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mended by the Medical Profession.ST. ANDREWS, N. B., 4th Oct., 1899.  
Messrs. BROWN BROS. & Co.Being very much reduced by sickness and almost  
given up for a dead man, I commenced taking your  
PUTTNER'S EMULSION. After taking it a  
very short time my health began to improve, and  
the longer I used it the better my health became.  
After being laid aside for nearly a year, I last sum-  
mer performed the hardest summer's work I ever  
did, having often to go with only one meal a day.  
I attribute the saving of my life to PUTTNER'S  
EMULSION. **EMORY E. MURPHY,**  
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[FOR THE CRITIC.]

**A SIGH.**Standing face to face with my vanished youth  
In the haunts of earlier years,  
As the shadows of long past moments fell,  
My eyes o'erbrimmed with tears—  
The careless circle concerned me not,  
What was the Now to my Then—  
As I peopled the chamber with ghostly Guests  
Sweet women, and courteous men—  
I thought I saw the old faces smile,  
Old voices were greeting me—  
'Mid the ripple of laughter, the swell of song  
I was dancing in revelry—  
I bore me well 'mid the stranger throng  
Playing my quiet part—  
None knowing or caring that silence veiled  
The pain of a sobbing heart—  
Ah! Life is sad—and dreams are dreams  
Dissolving at break of day—  
And oh! for the land of Hope I sighed  
Where all shadows flee away.  
Oh! for that Home, where change must change  
To changeless reality,  
Where the loved and the lost of long ago  
Shall be given again to me.

CASSIE FAIRBANKS.

**JOHN WARD, PREACHER.**While we have had ample reviews of "Robert Elsmere," together with  
interminable articles and sermons on that greatly over-rated book, not much  
notice has been taken of its companion volume, "John Ward, Preacher."  
Although, of course, no suspicion can be entertained of collusion between  
the gifted authoresses, both volumes have a common object, that of unsettling  
the faith of humanity in the Bible as a Divine book. "John Ward,  
Preacher," aims its guns at the doctrine of future punishment, and the  
ultra Calvinism of the Presbyterian Church. Concerning the plot of the  
novel, it is not the design of this notice to say much. It lacks one cardinal  
point in a good novel, that of being true to nature and to real life. Some  
of its characters are impossible ones, and much of the narrative is, to put it  
mildly, highly improbable. The whole story is far-fetched, and strained to  
the last degree, in the effort to accomplish a certain result. But, leaving  
the narrative, let us turn to the controversial points raised in its pages.The first and leading one bristles up with a startling abruptness on page  
11. "But, Uncle Archie," Helen said, "if one did think the Bible taught  
something to which one's conscience or one's reason could not assent, it  
seems to me there could be only one thing to do—give up the Bible!" This  
conclusion is persistently maintained from beginning to end of the volume.  
The doctrine of future punishment is held up as the great bugbear, and with  
a flippancy that is often painful to witness it is proclaimed that there is no  
hell. One would think the writer had read none of the theological  
discussions of the age we live in; that she had never heard of any other  
view of the Scriptures but that of their verbal and plenary inspiration; and  
that she was totally ignorant of Farrar and others, who advocate the theory  
of "Eternal Hope," and base it on the teachings of the Bible. These and  
kindred matters are so completely ignored as to suggest willful unfairness.There are those who are able to believe all that they find in the Bible.  
It is enough for them that a thing is there, or that they think it is. Others  
who find hard sayings in it accept what is plain, and relegate the rest to the  
realm of mystery; believing that while there is much that is above reason  
there is nothing which, fully explained and rightly understood, is contrary  
to reason. Others yet think there have been additions and interpolations  
which are to be sifted by careful criticism from the self-evident and  
indubitable truth which forms the staple of the Sacred Book. Moreover,  
as already hinted, there are those and among them some of the most reverent  
believers in the Bible who do not find in it that form of eschatology which is  
so rudely travestied in "John Ward, Preacher." It is not the object of this  
article to plead for either of these views, but to show how hasty and unauthor-  
ized is the conclusion that the only alternative is to reject the Bible if it seems  
to teach in some parts of it what conscience and reason cannot accept.The book is inconsistent with itself in declaring at one time, unqualifiedly,  
"there is no hell," and yet admitting at another that "the consequences of  
sin must be eternal." In one place we read, "The effect of sin upon  
character must be eternal, and I should think that would be hell enough  
sometimes." What are we to understand by these plainly contradictory  
statements? "No hell," and yet the consequences of sin irrevocable and  
eternal, and then "hell enough sometimes." Does the authoress believe in  
a limited retribution? Even that seems to be out of the question, in view  
of the declaration that the consequences of sin are eternal. The book  
ridicules the idea of "a fire and brimstone hell," in which no intelligent  
person now believes, and betrays the writer's flippant ignorance in saying,  
"that when the Calvinists decided on sulphur they did not know the virtues  
of caustic potash." A fiery hell was not the creation of Calvinism. Long  
before John Calvin's day "a lake of fire and brimstone" was employed by  
Biblical writers as an emblem of future punishment.In its treatment of the Presbyterian Church the book betrays an animus  
which is not only fatal to charity but to truthful representation. The  
difference between old school and new school is made to consist merely in  
the fact that the old school have cold roast beef on Sunday, while the new  
school have hot roast beef on Sunday, but "doubtless both unite on hell  
for other sects." This kind of trifling with serious themes cannot be too  
strongly reprehended. Garbled extracts are made from the Catechism and  
Confession of Faith, which put in the most offensive light those statements  
of dogma which are accepted, if at all, with a degree of reserve, and the  
presence of which in the Standards has led to a decided movement in favor  
of Revision. Moreover, Presbyterians are virtually held responsible for