

book, with nearly four hundred hymns in it to select from. It will be very embarrassing both to minister and precentor, as the minister will have to consult the precentor, before giving a hymn, whether the congregation, or the choir, or even in some cases the precentor can sing it; whereas if the leaves were cut, that any tune could be turned up to any hymn, one or two tunes of each kind of metre would do almost all the hymns, although they might not always be exactly suitable to the spirit of the hymn. Better that than having the congregation leave it all to the choir, as they will certainly do if tunes are sung so seldom that they will not remember them sufficiently well to join in with confidence. I would like to ask any of the members of the committee, through the medium of THE PRESBYTERIAN, before our congregations be put to the expense of procuring a supply of these books, if they intend publishing an edition with cut leaves.

PRECENTOR.

P.S.—I am also sorry to say that there no marks of expression used, as in the Scottish books, to guide the choirs as to what sentences should be sung loud and full, and what soft or medium; but I see marks of expression in the music which will come in wrong for the words half the time.

AN AMERICAN SABBATH SCHOOL IN A WESTERN CITY.

MR. EDITOR,—Many of your readers who are hearing of the great Sunday school movement of the age, and the wonderful development of the institution, particularly in the United States, may be interested in a few notes regarding what is known as the Grand Avenue Sunday School of Kansas City. It meets on the Sabbath afternoon at a quarter to three o'clock in the Methodist Episcopal Church. The basement of the building is fully occupied, and what is termed "a Bible-class," but what really is an audience of about 200 people who happen to come in, is addressed upstairs by a very effective teacher. Also in the church proper a small class of females is instructed by a lady.

The history of the school is noteworthy. About eleven years ago, Mr. Reid, a railway man, thought that there was a good opportunity for doing something among the railroad "boys" and other young men who are flocking into the city, and keep themselves free—alas to have to say it—from all connection with the Churches. Mr. Reid had some difficulty in obtaining a place for his school, for the Churches seemed afraid of the methods he proposed to employ. At first he spoke of securing the Theatre Comique, but at length got the basement of the church already mentioned, and by spending some money on it he made it convenient for his purpose. The room is very plain, closely seated, with small side-rooms in which the junior classes meet. The exercises of the school are made very interesting and attractive. This is the avowed character, in the hope that a class of hearers may thus be induced to attend who will not go to any church. When I reached the room Mr. Reid was offering prayer. It was direct, simple, and admirably suited to the people whose good he aimed at. Then several sacred pieces (they call them hymns) were sung. On the platform was a piano, four violins, and four wind instruments, which were used as accompaniments to the singing. The congregation joined well in the choruses. I may remark in passing that the performers are paid for their services, but Mr. Reid speaks with great confidence of the good which some of the have received by being led away from low haunts through their connection thus with the Sabbath school. After the music a collection was taken up. It was not large—only \$13, besides what the junior classes gave. During these exercises the room was filled to overflowing. At their close about 200 went up-stairs to the so-called Bible class, hundreds left the church, and the whole body of the basement was filled with classes at work upon the lesson of the day in the International series. Lesson leaves were used in the classes. To me all seemed confusion. Over twenty men and women were addressing, at the top of their voice, classes of from twenty to thirty who sat before them. Men were teaching women, both old and young, and women teaching men—every one speaking, and for the most part the scholars giving good heed. Some teachers were most demonstrative as well as loud in their teaching, walking about, energetically gesticulating, without any regard to others within ear-shot. How the pupils could learn anything amid

such distraction remains for me a mystery. After about twenty-five minutes the bell was rung, the orchestra resumed their place, we had some more music, then an effective address from the superintendent on Infidelity. He spoke of it as simply being a determination to take one's own way and to disregard God's ordinances. The lesson was the death of Nadab and Abihu, and there was something approaching innocence in the familiar way in which these young priests were represented as saying that uncle Moses was now an old man of over eighty, and father Aaron nearly (sic) as old, and it was well enough for them to mind what Jehovah said, but they knew something more and were not going to be fooled out of having their own way by any notion of God's having commanded a particular way to offer sacrifice. There was power, too, in a plain statement that although infidelity in our own day is not punished by fire from heaven, it is every day punished by disasters, sorrows, troubles, etc., on those who refuse to obey God. Another prayer was offered and the school was dismissed.

Mr. Reid tells me that he has reason to believe much good is being done. The average attendance last year was over 1,100. More than that number were present when I was there. He says 1,500 railway "boys" attend when they are in the city, but often they are at work on Sunday and from home; indeed he said they left that very meeting, after the music service, to get to work in the evening. These railway men attend no church as a general rule, but having the afternoon of Sunday to themselves come to this Sunday school with their wives and sweet-hearts, and thus got at least some good. Mr. Reid also spoke hopefully as to the future in respect to Sabbath labour. Nearly all the railway managers are giving instructions to do no work on Sunday that can be avoided, and they are all favourably disposed towards the efforts made to elevate the tone and provide for the social and moral improvement of the railway "boys." I feel that it would be presumption in a stranger to criticize in an unfriendly manner this effort to do good in a very unpromising field. Nay, we shall rejoice at every attempt to cast out devils, whether the exorcist follows with us or not, and we only wish that more men were as earnest in doing what they can as the plain men whom I saw to-day. Mr. Reid was formerly connected with Mr. Moody's school in Chicago. And here we have a striking illustration of the way in which Christian effort is propagated. When I add that Mr. Reid for a year or two paid between \$300 and \$400 out of his own pocket to keep the school going, I give no uncertain proof of the reality of his interest in the work. JOHN LAING.

Kansas City, October 30th, 1881.

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ON the recent fiftieth anniversary of the mission work of Rev. Dr. Hill and his wife, Episcopal missionaries at Athens, the King of Greece gracefully made a public acknowledgment of the great services they had rendered to the kingdom in that period.

It is a significant fact that the service in Paris in memory of President Garfield, who on his mother's side was of Huguenot descent, was held in the old Huguenot Church of the Oratoire, where 1,500 women and children were butchered at the massacre of St. Bartholomew's day.

It is eleven years since the Pope lost what he calls his "temporal power." There is a growing determination in Italy that this power shall never pass again into the hands of the Holy Father. Nothing but a revolution in favour of despotism throughout Europe would restore the Pope to his lost monarchy.

MR. SMALLEY writes to the New York "Tribune" that the British court was quite astounded by the Queen's order to go into mourning for one week on account of the death of President Garfield. Not but that they felt the sympathy, but kings, queens and princes are never moved officially except by the personal bereavements of beings of their own kindred or caste. To recognize this western man of the people as one of the true sovereigns of the earth was a concession to human equality quite unprecedented.

PASTOR AND PEOPLE.

SHORT VIEWS.

Amongst the manifold improvements in the Westminster Revision, we are happy to find that our Lord's discourse against sinful worrying is given in plain English. Our common version of the closing portion of the sixth chapter of Matthew has always been very misleading to the average reader. Christ never commanded us to "take no thought for the morrow;" such counsel would contradict common sense, rational prudence, and other explicit commands in the Bible. What our Lord so emphatically forbade was *sinful anxiety*—or the overloading of to-day's work with worry about the day that has not yet come. The revisors have hit the nail exactly on the head by introducing the word "anxious" into a half-dozen verses of that portion of the Sermon on the Mount. "Be not anxious for your life what ye shall eat," etc. "Which of you, by being anxious, can add one cubit to the measure of his life?" This whole remonstrance against borrowing trouble in advance is summed up in the happily translated sentence: "Be not therefore anxious for the morrow; for the morrow will be anxious for itself."

We may be sure that our blessed Lord knew what was in man's mind. He gave so much space in His sermon to this one tormenting sin, and repeated six times over His entreaties to avoid it. Worry is not only a sin against God, but it is a sin against ourselves. It sometimes amounts to a slow suicide. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for a strength equal to the day, but I have no right to ask Him for one extra ounce of strength for to-morrow's burden. When to-morrow comes, grace will come with it, and sufficient for the tasks, the trials, or the troubles. God has never built a Christian strong enough to stand the strain of present duties, and all the tons of to-morrow's duties and sufferings piled upon the top of them. Paul himself would have broken down.

There is only one practical remedy for this deadly sin of anxiety, and that is to *take short views*. Faith is content to live "from hand to mouth"—enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles and throws them into the cup of mercies and turns them to vinegar. A bereaved parent sits down by the new-made grave of a beloved child and sorrowfully says to herself—"Well, I have only one more left, and one of these days he may go off to live in a home of his own, or he may be taken away; and if he dies, my house will be desolate and my heart utterly broken." Now, who gave that weeping mother permission to use that word "If"? Is not her trial sore enough now without overloading it with an imaginary trial? And if her strength breaks down, it will be simply because she is not satisfied with letting God afflict her; she tortures herself with imagined afflictions of her own. If she would but take a short view, she would see a living child yet spared to her, to be loved and enjoyed and lived for. Then instead of having two sorrows, she would have one great possession to set over against a great loss; her duty to the living would be not only a relief to her anguish, but the best tribute she could pay to the departed.

That is a short view which only takes in immediate duty to be done, the immediate temptation to be met, and the immediate sorrow to be carried. My friend, if you have money enough to-day for your daily wants and something for God's treasury, don't torment yourself with the idea that you or yours may yet get into an almshouse. If your children cluster around your table, enjoy them, train them, trust them to God, without racking yourself with a dread that the little ones may some time be carried off by the scarlet fever, or the older ones may yet be ill married or may fall into disgrace. Faith carries present loads and meets present assaults and feeds on present promises, and commits the future to a faithful God. Its song is

"Keep Thou my feet; I do not ask to see
The distant scene; one step's enough for me."

We will always take that one step more wisely and firmly and successfully if we keep our eye on that only. The man who is climbing the Alps must not look too far ahead or it will tire him; he must not