

spirit and tendency which we have noted in the system. Take up the catalogue of any Presbyterian publishing house and the paucity of books or tracts strictly sectarian will be simply astonishing. Few indeed are the works which are not equally adapted for use in the hands of readers of any denomination. Presbyterian Missionaries, Presbyterian divines, Presbyterian lawyers and warriors, Presbyterian astronomers and geologists write and speak, but they write and speak not for a sect but for the world at large. Presbyterian biographies are to be found in all libraries, and their subjects are never thought of as belonging exclusively to this church or to that church, but to the Church universal. Rutherford, Chalmers and McCheyne, John Mackintosh and Norman Macleod, James Hamilton, Thomas Guthrie and William Arnot, Hugh Miller and David Brewster—who thinks of the church connection of these men? They lived and laboured for God and for mankind, and no mere sect would contain them. But within the limits of the Presbyterian church they found room and verge enough. Their books and their lives alike are cosmopolitan. Circulate Presbyterian literature? Of course; every bookseller in the British Empire and in the United States does so. You will find those books where you would least expect them, in the very headquarters of the strongest sectarianism. They meet you "in lordly halls and hovels of the poor."

Strictly denominational works, written on special points of the Presbyterian system, or on that system as a whole, are comparatively few. They are necessary however, in the face of the aggressive sectarianism which prevails throughout the land. It is well that our young people, loyal children of the Church, should be able to give a reason for their preferences and their beliefs. Our system is often misrepresented and caricatured, assailed on the right hand and on the left; it would be equally unworthy and unwise to leave it without defence. In this view a "Hand Book of Presbyterianism" would prove very useful within the bounds of the Presbyterian Church in Canada. Books vindicating and defending our system, on grounds of Scripture and of reason, are to be found among the publications of the Philadelphia Presbyterian Board of Publication. Is it not high time for a similar Board to be established by our Canadian Church? In the meantime the Philadelphia Publications should be commended to our people. There are also works expounding and defending Presbyterianism, published in the Father-land, well adapted to our wants; but it would be better perhaps if a readable, simple, and intelligible book could be produced among ourselves defending our doctrines and expounding our ecclesiastical polity with a view to the circumstances and requirements of the rising generation.

If in this Dominion we are without a strictly Presbyterian literature of our own, we are not without considerable contributions to native literature by Presbyterians. Not to speak of publications intended to serve the necessities of the passing hour, we could name substantial volumes from Presbyterian pens. We have newspapers and periodicals bearing the Presbyterian name and usefully serving the church. We do not wish to see the Presbyterian Church becoming less catholic than at present in any aspect of her work; but her sons and daughters might advantageously guard against fostering sectarianism in other connections; they might cherish still more tenderly the goodly vine whose branches overshadow them, and whose fruit is sweet to their taste.