

nor money into the enterprise. If Dr. Abel Stevens had been properly supported, we believe that the Methodist Church might to-day have one of the best and strongest monthlies in the world. Everybody who knew him, knew the commanding abilities of that veteran polemic, Dr. Curry, as a profound and able thinker; but his were not the lighter gifts and graces which would win favour for a literary magazine. The forbidding looking word, "prologomenary," which he gave to his first editorial, was enough to frighten readers, of the gentler sex at least, who form the large majority of magazine patrons. The Methodist Church has among its bright, young, energetic literary aspirants a score of men, doubtless, who could make such an ideal magazine as we have been speaking of a successful actuality.

In Great Britain there is not the same dearth of high-class religious periodicals. *Good Words*, edited by Dr. McLeod; the *Sunday Magazine*, inspired by Dr. Guthrie; Cassel's excellent *Quiver*; the admirable magazines published by the Religious Tract Society, *Sunday at Home* and *Leisure Hour*, which have the largest circulation of any magazines in the world, in a considerable measure supply this need. But none of these are quite up to the literary quality or artistic excellence of the great secular monthlies of the United States. The venerable *Wesleyan Methodist Magazine* has pursued the even tenor of its way for over one hundred years, but lacks the artistic excellence, and we judge also, the literary sprightliness which are necessary in the keen competition of these latter days to insure wide influence and success.

Of course, in the narrow English-speaking constituency of the Canadian Dominion, handicapped with the competition of the great literary organs of two hemispheres, it would be the height of folly to expect to realize, even in part, the ideal monthly which has been suggested in the preceding paragraphs. Nevertheless, we think that it is rather to the credit of the Methodist Church of this new and sparsely settled

country, where so many other broad gauge magazines, appealing to the patronage of the whole community, have been a failure, and whereas the great Methodist Episcopal Church in the United States, with its vast resources and millions of readers, has conspicuously failed to maintain a Methodist monthly, that Canadian Methodism should have succeeded to the degree that it has. Our own *METHODIST MAGAZINE* has reached its thirty-fifth volume, and never enjoyed so wide a reading and contributing patronage as now. This only shows, we think, what might be accomplished in a broader field, with greater resources, with wider patronage, and with a literary administration of much greater ability—such as could readily be commanded in that great Church—than that of a hardworked editor having charge of eight other periodicals as well as other important interests of the Church. While thanking his patrons for their kind support, he solicits its continuance in still larger measure. Every line of this *MAGAZINE* is carefully pondered with a view to its adaptation to religiously helpful family reading. Even its stories are of a pronounced Christian character.

The agents of the Western Methodist Book Concern make a strong appeal for the circulation of Methodist literature. They have made sweeping reductions in price, and offer to the subscribers of the *Advocate* one-third discount, on a catalogue of two hundred books. Yet they say, "To our certain knowledge there are thousands of families, we verily believe scores of thousands, into which no book has gone. . . . If the facts indicate what they seem to signify, then we fear for the future of Methodism as well as for the spiritual destiny of the sons and daughters of our people to-day. Numbers can never compensate for the absence of character, and strong character cannot be developed without habits of reading and thinking."

Now, a still better way of filling Methodist homes with sound literature, and of "counteracting the baleful influence of the vicious liter-