

A GREAT MAGAZINE.

"The Nineteenth Century and After" for February contains a number of articles commenting on the startling results of the late British Elections. Herbert Paul, in an article suggestively named "The Flood" gives us his views and reasons for the downfall of Chamberlainism. Nevertheless, as will be seen by the following paragraph, he thinks that Mr. Chamberlain has benefitted the working classes of Great Britain by giving them the opportunity for the first time to discuss the question of Protection and Free Trade, and thus allow them to choose once and for all time which policy they think best suits their country. "Mr. Chamberlain has said, with truth and point, that the issue between Free Trade and Protection was never before submitted to the working classes of Great Britain. The last election which turned upon it was held in 1852, when the Parliamentary franchise did not go below the middle class. But Mr. Chamberlain would be the first to admit that the question has been laid before the working classes now, and that they have returned their verdict. It was thoroughly and exhaustively thrashed out in almost every constituency from John-o'-Groats to Land's End. Mr. Chamberlain has done a real and a great service by enabling workmen to see clearly the enormous blessing which Free Trade has been to them. Now they see it at once, as scientifically demonstrated as a problem of Euclid, and as palpably beneficial as the light of the sun, against which by the way, the Protectionist candlemakers in Bastia petitioned their Legislature. For that achievement, if for no other, Mr. Chamberlain deserves a state. All Mr. Balfour's dialectics were thrown away upon Manchester because he started without a definition. He played verbal tricks with the expression 'Free Trade.' But an election as he has discovered to his cost, is not a word game. The shrewd electors that he sought to bamboozle knew that Free Trade is a term of art, and means a tariff for revenue. It is mere nonsense to talk about a one-sided, tariff for revenue, or an 'unfair' tariff for revenue. Free Trade, as Sir Robert Peel saw even more clearly than Mr. Cobden, is a British policy, adopted by British Statesmen for the exclusive benefit of their own country, without regard to tariffs of other nations which they could not alter or control. The best way of fighting hostile tariffs, said Peel, is by free imports; and so it has proved. The one serious danger to the commercial supremacy of Great Britain would be the adoption of Free Trade by Germany and the United States." The following list will give our readers an idea as to the variety of its contents. "The Centenary of Pitt;" "Mr. John Burns the Workman-Minister;" "A Great Moral Uplift in America;" "The Bishop of London on the Declining Birth Rate;" "A Visit to the Court of the Tashi Lama;" "The Revolving of the Modern Girl;" "The Children of the Clergy;" "An Official Registration of Private Art Collections;" "The Dean's Memorial and the Athanasian Creed;" "Reviewing of Fiction;" "Church and State in Russia." The Leonard Scott Publication Company, New York City.

Canadian Baptist: Christ met multitudes of men in Jericho one day. But so far as we know, he picked out only two for special blessing. The reason was that these two were the most earnest. Bartimaeus would be heard, though others tried to hush his voice; Zaccheus would see, though the crowd overtopped him. So these two won the rewards of earnestness. A vague desire will never bring us close to Christ; we must be in earnest.

THE HYMNS OF A CHURCH.

The News, Toronto.

Song from the beginning has been intimately associated with the religious life. The world can scarcely imagine a Church without a hymnology, and coming as one of the exiled psalmists long ago recognized, from the hearts of the singers, and not only from their lips, a Church's utterances in song must reveal the secret of her aspiration. "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning?" The songs of a Church belong to the centre of her being, and in remembering them her people live over again some of the moments "touched to the finest issues" of their lives. This being so there can be no doubt of the appropriateness of the publication of a little volume, containing an "Historical Sketch of the Hymnal Committee of the Presbyterian Church in Canada," prepared by Mr. W. Barclay McMurich, K.C., secretary-treasurer of the Committee since its inception, and published by Mr. Henry Frowde, of the University Press, Oxford and Toronto.

Their first Hymnal Committee was appointed by the Presbyterian Church in Canada in 1878, following the example set by the several branches of the Presbyterian Church in Scotland, where a world-famous battle had taken place over the suitability of using hymns in the church services at all. Echoes of the controversy were repeated with sufficient clearness in Canada, but the point in dispute was taken with less intensity, and but few congregations found themselves unable to agree with the majority that hymns, in addition to long metre and short metre psalms, would lend grace and sweetness to the Church's voice in praise. The names of those belonging to the earliest Hymnal Committee recall, through the medium of personality, many of the most stirring hours in the life of the Presbyterian Church in Canada. The striking figure of Dr. Jenkins, long a powerful influence in Montreal, who served the Hymnal Committee subsequently while resident in England; Dr. Gregg, for a time joint convener of the Committee with Dr. Jenkins, who has been for many years its sole and honored chairman, his sparkling wit and venerable reverend figure still bearing the dignity of age at its councils, the Rev. D. J. Macdonnell, that Galahad of the Canadian Presbyterian Church, whose memory is more powerful than the words of half a hundred living men; Dr. Mowat, of Kingston, the brother of Sir Oliver Mowat, in his youth a minister at Niagara, and for many years on the staff of Queen's University; Dr. James, long in charge of a Presbyterian church in Hamilton; Mr. Donald McRae, of Guelph; the Rev. John Thompson, of Ayr, an excellent example of the type of Presbyterian clergyman to be found in Canada; Mr. J. S. Black, of Montreal; Dr. Robert Murray, of Halifax, whose jubilee has lately been made an occasion for expressing the warm regard of his friends and the esteem of those who are familiar with his work, a notable part of which has been the writing of several hymns of a Canadian national character; and the Secretary-Treasurer, Mr. McMurich, a representative Presbyterian elder, who reckons the arduous and painstaking use of his knowledge and ability in the courts of the Church to which he belongs a duty of a particularly grateful and gratifying character; these ten men formed the Presbyterian Hymnal Committee for the year 1878.

The first Presbyterian hymnal for Canada was published in 1880, and continued in use seventeen years. The now familiar book of praise appeared in May, 1897, and through its publication formed a connection between the Presbyterian Church in Canada and the Oxford University Press. Mr. McMurich's historical sketch shows in this circumstance, as well as in other particulars,

that the Presbyterian Church in Canada possesses the traditional Presbyterian love for learning, the genius of the Church for continuity, its warm-hearted leaning to sentiment on the one hand, and the tenacity with which it clings to the forms of the past on the other. Shall all these characteristics be modified and gradually transformed in the millennium of Church Union? Whatever union may be formed no historical beauty nor romance of fidelity will be likely to disappear as long as every Church lifts up its heart in song, the young singing for love of that happy occupation, and those of more mature years rendering homage with the mind while they stand by the aid of memory and imagination in the presence of those who, taking the phrase of the eighteenth century hymn, "have crossed the flood."

WARFARE AGAINST SUNDAY PAPERS.

The ministers of Montreal have entered on a vigorous crusade against a growing evil, viz., Sunday newspapers. On this subject Rev. John Mackay, of Crescent church, last Sunday, said:

"The introduction of the Sunday newspaper into our midst is a menace to the spirit and the purposes of the day. What chance is there for national or individual greatness of ideal or of spirit, when the children in our homes have the most sacred part of their lives filled by such stuff as is supplied by the 'Buster Brown' and similar supplements of American Sunday newspapers? There may be a place in our lives for such things, but surely not on the one day set apart for the quest of the highest. The deplorable conditions which are every day being revealed in the United States are in large measure due to the influence of the Sunday newspapers. The Sabbath as our fathers knew and loved it is responsible more than any other institution for the place occupied by the British Empire amongst the nations of the world today, and no agency is better calculated to destroy all that has made it a source of righteousness and national strength, than the Sunday newspaper. Our lives are already too hurried and superficial. Are we going to bring the feverish activities and thronging pleasures of the week into the one day which has enabled us in some little measure to pause and think and really live?"

When a similar attempt was made in London some years ago the Christian business men said, 'We will have nothing to do with the papers that issue Sunday editions,' and the Sunday edition stopped. The Sunday paper has been attempted in Montreal because of the belief that the Christian people do not care enough to take such a course in defence of the Sabbath. But if every Christian reader and advertiser lets the publishers know that he will have nothing to do with papers that issue Sunday editions, this attempt will go no further and we will be saved from the crying evils of seven-day journalism."

Herald and Presbyter: The question which Isaiah asked King Hezekiah: "What live they seen in thy house?" was a searching inquiry at the time, and is now whenever it is asked. It is so important that it ought to be asked of each one of us very often. The home life is a matter of the very deepest importance. The nature of the home has a wonderful influence on the life of all who are members of the household. If there are radical defects in the home, the lives of many will be injuriously affected. If the home is right and good, it will be like the good tree that produces good fruit.

Presbyterian Standard: The prayer-meeting is inviting because here they renew their strength—thrust aside the cares and trials of life for a season and by fellowship with the Divine makes their lives as sweet odors pervading the vitiated atmosphere about them.