

cases are quite unique in Canada. Here is one, however, so nearly fifty years in length as to be well worth noting. A press dispatch gives the following interesting particulars:

Forty-nine years ago this month Rev. Francis Andrews, then a young and zealous man from Belfast, became the pastor of the Presbyterian Church at the village of Keene, twelve miles south-east of Peterboro', and he is still there, preaching the gospel, baptising the children, uniting in marriage the older members of his flock, and performing the last rites over the coffins of the departed. Few indeed do they number who heard him preach his first sermon. The old roughcast church in which he held forth so long has been superseded by a handsome new brick edifice. The precursor who led the singing for over twenty-five years has been replaced by a choir and organ, and Time has whitened the minister's hair, but his vigor is unimpaired. Some whom he baptised are now grand fathers and it is a curious fact that one of the first little infants whom he christened, long afterwards became his wife, though death took her away from him before they were many years wedded.

At the outset of his pastorate, he baptised an infant girl whom in due course he admitted to the communion in his church. When her mother died it was he who conducted the funeral service. When she was married it was he who performed the ceremony, he buried her father, and he also baptised her first-born, a daughter. He next admitted that first-born to the church, and later still he officiated at her wedding and has since baptised her son, a grandson of the first-named lady.

In all this long period Mr. Andrews has absented himself from his pulpit on very few occasions and once every Sunday he drives to Eastwood, several miles distant, and preaches there. And the length of his ministry is in direct proportion to the esteem in which his people hold him and when death removes him his memory will long remain green in their hearts.

"Christian Unity." *

This is an important subject which demands the intelligent and prayerful attention of all Christian people; the Rev. H. Symonds of Ashburnham has written a book dealing with the matter in an instructive and helpful fashion. The temper of the book is admirable, and the discussions of ecclesiastical questions are scholarly and fair. If the spirit manifested in this little volume had been more general there would have been less division in the past and the progress towards union would soon be seen in something more practical than good wishes. This book consists of six lectures which grew out of what was originally one lecture, a lecture which has been delivered "at various times and places" as Mr. Symonds who is in love with his subject and loves to advocate its claims by voice and pen, says. The following list of chapters will show that the subject even when treated in a small volume is many-sided. "The Movement Towards Unity," "The Goal of the Christian Church," "What is Christian Unity?," "The Historic Episcopate," "The Relation Between Civil and Ecclesiastical Polity." On all these points the author has something to say

which is worthy of careful consideration.

He begins by showing that there is in many quarters a recognition of the need of Christian Unity; this feeling is widespread and may be seen in recent movements among widely different ecclesiastical circles. He then passes on to review the history of the movement for the purpose of discovering its spirit and aims. We cannot review all these sides of the great subject but must content ourselves with calling attention to our author's treatment of the important question, "What is Christian Unity?" The view taken is that Christian Unity must be manifested in some outward form, but this is not to be taken to mean uniformity in all details of government and worship. In view of this statement which suggests a very complex problem we can understand the author after all his helpful suggestions having to fall back upon this declaration. "The problem is not an easy one, but with God all things are possible. I venture to submit to you that the unity of liberty and love is the only possible unity." This is to be reached through greater simplicity of doctrine and greater freedom as to mere forms, so that the Living Church may gather into the varied life of to-day the best of all the past. It may be hard to say what shall be the first step, though as Mr. Symonds points out, some of the churches in their "federation movements" seem to have already taken that, but it is well to cherish the ideal and look ever towards the distant goal of a real union of all true disciples, and if we do that it will yield at once, if not visible results in new organizations, at least in ourselves a true catholicity of spirit.

The exhortation given by the lecturer in the following passage deserves careful attention from those who claim to be leaders in all the communions of our land. "But here in Canada we leave behind these old grounds of dispute. We have no established Church, we have no Nonconformists, and therefore it appears to me that, instead of regarding our relations to the Presbyterians, Congregationalists, and Methodists in the way in which such relations may with some excuse be regarded in England, we should rather regard them as similar to those between the Anglican Church and the Continental Reformed Churches at the period of the Reformation. If Bishop Andrew could say that "he must be stone blind that sees not churches standing" without Episcopal government, surely we have as much reason to say the same here in Canada to-day. And if this be so, then I would earnestly plead that we should without, as yet at all events, proposing any changes in the canons of our church seek to co-operate with the churches about us in every possible way. Our attitude towards them must be changed.

No doubt, to some extent we are rivals but to a large extent we are allies. Let us look more steadfastly upon that large circle of things wherein we are agreed, and less often and less particularly upon the smaller circle of things wherein we differ. The results of history cannot be undone in a day. But it is the object of this and the previous lecture to show that no fundamental principles divide us from the larger body of our brethren of the Reformed Church, and that by drawing together in the bands of sympathy and charity, and for the courteous exchange of views, we shall easily and naturally promote, and in time consummate the unity of the church." With this spirit we have every sympathy and we believe that this book will help its readers to realize that it is possible for Christian men to hold fast to their individual convictions on fundamental questions and yet cherish a large-hearted charity.

A Chattering New Year's Message.

Dear Editor,

It is pleasant to be able to announce at the very beginning of the New Year that the new illustrated papers for Sabbath Schools are already a success. I am informed by the Rev. R. Douglas Fraser, the editor and business manager, that the orders for "Jewels," the paper for the little ones, and "The King's Own," which continues "The Children's Record," being issued weekly instead of monthly, have been flowing in from all parts of the Dominion, and place the success of the paper beyond peradventure.

It is gratifying that the church has responded so promptly and decidedly to the effort of the Committee on Publication to supply attractive weekly Sabbath School papers, thoroughly Presbyterian and Canadian. The contributions from our own writers are marked features of both the papers, and the children and young people will be kept in very close touch with our own home and church life. I am,

Yours truly,

ROBERT H. WARDEN,
Convener of Committee.

The first column in the accompanying statement shows the amount received for the respective schemes of the church to the 31st December, 1899, and the second column the amount yet required before the close of the ecclesiastical year.

Home Missions.....	\$18,936.92	\$66,078.08
Augmentation	8,159.67	21,810.84
*Foreign Missions.....	13,072.49	62,667.51
French Evangelization (including Point aux Trembles)	10,251.64	24,748.16
Widows and Orphans,....	1,951.05	10,018.94
Aged and Infirm Ministers	3,497.15	12,567.85
Assembly	2,397.89	4,102.11
Knox College	1,325.08	10,674.97
Queen's College	200.46	3,799.54
Montreal College	184.69	4,811.31
Manitoba College.....	329.12	4,670.88

Special attention is called to the instruction of last General Assembly, asking that contributions for the schemes be forwarded on or before the 28th of February.

It is hoped that Sessions and Missionary Committees will, without delay, see that contributions are allocated and forwarded. In congregations where there is no missionary committee, it is hoped that the minister and session will see that contributions are made and forwarded for the various schemes of the church before the 28th of February.

Note—The contributions of the W.F.M.S. are not included in the above statement.

* Christian Unity by Rev. H. Symonds, M. A.—Briggs, Toronto.