

SUNDAY NEWSPAPERS.

The Sunday paper problem is undoubtedly assuming huge proportions. Whatever means of check have already been used, nothing yet has been sufficient to stop this evil in its long strides toward becoming a fixed social feature. Now I want to suggest a remedy. It is that Christians apply their Christian principles. I would ask Christians to meet the Sunday paper problem. Let them refuse to read it. These evils always respond to a demand. Then, if possible, *refuse to patronize* a daily paper that has a Sunday edition. The nerve of the Sunday paper would be cut if the management of the daily paper understood that the Christian public would not wink at its sin. This would be applied Christianity.—*Boston paper*.

Among the most intimate friends of David Hume was Sir James Stuart Denham, one of the early illustrators of political economy, and a man of humor and pleasantry. He was much addicted to that favorite amusement of last century, then termed cramming, and which is now better known as hoaxing. He used to find in Hume one of the best of all possible subjects for his favorite exercise, as the philosopher, it must be understood, was in all common affairs the most credulous of mortals. One day, after having run the philosophic sceptic to a considerable length, he could keep up the joke no longer, but burst out with, "Ah, Davy, Davy, you would believe any thing, man, but what's in the Bible!"

FAITH.—In the Medical Press Dr. Spanton tells of a young man who attended the Salvation Army meetings in order to be cured of heart disease. Eight or ten of the "soldiers" placed their hands upon his head, and the "Major" talked earnestly with him and crossed his forehead with oil. He was asked if he did not feel healed, and replied in the negative. The process was repeated, and the bystanders shouted to him that he was healed. But he was still obliged to deny the fact, and was at last ignominiously dismissed with the observation from the Major "You don't understand faith."

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.—*Spurgeon*.

LONDON CITY MISSION

According to the *Christian* the London City Mission, by its 461 missionaries, visits half a million of the poorest people in the metropolis. The annual report mentioned that on May 16 the City Mission would complete its fiftieth year. The Jubilee Fund, for which it was hoped \$100,000 would be raised, has only reached \$80,000, but is not yet closed. Happily this extra effort has not lessened the ordinary receipts of the year. The report speaks in a most cheerful tone about the work and prospects all round.

One of the most graphic, as well as one of the most instructive parts of the report, is that which deals with the public house visitation. Here it is stated that "whereas at first hard blows and an ignominious expulsion from the house had often to be endured, such events in the present day are of rare occurrence." Many will rejoice, on the authority of such a report as that of the City Mission, to have the assertion that "Information received from various districts tends to prove that the public-house trade is on the wane."

"A district is referred to where in eleven years the population has increased by over 70,000, whilst the public-houses have decreased by twenty-three, and the coffee-houses increased by fifty-two. Another much-needed branch of operations is that amongst the foreign residents, for whom small provision is made by the churches of their own countries; and were it not for the nine City Missionaries who address them in their own languages, "many thousands would live and die in London ignorant of Christ and his gospel."

The report summarizes the happy results of the united efforts of all Christian bodies and agencies in the last fifty years in London thus: "Crime has decreased; brutal sports have diminished; drinking habits have been to some extent checked; the gospel has gained for itself not only a patient hearing, but even earnest attention, and multitudes have been eternally saved."

Dr. Davidson, the most learned of English rationalistic critics, says:—"Bad exegesis may attempt to banish the doctrine of eternal punishment from the New Testament Scriptures, but it is still there; and expositors who wish to get rid of it, as Canon Farrar does, injure the cause they have in view by misrepresentation."