

which he belongs, and it will be of the greatest interest, whatever the service, to watch how this professional conservatism, to give it no worse name, will meet him in his work to foster or frustrate it. The Satanic agencies of the "machine" have been heard in their murmurings against it already. But this is natural,—natural from the first principles of tending, which alas have not always too much of a moral bearing about them. But we are more interested perhaps in knowing how Dr. Chown's advocacies are to be received by the clergy and the more religious sections of our communities. Will the founding of moral reform clubs in our towns and villages be encouraged by such? Will virtue be made to behold its own face in the life of the people? Will the citizen who breaks the decalogue into a thousand pieces, continue to pace the pathways of our politics with impunity? Is the gambler to have as high a place among the respectabilities of life as the honest townsman whose word is as good as his bond? Is the right kind of public morality to come into its own again? And are the better influences of our communities going to piece out their routine of Sunday and week day religious observance by giving a helping hand to the bringing of the practical life back to the old standards of morality?

As the Rev. Dr. Chown has been engaged to supervise the matured aspects of society, Dr. J. M. Harper of Quebec has been turning his attention to the more easily accessible areas of the Sunday School and the Public School. With Dr. Chown, he believes that the practical method is the true method of inculcating morality on the race, and by a practical method in which the instructed finds some moral activity along which to develop his character in terms of God's law and Christ's example. In late issues of the *New York School Journal*, Dr. Harper's method of Moral Training for the young has been amplified and explained and it has also been in this paper and elsewhere. No teacher can fail to find out for himself what it all tends to, just as no minister of the gospel can miss getting at the root of Dr. Chown's plans. The two prophets of reform have found their task respectively among the undeveloped phases of life. Their tasks are being recognized as noble ones. But who will say that they are to realize the right results, unless our communities co-operate by giving heed to the reforming methods inculcated.

MARCUS MANSFIELD.

What I saw in a Methodist Church.

By UNCLE WILL.

Being in Toronto on a Sabbath during a holiday, I visited one of the Methodist churches, both morning and evening.

The service in the morning was both helpful and worshipful and would have been very impressive had it not been for the frivolity and inattention of the choir during the service. When I entered (being late) the minister and congregation were engaged in prayer. The choir was engaged in whispering and the distributing of music sheets and that was continued until the end of the prayer. When all engaged in repeating with the minister the Lord's prayer.

After this a moment of silence with the exception of a hasty whisper here and there amongst the choirists.

The organist played softly a prelude leading up to the anthem at the instruction of which the choir arose.

The Anthem. I will lift up mine eyes was

well rendered, the enunciation distinct, and quality of tone good.

This was followed by the forty-sixth psalm being read responsively by the minister and congregation. After the announcements, there was an organ voluntary during the playing of which the collection was taken up. Then followed the sermon from a text in the book of Esther 'If I Perish I Perish.' After the prayer which followed the sermon there was again a momentary pause when the organ was heard in soft sweet harmony playing a prelude leading up to the introduction to a contralto solo. The service ended at 12.10.

There was an absence of unity in the service more especially with the solo. It had no connection with the subject matter of the sermon and tended to dissipate any impression made.

The attendance was small, congregational singing not good, and from where I stood I did not observe a single music book in the hands of any member of the congregation. I heard no attempt amongst the congregation at part singing.

In the evening the Lord's prayer and the responsive reading was omitted, but the musical portion of the service was much augmented, there being altogether seven selections three of which were hymns in which the people joined. The other four being an anthem, a baritone solo, soprano and alto duet and a quartette, the latter at the close of the sermon. This service was much more disjointed than that of the morning. It resembled more of a third rate sacred concert with a little variety introduced in the shape of a sermon. Quantity not quality was the order of the day.

The criticisms on the conduct of the choir during the morning service equally applies to that of the evening service. There was no improvement but rather worse, caused by the larger number of pieces rendered.

This congregation has a choirmaster and an organist. The choirmaster on this particular Sabbath was absent.

The organ playing was never obtrusive but always subordinated to the singing. The handling of the organ was the one redeeming feature in the musical portion of the service.

I came away fully impressed with the fact that here was a church that was mis-applying both its energy and its means. That larger results would be attained by half the expenditure were it expended on the whole congregation.

For wherever the improving of congregational singing has been entered upon with christian zeal and common sense, it has always resulted in increased attendance at all services and greater activity in the master's service.

Strong Drink and Success.

One of the strong arguments against the use of intoxicants by young men is that under the conditions of modern life it is almost impossible for young men to achieve success in any department of life, if to any extent addicted to the use of strong drink. Success is set up as a goddess and it is clearly declared that the worship of Bacchus is inconsistent with acceptance at her shrine. We quote below two testimonies from men who speak as men of the world. We believe that there is a still higher appeal to duty and conscience and to the spirit of self-sacrifice in the christian disciple. But this testimony from "men of the world" is not to be despised.

Russell Sage.

In a recent contribution to the New York

American, writes to young men as follows:

The greatest danger that lurks near the path of a young man is the danger of getting into the habit of taking alcoholic drinks to excess, sometimes because he thinks he needs a stimulant.

"My advice to every young man of to day is this: Stay away from friends who want to make you a good fellow. A good fellow will never amount to anything in life, and never, no matter how great the temptation, no matter how worn out you may feel, start the habit of taking stimulants. Powder makes a fine fire, but who ever heard of any man using it under a boiler? Strong drink may make you feel more powerful for a time, but it will wreck your system as surely as powder will wreck a boiler if thrown in a fire underneath it. I have never used any intoxicating liquor or wine of any kind in my long life, and it is my honest belief that if it were not for that, I should not have retained my health until now. The young man who drinks not only wastes money for something that is worse than useless to him, but he is continually exposed to temptations that would not approach him if he would keep away from strong drinks."

Andrew Carnegie.

In the opening talk to young men entitled "The Road to Business Success," given in his recent book, "The Empire of Business," says:

"Let me indicate two or three conditions essential to success. Do not be afraid that I am going to moralize, or inflict a homily upon you. I speak upon the subject only from the view of a man of the world, desirous of aiding you to become successful business men. I hope you will not take it amiss if I warn you against three of the gravest dangers which will beset you in your upward path."

"The first and most seductive, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any, or all, the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and if not recover lost ground, at least remain in the race and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule. First, then you must not drink liquor to excess. Better if you do not touch it at all—much better; but if this be too hard a rule for you then take your stand firmly here:—Resolve never to touch it except at meals. A glass at dinner will not hinder your advance in life or lower your tone; but I implore you hold it inconsistent with the dignity and self-respect of gentlemen, with what is due from yourselves to yourselves, being the men you are, and especially the men you are determined to become, to drink a glass of liquor at a bar. Be far too much of the gentleman ever to enter a barroom. You do not pursue your careers in safety unless you stand firmly upon this ground. Adhere to it and you have escaped danger from the deadliest of your foes."

Why Modify Milk.

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee,