

ing world, and a bond of union in the home as well. It has meant much that father and mother and the gray-haired grandparents in the Bible-class should be studying the same lesson as the little tot in the primary. In the schools where parents take up the supplemental course, it will undoubtedly lessen their interest in the lesson for the children. We believe that all Scripture is for all ages and classes.

Moreover, such a class in any school will multiply the difficulty of securing teachers. Those who should be on the reserve teachers' list are the very people who will be studying the supplemental lessons. There are other objections, among them the omniscient boy of fourteen, who will not like to study the same lesson as "the kids," when his elders are taking an "advanced course."

It is well that there should be perfect freedom in the Church of God when His workmen differ in their views. Nevertheless, we believe that our schools will do well to adhere to the old uniform lesson system that has been tried and has succeeded. We believe we will do well to hesitate before running after this new thing.

"Let those who want to advance in our schools advance toward the harvest field and teach the juniors."

### The Family Altar.

It has been questioned whether the Bible is as much read to-day as it was in the past generation. It is asserted also that in spite of the great increase of Biblical instruction men and women have it stamped upon their memory through early impressions in a way wholly unknown to the student of the present age. Perhaps there is some truth in this.

Fifty years ago every church-goer was expected to read a portion of the Holy Book before retiring to rest, either with the family or alone. This may have been formal, and regarded as meritorious in some cases, but it was a good habit, and in most bore rich fruit in after years. How many owe the awakening of the soul to a father's reading, or a mother's prayer. From such an atmosphere of reverence and devotion the young went forth panoplied and on guard against the darts of the wicked

one, to become, in their turn, soul-winners.

And yet it is an undoubted fact that family worship is on the decline. Things are so rushed, business all important, competition so great, that the bread winner, who "rises early and late takes rest," cannot wait for a family gathering. The following may be suggestive:

The writer was one day calling on a lady when her husband, a prominent business man, entered, and addressed her in a low tone. She turned to me:

"Mr. — has to leave the house at such an early hour," she said, "that it is impossible to get the children down for morning prayers, so we have a short service after our early dinner. Will you join us?"

Of course I was glad to do so. A hymn was sung, a portion of Scripture read, prayer offered, and I went on my way strengthened and refreshed.

E. E. H.

### Book Reviews.

"Only a Profession and Other Sermons," By Edmund M. Mills, D.D. Cincinnati: Jennings & Graham. Toronto: William Briggs. Pp. 149.

Another volume of the Methodist Pulpit Series. It consists of sermons on a high plane of preaching. "Only a Profession" is founded on the searching text, "Nothing but Leaves." "The All-Conquering Christ," "The Nation's Memorial," "What Makes a Nation Great," "Unconscious Deterioration," and "He wist not that the Lord was Departed from Him"—are all searching sermons.

"Men of the New Testament," Matthew to Timothy. By George Milligan, D.D., and Seven Others. Manchester: James Robinson. Toronto: William Briggs. Pp. vii-346. Price, 3s. 6d. net.

These studies by distinguished English preachers embrace such varied characters as the evangelists and apostles; Herod the Great and his victim, John the Baptist; the apostles, Stephen and Paul, Onesimus and Timothy. They are short, terse, and strong character studies of these noteworthy men.