

Anise and Cummin.

WEARY with homely duties done,
Tired through treading day by day
Over and over from sun to sun,
One and the same small round away,
Under her breath I heard her say:—

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swathes, when the reaping's
o'er,

Proof of the toil's success. I tittle
Anise and cummin—such petty store!
Cummin and anise—not aing more!

"Only a meagre garden space,
Out of the world so rich and broad—
Only a strip of standing place!
Only a patch of herb-strown sod
(Given in which to work for God!

"Yet is my hand as full of care
Under the shjine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain.

"Then when the work is done, what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cummin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:
"Anise and cummin and mint," I said
(Kissing her over her aching eyes),
"Even our Lord doth not despise.

"Think you He looks for headed wheat
Out on your plot of garden-ground?
Think you He counts as incomplete
Service that from such scanty bound
Yields Him the tithing He has found?"

"What are to Him the world's wide plains?
Him who hath never a need to fill
Ev'n one garner with our small grains?
Yet, if the plot is yours to till,
Tithe Him the anise and cummin still!"
—MARGARET J. PRESTON, in *Independent*.

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TORONTO, OCTOBER 13, 1883.

The Chautauqua Assembly.

We condense from the *Bible Teacher* the following account of this remarkable Institution.

Some ten years ago the thought of a great Sunday-school assembly was first canvassed between the two men whose names are associated in twin pre-eminence above all other names connected with the Chautauqua Assembly, and which through the wonderful out-reaching of the assembly have become familiar over broad portions of the globe. These names are the Rev. J. H. Vincent, D.D., and Lewis Miller,

Eq, a large hearted layman of Akron, Ohio. A visit was made to Chautauqua lake, where a camp-meeting ground has been previously established. The beauty of the surroundings, the high elevation above the sea-level, and the pure and stimulating atmosphere settled the question of location, and nine years ago, in 1874, the first Sunday-school Assembly was held. Since then the scope of the assembly has been constantly enlarging until a great outdoor summer university has been developed. This embraces the original germ and purpose, the Sunday-school normal course; but to this it has added numerous courses of instruction in other departments. There are lecture courses, embracing science, history, literature, criticism, theology, travel, and so on. There is a school of languages, including Hebrew, Greek, Latin, Anglo-Saxon, German, French. There is a teachers' course, a special normal department for teachers from the lower to the higher grades. There are schools of art including clay-modeling and drawing, a school of practical cookery, and various other specialties. There is a missionary institute which attracts numbers of people prominently interested in the home and foreign missionary work. There is a department of music, and a department of archæology. Then there is the Chautauqua Literary and Scientific Circle, the largest school in the world, whose far-reaching arms are encircling the earth, whose first graduating class numbered over seventeen hundred, and whose catalogue for this year embraces nearly *thirty-seven thousand* names. There is also the Chautauqua School of Theology, which provides a course of study for ministers, rendering a service within narrower limits similar to that of the Chautauqua Literary and Scientific Circle. All of these together constitute now the CHAUTAUQUA ASSEMBLY, a broadly comprehensive institution, whose local habitation is pitched upon the borders of the enchanting lake, but whose sphere of influence is among the marvels of the age.

The Sunday-school normal courses, senior, intermediate, and primary, are under the direction of Rev. J. L. Hurlbut, D.D., one of the editors of the Methodist Episcopal Sunday-school publications, Rev. J. H. Worden, D.D., general Sunday-school secretary of the Presbyterian Church, Rev. B. T. Vincent, and Mrs. Rev. B. T. Vincent, all of whom bring to their work a ripened and valuable experience. Professor Frank Beard delights daily the younger children with his numerous inimitable sketches.

The music of Chautauqua, as for several years past, is under the direction of Professors Case and Sherwin. A great company of trained singers, many of them gathered from the choirs of churches in their homes, are organized into a grand chorus. Supported by a large pipe-organ and an orchestra of other instruments, they fill the vast area of the amphitheatre with volumes of the richest music.

The devotional meetings are growing, last year and this, into more conspicuous proportions. The subject of temperance receives prominent attention this year. Several meetings have had special reference to that topic, and others are placed on the programme further on.

A Sabbath at Chautauqua is one of the most genuine delights one can

experience. It is a rest-day in the best sense. Appropriate services fill in, but do not crowd the successive hours. The first morning hour 9.30, is given to Bible study; at 11 follows a sermon. To the afternoon are given two or three shorter services; at 7.30 a vesper service, and 8 o'clock a sermon. But the gates are hermetically sealed against all possible ingress or egress. No boats can land at the dock; no railway train enter the grounds. Sunday excursions, one of the broad-spreading curses of our modern un-civilization, do not disturb Chautauqua. A sweet, delicious, restful quiet, suggestive of the perfect rest of heaven, prevails through the holy hours of the day.

The leaven of expansion and growth seems to be indigenous to Chautauqua.

The thought of some future and permanent university is naturally in the minds of some, and already the State of New York has granted a charter for such an object. The Chautauqua Assembly has indeed in several important respects assumed the character of a university. Other departments will be added, methods will be further perfected, and a future of proportions and of power for usefulness which it would not now be prudent to undertake to measure, apparently lies within the scope of certain realization.

The prevalent spirit of Chautauqua is thoroughly catholic. Here the people of many denominations, without respect to church-kinship, unite on a common ground for a common end. The Methodist Episcopal Church is by a natural necessity most numerous represented. The two great leaders and heads of the movement are identified with that church. But on the Chautauqua platform, in the lecture courses, in the various courses of instruction, men of many different denominations are found. The Presbyterian, Baptist, and Congregational churches are represented by great numbers on the grounds. This place must for many years to come present such unusual and multiplied advantages as can not be grouped together in any other place, and they who would do the best work in other assemblies would do well to gather here a portion of their inspiration for their work.

The Next International Sunday-School Convention.

THE Executive Committee of the International Sunday-school Convention held an important session at Chautauqua, August 8th and 9th. Fifteen members were in attendance representing thirteen different states, and the District of Columbia and the Province of New Brunswick, and Dominion of Canada. An important part of the committee's work was the general outlining or plan of programme for the next international gathering. It is too early yet to speak of the plan, as the details are left to a sub-committee for further arrangement. The next meeting of the International Convention will occur at Louisville, Kentucky, on the 11th, 12th, and 13th days of June, 1884. We have just had the pleasure of visiting Louisville, and no more central or delightful place could be found for the Convention. We are sure that the large-hearted hospitality of our Southern friends will give as cordial a welcome to visitors from the North as we had the pleasure of giving them in Toronto at the last Convention.

If you have a class of restless and mischievous boys in Sabbath-school, and want to keep them up to their busiest work in their line, you would better let them get in their places before you, and take a fair start without their teacher's being on hand to check them. Ten minutes sooner or later on your part in getting to your place will make a solid hour's difference in your control of your class for one day. If a teacher is ahead of his scholars in getting into place, he can keep ahead there. If his scholars are ahead of him to begin with, they are not likely to lose their lead till school closes.

"P. A. N.," in the *Watchman*, says forcibly and truly: "Denominations are the outgrowth of independent thought and intelligent conviction; and so far from being crimes against Christianity, are the best evidences of wide-spread and vigorous spiritual life. So long as we have denominations, let us have denominational Sunday-school helps. Let every school be loyal to the publication of its own denomination. In choosing between these and the irresponsible teachings of non-partisans, the question of price should not receive a moment's thought. Error may be cheap at first, but it is very dear in the end."

THE following plan for conducting a teacher's meeting is a good one:—"After the opening prayer, and the reading of the lesson by the teachers, all possible questions concerning the lesson which may occur to the teachers are suggested, and taken down in writing by the leader of the meeting. The verses are taken up, one after the other, and every question elicited which can be thought of—questions which the teachers themselves desire to ask; questions which scholars might ask for the solution of difficulties, for geographical and historical facts involved, for doctrinal inferences, etc. After all questions have been asked, they are then taken up, one by one, and answered by the teachers, and the answers written down. In this way the interest of all the teachers is elicited; their difficulties, or the possible difficulties of their classes, stated; and, however unable the leader of such meeting may be to give new ideas, he thereby puts into active operation the knowledge and thinking power of his whole board of teachers."

Book Notice.

Jewish Artisan Life, in the time of Jesus. By FRANZ DELITZSCH. Published in Funk & Wagnalls "Standard Library." Price 15 cents.

Prof. Delitzsch has a world-wide reputation as one of the ablest scholars in Biblical science. He has opened a new field in the department of New Testament cotemporaneous history. He throws a new light upon the country in which Jesus lived and upon the people among whom He moved. He sketches the public business and the private home life of the Jews in the time of Christ, in such a charming style, that one is so fascinated he can scarcely lay down the book until through. In chapter IV., "A June day in Jerusalem during the last decade before Christ," the author fairly makes one feel as if in the midst of the scenes he describes.