

be so distracting or intolerable; but how often by a thoughtless and unsympathetic organist, does his playing appear to be little else than a device of the devil to dispel serious thoughts that, if left alone, might ripen into deep and holy resolution that would tell on all the after life.

Would it not be well for some church to set the example of a return to the old way, when in the house of God and on His day, there were pauses of silence, which then, and still more now, for the help they gave us were precious as gold.

Among those upon whom the senate of Toronto University will confer the honorary Degree of L. D., at the Convocation in June, we notice the name of a distinguished Canadian, whose fame as a preacher and author reflects credit on his Alma Mater: we refer to John Munro Gibson, of London, England. Although Dr. Munro Gibson was born in Scotland he came to this country a young lad, took his literary course at Toronto University, and is a graduate in Arts of that institution, and of Knox College in Theology. He occupies one of the foremost pulpits in the English Presbyterian Church, that of St. John's Wood, London; and his "Ages Before Moses" and other works are very well known.

Bishop Gore, whose recent appointment by King Edward, has raised something of a "rumpus" among a section of British Anglicans, recently paid the following tribute to the worth of "dissenters," so-called: "No one who knew anything of the religious life of England, for the last two centuries and more, could fail to observe that a very large part of the religious life of our country was due to the Dissenters or Non-conformists, as they had now come to be called." And yet Bishop Gore belongs to and is a leader in a church which refuses to recognize the validity of the ordination of Presbyterians, Congregationalists, Methodists and Baptists; and forbids fraternising, except in the most constrained and distant fashion, with these very dissenters; and thus, as the Belfast Witness tersely puts it, "reinds the seamless coat of Christ." The mutual recognition of all who are true believers and disciples must come ere there can be a united Christendom.

At a religious meeting in Great Britain recently one of the speakers said: "Believe it, the roots of the Empire are in the home. It is in the family we build the commonwealth. All is lost if the homes of England are lost. You will grow a race of stunted, anaemic, demoralized, ineffective citizens if you ignore the fact that the nation lives in its cottages and small houses." The Belfast Witness enforces the point in the following comment: "In cottages and small houses most of our Church families live, and our Church has always in her history laid stress on family piety, home training. Is there not a falling away in this respect? The sermon is more effectual in the case of those who are accustomed to hear the Scriptures read at the fireside. The worship is more enjoyed by households who regularly join in domestic prayer and praise at home. It

would be a sad change if "the Cotter's Saturday Night" ceased to be descriptive of Presbyterian homes." What a tribute this is to the importance of maintaining family worship and thus building up religion in the family! If the homes of the people are all right there will not be very much out of the way in the national life of our country. If it can be assured that the majority of Canadian homes will be dominated by an effective family religion, moulding and strengthening in its effects, the future of our country is assured. This fact should not be lost sight of by the Christian people of Canada of all denominations.

TRAINING OF TEACHERS AND FIELD WORK.

(COMMUNICATED)

The Sabbath School Committee of the General Assembly met in Toronto on Wednesday and Thursday of last week and discussed many matters affecting that work. The results are not published yet, but we learn that one question fully considered, was, the "Field worker remit," or "Sabbath School Missionary," which was endorsed on the lines of last year. Those lines were virtually to try a couple of men, in places where they were asked for, just to show the value of such Assistants.

The puzzle to the uninitiated is just this, the Committee see wherein our School work is weak, namely, in the teaching itself; now to improve that, they ask for Missionaries to open new schools in the newer settlements, and generally to promote efficiency, that is the horse behind the cart: why in a matter of such importance, do they seem to be afraid to state their case plainly, and to rely on the common sense of the Assembly to do what is right? Verily, we live in a queer world. We understand this question will come forward in due course.

At this meeting teacher training, and libraries, and grading, each, came in for a share of attention. It is to be hoped that teacher training course will be simple. Our teachers have no use for the ponderous, cumbersome courses of the past; simplicity is wanted. We understand the course and suggestions will be ready for the Assembly, also rules for grading and library suggestions. It is gratifying to know that the issue of diplomas for memorizing Scripture and Catechism, has made a large advance, over 2,500 diplomas having been applied for; this is very satisfactory. The coming Children's Day exercises are said to be an improvement on what we have had, and framed with the object of increasing the interest in our schools. The collection from last Children's Day was not as large as the previous year, but then, the appeals were not very urgent, and not very interesting.

The impression left upon one's mind from conversation in reference to this meeting, was that there was a good deal of discussion, more or less pertinent; but out of it all came some excellent resolutions. What will test the Committee will be the way they take to get those resolutions into practise.

It cannot be denied, that our ministers are not without blame; it may be they are very busy, but if so, they ought to see that the Elders assist. Our Schools are unvisited, our teachers are untrained, our libraries are defective, our collections are not well expended, now have our Elders been asked to work or to advise? We can hardly excuse our ministers until they have pressed upon

the Elders, their duty in reference to their schools. Full details will be published in the minutes of this Council.

Literary Notes.

The Bibelot for April contain the *Perigilum Veneris* in the Latin text with four translations. The poem of uncertain authorship is supposed to date from 250 300 A. D. The four translations are Stanley's 1651, Parmell's 1720, Prowett's 1843, Hayward's 1901. Evidently this small classic piece has made a deep impression on lovers of poetry. The first two lines are variously rendered as follows. We give the translations in order of date:

Cras amet qui nunquam amavit; queque amavit, cras amet.

Love he to-morrow, who loved never;
To mourn, who both loved, persevere.

Let those love now, who never loved before
And those who always loved, now love the more.

He that never loved before,
Let him love to-morrow!
He that hath loved o'er and o'er
Let him love to-morrow.

Thou has loved, but I have never; love shall find us in the morn.

T. B. Mosler, Portland, Maine 5c.

The Nineteenth Century and After for March has its usual variety of articles, most of them bearing upon the life of to-day. The most striking—we might almost say slashing—article is a fierce attack on Thackeray, as the "Apostle of Mediocrity," by Walter Frewler Lord. Philanthropists will read with interest Sir Robert Anderson's account of "The Treatment of Untried Prisoners," while politicians will turn first to the discussions on "The Clean Slate," "The Agreement Between Great Britain and Japan," or on "Mr. Chamberlain as an Empire Builder." "The Young English Girl Self-portrayed," "Concerning Ghost Stories," "Where are the Village Gentry," etc., will appeal to the general reader; each in its own way reflects an interesting phase of life.—Leonard Scott, New York.

The International Journal of Ethics is a quarterly journal for thoughtful people. One is glad to see that in this day of popular magazines and sensational journals such an organ can be so well sustained. We expect that it is largely a labour of love, as it does not cater to the crowd. "The Ethical Value of Hellenism," is a valuable article, in which Greece certainly receives its full measure of appreciation. "The Ethics of Speculation," is contributed by John A. Ryan, Catholic University of America, Washington, D.C. At the first glance we thought this meant philosophical or theological speculation, but it describes transactions that are made for the sole purpose of getting a profit from changes in price. A practical subject certainly. There is a fine paper on "Conception of Nature in the Poems of Meredith." Other articles and reviews of equal importance make up a good number.

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