

balance are weeklies. Mr. Cook's choice is the weeklies. The quality of paper, printing, cuts, and articles are similar throughout. The reasons given for his choice of the weeklies are, that they are cheaper and more papers are supplied, as the monthlies omit four weeks in each year. Mr. Cook prides himself on his "grades" and "serial stories." His six weeklies are professionally graded—four of them are, in addition, serial story papers—the non-serial are called "Juvenile." They are juvenile in composition, undoubtedly; no "toddler" could enjoy them. They are made up of passages of Scripture and Scripture history catechism, pretentious enough for manhood, and are filled out with some characterless stories. We have none to compare with them, and we never will. They are uneeded, and in such form are useless.

Then Mr. Cook has four serial weeklies, graded, he asserts—they are thus intended for children from six to nine, from nine to thirteen, from thirteen to eighteen, and from eighteen years of age upwards. Such artificial grading is needless, there is none such in human mind. Two grades are quite sufficient to cover the years from seven to fourteen and from fourteen upwards. These we have, and four is extravagance.

Our papers are superior in quality, are about equal in quantity; our printing is large and beautifully clear. Mr. Cook's is small and unreadable, save by keen-sighted, and will damage the eyes that use it continually. Mr. Cook's wood-cuts are crude, blurred, old-fashioned, untrue, more resembling caricatures than illustrative pictures—our own have all the excellence of cabinet photographs, and are quite new and reliable.

Now as to the quality of contents. If Mr. Cook's articles are religiously better than ours for our purposes, then every argument against his must come to this: Sabbath-school reading must be designed to bring children to Christ; not to furnish reading matter, but to aim at conversion of children and their healthful growth as Christians. Here our publications signally triumph. Mr. Cook's average in twenty-five articles is four that lead in thought and sentiment to Christ; ours is twenty in twenty-five. If you will add four articles in Mr. Cook's on natural history subjects, you will still have seventeen articles to account for. To say the least, I call them "filling up." The first four commended are extracts, illustrations, culled from sermons of well-known men. The second four are "exchanges." The work of his boasted staff lies in the uncommended seventeen articles. These seventeen are principally short and serial stories, professedly moral in trend; the short stories are bits of gossip, crudely invented, with a text affixed, or prefixed, to always attached (and yet easily detached), to savour them; the serials are of a similar order. Much as we deplore the cheap fiction of our day, it must be asserted that these stories are not equal intellectually, or as physico-logic studies to the ordinary tale found in the hands of the gentleman who travels from Chicago to New York in a smoking-car. It

may also be charged, that no uniform purpose is manifest in these papers; they are truly "broad-gauge," calculated first and at least, to offend no one.

How different are our own; twenty out of twenty-five articles will delight the Christian reader, as in the Spirit of Christ. It seems as if some man stood there and spoke out for Christ to men—now a word to the sinner, now to the penitent, now to the backslider, now to the happy and now to the toiler, and all in the spirit of Christ. Such a paper is a witness for Christ, living and consistent. If any evangelist of our day picked up our paper, he would read each article with growing pleasure, and thank God for such right, manly, fresh, Christian sentiment, argument, and illustration. Mr. Cook's are not up to the backslider for a score of years, but yet had been a respect for goodness.

The only argument in favour of Mr. Cook's papers is *apparent* cheapness. That can hardly be called cheapness which is a lower price for a very inferior article. We must be economical, but economy has no affinity with meanness and worthlessness. As articles of commerce, Mr. Cook's publications will not long find sale among the intelligent. As motives to godliness, they are ridiculous.

Tested by the ideal of Methodism, the surpassing excellences of our Methodist Sabbath-school publications is apparent. It is to be deplored that competing publications are so sadly wanting in good points, but it is not to be excused, nor is it Christian to patronize them.

Methodism exists to lead men to Christ and to make them perfect in Him—Methodist Sabbath-schools are a branch of this operation. Its publications are to augment its efficacy and give vent to its spirit. Our issues in Sunday-school papers are, as far as man can judge, conceived and imbued with this purpose. Then, until Methodism abolishes its ideal, or its publications fall below such purpose, Methodists ought to be loyal to their ideal in doctrine, experience, institution and agency.

SUPPOSE no new translations or revisions of the Bible had been made since the days of Tyndale, we should now be reading such English as this: "He answered and sayde, it is not good to take the children's breed, and to cast it to whelpes. She answered and sayde: truthe Lorde; nevertheless the whelpes eat of the crommes which fall from their master's table. Then Jesus answered and sayde unto her, O woman, great is thy faith, be it to thee, even as thou doyst. And her daughter was made whole even at that same houre." Or this, according to Wycliffe: "Whiche answered and seide, it is not good to take the breed of children: and cast to houndis! and she seide, yhis Lord, for whelpis eten of the crommys, that fallen down fro the bord of hir lordis: thanne ihesus answered & seid to hir, O woman, thi feith is greet, be it doon to the as thou wilt, & hir douyter was hllid fro that our."