

trying his best to do a good thing. A man with a heart as large as the head of a mosquito always feels bad when he sees a good worker fail in his attempt to do a good thing.

This nibbler rejoices at the failure because it gives him a chance to say, "Didn't I tell you so?" One peculiarity of the "didn't-I-tell-you-so" nibbler is that he has very little regard for one of the best-known incidents in the history of the United States. He too frequently forgets that little story about George Washington and his hatchet. When he says "Didn't I tell you so?" he means you to infer that he did tell somebody what was going to happen. Quite frequently he didn't do anything of the kind. He knew no more about it than anybody else—perhaps not half as much as the man who tried to do the work and failed. The "Didn't I tell you so" nibbler need never fail. His work is easy. Anybody can do it. All he does in his department of industry is stand on the bank, open his mouth, wag his unruly member, and out comes "Didn't I tell you so?" How many years of that kind of work would it take to evangelize the world?

The most provoking of nibblers is the fault-finding nibbler. He takes good care he never does anything himself. His business is to look on, and find fault with anybody and everybody. For this class of work he expects to hear the welcome, "Well done, thou good and faithful servant." One of two things is absolutely certain; either that nibbler will never hear that welcome, or Paul was sadly astray in his views on Christian duty.

The fault-finding variety of nibblers may be divided into a number of classes according to their specialty. One class makes a specialty of nibbling at the church music. The less they know about music the more persistently they nibble. Those who know nothing at all stand on the bank, and shout vociferously. Another class takes the session in hand. A third makes a specialty of finance and devotes all his energies to the managers. Those who never pay anything nearly always belong to this class. A fourth deals with the Sabbath school. Sometimes all the classes unite, and attack the preacher. There are various other specialties in the nibbling business. One man makes a specialty of nibbling at the Augmentation Fund, another at the Aged and Infirm Ministers' Fund, another at the Colleges, another at the Home Mission Committee and so on, every creature after his kind.

Viewed in regard to the manner in which they do their work, nibblers may be classified as the grave, the acute and the circumflex. The grave nibbler does his work in a heavy, half-melancholy sort of style. He is very likely to pelt you with misquoted passages of Scripture, and consign you to a bad place, if you decline to do what he wants. He tries to make you believe that he carries the keys.

The acute nibbler puts in his work in a bitter, venomous sort of way. It pleases him to give anybody pain. The youthful Nero loved to see flies tortured to death slowly; the acute nibbler loves to torture human beings. He says he is a Christian.

The circumflex nibbler works all round on general principles.

## THE LIFE OF LIVES.\*

This attractive looking edition of a book by the author of Farrar's Life of Christ is sure of numerous readers, although it will hardly rival its predecessor in popularity.

There is nothing very profound or too original here. The first four chapters deal, one may say, with the supremacy of Jesus over all other men. Four or five chapters in the middle discuss the teaching of Jesus in various aspects and wholly as it is given in the Synoptic gospels. Several chapters towards the close are taken up with the sufferings of Jesus and the title of one of these is "The Atonement." The rest of the book is occupied with a variety of topics such as, "Lessons of the unrecorded years," "The Messianic hope," "The titles of Jesus," "The order of events," "The final issues." It will readily be seen that there is no great unity or completeness, but a selection has been made out of many topics which might have been treated; and it may be acknowledged that many of the questions handled are of great importance.

Farrar's characteristics are by this time well-known. His style is never open to the reproach of baldness but it will not perhaps be judged that it is overloaded with ornament in this instance. His quotations especially from the poets abound. They are not trite but he seems hardly capable of stating an idea in his own words when he can quote from others. He has not ceased to hate "the ghastly dogma of eternal torments in hell-fire" nor to hold that "the claim of priests that they can absolve from sin entirely perverts the true meaning of Christ's words." But our author, let it be added, quotes with approval the words of Hooker, "We care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of men, and that men are made the righteousness of God."

## THE GREAT BRITISH MAGAZINES.

We have received from the Leonard Scott Publication Company the January numbers of the Nineteenth Century, The Contemporary, The Fortnightly, an 'Blackwoods. They are all so ably conducted and so well known as scarcely to require more than mention at our hands. Perhaps the articles that will most interest our readers will be "The Late Empress of China," by E. J. Dillon, and "How Do I Know the Dead Return," by W. T. Stead, in The Fortnightly. "The Pedigree of Christian Science," by F. Podmore, and "A New Anglican Argument," by J. H. Round, LL.D., in The Contemporary; "The story of The Young Turks," "The Mountains of the Moon," in Blackwoods; and an array of interesting articles in the Nineteenth Century, that makes it difficult to particularise. Our readers will make no mistake in buying one or all of the above. The happy possessor of the four can not help being well informed on the great questions of the day—literary, social, scientific and political.

\*The Life of Lives—Dean Farrar: Cassell and Company, publishers, Toronto; The Upper Canada Tract Society, Ottawa, James Ogilvy.

## CHURCH FINANCES.

## Receipts for Schemes to Feb. 6, 1909.

Only three weeks are left to complete the Financial year for the Schemes of the Church.

At this date two funds fall short of last year's statement, viz: Home Missions and Augmentation. The expenditure for Home Missions this year will be considerably in excess of 1908.

The committee on the Widows' and Orphans' Fund have been looking forward with hope that they might be able to pay an annuity this year of \$175. As the last day of February falls upon a Sabbath this year, money received on Monday, March 1st will go into the account for the year, after which the account will be closed.

I would request congregations to see that their money is allocated so that each Scheme may receive its proportionate share, and that it be sent in immediately.

	1908.	1909
Knox College .....	3,101	3,936
Home Missions .....	91,889	84,410
Augmentation .....	16,029	14,908
Foreign Missions .....	54,923	66,723
Widows' and Orphans' .....	5,562	7,596
Aged and Infirm Ministers' .....	6,923	11,870
Assembly .....	2,427	4,248
French Evangelization .....	10,408	10,263
Pointe aux Trembles .....	7,172	8,111
Moral and Social Reform .....	1,135	2,473
Unapportioned .....	20,114	51,812
Total .....	223,692	266,397

JOHN SOMERVILLE, Treasurer.

Presbyterian Church Offices, Toronto.

Feb. 6, 1909.

We have received from the Macmillan Company, of Toronto, another of "The Bible For Home and School Series," being Acts, by George Holley Gilbert, Ph.D., D.D. Price 75c. A fuller notice will appear later.

The January number of The Studio well sustains the high reputation of this leading art journal. The contents are varied and the illustrations numerous and excellent. Among the articles we shall only mention Henri Harpignies: A Review of his Career, by Henri Frantz, with 15 illustrations; Edwin L. Lutyens, F.R.I. B.A., Architect of Houses and Gardens, by G. L. Morris, with 14 illustrations; A Dutch Painter: Bernard De Hoog, by W. H. Watson, with 5 illustrations. The Studio, 44 Leicester Square, London, W.C.

The death of Archbishop Sweetman, of Toronto, will necessitate the selection of another archbishop to take his place. The Synod of the diocese of Toronto will meet this month to elect a bishop, after which it will be in order to choose an archbishop and a primate. Much interest centres around the election. Scotch archbishops are much in favor in Great Britain. Will it also be a Scotchman in Canada?

Sir Harry Reichel, principal of North Wales University College, and son of Bishop Reichel, pays a great compliment to Presbyterianism when he declares that the centre of culture in Wales is being removed from the paragonage to the manse. Formerly the Squire was the social centre of the rural parish, and the parson its embodiment of learning and culture. Now, he tells us, this is being changed, and the non-conformist minister is taking the lead, since a much higher standard of education prevails among non-conformists than among Anglicans.