

Selections.

When and Where?

Z. SHEFFARD.

Through passing years, for perfect peace I've sought, With many a prayer and many a tear;

For in this world, where sin and grief are found, And life's vain foliage is dry and sore;

Then, O my soul, thy songs for better things! And would in spotless purity appear;

I gaze through darkness for the light of day; I seek for hope to dissipate my fear;

Not in this world, but in the world to come, Where Christ abides and all I hold most dear;

The sweet, the pure, the Christian's future home, The prize I'll gain, and bask in glory there.

How to have Good Singing in the Church.

It will take sacrifice. You can not have good singing for nothing. It is for the Lord's cause that the good singing is needed, and he has a right to ask you to make the sacrifice.

The preacher of the church, if it has one, must, with courage, diligence and energy, press this matter upon the church, and never cease to urge it till the good singing is achieved. If there is no regular preacher, or if the preacher is a do-nothing, let some one else, elder or deacon, if possible, take hold of the work.

But musical people often require very careful handling. They are naturally sensitive and touchy. They need encouragement and appreciation, are apt to be a little vain and easy to offend.

Then get the church members to meet on some regularly set time, in some comfortable place, for practice. Call them all in, young and old, male and female. Try for the whole church. Be patient with them, too. Do not become offended or take slights.

Now it is going to take some money. The people must have books to sing out of. Get a good one, the best. Select it carefully. Not the latest gaudy-backed, light-headed, dancy Sunday school music book, but a book of good church, prayer-meeting and Sunday school music, a book that will last, well bound and with the notes. Get enough of them. Let this be the main singing book for your practice-meeting and for the actual use in Sunday school and church.

of music, and carefully graded exercises in note reading. Every time you meet for practice, let a half hour be first given to note reading and music training. Get everybody you can to join in this, old and young. It is important and essential to the success you seek. Then let the rest of the time be devoted to practice on the music you are going to sing in church and Sunday school. Do not try to learn and practise new songs in the time of worship. Practise them in your singing meeting so that when you are ready to sing them in church, you will have a body of singers who know them and can sing them.

If you have not some one in the church, who can train your people in note reading and the elements of music, send for some one to come and give your people a course of instruction, say for a month in the fall. We have a number of good men who are adepts in this work, and who can be obtained for it. Leonard Daugherty, of Louisville, is a first-class hand at this kind of work and makes it his chosen work. J. H. Fillmore, of Cincinnati, or others whom we might mention if we had the time and space would do you a work in your congregation that would tell for years in improving your singing. You complain that all this costs money, and you are so poor. Suppose it will cost you from \$100 to \$200! It is worth ten times the money to any church, and there is not a church to our knowledge, in which the needed money can not be raised if only some good devoted Christian man or woman will put heart into it. As we said in the beginning it will cost. It will cost sacrifice of time, work, patience and money. It will take self-repression, forbearance, endurance of mean criticism, patience in discouragement and difficulty, but it can be done, and the result will be well worth the cost. We all live too idly, selfishly and meanly. The cause of God will never succeed in our hands until we put more energy, sacrifice and devotion into it. Set at this thing, dear brother or sister, and the Lord will bless you for it, and in it.—Apostolic Guide.

An Uplift From Depression.

There is a physical depression of disease departing only with the return of health, or from indolence dissipated only by exercise, or of fatigue remedied only by rest.

There is a depression of spirit which may exist, for a time at least, with perfect health of body and soundness of mind; its source is sin, which poisons love, sharpens a thousand stings within the breast, drugs hope, shatters confidence, and scatters faith; its only cure is the bitter water of repentance, the medicine for guilt, and afterward the water of life.

But even he whose iniquity is purged may often be in heaviness, as when the soul staggers under responsibility; or the heart is overwhelmed by the return of tides of sorrow which had long since ebbed: or a father fears that poverty may yet force an entrance in to his home; or the mother sinks in dread lest her boy is taking the downward path; or as when the pastor trembles because the sheaves are few, or the harvest delays to ripen till the winter's blast uproots these seeds in his tears. Anon it comes in the reaction of a good deed, or the protracted strain in the Master's work; it waits upon lonely hours; it darkens the spirit when "the snow that never melts" first falls upon the brow; the lines upon the face of a friend, the tears in his eyes, or his voice at parting or when he whispers his sorrow, may lower a leaden weight upon the heart.

There be many that say, Is there relief for such depression?

There is! Simple, sweet, sufficient. Turn from the outward to the inward, and thence look upward. "Who is among you that feareth the Lord, . . . that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." Let him look not at the things that are seen, but at the things that are not seen. Seek silence and solitude for one hour; wait before the Lord; let thoughts come and go as they list; look and listen. Thou shalt hear the still small voice; thou shalt see the star of Bethlehem; the heart will lighten; the uplift may be swift or slow, but it will be sure, and thou shalt say:

A presence melted through my soul, A warmth, a light, a sense of good. Like sunshine through a winter's wood.

—N. Y. Christian Advocate.

The Peculiarity Of Gospel Ethics.

It is a plain axiom that a tree is known by its fruit, and that men do not gather grapes of thorns, or figs of thistles. What a man is is shown by what he does, and what he does is a sign of what he is. The Saviour's "tree" in that sermon on the mount represents character, the fruit of it represents conduct, and as the tree bears fruit in accordance with its nature and the fruit borne shows the kind of a tree that bears it, so character originates conduct, and conduct in turn is an index to character. The connection between character and behavior is as invariable, logical, and necessary as the connection between a tree and its fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A bad man will say bad words and do bad things; a good man will speak good words and perform good deeds. A stream cannot rise higher than its fountain, neither is bad fruit habitually the product of a good tree. Character represents what a man is, reputation what he is supposed to be, and conduct is the sign by which we judge whether his character and his reputation coincide. It is because of this connection between the tree and its fruit, between a man and his behavior that Christianity proposes to change the character before it can hope to alter the conduct, to regenerate the man before it can regulate his acts or prescribe a course of life. The first message of the gospel to a sinner is not do right, but be right. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit." If you succeed in changing a man's character, you are certain to change his life, but if you cannot change the man to change his life is an impossibility. The gospel, therefore, begins by the formation of a new character from within, and then proceeds from the centre of a renovated nature to the rectification of the conduct without. The peculiar feature, the fundamental characteristic of gospel ethics is that they find their root in a changed heart, a renewed disposition, and if the moral nature is set right moral conduct, which flows from it, may safely be left to take care of itself. If your clock were out of repair and you were to take the minute hand and turn it round to the right time, as soon as the pressure of your finger was removed the hands would stop and the clock be in no better condition than it was before. Set the clock right on the inside, rectify the broken machinery, wind it up, and set it going and the hands will go right of themselves. Purify the heart and put the character on the right foundation and the conduct will take care of itself. Make the tree good and its fruit will be good, but if the tree is bad you cannot make the fruit good.

It is just here that the gospel of Christ towers heaven-high above all systems of mere morality and of philosophical ethics. The latter attempts to turn the hands on the face of a dead clock, to make the fruit good when the tree is corrupt, to sweeten the stream when the fountain is bitter, an utterly hopeless task. We may as well preach morality and good living to a tree as to a man of corrupt heart and bad character, may as well scold a crab-apple tree for not bearing apricots, or a quince bush for not bearing peaches! No reformation can begin in the mechanical regulation of outward behavior; it must commence in the renovation of the heart, and hence in a radical change of character. When the gardener is not satisfied with his fruit, when it is stunted and poor, he does not begin to tinker with that; such a course would be absurd and useless; he begins to doctor his trees and when he sees an improvement in them, he may expect a corresponding improvement in the fruit. So the author of Christianity shows his perfect knowledge of human nature by rectifying the springs of action first, doctoring and purifying the diseased and polluted heart, laying the foundation of a divine character in a transformed disposition, knowing full well if he succeeds in this that every act of which conduct is made up will be in harmony with his will. Keep thy heart with all diligence, for out of it are the issues of life.—Christian Evangelist.

What Next

It is not long since we heard of the Black Chronicle a journal started in Rome in the interest of the lower as against the higher clergy. And now the news comes to us that ten thousand priests have privately petitioned the Italian Government against the tyranny of the Vatican, and that they have been promised assistance in pressing their claims by several deputies is natural enough considering the temper of the Italian people of to-day and the spirit of the nineteenth century. It is becoming clear that the power of the papacy wanes where the papacy is best known, and it is equally apparent that the priests are no longer the obedient slaves of His Holiness. To what extent even the Pope may be under the government of his own advisers—the dignified clergy—is known only to the initiated within the charmed circle of the Papal Cabinet, but that he is no longer all powerful either with priests, people or kings is no longer a matter of speculation. That the Roman hierarchy are alive to the situation is indicated by the growing party in the Vatican in favor of the idea that although the next conclave should be held in Rome, the future Pope shall leave Italy immediately after his election, on the alleged ground that the situation with regard to the Italian Government renders the due exercise of even his spiritual authority impossible. It is well known that when the late Dr. Dollinger offended His Holiness and was excommunicated with all due solemnity, it in reality was a very harmless display of ecclesiastical thunder, no more, in fact, than sound and fury, signifying nothing, neither the king nor Government of Bavaria taking the least notice of the papal mandate, and until the day of his death Dollinger exercised all the ecclesiastical patronage he previously enjoyed, including the deanery of the Chapels Royal. In these days when there are few corners of the world into which the dry light of reason has not penetrated, the Church of Rome, shorn of her temporal sovereignty has no longer any terror for human beings of average intelli-

gence. Of course His Holiness can still "call spirits from the vasty deep," but they no longer obey his boasts. We have heard that "when an oak is felled the whole forest resounds with its fall, but a thousand acorns are sown in silence by an unnoticed breeze," and the acorns in this case have not only been sown but they have taken root and, in spite of all appearances to the contrary, the hold of spiritual despotism over the minds of men, even within the Roman communion, is gradually being broken down. The news that the Old Catholic movement in Bavaria is at length to be suppressed militates nothing against this hopeful aspect of things. The tide always appears to be receding even when we know that it is in reality advancing, but the wise and patient observer is not deceived, he knows that by an unerring law it is bound to reach the high water mark before it pauses, and in the sphere of intellect and morals there are laws of spiritual development that are silently working out the world's salvation from all shams whatsoever. "The first of all gospels," said a well known writer, is this, that a lie cannot endure forever. The very truth has to change its vesture from time to time and be born again. But all lies have sentence of death written down against them in heaven's chancery itself, and slowly or fast advance toward their doom." Laus Deo!—The Witness.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment: both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 203 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

Advertisements.

DR. A. WILFORD HALL'S HEALTH PAMPHLET.

Health Without Medicine.

Read the Following Testimonial:

"DEAR SIR,—I was among the very first to order Dr. Hall's Health Pamphlet on seeing its announcement in the Microcosm. I was then in Washington City, and proceeded immediately to put the new treatment into practice personally and with others, more especially to test its physiological and therapeutical effects. I have become so well convinced of its value for the alleviation of many forms of disease, such as dyspepsia, lung troubles, constipation, kidney derangements, and in fact all forms of disease which have their origin in an impure state of the circulation, that I am ready to give it my unqualified endorsement as a potent adjunct in the treatment of such cases. . . . JAS. F. DAUER, M.D."

The Health Pamphlet

tells the secret of keeping in health by warding off disease and building up the constitution

By Rational Treatment

Circulars sent on application.

AGENTS WANTED.

C. C. POMEROY, 49 1/2 KING ST WEST, TORONTO.