

literature. Burns is not pure gold. Shakespeare is not all classic. Matthew Arnold had an exalted opinion of Watts, and Arnold is worth a score of common college professors.

It is safe to say that these hymn hitters do not know whereof they speak. Shakespeare they know, and Browning they know, and Edgar A. Poe, and James Whitcomb Riley, but Isaac Watts and Charles Wesley they do not know. Their early and their later education in the sphere of sacred poesy has been neglected. When they come to denounce as doggerel a volume of solemn lyrics enjoyed and admired by some of the finest intellects of modern times, it is time to question the purity of their taste and the breadth of their learning. The wild dictum of a professor's chair can never impair the doxologies which for centuries have commanded the praise of the Christian church.

#### Mr. Goldwin Smith's Retort.

A suit brought—and won—in England the other day by an indignant citizen against a lady novelist who had caricatured him as her hero in a recent novel, furnishes a theme for Mr. William S. Walsh, writing in the Literary Era. The verdict, Mr. Walsh thinks, "seems of ominous import to that class of novelists who go to real life for their characters," and proceeds to recall a number of instances of living people who have been aggrieved in the same way. One of the cases was that of Prof. Goldwin Smith, who appears as the Oxford professor in Disraeli's "Lothair." Mr. Walsh recalls with admiration Dr. Smith's mode of resenting this. He wrote to the author as follows:

"In your 'Lothair' you introduce an Oxford professor who is about to emigrate to America, and you describe him as a social parasite.

"You well knew that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words. But when sheltering yourself under the literary forms of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your expressions can touch no man's honor—they are the stingless insults of a coward."

#### THE MODERN CHOIR.

The Montreal witness has been having some correspondence about the modern choir, and the following is the editorial finding thereon:

"Probably the ideal worshipping church, far from being without a choir, would be pretty much all choir. In the earliest representations of Christian assemblies that have come down to us, the congregation does not seem to have sat in pews facing either a pulpit or an altar, but in rows of seats on the two sides of the building facing each other. The very first principle of the Church is mutual love and fellowship, and these are impossible without mutual acquaintance. Keeping this primary purpose in view, it must be obvious that a place where people solemnly gather once or twice on Sunday to listen, whether to preaching, which some of our correspondents seem to value most, or to music, as preferred by others, but where they have no intercourse with each other, where it is even regarded as a misdemeanor for them to look at each

other and where they may be at each other's elbows for years without knowing each other's names, fails entirely to fulfill the objects of a Christian church. There is this difficulty in turning Anglo-Saxon congregations into worshipping assemblies, that only a small proportion of our race can sing and a much smaller proportion enjoy singing. In a meeting of negroes all that is necessary is to give out the hymn; it goes of itself. Every one sings. The multiplicity of sound covers up irregularities as the multiplicity of color in a bouquet goes far to correct individual discords. Among us the tenuity of sound vetoes any but such talent as does not fear to show itself in public. If we are to have worshipping assemblies, however, we should train all children to sing, and perhaps at times turn our congregations into singing schools. Let all have their places in the music. Let them meet en masse to learn when something is to be learned. For the most part, let the leaders be content, for purposes of worship, with those things with which the people are familiar, and let not the more capable singers be continually upbraiding the triteness of the music used, which is generally just as good music as the best they can replace it with, indeed, often better and more reverential towards the words, which, after all, are the real vehicle of intelligent worship.

#### Joseph Cook's Creed.

Those who were permitted to hear the late Joseph Cook in the palmy days of the Monday lecture course enjoyed a privilege whose counterpart is not likely ever to come again. We look back upon them with feelings of gratitude and wonder. He was a special creation. This age saw but one. Strangers visiting Boston went to hear Cook's lecture very much as the tourist visits Westminster Abbey. He was one of the lions to be seen and heard. Distinguished visitors were always given a seat upon the platform. There it was that we first heard Joseph Parker and William M. Taylor. Last spring there was an attempted revival of the old days, but from what we have read it must have been only a shadow of the former times. In his last lecture he gave the following as his creed. We can imagine with what force and solemnity he repeated it—"I believe in the Ten Commandments, and in the nine beatitudes; and in the seven petitions of the Lord's prayer; and in the four 'alls' of the great commission; and in the six 'whatsoevers' of the Apostle; and in the strictly self-evident truths in the 'cans' and 'cannots' of the Holy Word and of the nature of things; and that it is He who was, and is, and is to come; both exhaustless love and a consuming fire; Father, Son, and Holy Ghost; one God—infinite and unchangeable in every excellence; of whom the universe is the autograph and the conscience of man the immortal abode; and the character and Cross of Christ, the most glorious self-manifestation; our Saviour and Lord to whom be adoration and dominion, world without end." No one but Mr. Cook could have written that creed. There is a uniqueness about it that belonged to him.—"Presbyterian Journal."

A towel dipped in boiling water, wrung out rapidly, folded to proper size, and applied to the abdomen, with a dry flannel over the hot towel, acts like magic in infantile colic.—M.E. Douglass.

#### Sparks From Other Anvils.

United Presbyterian: God was in the still, small voice. So it ever is. The power is in the word. Jesus said to his disciples, as God said to Elijah, "Go, preach the gospel." It is the gospel that is moving the world for righteousness.

Christian Guardian: Ignorance is not the mother of success, nor of devotion. Ignorant peoples, barbarous races are not happier or more hopeful, or in any way better than the intelligent, the wise, and prudent. Only let not the wise glory in wisdom.

Michigan Presbyterian: In our thought of heaven as a place, do we not too often forget that it is also a state? Condition is of greater value than circumstance. Is it not true that to put a man into heaven is to confer no favor, except heaven be first put into him?

Religious Intelligencer: Romanism is losing its hold on the French people, but the misfortune is that the religion of a true inward spirituality is not yet there to fill the gap. The need of a living Protestantism, which shall give back to France its lost Huguenots was never greater.

Christian Observer: The command, "Remember the Sabbath day to keep it holy," emphasizes a religious duty. But it does more than this. The Sabbath rest is a physical necessity; and Sabbath desecration in the long run, as a rule, results in pecuniary and personal losses, as well as in moral evils.

Canadian Baptist: Envy is a disease, and Christ brings health for the soul. Envy is an imprisonment of the soul and Christ came to give freedom. And so those who have detected in themselves the painful presence of envy need not despair. We may be of good cheer for our Master can conquer even here also.

Presbyterian Journal: Fear and love are the two great forces that move the heart. One draws, while the other drives. Any motive that urges one away from himself, providing it be honest, is legitimate. The most effective sermons that the world ever heard involved not only heaven, but also hell. If salvation has any meaning whatever it implies both. Men are not only to be saved to, but also from, and the from implies death. Jesus preached forgiveness to the sinner and judgment to the hypocrite. Dives and Lazarus, whatever interpretation we may give to that parable, the elements of punishment and reward cannot be eliminated.

Church Record: It is wonderful how much the genuine manifestations of our appreciation of others do to brighten and sweeten our relations with them. In the home especially we are wont to take too much for granted. We reason that the members of our families know how much we think of them, and there is no need of our telling them about it. That is true; but there are other ways of showing our kindness than that of talking about it. Tones may be quite as significant as words, and manner always carries with it a multiplicity of shadings. But then there are times when words are not out of place, and they carry with them a blessing that is not forgotten. Sometimes the most precious thing in the world is a few words.