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The Council of Seventy.*

The Council of Seventy desires to announce a new series of reading courses, to commence October I, to be conducted by the American Institute of Sacred Literature. These will be included under the Bible Students' Reading Guild, which for the present will drop its popular courses and present work for ministers and professional Bible students only. (It should be explained that the popular courses are dropped only for the present, and will be resumed as soon as a sufficient number of appropriate

resumed as soon as a sunctent number of appropriate books have been published.)

No "times and seasons" will be observed in these ministerial courses. Any one of them may be taken up at any time, pursued in part or to its conclusion, as preat any time, pursued in part or to its conclusion, as pre-ferred. No examinations or requirements will hamper the student, but provisions for reports upon, and credit for, work will be made. The number of subjects taken up will not be limited; but for the present only eight age announced. The topics of these first eight courses have been chosen rather as fundamental than with a view to been chosen rather as fundamental than with a view to their popularity. They are: (1) "The Historical and Literary Origin of the Pentateuch," (2) "Old Testament Prophecy," (3) "The Origin and Growth of the Hebrew Psalter," (4) "The Life of the Christ," (5) "The Problems connected with the Gospel of John," (7) "Christianity and Social Problems," (8) "The Preparation of Sermons."

Each course will contain six or more books, selected first by each member of the Council of Seventy and then

first by each member of the Council of Seventy, and then by a committee of the Council, who shall from the results of this composite judgment make the final choice. Upon all topics generally conceded to be in controversy the best authorities on both sides will be provided. The courses will in no case stand for a particular school of thought, but will be planned to present all sides impartially.

The books will all be furnished by the Institute. They will be (a) sold at special price, or (b) loaned on a deposited price, which will be returned to the student when the book is returned, less the cost of carriage, and a small per cent. for handling.

a small per cent. for manning. Each book sent out will be accompanied by a carefully prepared review covering the following points: (a) an outline of the contents of the book; (b) an estimate of the value of the book as a whole; (c) specific points in which it is open to criticism, or specially worthy of commendation; (d) the names of other authorities on the name which with settlements that angle in the same which we have a state of the same which we have their sentences. the same subject, with notes upon their special views; (e) a series of questions which should bring out the above points. These reviews will be prepared by members of the Council, and others.

In order that, while studying and reading along a special line, the student may keep in touch with the best general current thought in biblical fields, the annual membership current thought in biblical fields, the annual membership fee will entitle him to a year's subscription to the Ameri-can Journal of Theology or the Biblical World, as he prefers. With the former the fee will be \$3, with the latter \$2. (It will be noted that these sums represent the regular subscription prices of these periodicals, softhat to receive the privileges of the Gulid really requires no extra fee.) Four or more articles from foreign periodicals (translations) will be sent as supplements during the year. It is clear that the expense of the work will be so light that a minister or Bible teacher will be able to secure the best books the year round, accompanied by helpful reading suggestions at a very small expenditure. The plan is designed to be so flexible that a student wishing to enter upon a course of theological and biblical reading extending over a period of years, and desiring to receive some special direction in this reading, may submit his case to the Institute for such direction. Each case will be considered individually, an appropriate course suggested, and all necessary advice given.

In conclusion, this scheme will give to the professional sible student an experience of the professional sible student as nonectivity.

Bible student an opportunity (1) to secure a consensus of opinion upon the most important literature on the subjects connected with his work; (2) to obtain temporarily the use of books thus wisely selected; (3) to build up his own library under most competent advisers; (4) to have at hand in his reading a carefully prepared review which he may annotate and keep for future reference; (5) to keep in touch with the best current thought in periodicals, both American and foreign; (6) to accure advice along lines of special reading not in the courses announced; (7) to do all this at a very small

annual expense.

The books to be used in the subjects announced the subjects and subjects announced the subjects announced the subjects and subjects announced the subjects and s The books to be used in the subjects announced above will be selected during the summer. They will be loaned to those applying in the order of their registration. Preliminary announcements and registration blanks may be secured by addressing The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

It is hoped that all ministers seeing this announcement will endeavor to acquaint their fellow-workers with the scheme, and so to bring the opportunity to as large a number as possible. These courses would provide admirable material for the work of ministers' clubs during the winter months.

A body of representative biblical teachers which contra and directs the work of the American Institute of Sacr Literature, The direct management of the Institute antrouted to a Senate component of the general and specific

MESSENGER AND VISITOR. Examination for Ordination.

There are two questions on which the candidate for ordination may well be expected to make a very full statement of his opinions. The logical foundation of religion is the doctrine of the Sources of Religious Truth. The ethical foundation of religion is the doctrine of the Examiners may well view with apprehens and alarm the position of a candidate for ordination who does not make a full and clear statement of his views concerning these two doctrines. It would be not at all concerning these two doctrines. It would be not at all to a candidate's discredit to say that his views on these doctrines are unformed. But it is very much to a young man's discredit to be ignorant of the problems that lie in the realm of these doctrines, and it is still more to his discredit to be unconcerned with them. It is not unusual for a candidate to say that he believes the Scriptures to be an authoritative source of truth because they claim to be inspired of God, and that he believes the claim to inspiration is true because it is found within the authoritative Scriptures; which is the same as proving the accuracy of the foot-rule by the yard-stick, and then proving the accuracy of the yard-stick by the foot-rule. You can scarcely be said to have proved that an iron weight weighs a pound when you have called attention to the fact that it is marked "sixteen ounces." A candidate need not be expected to be able to make a positive statement of his own opinions concerning the ultimate standards of faith, but he may well be expected to know that there are questions concerning the relative authority of the sources of theological data. At a recent council the Moderator, against the protest of many delegates, ruled out a question concerning the relation of the sources of faith, on the ground that the question is not settled But that is the very reason why a man who is soon to be preaching that faith should be required to say what he thinks about the sources of the truth he is to preach. It is not so important to know what opinions a man holds, as it is to know that he is a man of opinions a man about, as it is to know that he is a man of opinions; it is not so important to know what he thinks of these questions, as to know that he is interested in these questions; it is not so important to examine the stock of opinions a man has in his mind, as it is to know the machinery of his mind and the method of work by which his opinions are

What is true concerning his statement of the logical foundation of religion is equally true concerning his statement of what he intends to teach concerning his ethical foundation. A candidate may think he honors the Atonement of the Saviour when he says that he believes it without being able to state it; but Paul and the author of Hebrews were not content to leave it that There are various theories of the Atonement. If a candidate has no theory of his own, then he should at least tell why he rejects the theories of other men. If these theories contain a partial truth he should tell what part of them he does accept. The doctrines of the Atonement are the record of the highest and holiest thoughts that men have had. It is a sad reproach to any minister not to be interested in them, and it is a fearful wrong to his future congregation not to be familiar with them. If he has not at least a fighting knowledge of them he will be put to an open shame some day when he undertakes to teach the Bible class.—The Commonscattle.

Our Church.

BY REV. O. P. GIFFORD, D.D.

Not the building, beautiful as that is, but the body, the organization, the membership. A photograph or a prophecy? The real or the ideal? Paul, in his epistles to the churches, spends little time in photography; he gives bare outline sketches of what he finds but glows with hope when writing for the future.

This is the wiser way.

"Still through our paltry stir and strife Glows down the wished ideal; And longing, moulds in clay, what life Carves in the marble real."

What we can be and do, rather than what we are and

do, will help us as we face the future.

This church, with its location, on the heights, and its

This church, with its location, on the heights, and its building, a combination of beauty and usefulness, ought to be characterized by "the beauty of holiness." "The King's daughter 'should be' all beautiful within." The ideal of church life is not social, intellectual, nor financial, but spiritual. "My house shall be called a house of prayer." The astronomical observatory is fitted for the study of the stars; the knowledge thus gained is used on the high seas. The stars in their courses control the commerce of the world. The church building is a cent of wrightnal observatory, the knowledge gained

the commerce of the world. The church building is a sort of spiritual observatory; the knowledge gained guides upon the sea of life.. "Jesus. Saviour, pilot me," is not only good poetry but a sensible prayer.

The church organization is simply a body of folk banded together for the development of spiritual apprehension and cultivation of spiritual life. Where men and women are gathered together in the name of Christ, there he is. A clear idea of the purpose of church organization is the first condition of profiting.

If there must be a choice, let us be an inspirational

rather than an institutional church. Inspired men have

power to serve in any place or in any capacity.

Every member of the church should be a diligent student of the Bible. This is our text book in the school of Christ. Every member should be present at all possible services, and in time; tardiness and truancy are poor preparations for spiritual culture.

preparations for spiritual culture.

The prayer meeting is quite as essential to spiritual growth as the Sunday service. Your covenant with Christ and the church includes the prayer meeting.

The Sunday School ought to be the church studying God's Word in classes. If you are ignorant, come and be taught; if you are fitted, come and teach. There are but two classes of people in the church; those who ought to be taught, and those who ought to be teaching.

Possessed of spiritual life yourself, you ought to share it with others. "I believe in the communion of saints."

'They that feared the Lord spake often to one another."

Those who have, ought to impart to those who have not.

Those who have, ought to impart to those who have not.

The "meeting-house," as our fathers quaintly called the building, is for the meeting of Christians with each other, and of Christians with unbelievers. The Lord harkens

to those who speak to one another in their fear of him.
"The field is the world." Every member of the church should be interested in the city, the state, the world, as an opportunity for service. Sell your micro scope, stop magnifying the insects on your farm; buy a telescope, let the uttermost parts of the earth be the horizon of your thought and knowledge. Christ is our force; the world is our field. Set apart some portion of each day for Bible study and prayer. Your usefulness as a Christian will depend upon your spiritual power, and that upon your nearness to God.

The body grows by that which every joint supplies; the church grows by that which each member contributes. Be not sponges, but joints, each in his place, each doing his share. Let us take as our motto "Saved to Serve." -Standard

St 36 38 "While it is Yet Day."

BY IDA REED SMITH.

In a certain church, which shall be nameless—it is a real church, though, and the incident I am about to re-late actually happened—there is a dear old saint, who by his love for the services of God's house, and his regular his love for the services of God's house, and his regular-ity in attending them, preaches every week a sermon as effective as any his pastor delivers. Sunday morning, and Sunday evening as well, he is in his place in one of the front pews. He is a member of the Bible class, whose presence and interest the teacher can depend on. He is an honored and cherished member of the Young People's an honored and cherished member of the Young People's Society of Christian Endeavor, and his serene presence and gentle voice are a benediction to the eager, restless young lives he touches there.

The faithful ones at the mid-week prayer meeting listen

The faithful ones at the mid-week prayer meeting insense with respectful and loving attention to the testimony of one who, for nearly seventy years, has proved true God's gracious promises. He recognizes no peculiarities of weather. Clear or stormy, cold or warme, wet or dry, it is the Lord's sending, but not meant to keep him from His house. His faithfulness is a beautiful object lesson to all the terms of the second of the second

who know him, strengthening with its own strength the weaker devotion of his brethren.

Not long ago he was eighty-three years old, and the superintendent of the Sunday School, a wise and kindly man, who believes in the doctrine of showing appreciation while it is still of worth to its object, planned a little sur-prise in his honor. The school was opened in the usual way, but, when the little people of the primary depart-ment started to march to their room, they halted by the-way in front of the Bible-class. Then, as the superin-tendent gave the signal for the school to rise, a tiny boy tendent gave the signal for the school to rise, a thir boy carrying a big ribbon-tied bunch of roses, stepped for-ward, and, in a few simple, childish words, told the white-haired man how glad the children were that he had been so long with them, and that they hoped he would be with them for many years to come. As the child handed him the lovely flowers, a hundred snowy hand-kerchiefs fluttered the beautiful "Chautauqua salute," while tears of tender feeling sparkled like jewels in the eyes of the older "children," pastor and people, who felt that they could say "Amen and Amen" to every word of

the loving little speech.
"I didn't know they loved me so much," said the gentle old man afterwards; "but I'm very glad—very glad ! "

Ah, the "very gladness" of the aged! What a precious, Ah, the "very gladness" of the aged! What a precious, sacred thing it is! But do we do all in our power to bring it to their hearts? We know "the night cometh," when all our tributes of affection will be powerless to reach those gone beyond it into the eternal morning. So let the love-light shine brightly on this side of the ahadows. Let us show our tenderness "while it is yet day."—Sunday School Times.

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Is it fair, always to forget all the good, or kindness, shown to us, by those with whom we live, for the sake of one little pain they may have caused us, and which, most likely, was quite unintentional on their part?