

to nearly twice their original length, and several epistles bear the name of this Father which were not written for hundreds of years after his death. Believing these additions to be the work of a forger of the third century, I would be willing to receive them as evidence regarding the Church government of that period; but many of our episcopal controversialists still insist upon the genuineness of a large portion of them. Let us then concede, for the sake of argument, that the seven epistles mentioned by Eusebius contain the views of Ignatius regarding the Church, and what witness do they bear?

(To be concluded next week.)

### THE WORKINGMAN'S HOME.

NO. I.—THE BIBLE AND THE HOME.

"Thy Word is truth."—John xvii. 17.

The Bible and the happy home are intimately and inseparably connected. Both history and experience prove that wherever comfortable and loving homes are found their happiness is in a great measure traceable to the recognition of Bible principles; and no family can be truly happy where the Bible is not received as its statute-book, and where there are not conformity to its teachings and obedience to its laws. The history of all ages and nations shows that the home affections cannot flourish where false religion and scepticism hold their sway over the hearts of men; for "without natural affection and disobedient to parents" are the peculiar characteristics of those who reject the truth of God. It appears somewhat incomprehensible that among the working classes of society so many should be found who look with a jealous eye upon the Bible, as if it were at variance with their personal or social welfare; forgetting or overlooking the fact that they are indebted to it for many of the best blessings and priviledges which they now enjoy, and that they have, through a belief in its doctrines, the prospect of far higher yet to come. It is peculiarly the poor man's best friend; not only bringing emancipation from spiritual bondage, but being also the conservator of his civil and religious freedom; speaking with a voice of authority to the sovereign as well as the subject, to the master as well as the servant, and giving just and benevolent laws for his guidance in all the varied relations of life.

It is only in Bible lands where man dare assert or claim his rights as a subject or a servant, and where he can appeal to a divine charter to enforce his claims. It is only there where woman's true position in society is recognized, not as the *slave*, but as the *helpmeet* for man. It is there, too, that in the home and in the midst of her family she can find scope for the exercise of those quiet, unassuming domestic graces with which she is endowed, and which constitute the sphere of her influence, the most responsible and honourable which any creature of God can occupy.

There woman reigns; the mother, daughter, wife  
Strews with fresh flowers the narrow way of life;  
Around her knees domestic duties meet,  
And fireside pleasures gambol at her feet.

The Bible not only contains the great principles on which family happiness depends; but it also affords a safe criterion by which to estimate the real worth of the many schemes proposed for the elevation of the workingman, and the comfort of his home. The sweeping revolutions advocated by itinerant orators, and the wild effusions or deep disguised infidelity of sham philanthropists, who claim a hearing through certain portions of the public press, might often be estimated aright by being brought to the test of the Word of God. At the same time, whatever is promulgated for the social welfare of the labouring man which contradicts no Bible principle is worthy attention and consideration; but error introduced into any department of the social fabric must ultimately tell against the happiness of home, for there is a cord connecting the latter with all that relates to man in this world.

The sacred volume must occupy a primary place in the regeneration of the homes of our country, carrying its blessed influence down into the lowest dens and hovels, where wretched humanity sins and suffers, lives and dies in ignorance, poverty and vice, and upward to those higher circles of society, where vice luxuriates in the lap of plenty, and, amid the splendours of fashionable life, acquires another name. Mid way between these two extremes, how happy, compa-

ratively, is the lot of the industrious workingman, whose labour can command enough to make the ends meet, with a little over for a time of need! He is the rich possessor of the blessing which Agur prayed for, "Give me neither poverty nor riches. feed me with food convenient for me, lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

Such an one envies not the class above him, but pities and stretches forth a helping hand to those less favoured than himself. We believe the workingman is too much accustomed to consider domestic comfort and happiness dependent on external circumstances—on a reformation of the laws that regulate labour and wages, or on legislative enactment; overlooking the great and important fact that far more depends on personal or family exertion. It is the heart that makes the home; and it is through the reception of Bible truths that the heart is regenerated, and fitted for the exercise of those principles and the right discharge of those duties which make home happy.

A WORKINGMAN.

### UNIVERSITY COLLEGE AND CHRISTIAN WORK.

MR. EDITOR,—While the attention of the public has lately been called to the question of providing religious instruction in the schools of the Province, the students of University College have solved the problem in so far as it applies to themselves. Some years ago they formed a Young Men's Christian Association, to be composed of college men only. The object of the association, as set forth by the constitution, is the promotion of the spiritual interests of the students of this college. This means not only encouraging and helping those who call themselves Christians to show their colours and stand fast, but also trying to win others to Christ.

In the early part of the first term, new students are called on by members of the committee, and asked to join us. A weekly meeting, conducted by some of our own number, or occasionally by a city minister or other worker, is held on Thursday afternoons. Noon prayer meetings and classes for Bible study have been instituted during the past year. While the matriculation examinations were being held, the association's parlour and reading room were open for the use of candidates. Those who applied to us for them were directed to suitable boarding-houses.

Our work however, is not confined to the college alone. Teachers in the Newsboys' Lodging and Hospital visitors are supplied from amongst us.

As the work was increasing, and we had only one room in Moss Hall in common with several other student societies, it was decided some eighteen months ago, after careful consideration and earnest prayer, to take steps towards erecting a suitable building of our own. The senate of the University gave a beautiful site on the bank of the ravine, while many of the members subscribed liberally toward the building fund, as did also professors and lecturers in the college. The students themselves were not behind, but contributed \$800 out of a total of \$6,000. Friends in the city and elsewhere also helped us. Operations were begun, and the building, though really not finished, was ready for opening in March.

It is a red brick one-story structure, with a basement containing a lavatory, furnace-room, and coal-cellar. On the ground floor there are five rooms—the secretary's office, which commands a view of the entrance, a committee room, parlour, lecture and reading rooms. The last three are so arranged that they can be thrown into one, thus accommodating about 250 people. The lecture room itself holds 150. The woodwork is finished in imitation of cherry. The furnishings, which are in good taste and very comfortable, were the gift of the ladies of Toronto.

There is only one unpleasant feature about the building, and that is the debt which still remains upon it. Some \$400 are needed to pay for work already done. More might be used to advantage, if we had it. The building committee has no power to borrow money without the sanction of the association. Even if it had, it would hesitate to do so, inasmuch as such a course would add to our annual expenditure, which is sufficiently heavy now. Students, as a rule, never have too much money. We must depend, therefore, on friends throughout the Province to help us. Toronto has done her part, giving us some \$3,700, besides the furnishings. Will not those who have had, or expect to have, sons at the

college come to our aid? Great care is taken of theological students, but very little attention has been paid to those who are to engage in other pursuits. Surely it is not because the latter are less in need of it than the former. The students of to day will be among the leading men of the future, in politics and professional and business circles. If they are to have an influence for good, they must themselves have good influences brought to bear upon them while they are undergraduates. If they go out from us unconverted, the chances are that they will continue so, and wield an evil influence. All who have at heart the interests of the country, and the extension of Christ's kingdom, should help on this work. Its success will be interfered with if we have to think continually of raising money. If denominational argument is needed, Presbyterians, as stated by "Knoxonian," make up forty per cent. of the undergraduate body at University College. What has been done for them? Here is a mission field of great importance in the very heart of Ontario. Subscriptions will be acknowledged by A. H. Young, secretary of the Building Committee, 58 Alexander Street, Toronto.

### A PROSPEROUS SABBATH SCHOOL.

MR. EDITOR,—A short time ago I had the pleasure of spending a Sabbath in Sarnia, and being interested in Sabbath school work I visited the school in connection with St. Andrew's Church there.

In many respects it is a model one. The room is large, commodious and cheerful. The people of S. Andrew's have wisely promoted their children from the cellar to a beautiful room, well lighted and tastefully decorated. The attendance was large, which was no doubt due partly to the comfort and attraction of the room. Let congregations give their Sabbath school a pleasant place to meet in, and this will help the attendance.

It was review day and I was pleased to see not only well-filled classes, but a large staff of teachers, and this notwithstanding the fact that the review was general. Sometimes when it is decided to have a public review, conducted by the superintendent or pastor or persons appointed, some teachers consider that an off-day for them. The children, knowing that, follow the example, and the result is, instead of a full attendance on review day there is often a thin attendance. I was pleased to see no indications of this defect in the Sarnia school. I think the superintendent had to supply one teacher's place; but all the other classes seemed to have their teachers present.

The Catechism is made prominent. This should be the case in every Sabbath school connected with our Church. After the Scriptures themselves there is no better food for children. Dr. Thompson, the pastor, was present, and took part in the review; and his regular presence in the school is a source of strength, although he has a particularly strong staff of teachers. Where the pastor's duties will permit it he certainly should be present in the Sabbath school.

The apparatus is particularly good. Maps and charts of all sorts hung upon automatic rollers, so that they can be opened or folded at once by touching a string, make it easy and pleasant to illustrate to the whole school geographical or historical lessons. I was particularly pleased with a rack in a conspicuous position which contained the names of our mission fields in large red letters, and under each the names of our missionaries in large black letters. The children of this school are evidently well acquainted with the missions of our Church, a thing not to be wondered at perhaps when we know that the superintendent is himself the son of an honoured missionary, and was born in the New Hebrides. Nor are we surprised to learn that last year they gave to missions more than \$200.

A specialty of the review exercises consisted in a series of questions upon a chart showing the various books of the Bible—the historical, the poetical, the prophetic, etc.—in their proper position and relation as arranged in our Bibles. The lesson, or the series of lessons, given from the chart was well fitted to convey to the children a clear and instructive view of the various books of the Bible and the different matters treated in these books.

The school was upon the whole one of the finest I have seen, and exhibits a great deal of vitality and efficiency. It is as it stands the result of the divine blessing on the activities of a living Church, and it will no doubt largely contribute to the numerical and spiritual strength of the mother that feeds it. No living Church is in these days long without a living Sabbath school. They act and react upon each other proving a mutual blessing.

G.