

OUR HYMNODIST.

DEAR MR. EDITOR:—

Closely kindred to the two far-famed hymns to which I referred in my previous letter there is one that has been for years a very general favorite in our prayer meetings and Sunday-schools, viz:—

"Jesus keep me near the cross, There a precious fountain, Free to all, a healing stream, Flows from Calvary's mountain."

It would, I think, be no easy task to accumulate in the same number of words more error than we have gathered together here.

Perhaps our churches are in a barren and unproductive state, and we are diligent for the causes of this barrenness, and in the fear of God, labour for their removal.

Perhaps the prayer meetings held in our churches have, to a greater or less degree, yielded to the general tendency to deterioration by substituting the natural for the divine, the intellectual for the spiritual, worldly policy for Christian love, morality for righteousness, and malice for gentleness.

Perhaps the musical part of public worship may be largely for show at the expense of devotion.

Perhaps the benevolent contributions may be given with the soundings of trumpets, or with a general unlocking of heart sympathy among the members—a reaching out after the lost—great pity for those that are without, and special efforts to bring them in.

Perhaps the church is warm-filled with love to God and love to man—not only in times of revival but at all times, it is as very desirable that we should keep our heads cool, for so we can better serve the Master by being able to discriminate.

Perhaps the church doors are neglected, and candidates for admission are not properly examined as to their spiritual qualifications for church membership.

Perhaps the church is in a state of stagnation, and the excitement has cooled down, and it is found that many are inside the fold who are still "aliens from the commonwealth of Israel."

Perhaps the church is in a state of decay, and the members are not properly disciplined.

Perhaps the church is in a state of confusion, and the members are not properly instructed.

Perhaps the church is in a state of indifference, and the members are not properly engaged.

Perhaps the church is in a state of neglect, and the members are not properly cared for.

Perhaps the church is in a state of despair, and the members are not properly comforted.

Perhaps the church is in a state of hope, and the members are not properly encouraged.

devotional (not to say absurd) than the spectacle of a large and promiscuous congregation singing many of the popular hymns as *praises to God*, for repentance, faith and amendment, and sinners stating their objections and difficulties—all this in public song, and by a mixed multitude.

There is a vast field for ideas expressed in many of those hymns. At the proper time a minister recites them, and, if necessary, explains them. Even in the use of our "Canadian Baptist Hymnal" a judicious minister will discriminate between those hymns which are obviously better adapted for private and personal than for public and general use.

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Perhaps the church is in a state of hope, and the members are not properly encouraged.

Perhaps the church is in a state of prayer, and the members are not properly worshipped.

about church quarrels? In the name of Christ we entreat every individual Christian to withdraw from any participation in a church quarrel. Under almost any possible circumstance in a church quarrel a retreat is more dignified than an advance.

Where love is law, discord will be stamped out. Cultivate love—not mandarin sentimentality, but true Christian love. If any church member will unyieldingly stand by his legal rights rather than spirit of compromise, Christian expediency which love may direct, the church should withdraw from him, for "he that loveth not knoweth not God."

The full flow of Christian love in a church will tend to purify it in its proper place—the timid member will be helped to find his proper place, and Deist-phus will not find it comfortable to usurp the pre-eminence.

As an association we have suffered from the lack of co-operation. We may have possessed a good deal of unity of purpose, but it has not largely manifested itself in union of effort, and union of effort is essential to effective co-operation.

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sweet grape juice, or fermented, biting strong drink, and he will not hesitate a moment to tell you that the former is the best. "When men have well drunk" means simply that their thirst is quenched, and that they are the participants in a drunken debauch, which idea is a gratuitous insult to the whole company, including the mother of Jesus, the disciples and the Lord Himself.

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"NOW I LAY ME DOWN TO SLEEP." The fire upon the hearth is low, And there is stillness everywhere; Like troubled spirits, here and there, The firelight shows flitting and gloom; And as the shadows round me creep, A child's tears break the gloom, And softly, from a farther room Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer And that sweet trouble in my ears, My thought goes back to distant years And lingers with a dear one there: And as I hear the child's amen, My mother's faith comes back to me, Crouched at her side I seem to be, And mother holds my hands again.

Oh, for an hour in that dear place! Oh, for the peace of that dear time! Oh, for that child's trust sublime! Oh, for a glimpse of mother's face, Yet, as the shadows round me creep, I do not seem to be alone— Sweet magic of that trouble tone— And "now I lay me down to sleep."

The Congregationalist said lately of Mr. Moody: "Questioned in regard to his opinion respecting the emphasis in certain quarters on Social Christianity and the regeneration of society as a whole, Mr. Moody expressed himself as a Unitarian in the doctrine that men come into the kingdom one at a time, and have to be a unit and labor with it as individuals. How, in the name of common sense, is any 'whole' to be saved, even if this Universalist expectation is a sound one, except by and in the salvation of the component individuals. The emphasis on 'society as a whole,' is ignorantly borrowed from secular socialism.

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Italian, French, German and English are all spoken fluently by the Queen of Italy, and her husband is generally strewed with books and magazines in three or four languages. She is especially fond of books of travel, and regrets deeply that she has never been able to gratify her taste for foreign journeymen. Her chief expeditions outside her own country have been her mountain trips through Switzerland and the Austrian Tyrol.

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