we read of Simon the Sorcerer, who bewitched the people of Samaria, to whom the people gave heed, saying, "This man is the great power of God." He was the prototype of the Pope, only Simon seems to have repented and become a Christian, but the Pope goes on with his sorceries, trafficking in "the gift of God." Peter said "The gift of God" could not be purchased with money. If he lived now he would see what an advance his "successors" have made. The Pope is not the man to refuse Simon's money. I have no doubt he thinks his namesake did a very foolish thing. The Papacy has no meaning outside the question of money. Christ is sold in the mass according to the Papists every day—and for less than thirty pieces of silver, sometimes for less than thirty centimes, as when the priests charge dying poor people so much for the flour of which the water is made.

The latest and funniest money transaction at the Vatican is one I have just heard of. It is that of the Pope showing himself, or being shown by others, to visitors at so much a head. This winter he has thus been on view to travellers in Rome, like any other natural or unnatural curiosity. The price charged depends on the length of the purse, social status, etc., of the applicant. There are no "fixed prices," and one may beat down the sum asked. There is an American gentleman here in Venice who paid three hundred francs for a sight of the "old man," but there is also an English curate who saw him for five francs. However, as poor Leo XIII., has one foot in the grave, those interested in seeing him must be quick about it. If Italy is wise she will never permit another Pope to be elected or set foot on Italian soil. The presence of the Pope in Rome is a constant source of peril to the Kingdom, and as he has the status of a king by the Papal guarantees his presence is an embarrassment to travellers high in station who think they must pay their respects to him. King Humbert and the Government are too kind and patient with this adversary.

A Society for the Prevention of Cruelty to Mothers.

"Can you help me a few minutes, Marion?"

"I should like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a guild meeting, and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out