

This narrative is drawn up in the hope that it may prove an encouragement to many a minister who is now bearing the burden and heat of the day. It is still my delight from time to time, as God gives opportunity to preach His glorious gospel, and especially among those to whom in former years and in earlier pastorates it was my privilege to break the bread of life. The spread of the principles of Temperance has always been in my estimation of such help in the building up of the Church of Christ, that from the first it has been to me a duty and privilege to labour zealously on its behalf both by voice and pen, to which many letters printed in the newspapers and pamphlets published, which have had a large circulation, bear abundant evidence.

The jubilee of my entrance upon the ministry was celebrated in West Church, Toronto, on September 15th, by a public meeting which filled the church, and amid the warm congratulations of many friends, old and new, whom to me it was a very great pleasure to meet. The Rev. Dr. Gregg, an old and honoured friend, presided, and among those who took part on the occasion were the Rev. W. S. Ball, Rev. Professor Maclaren, Rev. Professor Wallace, of Victoria Methodist College; Rev. Dr. Parsons, Rev. Messrs. Wm. Patterson, J. A. Turnbull, W. G. Wallace, and Rev. Principal Caven D.D., the Rev. Drs. Blackstock and Parker of the Methodist Church, and Messrs. R. S. Gourlay, elder, and John Laidlaw. I would close these reminiscences in the language of the Psalmist, "Goodness and mercy have followed me all the days of my life."

A COLLEGE OF PRAYER.

Our Universities and College are about to throw open their doors. Already we hear the tramp of a marching host moving up to the halls of learning there to seek preparation for the serious business of life. Impressive! Is it not, this activity? Worthy the ambition behind it and prophetic of noble achievement! Of young Canada's equipment for educational work generally no Canadian need feel ashamed and in no department of learning are better provisions made than in Theological training. The Presbyterian Church has five colleges fairly well manned and doing efficient service. Yet if it be possible for the Church to do more for the colleges or the colleges to do more for the Church, it is our business to assume responsibility for the accomplishment of both ends. Principal Caven's article in the September *Knox College Monthly* has strongly stated the former responsibility. We desire to draw attention to the latter.

One department of the theological course deserves, we think, a consideration not now accorded it—viz., the function of public prayer. Churches there are which glory in a ritualistic service. Some pay chief attention to the musical element in worship. Presbyterians aim to make the sermon the strong part of public service; nor in this do I think we are wrong. But if the sermon sows the seed, is it not important that the soil of the soul should be prepared for its reception? How often have we heard from the same lips a sermon that was orderly, clear, virile; and a prayer that was rambling, weak and indefinite, the former being a presentation of well considered, well arranged and important truth; the latter for some reason ill considered and poorly arranged thought born amidst apparent struggle.

Such disparity between power in preaching and in public prayer is as discreditable as it is unjustifiable. Where such is the case, the individual may be wholly responsible, but it is possible his college course was at fault. Preaching is deemed of such moment that in addition to arts training we provide professors in exegesis, apologetics, homiletics, rhetoric, etc., while but a few hours in the entire course are devoted specifically to public prayer. Some colleges give more, some less; but we hold prayer to be of primary importance in our services,

and training in it should not have a secondary place in college. Spurgeon, Beecher, Parker and many other illustrious preachers owed much of their influence to their marvellous power in public prayer. Whatever may be the consensus of opinion in our Church regarding the reading of sermons, the whole weight of the Church is against the reading of prayers. Since, then, prayer must be extempore, it is demanded of ministers by the vital importance of the office that their prayers shall be edifying, inspirational and powerful. The mere suggestion of rules or training in this connection is an offence to certain devout minds who hold that prayer should be the spontaneous expression of the heart's desire. Such a claim applies, however, more properly to private than to public prayer. The former is between the soul and God alone, but in the latter a prophet appointed expressly to be a teacher to his people is expected to lead their devotions.

In no conceivable place could the artificial and superficial be more abhorrent than in prayer. It is that the soul's inspiration may be poured forth intelligently and effectively that training is necessary. We do not expect rules of grammar, rhetoric and homiletics to make sermons artificial or inefficient. If training for preaching is necessary, no less is it so for public prayer. To quote from Principal Caven (September *Monthly*, p. 136): "While no course of study, general or special, can compensate for the want of spiritual discernment and the teaching of the Holy Ghost, it is foolish to allege that the Spirit's teaching makes intellectual discipline and theological study unnecessary."

If this intrusion provokes a discussion, or leads to a single additional lecture on this momentous theme, our courage in making the suggestions above will be repaid. But we go further. Many laymen who lead in domestic and social prayer, and ministers likewise, now beyond the reach of college lectures would be grateful, we are sure, if some gifted pen would open "A College of Prayer" in the columns of THE CANADA PRESBYTERIAN, giving short and suggestive articles on such subjects as the following:—

- I. The Conditions of Effective Prayer. (a) Subjective. (b) Objective.
 - II. Different kinds of Prayer (Adoration, Confession, Thanksgiving, Petition, Intercession, Communion).
 - III. The Use of Scripture Language in Prayer.
 - IV. Common Defects in Public Prayer.
 - V. Characteristics of Effective Prayer.
 - VI. How to Avoid Sameness of Expression.
 - VII. The Philosophy of Prayer (Job xxi. 15).
 - VIII. Domestic Worship.
 - IX. The Prayer Meeting. etc., etc.
- The disciples of our Lord asked for teaching in prayer. We feel the same need. The same need exists to-day.

A SERVANT OF CHRIST.

London, September 28th, 1896.

A YOUNG ENDEAVORER.

Something seemed to draw Kathleen Hughes and Ruby Haldane together, although in manner and disposition they were quite unlike. The latter had been accustomed to a life of affluence, and was the youngest of a large, well-to-do worldly family. Ruby had grown to think too much of herself and too little of others. On the other hand, Kathleen had, in childhood's days, all that one could wish for, but, through unforeseen circumstances and misfortune, she now understood what adversity meant; but this did not make her fretful or rebellious. She had grown to be an earnest young Christian.

To-day, Ruby wanted Kathleen to forego her usual visitation and drive with her to a cousin's, some miles out of the city. She tried hard to show Ruby she would be doing wrong, as the folks whom she visited looked for her coming and told her all their troubles, which seemed to relieve them.

Then Kathleen, in her loving way, would

tell them that Christ would carry all their burdens if they would only lay them at His feet.

So this sultry Sabbath afternoon she yielded not to her friend's wish, but went on her mission of love, sorry she could not get Ruby to accompany her. Kathleen thought that by gentle words and kindly ways she might in the future get Ruby to view life as she did. She had made this a subject of definite prayer, and in due time knew she would get her answer.

Ruby went home and threw herself into the hammock in their beautiful grounds; there she reclined, with nature in all its loveliness as an open book before her, but she did not seem to be interested; she would not drive now, and felt a longing in spite of herself to see her friend. Just then her beautiful sister Mildred came forward and was relating some society gossip when Ruby said somewhat impatiently: "I don't want to hear any more about it." "Oh! in the sulks, eh?" said her haughty sister, moving away. This hurt Ruby, who was not really sulking, but felt depressed and ill at ease. She would go and see Kathleen at once.

Kathleen opened the door, her face radiant; she was sorry to see Ruby looking so dull.

She told Kathleen she did not drive after all, but that she felt really miserable. They walked arm in arm into the little cool drawing room, and Kathleen told her some of the very sad tales she had listened to that afternoon. Ruby agreed to accompany her to church and Kathleen was delighted, but before going out knelt in her own room and thanked God for victory gained thus far, and asked for showers of blessing to descend that evening.

On the way there she told Ruby all about their Endeavor Society, and told her they were a company of bright, joyous young people and not long faced, as Ruby supposed. Their active members are ever on the lookout for the home-sick stranger, and for the tired ones, whose lot it is to struggle on through earth's hard, busy days; and those dear ones are always glad to find a "home church" where they can get kind words and sympathy to help them onward and upward.

Ruby now felt a deep interest in Christian Endeavor that had hitherto been foreign to her, as she had been so engrossed with the frivolities of this life. If Ruby had only been taught to understand that—

"Not many lives, but only one have we,
Frail, fleeting man;
How sacred should that one life ever be—
That narrow span,
Day after day, filled up with blessed toil;
Hour after hour, still bringing in new spoil,"

things might have been very different, but she had followed in the footsteps of the other members of the family.

Ruby took notice of the magnificent bouquet of white and damask roses she saw on the table in front of the choir. "These," said Kathleen, "are taken to the sick."

The pastor preached the pure gospel of Christ, and closed with a loving, earnest pleading for any who were not of Christ's fold to come to Him now, as "now is the accepted time," and it might be the last they would ever hear the message. Who can tell? Ruby went into the Christian Endeavor meeting with the earnest invitation still ringing in her ears; and then was sung—

"A blessing for you, will you take it?

Choose ye to-day," etc.

and the last verse—

"The bondage of sin will you break it?

Choose ye to-day;

The Water of Life will you take it?

Choose ye to-day;

Come to the arms that are open for you,

Hide in the wound that by faith you may view:

Death ere the morrow your steps may pursue,
Choose ye to-day."

The hymn was sung very softly and it touched Ruby and impressed her as nothing had before, and the thought came to her What have I been living for?

Before leaving, the pastor gave her a hearty hand-shake, and spoke a few words asking Kathleen to come over to his home the following evening and to be sure and bring her young friend with her.

They talked all the way home, Kathleen giving her own experience. Summed up it was—"Seek ye first the Kingdom," etc.

Ruby promised she would pray earnestly for the Lord Jesus to take possession of her heart, and she awoke next morning with the knowledge that the new life had begun and with a determination to follow wherever He might lead. Ruby longed to tell her dear ones all about the change in her life, and she received the strength to do so.

Next consecration meeting, Kathleen had to thank God for very special blessing—a soul born into the Kingdom. So, through the instrumentality of one Endeavorer, not only Ruby, but all her loved ones, are now looking Zionward. M. B. M.
Toronto.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Oct. 18, } SOLOMON'S WEALTH AND WISDOM. { 1 Kings, 1896. iv 25-34.

GOLDEN TEXT.—1 Sam. ii 30.

MEMORY VERSES.—29, 30.

CATECHISM.—Q 45-48.

HOME READINGS.—M. 1 Kings iv: 20-34. T. 1 Kings x: 1-13. W. 1 Kings x: 14-29. Th. 1 Kings iii: 16-28. F. Isa. lx: 1-22. S. Eccl. ii: 1-17. Sab. Eccl. xii: 1-14.

In our last week's lesson we noted God's pleasure at Solomon's choice of wisdom that he might be qualified to rightly discharge his duties as king over Israel. It will be remembered that God promised Solomon riches and honor as well as wisdom and long life if he continued to walk in God's ways. This week's lesson tells us how God fulfilled His promise to His servant in the matters of wealth and honor and wisdom. The division is so natural that there is no need of doing anything other than to gather up the facts and suggestions under the two heads: "Solomon's Wealth" and "Solomon's Wisdom."

I. Solomon's Wealth.—The lesson text does not give any details as to Solomon's wealth, but indicates a state of magnificence and power compatible only with the possession of great wealth. He had such power from a military point of view that in all the land none dared to molest or hurt. Instead of dwelling together in walled villages from which they would go out to the cultivation of their vineyards and farms, "Judah and Israel dwelt safely, every man under his vine and under his fig-tree"; that is, each in his own cultivated plot. Probably Solomon's introduction of what was a new feature in the armies of Israel is the secret of the rest and peace which prevailed throughout the land. There would be no chance for a sudden raid to be successful when such an army of horsemen was available for service at any moment. Thus we see that Solomon began at least to make use of his great wealth in promoting the welfare and interests of his kingdom. But, alas, the great plenty of silver and gold soon became a snare to the king, and he pursued their acquisition as a means of self-gratification. Then he discovered that "all is vanity and vexation of spirit." Would that all men might be wise, and content to accept Solomon's experience in settling for all time the unsatisfying character of earthly riches. Here was one who had wealth and possessions beyond what any of us can hope to attain. He found them both ensnaring to his soul and unsatisfying and has so declared. Yet there are thousands who blindly follow earthly wealth as though in that there was soul satisfaction while they ignore the true riches which may be ours for the asking and which shall endure for ever and ever.

II. Solomon's Wisdom.—Wealth does not attract all men. There are some, like the great scientist Agassiz, who refused a very lucrative offer on the plea that he had not time to make money. To him knowledge was the one thing to be desired. Yet Solomon found his great wisdom unsatisfying—just as much so as his wealth. His wisdom was wide and varied. God gave him "largeness of heart," by which he was able to grasp and comprehend all subjects however difficult. He was wiser than the wisest sages of his day, though these seem to have been famous for their wisdom. He was a poet, a philosopher, an utterer of wise sayings. He was a skilful engineer, as witness the great aqueducts for supplying Jerusalem with water. He was a scientist of the most practical kind, having a knowledge of the healing virtues of plants of all kinds. He had an intimate knowledge of animals and their habits. He understood the art of navigation and commerce. He was, in short, possessed of most accurate knowledge and wisdom in every branch of human learning. Yet he could not find in all this anything to satisfy his soul. He recognized the worth of wisdom as a practical thing, yet he summed up as his heartfelt conclusion that the only true wisdom is to fear God and keep His commandments. There is nothing that can excel this even to-day. Let us then seek that wisdom which is from above, which shall never fail, but which shall give an ever increasing delight and satisfaction to our souls.

Mr P. Scott, B.A., who has had charge of the Waterloo Street Mission (in connection with the First Church), London, preached his farewell sermon a week ago Sunday before returning to college. Mr. Scott has gained a host of friends during his six months' service.