

THE AMERICAN SUNDAY NEWS-PAPER.

Thanks to the admirable work of the Lord's Day Alliance, the Sunday newspaper has little or no hold in Canada. For this, all who desire the Dominion to grow up into its best ought to be profoundly thankful. This feeling of warning thankfulness is confirmed by a remarkable article on "The American Sunday Newspaper," by Frank Foxcroft, in *The Nineteenth Century*, and which is reproduced in that prince of eclectic weeklies, *The Living Age*, 6 Beacon street, Boston. This is what is said of the comic section of the American Sunday newspaper:

"The latest development of Sunday journalism is the colored 'comic section,' which flaunts itself on the outside of most of the larger Sunday papers. Crudely drawn, daubed with vivid reds and greens and yellows, and conveying the very feeblest humor, it is like a 'comic valentine' extended, and multiplied by forty or fifty. Here is a specimen from a metropolitan Sunday paper. One page is taken up with fourteen pictures representing a small boy's nightmare; another series of twelve pictures portray the inconvenient consequences of 'Little Sammy's Sneeze.' Another page of twelve pictures describes the pranks of an urchin who puts a dress on his dog and passes it off for a little girl. These are fair specimens of the type. What can be the mental condition of the adult person who thinks them even faintly funny?"

We are sorry to see some of these United States comic sections invading otherwise worthy Canadian dailies. "The average Sunday newspaper is ill-printed for Sunday," says Mr. Foxcroft, "and, in spite of the vast bulk, it is a poor apology for a newspaper. It is ill-suited to Sunday because ordinarily it makes no recognition whatever of the sacred character of the day, but is wholly given up to secular interests and amusements." The writer then proceeds as follows:

"What influence does the Sunday newspaper exert upon American life and thought? For one thing it undoubtedly promotes the increasing secularization of Sunday. The natural man is inclined to sleep late on Sunday, and by the time that he has completed his toilet and his breakfast, the church bells are ringing. Will he heed their call? Perhaps. But there on his doorstep lies the Sunday paper, with its flaunting comic supplement and its fifty to one hundred pages of miscellaneous material. It offers itself with jaunty assurance as a substitute for church-going. It prints a picture of the ideal American family—the father tilted back in his chair, reading the news or the stock-market report; the mother absorbed in the fashions and bargain sales; the older children busy with the fiction, society gossip, theatrical news, and answer to correspondents, and the little boy or girl revelling in the comic supplement, puzzle page, or 'cut-out' inset from which, with the aid of a pair of scissors, can be evolved ingenious cardboard constructions, squads of soldiers, or hideous masks. The picture is not exaggerated. It might be reproduced photographically in hundreds of thousands of American homes. Its counterpart may be seen in remote villages as well as in the cities and larger towns. A family which has saturated itself with the Sunday newspaper is in no mood for church-going, nor for any serious occupation."

Well and truly concludes the thoughtful and needed article from which we have been quoting: "The influence of the Sunday newspaper in dissipating intellectual energy and lowering standards of taste in art and literature is not easily measured. And it is deplorable to think of the children in American homes turned loose among the tawdry attractions of these publications."

"LEAD KINDLY LIGHT."

Cardinal Newman's exquisite hymn, "Lead Kindly Light," is usually printed as consisting only of three stanzas—a fourth and very important one being omitted. The following is the hymn in its complete form, and we are sure very many of our readers will be thankful to have the last verse:

Lead, kindly light, amid the encircling gloom
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me,

I was not ever thus, nor prayed that
Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on;
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

So long Thy power has blessed me,
sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost a while!

Meanwhile, along the narrow, rugged path
Thyself hast trod,
Lead, Saviour, lead me home in child-like faith,
Home to my God,
To rest forever after earthly strife,
In the calm light of everlasting life.

PARSONAGE VS. MANSE.

A correspondent of the *Cumberland Presbyterian* treats of the difference between those two terms in the following fashion:—Big men usually despise the narrowness that contends eternally for denominational nomenclature, and yet thoughtless indolence does much to corrupt the beautiful and appropriate language of Presbyterianism. Before Knox and Calvin were born (1505 and 1509) the "manse" was the home of the Presbyterian minister. It seems that the word manse grew out of "manes" of the Latin deities, which meant an "abode of the good ones." This opinion—most likely correct—is very complementary to the Presbyterian preachers, who were a force in the affairs of church and state two hundred years before Wesley was born, in 1703. On the other hand, "parsonage" is a peculiar Methodist term, that came from person or person by way of prominence; but formerly used to denote contempt for the leading persons in revolt against the customs and ceremonies of the Church of England. While manse was the citadel of civil religious liberty against the enslaving Roman Catholic Church nearly three hundred years before the Methodist parsonage became the kindergarten of reformation in the English Episcopalian Church, and yet many writers and speakers appear void of all sense of discrimination of the history and meaning of parsonage and manse. If such people know and respect the history of Presbyterianism as they should, they would say—not parsonage, but manse!

A JOURNALIST'S VIEW.

Mr. William T. Ellis, the American journalist who went out to study missions and report on them, writes in such a manly way to men that his words in the *Chicago Interior* deserve to be read from every pulpit in those churches in Canada and the United States that are still playing at missions:

"Here is a field for the exercise of the largest abilities possessed by the ablest men of Christendom: and the nature of the situation at present is if the men of the churches do not enter into the proper inheritance, the biggest task to which they could lay their hands will languish, and they themselves will miss the opportunity of ages.

"Now, this big task calls for large measure. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of pretty, pathetic, or heroic stories, adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unflinchingly, the missionary work that the conditions imperatively demand cannot be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once while on the mission field I was tempted to write to the laymen of America:

"Either do the job or chuck it; don't play at it."

Not much wonder the Christian Intelligencer should rise to remark:

"One has only to look over the statistics of some of the Classes in our Eastern churches, where the gifts to Foreign Missions are less than fifty cents per capita in the midst of luxury and self-indulgence, and he will echo the cry of the journalist,

"Either do the job or chuck it; don't play at it."

STATISTICAL AND FINANCIAL RETURNS.

There has been sent to all clerks of Presbyteries the following financial returns:

1. Form for congregational, statistical and financial returns.
2. Form for presbytery's statistics and finances.
3. Form for presbytery's roll.
4. Form for presbytery's changes.
5. Form for presbytery's conveners of standing committees.

Should any clerk fail to receive them within a reasonable time he is asked to notify the convener of committee on statistics, Rev. Dr. Somerville, Presbyterian Church Offices, Toronto.

Although the usual official notification was given of the fact that the unit of weight under the Inter-Imperial Penny Postage scheme was raised from 1.2 oz. to 1 oz., there is some reason to believe that the public has not shown due appreciation of the fact. The public should understand that whereas since Christmas, 1896, they have been able to send letters to Great Britain and all parts of the British Empire for 2 cents per 1.2 oz., they can now send a letter weighing up to 1 oz. for 2 cents. This is a very great boon, as it is no longer necessary to employ very thin paper to send a letter of moderate length to Great Britain or one of the colonies for 2 cents, and it brings the standard of weight into conformity with that in use for domestic correspondence.