

### Song of the Old-Fashioned Churn.

Bessie, Bessie, waken pray! you forget 'tis churning day,  
Bring your apron clean and white; take the churn here to  
the light:

Tie a kerchief round your curls, mother's very best of  
girls:

Here's the cream so fresh and sweet; mother's praise  
makes nimble feet.

Bessie with the sunny hair put back deftly, white arm  
bare,

Cheeks where roses love to bloom, blue eyes lighting all  
the room.

While the early birds are singing, while the morning  
breezes winging.

Deftly makes the dasher go, singing just for gladness, oh!

Dash away, splash away, come, butter, come;  
Spatter, spatter, what's the matter? butter, butter, come!

Now she lifts the top a minute, just to see what there is  
in it.

Cream is but little thicker—now she churneth all the  
quicker:

See the roses change to red: while the bluebird overhead  
Faster, as she faster churns, sings the tune he quickly  
learns.

Dash away, splash away, come, butter, come;  
Spatter, spatter, what's the matter? butter, butter, come!

Now the curls are peeping out from the kerchief round  
about,

Fast the white arm goes, and faster. Cream, or Bessie,  
which is master?

Faster still the bluebird swinging in the vine o'er-head is  
singing.

Watching slyly all the while, just to see the matter, mile.

Dash away, splash away, come, butter, come;  
Spatter, spatter, what's the matter? butter, butter, come!

Fly away now, little rover, for the churning all is over.  
Bessie, with the sweet blue eyes, taketh out her golden  
prize:

And now quickly she doth bring fresh, cool water from the  
spring.

Lo! the toil with magic fraught, health, and butter she  
had wrought.

Cheeks with health and youth aglow; mother's toil doth  
lighter grow.

In the early morning hours, while the dew is on the  
flowers,

In the pleasant path of duty, Bessie gathers health and  
beauty,—

Bessie with the sunny curls. Heaven loves the farmers'  
girls!

## Teachers' Department.

### Scientific Study of the Bible.

DR. T. T. MUNGER thinks that the Bible should be regularly taught in our universities. In an article in *The Century* for September, he says: "There is now no public sentiment, that needs to be regarded, which complains of the scientific study of any subject.

"If in some regions, and from some sources, there should be complaint at treating sacred themes in a scientific way, it is a complaint that the university must be ready to meet and to endure. It will lessen as the conception, now rapidly growing, gains ground, that all education is conducted in the scientific or inductive method.

"The teacher who now wages a warfare in his class-room in behalf of free-trade, or protection, or evolution, is behind his age. The true teacher is one who gives the facts, the principles, and the laws of his subject. If it be said that such a theory of education reduces it to a cold and colourless thing, it may be replied that the true teacher puts the warmth and colour into the facts and laws. He may hide as much conviction as he sees fit within such teaching, but he must not contra-

dict the very law of education—namely, teaching the student to think, and giving him matter for thought.

"This method can be carried into a study of the Bible. Objection might come from three sources: strict sectarians, who regard the Bible as a fetish too sacred to be touched except in their own way; atheists and infidels, who nourish a contempt for the Bible as an antiquated piece of rubbish; and the devotees of culture, who vary the monotony of their agnosticism by temporary zeal for Classicism, Buddhism, and, of late, Mohammedanism.

"To the first it may be said: We do not propose to undermine your sect, but to send your students back to you with a better knowledge of the Book that you revere. To the second it may be said: This is still a Christian nation, and the Christian religion is a real factor and power in the life of the people. We do not require your students to become believers, but we do require of them to become familiar with a fact and a force which they will meet at every turn in their future careers. To the third it may be said: It is not improbable that in your varying enthusiasms, you will soon come to take an interest in the Babylonian myths, or in the psychic element in the Hebrew prophet, or in a comparative study of Oriental and Western symbolism, in which case a thorough knowledge of the Book most intimately related to these subjects would not be amiss.

"In order not to leave the subject in a vague condition, I will indicate—or rather hint—the direction such scientific study of the Bible might take:—

"Genesis: The nature, source, and composition of the book.

"The Pentateuch: Its authorship and composition.

"The Hebrew Commonwealth: Its nature and growth.

"An outline of Jewish history.

"The nature and meaning of such books as the Song of Solomon and Jonah.

"The theism in the Psalms.

"The argument in the Book of Job, and its literary features.

"The Proverbs, and their relation to Oriental thought.

"The Captivity, and its effect upon the nation.

"An analysis of the Prophecy of Isaiah, and its literary features.

"An outline of the life of Jesus Christ.

"The source of the Christian Church, as found in the Acts.

"Christian Institutions: Their origin.

"The forces in Christianity which led to its reception and continuance."

### Spiritual Tone.

THE aim of the Sunday-school is the aim of the Church—the turning of men to righteousness, through love of Christ. In securing this aim, it is of prime importance that the atmosphere—the tone—of the school be spiritual.

The present is an age of machinery in ecclesiastical work. The peril is, therefore, that the spiritual will become eliminated from the life of the Church. Not a few schools seem like vast machine-shops, in which processes and methods and tools are more manifest than the products—good and great as the products may be.

Schools should be a garden, in which the still atmosphere of love, the still shining of the sun of God's peace on the soil of human life, should each contribute to the growth and nurture of the Christian character.—*C. F. Thwing, D.D.*

### Never Delay.

DELAY is dangerous, and it turns  
To trouble in the end,  
But chiefly in our souls' concerns  
It must to ruin tend.

O, 'tis a folly and a crime  
To put religion by,  
For now is the accepted time,  
To-morrow we may die.

Our hearts grow harder every day,  
And more depraved the mind;  
The longer we neglect to pray  
The less we feel inclined.

Yet sinners trifle, young and old,  
Until their dying day,  
When they would give a world of gold  
To have one hour to pray.

O, then, lest we should perish thus,  
We should no longer wait,  
For time will soon be past with us  
And death must fix our state.

### Africa and the Africans.

PERHAPS there is no portion of the world with a history so interesting as that of Africa. A few years ago this great continent was less known than any other part of the world. The interior had never been mapped out and settled by white men. The great desert of Sahara, with its wandering tribes of Arabs, and their camels and flocks; the great Egyptian plain and the Pyramids; the vast wealth of animal life abounding in forests and rivers; myriads of birds, beasts, and fishes, mingled together in confused ideas—these were the general notions of this third great continent of the world. Yet the history of the earliest ages of the world is laid in the north of Africa. After the confusion of Babel, Noah's son, Ham, went and settled in Egypt.

The history of the children of Israel in their bondage under Pharaoh, and passage across the Red Sea, under their leader, Moses, himself saved from the waters of the Nile, connects the history of Africa with the pages of the Bible.

Egypt was afterwards conquered by the Persians, and then by Alexander the Great, King of Macedon, in whose days—two thousand years ago—the great cities and wonderful buildings on the banks of the Nile were in ruins, so that they must have been built by Egyptian kings many hundreds of years before.

Ethiopia was another division of Africa. It was once called Sheba, the kingdom of that queen who went to visit Solomon, and whose dominions now form Nubia and Abyssinia.

Then there were the countries colonized by the ancient Phœnicians and Grecians, which are now the Barbary States.

The other regions of Africa have scarcely any history. The ancients contented themselves with very fanciful stories about the inhabitants of the unknown interior. These were said to be people without noses, and some with three or four eyes. Others were described as giants without heads, but an eye in their breasts.

One of the prettiest of these fables is of the Pigmies, a small people, about twelve inches in height, supposed to live in houses like birds' nests, built of clay and feathers and eggshells, on the banks of the Nile. Great battles are related as being fought between the Pigmies and the Cranes, one of whom, sometimes, would snatch up a Pigmy in his beak and fly away with him.

At the southern point of Africa is the large colony of "The Cape," as it is called; and north-east of this the different tracts of country—Natal, Zululand, and Transvaal—where, during the last year or two, there have been wars and continuous fighting, with little profit or prospect of a lasting peace.—*Sunday.*