

3. But the Sunday-school is also a sanctuary, a place of worship; therefore a true spirit of worship should prevail in its management. All the religious services, prayer, singing, scripture reading, etc., should be conducted with the same devoutness and reverence as in the preaching service. Alas, alas, that there is such a lack of reverence in our Sunday-schools! Why is it? Ask pastors, superintendents, and teachers.

4. As the first and highest aim of the preacher in the pulpit is to save souls, so it should be with the teacher in the Sunday-school. But this is not all. After conversion should come consecration. Then the aim of the Sunday-school should be, after conversion, the growth and development of spirituality, activity, and liberality. The Sunday school should not be only a school of knowledge, but a school of training. It should be not only the teaching department of the church, but one of the workshops of the church, where her young apprentices can be made "workmen that needeth not to be ashamed, handling aright the word of truth." This will come to pass when pastors realize their responsibilities and understand their duties in the premises; when superintendents and teachers appreciate their work and learn how to do it; and when parents give to the Sunday-school that sympathy and cooperation which it has a right to claim from them.—*Rev. T. C. Boykin.*

THE UNHAPPY DESIRE OF BEING GREAT.

The litany of the Moravian Church is said to contain the suggestive and significant petition: "From the unhappy desire of being great, good Lord, deliver us!" And Dr. Edward Payson, in one of his letters, after referring to two prominent characters who bore testimony that they had never been happy until they ceased striving to be great men, adds that most of his own sufferings and sorrows had been occasioned

by his unwillingness to be the nothing that he really was, and by a constant striving to be something. There is a lesson here as to the close connection of happiness and humility that many would do well to take to heart. The humble man is ever thankful, and full of praises for the mercies which he deems beyond his merits. Being thus given to song, it is impossible but that he should be happy; while he who is consumed with the curse of a selfish ambition can never be content. There is still great need of Jeremiah's godly and sensible counsel: "Seekest thou great things for thyself? seek them not." Jer. xlv. 5. But to attempt great things for God—ah! that is another matter.—*Zion's Herald.*

"FROM GREENLAND'S ICY MOUNTAINS."

In 1819 Reginald Heber, then a young man, and rector of a Shropshire church, went to pay a visit to his father-in-law, Dr. Shepley, vicar of Wrexham. On Sabbath Dr. Shepley was to deliver a discourse on behalf of foreign missions, and on the previous afternoon he sat chatting upon the theme with a few friends. He knew Mr. Heber's gift in rapid composition, and suddenly said to him:

"Write something for us to sing at the service to-morrow morning."

The young man retired to another part of the room and soon appeared again with three verses, beginning with that familiar line, "From Greenland's icy mountains." He had made no change in them, except to alter "savage" in the seventh line of the second verse to "heathen."

"There, there," remarked Dr. Shepley, on hearing them, "that will do very well."

Mr. Heber was not satisfied.

"No, no," said he; "the sense is not complete."

In spite of his father-in-law's earnest protest, he withdrew again, and then returned to read the triumphant stanza:

Waft, waft, ye winds the story,
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

"What shall we sing to it?" said Dr. Shepley.

Mr. Heber, who had a fine musical ear, suggested a popular air, called "'Twas when the seas were roaring."

The others agreed in liking his choice, and next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place in our churches to a tune composed by Dr. Lowell Mason. Tune and words are worthy of each other, and will probably never be separated.

As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.—*Exchange.*

HOW PHILADELPHIA FURTHERS MISSIONS.

Philadelphia Churchmen are pre-eminently missionary Churchmen. They are not content to claim that their missionary responsibility ends with the perfunctory announcement that "the collection next Sunday will be for foreign missions," and a perfunctory contribution. They believe in action. They know that fully half of the indifference to matters missionary is due to the most serene ignorance imaginable. Therefore they agitate and educate. They try to arouse those who "don't care," and to educate those "who don't know." Missionary mass-meetings, held in different parts of the city, have been a feature of Philadelphia church life for some years. Special services, well advertised, with rousing straight to the point addresses by laymen, as well as clergymen, setting forth some of the facts of the missionary cause and driving home the obligation to support it by prayers, labors and gifts, have done much to develop a strong