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The Presbyterian Review.

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Toronto Oct. 14, 1897.

NOTES AND COMMENTS.

As the season has come when journals offer premiums to their readers, the PRESBYTERIAN REVIEW is in order in announcing that it has under consideration an offer which will be found exceptionally valuable and suitable for its widely spread and intelligent constituency. Particulars will be ready for our next issue, and in the meantime we would prepare our readers for something beyond the usual run of premiums both as to merit and cost.

The Keswick Brethren were very warmly received in Montreal and their meetings seem to have been more than welcomed usually successful. What the result of at this Canadian tour may be cannot be estimated, but one result, at least, we hope will be the deepening of spiritual life in the Church. The Keswick Brethren protest against the indifference and the worldliness that are sapping the life of professing Christians, and by setting before the people a high ideal, a higher average plane may be striven for and reached by some of those who have been deeply impressed.

The first draft of the General Assembly's Plan of Study for the young people has been given to the press, and will be welcomed by the societies who are engaged upon their programmes for the Young People. For the benefit of these societies we give the draft of the topics:—January, the new Book of Praise, what it contains and how to make the most of it. Feb., Early Pioneers of the Home Mission Field. Mar., The Shorter Catechism its makers merits and influence.

Apr., McKay of Formosa. May, The Scottish Covenanters. June, What the School has done in our French Work. July, Our Three Home Missionary Superintendents and their Fields. Aug, What our Church Teaches on Baptism. Sept., Our own Presbytery, its Strength, its Work, its Young People's Societies. Oct., The Genesis and Growth of the Augmentation Scheme. Nov., John Geddie, our First Missionary. Dec., The Congregation, what the young people may do for it.

The re-union of graduates at Montreal College, held last week, was distinguished by the deep note of spirituality it struck. Very fittingly, in accordance with the feeling of the day, the re-union of the Holy Spirit was opened by a discussion on the "Work of the Holy Spirit." Rev. Prof. Ross, who dealt with the various views held by Christian bodies regarding the method and extent of the Spirit's work in the soul. Old Testament Criticism was introduced by Rev. Prof. Scrimger and treated with his well-known ability. He laid down as the proper attitude for the evangelical pulpit: to meet the Higher Criticism with full faith in the future of our religion and yet with minds open to all truth.

The Northern Presbyterian Church enumerates thirteen theological seminaries as under its care, Union being omitted. Of these two are for German students and two are for the training of ministers among the freedmen. The whole amount invested in these institutions, in endowments and property, is \$6,345,474. Their aggregate increase last year was \$272,403, while their aggregate expenses were \$302,817, leaving a deficit of nearly \$30,000. They were attended, altogether, by 915 students. It appears that the average cost of supporting a student is about \$330 a year and for the three years' course, about \$1,000, in addition to what the students themselves pay, and to the aid given by the Education Society.

The first lecture of the Rev. Jas. Orr, D.D., Professor of Church History in the United Presbyterian Theological Seminary, Edinburgh, Scotland, was delivered in the chapel of the Western Theological Seminary. The chapel was crowded with ministers and students. Dr. Orr's subject was "The Relation of Dogma to Ecclesiastical History." This is the first of a series of ten lectures which will be delivered before the students of the seminary by Dr. Orr, under the "Elliott Lectures." His general theme is "The Progress of the Dogma."

When the Rev. John McNeill, was preaching in Portrush recently, and prolonging his discourse somewhat, to the great delight and profit of many; but to manifest discomfort of one or two, who were detained like Doeg before the Lord, one gentleman in a front pew, says the *Belfast Herald* wisely pulled out his watch and persistently kept looking at it for a second or two, with the evident intention of setting bounds to the preacher's eloquence. But Mr. McNeill was equal, as he always is, to the occasion. Looking down at the

gentle man he said in his blindest tones—"Have patience with me. You know it took us two hours and a half yesterday to go round the Golf Links, and I am far from that time yet." It was neat—the neatest rebuke we have ever heard. It was well deserved, and well driven home. It is needless to say that the watch was soon put up, and that no more watches were brought out that day, nor in any of the remaining days of Mr. McNeill's most successful, most stirring services in the Presbyterian Church of Portrush.

W.C.T.U. CONVENTION.

THE day has gone by when the propriety or impropriety of women engaging in public work need be discussed. Opinion is not unanimous on the subject, but the organizations of women for church and social work have a stability that stamps them as permanent institutions. This century would have been remarkable had it brought forth nothing else than the organization of women to secure public reforms and to fight for the denied rights of the sex. Certain lines of work are peculiarly open for women. No one will now deny that the drink traffic, which ravages the homes and robs wife and children of their portion, is a fair mark for woman's most pointed shafts. Other equally suitable fields are open to her efforts and she has accepted the duty in a public-spirited, broad-minded way, and with a certain success which justifies her claims to recognition. On this side of the Atlantic woman has influenced public policy to no small extent. In the United States her political influence is quite noticeable, and in Canada she can point out measures which stand to her credit, as, for example, the use of temperance text books in the public schools, a concession for which she had to agitate, to implore and to threaten, but which having been conceded has borne satisfactory results. Her range of effort embraces social reform in its widest sense for the parent Organization—the Woman's Christian Temperance Union—does not confine itself to battling against drink. Its departments are many and in each of them system and organized effort prevail. From the programme issued by the World's W.C.T.U., the Convention of which is to open next week in Toronto, it is seen that forty departments are conducted and these touch many questions of living interest to the race. The Convention referred to will be an important one will be influentially attended, and we commend it to the patronage of the Christian public. Fraternal delegates will participate in the proceedings from many countries. Armenia, Finland, Greenland, Australia, Japan and other lands will be represented, and Miss Willard will preside. Public meetings will be held at which the work of the Union will be set forth, and eloquent addresses delivered. It is impossible to give details of the Convention which will have four sittings, but the arrangements are such that every detail will fit to its place and the whole promise to be worthy of the great gathering of devoted women who for years have striven faithfully to exemplify their own motto "For God, for Home and Native Land."

MISSION TO KOREA.

FOREIGN Missions were in the ascendant at the Synod of the Maritime Provinces. The leading question was whether the Church should establish a Mission in Korea. The question arose through a desire on the part of the Woman's F. M. Society expressed by deputation last February. At that time the question was sent down to the Presbyteries with the result that six favoured and one Presbytery opposed the scheme. The General Assembly left the case to the Synod to dispose of. The claims of Korea

were championed by Mr. Gandier who pointed out with much force that Korea furnished an exceptionally favourable field and that the liberality of the people was uncommon. The debate disclosed a spirit of caution which was commendable in showing that new obligations are not hurriedly assumed while funds are already overburdened. The claims of work at home, and the existing debts were urged as against Korea, but on the other hand the sources of supply were considered satisfactory and at the close of an able discussion it was agreed to take up the Korean work. The Augmentation Fund was commended to the congregations and in its interests deputations from the Presbyteries will make special efforts to secure more systematic and liberal giving.

"THE OLD STORY."

WE would have every minister in the church ponder the following most true and applicable remarks of the Rev. Principal MacVicar:—"Many of our church meetings and organizations fail to draw the young men but I have been in churches which were crowded nightly with young men. I noticed there that what they got was the truth preached in a clear and fearless manner without any apology for presenting it. When we find that the young men do not attend our Sunday-schools we should not ask what is the matter with the young men alone but we should enquire what is the matter with our churches?" The "old old story" is as much needed in Canada as in China, and must always be the attracting power of the pulpit.

THE WORLD WIDE VINEYARD.

THE intercolonial spirit so brightly fanned by the Jubilee ceremonies is latent in the Churches. Presbyterianism pursues its kindred work at the Antipodes as it does in Canada, the problems differing somewhat, but the solution much the same. It were well if we had more direct intercourse with our sister churches the world over, and more accurate knowledge of their work. Exchanges to hand bring news from New South Wales of the death of Rev. Dr. Grant, at the advanced age of 92 years, and at his death "father" of the Church. He was the Rev. Principal Grant of Kingston's uncle, and was born at Nairn in the north of Scotland. The period his life spanned may be realized when it is stated that he graduated at Aberdeen in 1820 and was licensed to preach 63 years ago. He "came out" in '43 and gave the Church splendid service in those stirring times. He was minister at Tenandry, and at Perth, and went to New South Wales in 1853, where he immediately plunged into pioneer work and accomplished much. The indomitable spirit of the Grants lived in him and no offer from a comfortable field could induce him to give up frontier work. He "travelled largely and labored earnestly" and had had abundant reward. He was a man of sound learning and deep piety and left his mark indelibly on the present generation of his people. Sincere testimony was borne as to his worth by men who knew him long and well. Principal Kinross gave expression to these touching words:

"I am sure he would be the last to ask that laudation should be spoken over his grave. I am not going to attempt that. It is forty years since I met him first. I heard him preach fifty years ago in the old country. And a place I heard him preach the gospel was at my own ordination, so that I was joined to him in close acquaintanceship; and I bear this my humble testimony that at all times and in all circumstances he was an upright Christian man. We have differed on questions, but I always found him, when his opinion was different to mine, to act according to his conscientious convictions, according to what he believed to be right. He had the good of his congregation at heart, and it was his earnest prayer that each one of them would meet him in glory. He was an earnest follower of Christ,

and thoroughly devoted to his ministerial work. He was a kind and faithful friend, a man of great humility, and bore enmity to no man, acting always as duty impelled him."

He was an example of the far-reaching ties of the British Empire. While he, a loyal Briton, was taking a leading part in laying deep and sure the foundations of Presbyterianism in far Australia, one of his nephews has been a leading figure in Canadian social and ecclesiastical life, with similar British feeling, as Principal of Queen's University; and another nephew of Canadian birth, the Principal's brother, upholds the cause of the Master as pastor of a large congregation in Dundee.

EWART TRAINING HOME.

AT the formal opening of the Ewart Missionary Training Home, Toronto, on Tuesday, the inaugural lecture was delivered by Rev. Principal MacVicar, of Montreal.



REV. DR. MACVICAR.

His subject was "The Theological and Missionary Training of women" and was ably treated. He defended the demand for the higher training of woman in all branches of knowledge. There was a time when it was contended that the subjects contained in college curriculums were beyond the mental capacity of women. In strange contrast with that contention was the fact that women were now

winning honors in the most famous of the world's educational centres. As one who had taught theology for thirty years he expressed the opinion that many of its most valuable departments should be comprised in the education of Christian women. They were not only capable of, but fully entitled to receive, such education. Women had the Sunday school work of the Church in their hands, and it was essential that they should be properly equipped for its carrying out. They also had to a great extent control of the secular education of the world. In Britain they were members of school boards, on this continent they were in a large majority as teachers. It could therefore be plainly seen how necessary it was that their theological training should be thorough. The imparting of such training, he said, was clearly in accordance with the genius of Church life and doctrine.

The course to be given in connection with the Home, as outlined by the Rev. Dr. MacLaren, who presided, will include lectures on Biblical, doctrinal, and practical subjects by professors of Knox and other colleges and Presbyterian ministers of the city.

RELIGION AND THE NATIONAL LIFE.

The Sabbath afternoon addresses this winter at Queen's promise to be of great interest. Rev. Principal Grant's introductory address last Sabbath gave the keynote. What, he asked, should be the aims and ideals of a people, just struggling into self-consciousness, belonging by origin and history to one continent and by geography to another, at such an epoch in the world's development as this is? This was not a secular question, but affected our moral health and power, our very life as a community; and be sure of this, that the individual rose or fell as a spiritual being with the community. If, said Dr. Grant, the New Testa-



REV. PRINCIPAL GRANT.

ment teaches the supreme worth of the individual, the Old Testament teaches as impressively and for a far longer period that the community is a religious unit, indispensable to the normal development of the individual. The two Testaments are one and indivisible. So are the individual and the community. Each of us has a right not only to say, "Jesus Christ is my King," but to add, "He is also the King of Canada and the supreme Lord of our empire." Every side of national life is rooted in our religious ideal, and reacts upon our moral and religious life. We cannot separate our industrial, our economic, our commercial, our social, our political, our educational, our rational or our art life from our religion, any more than we can split man with an axe into half a dozen sections and expect each to live. Man is a unit, and, though he presents many sides of character at different times, he has only one life. We are required, then, to reflect on our history, our relations and our mission as a people, at fitting times, just as the prophets and psalmists, the great teachers of Israel, did with regard to their nation, in order that they might teach the lessons that their age required. Accordingly I have much pleasure in announcing that a number of the professors have consented to give addresses on various phases of this subject of the position, attitude, duty and ideals of Canada, on the Sunday afternoons.

CHURCH STATISTICS.

REV. Dr. Torrance, the venerable convener of the Committee on Statistics has written a reply to the letter by Rev. W. T. Wilkins which appeared in last week's Review, dealing with the manner in which the Statistical report to the General Assembly is compiled. The reply came to hand too late for insertion this week but will appear in our next issue. Meantime it will not be supposed that the subject will be passed over without a response from the Convener.

The Provincial Treasurer of The Ontario Lord's Day Alliance desires to acknowledge with many thanks the following sums received by him directly and not through the Treasurer of any branch for the aggressive work of the Alliance: J. K. Macdonald, Toronto, \$50; Presbyterian Council, London, \$15; E.C.M., Lindsay, \$1; Mrs Jean, Toronto, \$5. J. C. Copp, Treasurer.

The Augmentation Committee of the General Assembly has been called to meet within St. Andrew's church, Toronto, on Thursday, the 21st Oct., at 9 a.m. The Augmentation Committee of the Synod of London and Hamilton, meet in St. Andrew's church, London, on Tuesday, 19th Oct., at 2.30 p.m. and the Augmentation Committee of the Synod of Toronto and Kingston, meet in St. Andrew's church, Toronto, on Wednesday 20th Oct., at 2.30 p.m.

Rev. Dr. Warden reminds ministers in the Western Section that he is still waiting for replies from many of them to his circular regarding the Widows' and Orphans' Fund. A new set of books are being opened in connection with the scheme and it is desirable that every account should be checked immediately. Ministers will oblige by returning the information asked, whether they desire to connect themselves with the Fund or not. Should any minister have been overlooked he will be supplied with a copy of the circular on application to Rev. Dr. Warden. The minutes of the Assembly as to this Fund ought to be perused by all the ministers who have not already done so.

HEBREW POETRY.

BY REV. ALFN. KING, SCOTSTOWN, QUE.

For the Review.

The greater part of the Old Testament is poetical in its composition. Although only Psalms, Proverbs, Job, Canticles, Ecclesiastes, are classed as poetical.

The style is very unlike that which is called poetry in other languages. It does not consist in metre like the versification of the Greeks and other ancient nations, much less like modern poetry. It is not unlike blank-verse, which is merely brevity and selectness of expression, and the aim is to impress the sentiment by means of repetition, comparison, or contrast, and to excite the emotions and strengthen the memory. Take for example the cxix Psalm which is alphabetic and contains twenty two sections of eight verses, and all the verses of each section begin with a distinct letter of the Hebrew Alphabet. This seems to have been designed as a help to the memory.

Bible poetry is of four kinds—

1st Lyric, or effusions of pious sentiments such as the Psalms. Take Ps. xxvii. iv :

One thing have I desired of the Lord,
That will I seek after;
That I may dwell in the house of the Lord
All the days of my life,
To behold the beauty of the Lord,
And to enquire in His Temple.

Laterally One thing I ask from Yahve
It will I seek after—
My dwelling in the house of Yahve
All the days of my life,
To behold the beauty of Yahve
And to enquire in His Temple.

2nd Epic, or sentiments expressed in the form of narrative : for example Job, though Job properly classified, is a dramatic poem. Take Job. v. 6 :

Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,

Lat. : For affliction comes not forth from the dust,
And trouble springs not from the ground.

3rd Didactic or doctrinal, as in the Proverbs and Lamentations. Take Prov. vi. 2 :

Thou art snared in the words of thy mouth,
Lat : —Thou art taken in the words of thy mouth.

4th Pastoral or Idyls, such as the Canticles.

There is a 5th class called Prophetic poetry, such as we find in Joel, Isaiah, Habakkuk, Ezekiel, Haggai, Zechariah. But in reality we find in these books from the highest Lyric to the humblest didactic.

II.

The earliest specimen of Hebrew poetry which strikingly exhibits rythme is in Gen. iv. 23 :

Adah and Zillah hear my voice,
Ye wives of Lamech give ear to my speech:
For I have slain a man to my wounding
And a lad to my hurt.

No writings in the world abound so much in bold and animated poetic figures as the books of the Bible.

To be a poetic people, nature and their country well favored the Hebrews.

It is very true that natural objects are common to the poets of all ages and countries :—Light and darkness; tree and flower; the forest, the cultivated field; the valley and mountain; the perennial stream and the rushing torrent; and other animated objects of nature suggests to poets many beautiful figures. But the difference between poets, generally arise from particular circumstances, of their country and religion. Those of Judæa or the Bible poets were more highly favored than others which help to account for their sublime poetry. During the summer little or no rain falls throughout all Judæa. While the heat continued the country was intolerably parched; want of water was a great distress; and a plentiful shower falling or a rivulet breaking forth altered the whole face of nature, and introduced much higher ideas of life and happiness than the like cause can suggest to us. Hence to represent distress, the Psalms and other books of the Bible have frequent allusions. Take Ps. lxiii. 1 :

To a dry and thirsty land,
Where no water is.

And so to describe a change from distress to prosperity their metaphors are founded on the falling of

showers and the bursting forth of springs in the desert
Take Isa. xxxv. 1, 6, 7 :

The wilderness and the solitary place
Shall be glad,
And the desert shall rejoice and blossom
As the rose.
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of dragons, there
Shall be grass
With rushes and reeds.

And as Judæa was a hilly country it was on that account exposed to frequent inundations by the rushing of torrents which came down suddenly from the mountains and carried everything before them; and then it was that Jordan, their only great river, overflowed its banks. Hence the frequent allusions to the noise and to the rushing of many waters. Take Ps. xlii. 7 :

Deep calleth unto deep at the noise
Of thy waterpouts;
All thy waves and thy billows
Are gone over me.

The Scriptures also abound with poetic images suggested from the violence of the elements and those concussions of nature with which Judæa is familiar. Earthquakes were not infrequent, and the tempests of hail, thunder, and lightning accompanied with whirl winds and darkness, far exceed anything of the same kind in more temperate regions. Take Isa. xxiv. 20 :

The earth reeling to and fro
Like a drunkard.

And in those circumstances of terror with which an appearance of the Almighty is described as in Ps. xviii. 11, 13, 15 :

His pavilion round about Him was darkness.
When hailstones and coals of fire were His voice.
And when at His rebuke the channels of the waters
Are to be seen,
And the foundations of the hills discovered.

And Isa xvii. 13 :

The nations shall rush like the
Rushings of many waters;
But God shall rebuke them,
And they shall fly far off,
And they shall be chased like the
Chaff of the mountain before the wind,
And like the down of the thistle before
The whirlwind.

But the poetical figure beyond all others which elevates the style of Scripture and gives it a peculiar boldness and sublimity is, Personification, or the making the elements of nature appear full of mind and sentiment. Take :

Hab. iii. 5 :
Before Him went the pestilence, and
Burning coals went forth at His feet.

Ps. lxxvii. 16 :
The waters saw Thee, O God,
And were afraid.

Hab. iii. 10 :
The mountains saw Thee, and they trembled.
The overflowing of the waters passed by :
The deep uttered his voice and lifted up
his hands on high.

The lxxx Ps. ; and Isa. xiv. 9-23, surpass for personified imagery all human and revealed productions.

Hebrew poetry was expressly written to be accompanied, with music sung by choirs or bands of singers and musicians who answered alternately to each other. When for instance one band began the hymn : The Lord reigneth, Let the earth rejoice. Then the chorus or some chorus took up the corresponding versicle :

Let the multitude of the isles be glad thereof.
or again . Clouds and darkness are round about Him.
The other replied Judgment and righteousness are the habitation
of His throne.

But the sublime aim of Hebrew poetry was to bring the Divine and human into a personal relationship; and through prophetic ascriptions adore the Redeemer who was to come into the world. And as these prophetic hymns now in our hands look back to Calvary even as they looked forward to Calvary, they are to be used in ascriptions of praise to Christ, and in preference to all human compositions, but not to the rejection of holy hymns and paraphrases.

"WHITHER ARE WE DRIFTING?"

(SPECIAL CORRESPONDENCE.)

To the Editor Presbyterian Review.

SIR,—Some of your correspondents are asking why provision has been made in the Presbyterian Book of Praise for closing the hymns with Amen. So far they all speak of it as a weak imitation of the Anglican Church. I have before me the Hymnal of the Presbyterian Church (North) of the United States, the Hymnal (Draft) adopted by the United Presbyterian, Free, and Kirk of Scotland; the Church Praise of the Presbyterian Church of England, and used also in the Australian Presbyterian Church; the Home and School Hymnal of the Free Church of Scotland; the Hymnal used by the Congregational Churches in Britain, and others of other denominations, and every one of these closes the hymns with Amen. Would it be seemly on the part of the Presbyterian Church in Canada, in the praises of the sanctuary, to cut itself off from the goodly fellowship of such churches? Why does "Covenanter" close his prayers with Amen? If he has not forgotten his Catechism, he will tell me it is "in testimony of his desire, and assurance to be heard he says, Amen." Has he no assurance to be heard when he praises God, and therefore deems it weak and nonsensical to close his hymn of praise with Amen? Even Covenanter must have noticed that almost invariably the ascriptions of praise and glory to God in the epistles and work of Revelation are closed with Amen. The Presbyterian Church errs in good company when it errs with Paul and Peter and John and the Church in glory. It is sincerely to be hoped that Amen in the New Presbyterian Book of Praise will help to bring before all our congregations the precious fact that our hymns are largely prayers presented to God in song, and that in singing them we present them "in testimony of our desire, and assurance to be heard and we therefore say, Amen."

Yours, etc.,

CONSISTENCY.

Editor Presbyterian Review.

DEAR SIR, I have been quite interested in the letters regarding the New Book of Praise which have appeared in the "REVIEW." That Book of Praise serves a two-fold purpose. It opens a door for the man with objections in his nature to give expression to them. He can either object to something in the book, or something not in the book, but which should be, and also, in the breadth of his sympathy with objections, to object on general principles. For example "Covenanter" objects to sitting in prayer with bowed head, as well as to singing "Amen" at the close of the hymn. In imagination I took a peep into "Covenanters" home, and was shocked to find that more than half the prayers he offered in that most sacred of all circles were offered in the sitting posture. I saw him and his family gather around their frugal board, and he asked God's blessing in a prayer of some length upon their food. Horrible to relate they were all sitting! Then at the close at some length he returned thanks again, all sitting. Of course if "Covenanter" and his family were reverently to stand around the table while the blessing was asked, that would be "a weak imitation of Anglican practices," so to get away from everything which savors of the Anglican way of doing things he goes crashing through his own theories of seemliness and reverence in his approach to God in prayer. I hope "Covenanter" will adopt the Anglican practice of reverently standing in prayer at the blessing asked on the daily bread.

I am a loyal Presbyterian, and so try very hard to make myself believe that we used to have the true purity of worship in the service of the sanctuary. But when I read in one of the Epistles about the people saying Amen in the service, I wonder who introduced the *closure* and forbade all congregational prayers such as the early church had—*forbade* even the saying of Amen at the close. What General Assembly (I should rather ask what Apostle) determined that all praying in the service of the sanctuary should be SOLO PRAYING? Is solo praying more to be commended than solo singing. If it is to edification for one good man to thank and praise God in prayer, all the congregation following in silent thought, where is the sin in another good man giving thanks and offering praise to God in song all the congregation following in silent thought.

Is it not safe to follow David in matters of this kind? I turn to the Psalms and find that a number of them were intended to be sung as solos by the leader of the service of sacred song. Otherwise, what means "Hear this all ye people" at the beginning of the 40th, and "Give ear O my people" as the opening words of the 78th? Of all men the psalm singer should be consistent and admit that solo singing is eminently scriptural for David himself practised it. Believe me, dear Editor, one who tries to be scriptural and consistent, and a true

PRESBYTERIAN.

CONSCIENCE.

M. S. MERCER.

For the Review.

Conscience is that faculty of the mind by which we realize we are under moral law. It is not an arbiter of action nor a judge of right and wrong. Its office is fulfilled in asserting responsibility and obligation. A rule of conduct is not a matter of conscience. The constraining power of conscience is to choose to do right. We bear in our actions, thoughtless or considerate, full responsibility to the perfect law and this obligation conscience discloses. Our thoughts, choices, and intentions take their moral character from the sense of oughtness that arises in the mind to fulfil the whole law. To exemplify in conduct the knowledge of its requirements. Were conscience an arbiter of action every man's judgment would be a rule unto himself, and conscience as many sided as opinions of mankind; until conscience asserts itself there is no teaching right and wrong. It does not arise in every mind under the same conditions, nor at any certain age nor under special training, but once it has arisen life ever afterwards assumes a serious nature and no thinking can dispel its presence, nor lessen its imperative *ought*. Conscience is one and the same in all minds as a disclosing faculty.

To say that conscience condemns or approves of our individual actions is to Deify a faculty, is to make man a prime lawgiver to himself, is to destroy universality of right conduct and leave every man to the satisfaction of his own judgment. This is a popular view, but in its ultimate resolution conscience becomes the convenience of selfish vacillation. The conduct of one it will affirm, the conduct of another condemn in the like act. Paul persecuted the Christians and believed he was doing God's service. Satisfaction came from following the commands of the law—conscience was alive in Paul before his conversion; he was under the imperative *ought* but the rule of his life was less than the perfect law he afterwards learned and followed. Knowledge of the perfect rule of conduct brings with it increased individual responsibility.

Because of the disclosures of conscience it is impossible to think oughtness out of choices, actions, or intentions. Conscience thus imposing obligation to live up to the highest standards of rightness and knowledge of the perfect law being acquired there is no escape from responsibility.

The great question then is, what is the perfect law? A comparison of all systems of morals stamps the ethical teaching of Christianity as the only rule without spot or blemish. It is the only standard to which the human mind can add nothing. It is complete as disclosed in the life of its great Exemplar. To the mind acquainted with the requirements of this law conscience says, the *ought* of your existence is nothing less than compliance with its provisions. Constant striving to meet its demands is the surest cure of selfish prejudice and false teaching.

Conscience is that faculty of the mind that discloses individual responsibility to the moral law.

TENDERNESS.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life, if you will practice this lesson of shedding around you the grace of human tenderness, in word and act, and by the spirit of your life.—F. B. MEYER.

THE BIBLE CLASS.

PAUL'S FOURTH MISSIONARY JOURNEY.

(For Oct. 23th.—Selections from 1 Timothy and Titus.)

BY PHILIP A. NORDELL, D.D.

The abrupt termination of the book of Acts has led to many attempted explanations. A very probable reason assumes that Luke contemplated writing a third treatise, continuing the apostolic history from the first Roman imprisonment of Paul. The assumption is: he wrote no more because he knew no more in regard to Paul is incredible, if he outlived him, and this he must have done if the Gospel and the Acts were written, as seems most probable, within the decade after the destruction of Jerusalem. That one who had "traced the course of all things accurately from the first" should leave his friend Theophilus with an unfinished narrative is not what might be expected. In the absence, however, of such a continuation the student of Paul's life must be content to gather what information he can from other sources. Fortunately he is not left in total darkness.

PAUL'S LETTERS TO TIMOTHY AND TITUS.

Letters purporting to have been written by Paul, two to Timothy and one to Titus, survive and are preserved in the New Testament canon. The genuineness of these letters has, however, been more sharply questioned than of any other of Paul's writings. If he was not liberated from his first Roman imprisonment, their spuriousness must be conceded, since they mention travels for which it is impossible to find a place in the previous history recorded by Luke. But so clear is the Pauline style of these letters, so far above the reach of any second century imitator in their moral and spiritual tone, that the Church has gladly accepted them as genuine relics of Paul's ministry. But this acceptance involves the necessity of supposing that he was liberated when his first trial came on in Rome, and that several years were devoted to missionary work, after which he was again arrested, sent as a prisoner to Rome, suffered a severe imprisonment during which he wrote the second letter to Timothy, and then crowned his life of heroic service for Christ with a martyr's death.

PAUL'S JOURNEYS AFTER HIS RELEASE.

The data for constructing a complete and reliable itinerary of Paul's fourth missionary journey are not at hand. In the Epistles to Timothy and Titus he mentions being in several places. But the precise order in which he visited them is largely a matter of conjecture. His request to Philemon to prepare him a lodging indicates not only a firm conviction that his trial would issue in his release but also a fixed determination to proceed at once to the churches in and around Ephesus, of which that at Colosse, Philemon's home, was one. At Ephesus he found many moral and doctrinal disorders, which required more time for adjustment than he could give. In this position of peril and responsibility he left his beloved Timothy, hoping soon to return from Macedonia. Detained longer than he expected he sent Timothy a letter of instruction concerning the work committed to him. About this time he also visited Crete. Whether the churches planted there were the fruit of his own labors or existed before he came is not clear. Here he left Titus, committing to his charge a work in some respects similar to that of Timothy at Ephesus, and requiring analogous instructions which were embodied in a letter. Whether Paul realized his long-cherished hope of carrying the Gospel as far west as Spain is uncertain. This period of liberation seems to have been one of incessant movement among the churches and of intense activity in strengthening them for impending trials and against the unhealthy crop of heresies which were springing up on every hand.

THE CHURCH AND ITS OFFICERS.

The Pastoral Epistles treat with unusual fulness questions pertaining to the organization of the Christian Church. Writing to Timothy Paul defined the origin and purpose of the Church in the memorable words, "the Church of the living God, the pillar and ground of the truth." Unlike the temple of Diana, under whose shadow Timothy labored, the Church was a divine institution, not built by human hands, but composed of a spiritual community of living believers in a living God. Its purpose was to serve as a pillar and support of that body of revealed truth which God has made known to men. Even as the massive roof of Diana's temple was supported by one hundred and twenty-seven columns sixty feet in height, each one the gift of a king. Their strength was such as to promise enduring stability to the temple of which they formed a part; yet all have fallen, the very site of the majestic temple having been lost for centuries. But the Church, though assailed by innumerable foes, and injured by those who have professed to be its

friends, stands more solid from age to age as the divine upholder of truth in the world:

Its officers must be worthy of their sacred trust. Bishops were still overseers, or pastors, of single local churches. The term had not yet developed the hierarchical sense possessed by it since the latter part of the second century. In general the officers of the church must be "without reproach." A teacher of pure morality must himself be a man of pure morals. He who would pluck out a mote from a brother's eye cannot carry a beam in his own eye. His domestic relations must not be a scandal to the Church. In his personal habits and conduct he must exemplify the Gospel of peace, of self-restraint, of liberality, and of kindness. He must not allow men to suspect that his Christian zeal is stimulated by a grovelling love of pecuniary gain. With all these qualifications he must combine a power to present truth to men in such a manner as to win them from sin to righteousness. The moral qualifications of bishops were substantially those required also of deacons and deaconesses. They must be serious in deportment, and free from avarice, intemperate desires, and obsequiousness. They all should remember that in a special sense they represent Christ before the world, and that the success of their ministry depends on the fidelity with which they reflect His image.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—PAUL BEFORE KING AGRIPPA.—OCT. 24.

(Acts xxvi. 19-32.)

GOLDEN TEXT—"Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x. 32.

TIME AND PLACE—A. D. 60, Caesarea.

INTRODUCTION—While Paul was in the custody of the Roman governor, Felix, his case was deferred from time to time by his freedom official with the hope that his prisoner would seek his freedom by the payment of money, but failing of this, when, after two years, he was succeeded in the office of governor by Porcius Festus, he left Paul bound. The enemies of Paul at once approached the new governor, asking that Paul might be brought up to Jerusalem and there tried, intending in the event of his consent to lie in wait and kill him. But Festus refused, and appointed a time for hearing the case at Caesarea, and when Paul was brought before him, and it was proposed that he should be sent to Jerusalem for trial, Paul appealed unto Caesar, that is, demanded that his case should be heard by the emperor at Rome. As he was a Roman citizen the governor could do no otherwise than grant his request. While waiting a favorable opportunity to send his prisoner to Rome, Festus received a visit from King Agrippa and Bernice. Paul's case was mentioned to the king and he expressed a desire to hear him. Our lesson gives us in part his address before the king.

VERSE BY VERSE—19. "Agrippa."—King Agrippa was Herod Agrippa II., son of Herod Agrippa who slew James and imprisoned Peter, and the grandson of Herod the Great. "The heavenly vision."—The vision which Paul saw at the time of his conversion.

20. "Damascus." The city where Paul was baptized and professed the Christian faith, the oldest city of the world, one hundred and thirty miles northeast of Jerusalem. "Jerusalem—Judea—Gentiles."—This gives an outline of Paul's labors in the Gospel up to this date.

21. "For these causes."—That is, because of his doctrines and his zeal in teaching them. "Caught me in the temple."—Referring to his arrest two years before.

22. "Continue unto this day."—His work of preaching was continued even while he was a prisoner. "Small and great."—He taught of society. "Which the prophets and Moses did say." He taught nothing that was not taught in the prophecies of the Old Testament Scriptures.

23. "That Christ."—The Messiah promised in the Scriptures. "Show light unto the people."—That is, to the Jews. "Gentiles."—All other nations but the Jews.

24. "Festus."—The Roman governor. "Much learning doth make thee mad."—Paul's teachings seemed to Festus so unreasonable and wild that he could only regard them as the words of a madman.

25. "The king knoweth."—Agrippa was a Jew, and so familiar with the prophecies of the Scriptures. "These things."—The facts of Christ's life and death. "Not done in a corner."—The facts were well known to all the people of Israel.

28. "Almost thou persuadest me to be a Christian."—Many regard these words as having been spoken ironically, but we prefer to regard them as expressing the feeling of the moment.

29. "Except these bonds."—Referring to the chains with which he was bound.

*An Exposition of Lesson 43 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

30. "Bernice."—The sister of Agrippa, then living with him as his wife.

31. "Doeth nothing worthy of death, etc."—They were convinced that he was an earnest, innocent man, guilty of no crime.

32. "If he had not appealed."—Paul having appealed to Cæsar, his case was removed from the jurisdiction of the governor, and could only be determined by the emperor at Rome

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's Trial before Festus—Acts xxv. 1-12.

Second Day—Agrippa's Desire to hear Paul—Acts xxv. 18-27.

Third Day—Paul before King Agrippa—Acts xxvi. 1-32.

Fourth Day—"We are Ambassadors for Christ"—2 Cor. v. 1-21.

Fifth Day—Not man's wisdom but God's Power—1 Cor. ii. 1-16.

Sixth Day—The Rewards of Confessing Christ—Matt. x. 21-42.

PRAYER MEETING TOPIC, Oct. 21—CONFESSING CHRIST BEFORE MEN: WHY AND HOW.—John xii. 35-43; Rom. x. 8-11. (A meeting for special thought of the associate members and the unconverted.)

CONFESSING CHRIST.

You are perhaps, living in a worldly family. Those whom you are thrown among are for the most part worldly people, and you are wishing to serve your Heavenly Master, "ought I then (you will ask) to avoid observation, by keeping my feelings secret? or shall I openly declare the change that has taken place in me?"

Perhaps the safest line to take will be this—Let men first see, by your altered conduct that you are an altered person. And then, if at any time you are spoken against for choosing the Lord's service, be ready to make a full avowal of what you feel. Bear the cross willingly, cheerfully and fearlessly. But let the confession of a holy life, if possible come first, for that is something real, and let the confession of life follow. It was well said by a Christian of former days, that "it is better for a man to hold his peace and be, than to say he is a Christian, and not to be." Let your religion be impressed by its consistency, and attractive by its amiableness.

A word fitly spoken is valuable, but, in general, it is better for persons to see your religion than to hear it; it is better to hold forth the truth in your life than in your language, and by your temper rather than by your tongue.

There are times, however, when we ought to speak. And if, on such occasions, you shrink from the cross, and are ashamed of Christ and His service, this is a positive sin against your Lord. "The fear of man bringeth a snare" (Prov. xxix. 25). And as sure as we are cowards in our Master's service and yield to the fear of reproach, we shall be kept from doing much which becomes us as His followers. It is not only your duty to confess Him manfully and openly, but it will be your happiness too. It is often a great relief to a young Christian to unfurl his banner, and to let his character, as one who seeks heaven, be no longer concealed. This may cost you a struggle or two. But, when it is once done—when the bold step is once taken—many after-difficulties disappear.

CHRISTIAN ENDEAVOR CONVENTION.

The ninth annual Convention of the Ontario Christian Endeavor Union opened at St. Thomas, Oct. 6th.

In the afternoon the programme began with a song service. Several addresses of welcome were delivered to which Rev. R. E. Kuowles, B. A., of Ottawa, responded.

After the addresses of welcome and the responses several brief addresses on timely topics were given, interspersed with lively convention choruses. Open conferences on "Prayer Meeting Plans," "The Pledge," and "Local Union Work" and other topics were led by well-known workers. Mr. C. J. Atkinson delivered an address on "How to make the local union a potent factor in respect to good citizenship."

SECRETARY'S REPORT.

At the close of the afternoon meeting an executive meeting was held, and the report of Provincial Secretary Thomas Morris, Jr., of Hamilton, placed before the executive. Mr. Morris reported the Union to be in a flourishing condition, showing an

increase of 297 societies during the year. The total membership is now 102,452, an increase of 17,822.

The second provincial badge banner was awarded to Glengarry

union, because of the fact that every society in the county was connected with the union, and every society reported to the Ottawa Convention.

The statistical statement showed only 2,150 members enrolled while the membership was known to be 102,452, 800 societies had reported with 21,384 active and 13,771 associate members. The money raised for missions totalled \$10,136.

Rev. Mr. Johnston was appointed minute Convention Secretary. It was decided that the first banner shall go to the county furnishing the largest percentage of reports from secretaries of societies in the county union and the second banner to the county sending in the largest percentage of reports whether they belong to the county union or not.

The denominational rallies in various churches were well attended. The largest audience being at Knox Church. The chief address was by Rev. J. S. Conning, on the topic: "Young Men." To secure young men at religious meetings, the speaker said the programmes must appeal to their manhood, and have strength as a characteristic. Rev. Mr. Scott, of Rodden, spoke of Christian Endeavor and Sabbath school work.

The second day's proceedings were of increasing interest. Two sunrise prayer meetings, at 6.30 a. m. in Knox Presbyterian Church, conducted by Rev. A. Graham, of Lancaster, and in Grace Methodist Church, by Mr. O. H. Nelson, of Paisley were well attended.

The forenoon session was devoted to the reception of reports. The Rev. J. F. Barker, of Hamilton, presided. The Rev. Joseph Tisdale led the devotional exercises.

The treasurer's report was presented by the Rev. Wm. Johnston, of Woodsville. It showed a deficit of \$16.09 in the year's account.

The Rev. J. A. R. Dickson testified to the readiness of the press to co-operate with the Christian Endeavor unions in their work.

JUNIOR DEPARTMENT.

Miss L. L. Wiggins, of Toronto, provincial superintendent presented the Junior Report, which was full of encouragement. It showed the growth of the Junior Union as follows: 1891, 10 societies; 1892, 38; 1893, 105; 1894, 178; 1895, 238; 1896, 247, and 1897, 315 societies, with an aggregate membership of 17,451. The gain in the number of societies was 27 for the year, and of members, 3,496. The largest membership is that of Enclid Avenue, Toronto, 216. The amount raised by the juniors for missions was \$3,091. This is a total increase in the givings of \$822.92.

In Toronto the increase in junior societies for the year had been 15 new societies.

The banner for the greatest proportionate increase had been won by Elgin County Junior Union.

The annual address of the Provincial President, Mr. E. A. Hardy, B. A., Lindsay, dealt chiefly with the possibilities of a federation of the Young People's Societies.

The afternoon was devoted to a Conference at Knox Church in junior work, under the presidency of Miss Wiggins of Toronto.

The Rev. Wray R. Smith, of Grimsby, gave an instructive address upon junior methods.

Mr. S. J. Duncan-Clark, of Toronto, addressed the Convention on "The junior society as a factor in missionary work."

JUNIOR RALLIES.

The citizens and delegates besieged both Grand Opera House and Duncombe Opera House to attend and witness junior Endeavor exercises. Great enthusiasm greeted every feature of the programme. Five denominations and six churches were represented.

Mr. G. Tower Fergusson, of Toronto, stated that the first Dominion Christian Endeavor Convention would be held at Montreal in 1899.

The third day's proceedings opened with sunrise prayer meetings in two churches, followed by the Junior Breakfast. At 9 o'clock Rev. Dr. Dickson presided at the meeting in Knox church. G. T. Fergusson, Toronto, conducted an open parliament on "Our Relation to the Plebiscite Campaign" and Mr. O'Meara and Rev. J. G. Shearer, B. A., spoke on "Sabbath Observance."

The following officers for the ensuing year were elected: President, Rev. Wm. Johnston, Wardsville; 1st Vice-President, Rev. J. F. Barker, Hamilton; Vice-Presidents, Rev. J. S. Conning, Caledonia, C. J. Atkinson, Toronto, and A. L. Cooke, Clinton; Secretary, T. O. Morris, Jun., Hamilton; Treasurer, W. J. Doherty, London; Editor, Rev. J. A. R. Dickson, B. D., Ph. D., Galt; Junior Superintendent, Miss Lottie E. Wiggins, Toronto; Councillors, S. J. Duncan-Clark, Toronto; Miss Reader, Ingersoll; J. W. Daley, B. A. Kingston; W. W. Coulter, St. Thomas.

The Executive decided upon Hamilton as the convention city for 1898.



THOS. MORRIS, JR.,
Sec'y Provincial Union.

UNDER THE EVENING LAMP

THE STORY OF A POOR SCHOLAR.

BY D. ALCOCK, AUTHOR OF "THE SPANISH BROTHERS," ETC.

CHAPTER VI.

Wenzel found at last that he could sleep no longer ; so he got up, and went down into the farmyard. People were astir and at work ; a girl was throwing food to the clamorous fowls who came flocking about her. As Wenzel drew near she turned towards him, and he saw, to his surprise, that it was Gretchen. She had come up to the farm on some errand the night before, and stayed to help the servants in their hurry and commotion. Behind her, in the doorway, watching her proceedings with much interest, stood a young lady, a great contrast to the little goose-girl. Wenzel saw a cloud of golden hair, a pair of bright blue eyes, a fair face, red laughing lips--then the vision stepped forward, and begged leave, with a pretty grace, to take the dish from Gretchen and feed the fowls herself. Who could resist the beautiful young lady? Gretchen gave way to her meekly, and she was in the full enjoyment of her new office when another figure appeared at the door, and a few words were spoken in a strange tongue.

"My mother calls," said the young girl, giving back the dish to Gretchen with evident reluctance.

"And well she did," quoth the latter to Wenzel. "Those greedy ducks would have got everything, and the little chicks might have starved, for aught she knew or cared. Great folk should mind their own business if they have any--Oh, Master Wenzel, what is the matter?" For Wenzel was leaning back against the wall, pale, trembling, ready to faint. "Hast seen a ghost?"

"No," Wenzel answered slowly. "But I have heard one speak. I have heard the sound of my father's tongue."

Gathering up his strength, he went into the house. For what seemed to himself an interminable time, he waited in the kitchen without seeing any one. Then the good housewife bustled in, full of hurry, yet not too hurried to greet Wenzel kindly, and to notice his pale looks.

"Go and get thy breakfast, lad," she said, "and be sure to take a good one."

Wenzel thanked her, and asked eagerly for news of the travellers.

"They say the Duchess is somewhat better. She is resting now, but hopes to be able to go on her way in the afternoon, since she longs sore to meet her dear lord. She is a sweet lady kind and simple, and good to all ; but she looks exceeding frail, and broken in health. I fear they two, who have been parted so long, have another and a longer parting before them. Her chief lady, who is called, they tell me, the Lady of Friedenberg, and seems like a sister to her, is gentle and pleasant spoken, like herself. Grand lady though she is, she looks as if she had "Mother" written all over her, and is just the sort I should like to mother my children if I were taken from them. One of the young ladies--the prettiest--is her daughter. Ah ! here she comes herself," said the good woman, bowing low as the elder lady entered. Wenzel also stood up, and made his reverence.

The Lady of Friedenberg said a few gracious and grateful words to the mistress of the house, and then, turning to Wenzel, asked kindly after his health.

"All the better, noble lady, for having, a while ago, heard you speak in my father's tongue," Wenzel answered in Bohemian, blushing hotly, and thrilling all over with excitement.

"What ! You also--you one of my country !" said the lady, much moved. Noticing, however, the good woman's stare of amazement, she paused to explain to her, in German, "I am from Bohemia, and this boy, it seems, is a Bohemian also." Then to Wenzel, in their own tongue, as she seated herself by the fire, "Sit down, my child, and tell me of thyself. What is thy name?"

"I very one here calls me Wenzel--Wenzel, the poor scholar."

"But thou hast of a surety another name than that? Thy father's name?"

"I do not care to use it, lest--lest, I being poor and friendless, folk should laugh at me for claiming the name of a belted knight and noble of Bohemia. But, lady, to you I can call myself that which I am, Wenzel von Latzenbock." (That was not quite the way he said it ; but we use the German form, in mercy to our readers.)

"Latzenbock? Am I dreaming, or is all this real? Wenzel, who was thy father?"

"That was *his* name, which I bear now ; God grant I were more worthy of it ! He had broad lands near Kolin. But he was of the Unity. He lost all for Christ's sake, and died in prison."

"Died in prison? My dear--dear brother!" the lady faltered, almost with a sob.

"Your brother, lady?" cried Wenzel, springing to his feet, and coming close to her. "Then--then--you are--"

"Did your father never tell you of his kindred, who left their own land and went to Wittenberg, that they might profess their faith, and his, in peace and safety?"

"Oh yes, he did--he did ! Nay more, he bade me, ere he died, not to remain with my mother's kin, who would try to make a Catholic of me, but to travel as a poor scholar, begging my bread if need be, to the famous University of Wittenberg, where I would be taught pure learning, and where, moreover, I would find friends and kindred."

"And so, dear lad, thou hast. God be thanked for His great mercy. I am thy father's sister."

Wenzel was on his knees beside her now, his lips pressed to her hand. Then he looked up into the worn, sweet, motherly face that was bending over him.

"You will let me love you, and you will love me a little?" he said.

"A little? Nay, child, we must love each other much. Save my daughter Hilda, thou art all the kin I have left me now. Our brother, who brought me with him to Wittenberg, is dead ; so are his wife and his two children. My noble and honoured husband, a baron of Saxony, fell at Muhlberg. The dear Duchess, who in her own deep sorrow did not forget to comfort mine, shares with Hilda my life's interest now. There is room for thee too, Wenzel."

"It seems so strange, dear lady, to find thee here not in Wittenberg."

"Strange? No, it is very simple. I share the exile and the fortunes of those I love so well. Duchess Sybilla and I have wept together in our sorrow ; and now my heart is glad for her, that *her* sorrow has a joyful ending. Though only a little sooner than mine--only a little sooner." The last words seemed to be spoken rather to herself than to Wenzel. "Hilda, come hither." For the girl just then entered the room. "Hilda, this is thy cousin, Wenzel von Latzenbock, the last left to us, I grieve to say, of our dear Bohemian kindred, about whom we have so often talked together."

Wenzel thought he had never seen any one so beautiful as this young girl, except indeed the dear kinswoman with the sweet, chastened face, and the mother-look in her kind eyes, who was bending so lovingly over them both.

Presently she rose, saying, "I leave you to make friends together, my Hilda and my Wenzel, whilst I go and tell the Duchess this wonderful story."

After a good while she returned again. "Wenzel," she said, "come with me. The Duchess would fain see thee, and speak with thee herself."

"She was so kind, so good to me," Wenzel afterwards told his old friend Father Fritz. "I forgot that I was talking to a great Princess, and spoke out all that was in my heart, as if it had been to my own dear kinswoman, the Lady of Friedenberg. It seemed as though all her thought just then was for me, though we know she is even now hoping to see her dear lord again, from whom she had been parted all these years. I told how much I wanted to be a scholar, and she said that, if I still wished it, I could go on to Wittenberg, and she has good friends there to whom she would write about me ; but that the young Princes, her sons, have already founded a University in Gotha, where the pure teaching of Dr. Luther is maintained and carried on. Whereupon I begged, very earnestly, that I might stay in Gotha with her, and with my aunt and cousin. That seemed to please her ; she smiled on me kindly, and said it should be so. Would I care, for the present, she added, to be her court page? That would not hinder my studies, and it would give me a place in the household and a home. You can guess what I answered, though I had to tell her of my useless arm, which I feared would unfit me for the post. But she assured me it would not, and then spoke kindly about my health, and asked if I felt strong enough to go on with them this afternoon to meet the Duke. 'To the world's end, with your Highness,' said I, scarce knowing what I spoke in the gladness of my heart. Where-

upon she smiled again, and bade me go and get ready for the journey."

"I give thee joy, dear lad," the old man said. "To me it seems a greater honour to serve the Duke and Duchess of Saxe-Gotha in their fallen estate than to be Lord High Chamberlain to the great Kaiser Karl himself. For they are of Christ's own flock, who have confessed Him before men, and suffered for His sake."

Every one, or almost every one, rejoiced at the good fortune of Wenzel. The solitary exception to the universal joy was the little goose-girl, Gretchen. She wept heart-broken tears.

"I shall never, never see you again, Master Wenzel," she wailed. "Unless, indeed," she added, brightening up a little, "Her High Mightiness the Duchess of Gotha may perchance keep geese. If so, she might take me to mind them for her—you being so good as to put in a word for me, Master Wenzel."

Wenzel spoke of her to his aunt, who had a talk with her, and heard first from her lips the story of the fire. She was greatly touched. "Surely," she said, "he has not lost his reward. But for the injuries received in saving you, he would have gone on to Wittenberg, a id we should never have met at all." Finally, she promised Gretchen that when they were settled in Gotha she would try and find for her a suitable place in the ducal household, and send for her if she succeeded.

A new life began that day for Wenzel, and it was a useful, honoured, and happy life. It is true that the soldier's career, so dear to his knightly ancestors, was not for him, as he never fully recovered the use of his right arm. Yet he found abundance of work, and work well worthy of a man's best energies. He came at last to the conclusion that the best work of all was that of a faithful pastor, and true preacher of the Word of God. Too many in those days, even of the sincere followers of Luther, had begun to make a new formalism even out of those precious Truths through which *he* had escaped from formalism into life. They defined and disputed about "justification by faith," until the Object of faith was well-nigh hidden from their view. Wenzel's work was to lead men's hearts straight up, through all forms, and even through forms of sound words, to Christ Himself, the Beginning and the End of all. This indeed *was* faith, and justifying faith; but he did not speak of faith—he spoke of Christ.

He was still in the ducal household, while keeping at the same time his terms in the university, where, five years after his coming to Gotha, the shadow of a great sorrow fell upon the place. The good Duchess Sybilla never fully recovered from the effects of the grief and anxiety she had endured during her husband's imprisonment. At first indeed, in the happiness of their reunion, she seemed to revive, but she soon began again to fail, and after a lingering decline, passed quietly away. The Lady of Friedenberg was broken hearted, and Wenzel and Hilda wept almost as for a mother. But the one who loved her more than all the rest shed no tear, and heaved no sigh. Duke John Frederick calmly gave directions about the burial, and added, "Bid the masons keep a place for me beside her, for I shall rejoin her presently." Ten days afterwards he also slept in God; and thus ended together two noble lives, singularly --

"True to the kindred points of Heaven and Home."

"Full measure, pressed down, shaken together, and running over," have their descendants received again, even of those worldly honours and dignities which they renounced for Christ's sake. We shall only speak here of that which concerns our own country. This century knows no brighter or more stainless name than that of the Prince of Saxe-Gotha, in whom England honours—

"The noble father of her kings to be."

And, amongst her many titles to our reverence, we are glad to remember that our gracious Sovereign also is the lineal descendant of the two Princes, father and son, who esteemed their crown "less precious than the cross of Christ."

THE END.

If we no longer do what we know we ought to do, is it not because we have ceased to be what we ought to be?

LOOKS INTO BOOKS.

Crucifixion by John H. Osborne (Wolcott and West, Syracuse N. Y., 1897) is an original and interesting study of the physical details of the death of Christ with a view to removing some widespread ideas which he regards as erroneous and misleading. He makes out a fairly good case and the book is one that will have to be reckoned with in all future discussions of the subject. He rejects alike the view that His death was brought about by intense physical suffering and Stroud's well known view that He died of a ruptured heart. According to him it was by a definite act of will that life ceased after He had been only six hours on the cross, during which time He could have suffered but little save through the shame of such a mode of execution. He literally laid down His life and no man took it from Him. His discussion of the preceding details is based largely on ancient classical authorities and carries conviction.

MEMORIAL VOLUME OF THE WESTMINSTER ASSEMBLY, 1647-1897. Containing eleven addresses delivered before the General Assembly of the Presbyterian Church in the United States, at Charlotte, N. C., in May, 1897. 12mo, cloth, \$1.50. The Presbyterian Committee of Publication, Richmond, Va.

This valuable collection of addresses, which will for many years to come be looked upon as one of the standards of the Church, comprises eleven addresses delivered before the General Assembly of the Presbyterian Church held in Charlotte, N. C. in May of this year. Each has been treated by, if we may so term it, a specialist in his own department, and gives evidence of careful preparation and a thorough knowledge of the various thomes, dealing as it does with the historical descriptive, doctrinal, comparative and political aspects of the Westminster Assembly. Interest is added to the work by the excellent portraits of the authors of the various addresses together with that of Dr. J. Henry Smith of Greensboro, Chairman of the Assembly Committee, Dr. Beattie of the Editorial Committee, and a very fair illustration of Westminster Abbey. The publishers are to be complimented upon the general get up and appearance of the work which is in every respect up to date.

The Preachers' Magazine for October is a sort of Woman's number. The leading sermon is one addressed to women by Dr. R. T. Horton, and next it comes one by Mark Guy Pearse on the "Queen of Sheba." The sermons are made more interesting by portraits of these two eminent London preachers. A large amount of excellent homiletical material occupies the rest of the space in this valuable but low-priced publication. \$1.50 a year. Wilbur B. Ketchum, New York.

OCTOBER MAGAZINE ARTICLES YOU SHOULD READ.

"Some Unrecognized Laws of Nature." By Prof. C. H. Henderson, in "Appleton's Popular Science Monthly."

"Canada and the Dingley Bill." By John Charlton, M. P., in the "North American Review."

"Heroes of Peace: The Roll of Honor of the New York Police." By Theodore Roosevelt, in the "Century."

"Women at the English Universities." By Mary Taylor Blauvelt, in "Review of Reviews."

"Kilauea, the Homo of Pele." By Prof. William Libbey. Twelve illustrations from photographs by the Author, in "Harper."

"The Wreck of Greece." Henry Norman in "Scribners."

"The Oldest Record of Christ's Life." Account, by one of the Discoverers, of the Finding of the "Sayings of Our Lord." By Bernard P. Grenfell, in "McClure's."

"The Fire Patrol." By C. T. Hill, in "St. Nicholas."

"When Moody and Sankey Stirred the Nation." By Nathaniel P. Babcock, in "Ladies' Home Journal."

"Across Siberia." By Rev. Dr. Wenyon, in "Methodist Magazine."

"The Wagner Festival at Bayreuth." By Joe Mitchell Chapple, in the "Historical Magazine."

The "Eclectic" for October contains a long list of readable and timely articles from the best foreign sources. Among the principal ones we note: "France, Russia, and the England of the Jubilee"; "Colonial Empires"; "The Queen's Own Guides"; "Some Famous Maiden Speeches"; "The New Sayings of Christ"; "Twenty Years of Cycling"; "On Conversation"; and "Antarctic Exploration

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

MONTREAL NOTES.

The opening exercises of the Presbyterian College were held on Wednesday evening, the 6th inst., when an able and interesting lecture was given by the Principal on the "Apologetic Outlook." There was a fair attendance and the indications point to a prosperous session. There are already sixteen new students enrolled.

In connection with the opening of the College there has been throughout the week since Monday evening a Graduates' Reunion and Institute, which has attracted back to the college halls a considerable number of former students and others. A large number of carefully prepared papers have been read by the professors and others who had been invited by the Committee of the Alumni Association. The subjects have been varied, some theological, some missionary and some practical. In all cases they have been followed by full, free and sometimes lengthened discussions. The evening meetings were attended by considerable numbers from the city and were much enjoyed. The success of this meeting was so encouraging that it was decided to hold a similar one next year during the corresponding week. Some, perhaps all, of the papers read are likely to be published either in whole or in part. The graduates especially have found the meetings helpful and their devotion to the institution has been deepened by their participation in the Conference.

The meetings held by the Kenwick delegates in Knox church, during the opening days of the week were all well attended and felt to be profitable. Even those most disposed to take alarm at any novel doctrine seem to have been satisfied that there was nothing said which was deserving of criticism on that score. The spirit of the meetings from beginning to end was most admirable, being free from anything like carping censoriousness and the assumption of spiritual superiority.

The Rev. T. A. Mitchell, late of Avonmore, was inducted into the pastoral charge of Côte des Neiges on Thursday evening, the 7th inst. The sermon was preached on the occasion by the Rev. I. L. George, of Calvin church. Mr. Hemo presided, Dr. Scrimger addressed the minister and the Rev. T. Bennett the people. There was a fair representation of the congregation present.

GENERAL.

Rev. Mr. Burns, Secretary Aged Ministers' Fund desires to acknowledge the following contributions to the Aged and Infirm Ministers' Fund:

Sapperton, B. C., Y. P. S. C. E.\$2.00
St. Andrew's, Vancouver, Y. P. S. C. E. 5.00

Rev. A. V. Morash, of Caledonia, has received a call from Elmsdale and Nine Mile River congregations.

Rev. W. H. Spence, pastor of the Grand Forks, Man., Presbyterian Church, formerly of Kildonan Church, has received a unanimous call from the Presbyterian Church of Galesburg, Ill.

Thieves broke into St. John Presbyterian church, Hamilton, Sunday night, Oct. 3rd, and carried off four small pieces of Communion service, besides thirteen pieces of the regular church set. The silverware was valued at about \$100.

The Rev. W. G. Hanna, B. A., was inducted into the pastoral charge of Mount Forest on the 7th inst. in presence of a large congregation. Mr. Edmiston, Moderator of Presbytery presided, Mr. T. C. preached, Mr. Young addressed the minister and Mr. Munro, the people. There was a meeting in the evening to welcome Mr. Hanna, at which addresses were given by the resident ministers, members of Presbytery, members of the congregation and Mr. Hanna. The congregations of Arthur and Gordonville have called Mr. J. J. Paterson, B. A., a recent graduate of Knox College.

The C. E. Society of the Presbyterian Church, Ridgelytown, held their semi-annual election of officers. The officers are: Hon. Pres. Mr. Charles Grant, Sr.; Pres. Mrs. Rev. Hunter; Vice Pres. Miss Grace

Lagan; Sec. Miss Todd; Treas. Miss Jennie Livingston. The Society held a social evening at which the Collegiate Institute pupils were entertained. About two hundred were present.

Rev. Dr. James occupied the pulpit of the Central Church, Galt, on October 3rd, the occasion being the 40th anniversary of his induction into the pastorate of the Second Presbyterian Church in that town, subsequently known as the Melville Church and latterly as the Central.

The third annual meeting of the young people of the Presbytery of Paris was held Oct. 5th, in the Presbyterian Church, Innerkip. There were two sessions—an afternoon and an evening one. In the afternoon Rev. John S. Hardy, of Ayr, occupied the chair. The following questions were discussed: "Are conventions of young people worth the cost?" "What are our young people doing for Christ and the church especially in the matter of Sabbath school work, missions and temperance?" "Is the Scriptural proof for Presbyterianism sufficient?" The following, amongst others, took part: Rev. P. Straith, M. A., of Innerkip; Rev. W. K. Shearer, B. A., of Drumbo; Rev. A. Leslie, M. A., of East Oxford; Rev. G. C. Patterson, of Embro; Miss J. Robertson, of Raths. In the evening the Rev. J. Tomson, M. A., of Ayr, gave an interesting address advocating the adoption of the new Presbyterian Book of Praise in all young peoples' meetings. Hindrances to the fuller consecration of our young people was the subject of an address by Rev. Mr. Leslie and also of a well written paper by Miss Mackay, of Woodstock. The question drawer was conducted by Rev. Dr. Mackay, and short, pointed replies given to the following questions: "What would you do with young men who stay outside?" "How can we make C. E. prayer meetings more profitable?" "How can we help our pastor?" "May Christians dance?" "What should be the relation of the church to the political parties and to the liquor traffic?" "What can young people do for the coming plebeians?"

PRESBYTERY OF MAITLAND.

This Presbytery met at Wingham, Sept. 21st., Rev. Anderson, Moderator.

A suitable minute regarding the removal by death of John Gordon, elder, St. Helen's and a member of this Court was adopted.

The Presbytery recommends its ministers to mark the 25th Anniversary of the completion of the Confession of Faith and Catechisms on the 24th Oct. by preaching to their people the value and importance of those historic works.

Messrs Hector Mackay and Finlay MacInnes were certified to the Senate of Montreal Presbyterian College and Mr. John MacNamara to that of Knox College, Toronto.

Rev. John Ross, Brussels, was nominated as the Presbytery's representative on the Synodical Committee on Augmentation.

An adjourned meeting will be held in Knox church, Ripley, Oct. 5th at 1 p.m.—John McName, Clerk.

GUELPH PRESBYTERY.

This Presbytery met in Chalmers church, Guelph, on the 21st September, Mr. P. J. McLaren, B. A., Belwood, Moderator.

After sustaining the minutes of last meeting, receiving commissions from Kirk Sessions to Representative Elders, giving reasons for the absence of some members, and inviting ministers present who were not in charge, or resided beyond the bounds, the Clerk reported the names of Sessions that had not sent in their records for examination, three of which now placed theirs on the table. Committees were appointed to examine these and report in the afternoon. The Clerk was instructed to write to those in default and remind them of their omission.

The Committee on Finance reported an estimate of expenses for the ensuing year, and a recommendation that a rate of twelve cent per family be struck to meet the same, was adopted.

Mr. Glassford reported from the Committee on evangelistic services, recommending that a series of meetings be held in the course of the season. The report was received, and the plan approved.

Mr. MacVicar reported from the Committee on annual missionary meetings and sermons, recommending that the first Sabbath of November be observed as a missionary Sabbath, when the claims of the different schemes shall be presented; and that authority be given to the Committee to secure the services of a returned missionary at an early date to make a systematic tour through the Presbytery. The report was adopted.

Dr. Torrance reported from the Committee appointed to suggest some appropriate way of observing the 250th anniversary of the Westminster Assembly of Divines, recommending that an evening *sestern* at the stated meeting in November be devoted for the purpose, and that papers be read on suitable topics.

Leave was given for moderations in Call to Rockwood, and the station at Eden Mills; to Hespeler, and to Hawkesville and Linwood.

It was reported that the pastoral charges of Rockwood and Eden Mills and Hespeler had been declared vacant according to appointments at last meeting.

The Presbytery having been informed that the faculty of Morrin College, 12-13-14, had conferred upon the Rev. J. C. Smith, of St. Andrew's Church, Guelph, the degree of D.D., it was unanimously agreed to express cordial gratification at the honor thus bestowed, the Presbytery's sense of Mr. Smith's desert of it and its desire that he may be long spared to enjoy it. There being reason to believe that the people under his charge had it in contemplation to express their appreciation of the distinction, Dr. Torrance was appointed to convey the congratulations of the Presbytery to both Dr. Smith and them.

Dr. Dickson reported a draft minute on the resignation of Mr. Donald Strachan, and Mr. Atkinson one on the translation of Mr. Daniel Strachan.

Mr. Atkinson reported that he had visited Baden congregation, and it was agreed to apply to the Home Mission Committee for a continuance of the present grant.

Mr. Hamilton reported that he had conferred with the people at Hawkesville and Linwood. It was resolved that these congregations be transferred from the list of mission stations to that of augmented congregations, and that application be made through the Synod's Augmentation Committee for a grant of \$150 a year, and, further, that Mr. Hamilton be authorized to moderate in a call which they wished to give on as early a day as convenient, and report at an adjourned meeting now appointed to be held in Chalmers Church, Guelph, three weeks from to day at 10.30 o'clock forenoon.

A circular was read urging the claims of the Aged and Infirm Ministers' Fund, and ministers were directed to bring them before their congregations in connection with the other schemes on the first Sabbath of November, as per report of the committee previously adopted on Missionary Meetings and Sermons.

Next regular meeting was appointed to be held in Chalmers church, Guelph, on Tuesday, 16th November, at 10.30 o'clock forenoon.

PRESBYTERY OF BRUCE.

The Presbytery met at Chesley on the 14th Sept., at 1.30 p.m. The first business taken up was the resignation of Mr. Tolmie, of Southampton, which was laid on the table at last meeting. Mr. Tolmie stated that it was his earnest desire that the Presbytery should accept his resignation. On motion of Mr. McLennan this was done, and the first Sabbath of Oct. fixed as the day on which the pulpit shall be declared vacant. Rev. Mr. Nowat, of Ayr, was appointed Moderator of Session during the vacancy. Mr. McLennan and the clerk were appointed a committee to prepare a minute with reference to Mr. Tolmie's resignation.

Mr. Guthrie presented the report of the commission appointed at last meeting to visit Inverhuron and Inverton. The report stated that the Inverhuron people were willing to carry out the proposition of last meeting of Presbytery that service should be given at the school house there by the minister in charge of Inverton, and that they should contribute a proportionate amount of the stipend. The Inverton sec-

tion of the field, however, would not agree to any arrangement for supply in connection with Inverhuron. On motion of Mr. Kippan, the Presbytery agreed to receive the report and delay any further action in the meantime.

Mr. Carlyle was ordered to be certified to the senate of Knox College as a student of the third year literary course.

The supply of Salem, Dobbington and Gillies Hill was left in the hands of Mr. Tolme and the clerk, and Messrs. McKenzie, Mickle and the clerk were appointed to visit the whole field with a view to having such arrangement made that if possible an ordained missionary might be appointed for a more lengthy period of time.

The clerk gave notice of motion on the report on statistics to the effect that the report be read at the March meeting instead of in September.

The report of the Women's Presbyterial Foreign Mission Society was read setting forth the continued progress and success of this important branch of the Church's work. The report was received and the gratitude of the Presbytery expressed at the success of the society during the past year.

Presbytery adjourned to meet again at Paisley on the second Tuesday in December, at 10.30 a.m. — J. JOHNSTON, Clerk.

BRANDON PRESBYTERY.

The September meeting of Brandon Presbytery was held in Brandon on Sept. 21st. Mr. A. N. McQuarrie, of Pipestone, was elected Moderator for ensuing six months. The chief business was the review of the past summer's work in the mission fields and the making of arrangements for winter supply. It was found that the labors of the student missionaries had been very successful. Mr. G. M. Dunn student missionary at Parkism agreed to remain for the winter in that field. Mr. Jas. Conn was certified to Queen's College, Mr. A. Little to Manitoba College, and Mr. H. G. Crozier to Montreal College.

Rounthwaite and Wellwood augmented congregations are to be hereafter self sustaining. This arrangement proposed by the congregations themselves is very gratifying as both charges are still weak in number of families connected with them. Douglas, which has recently called its first settled minister was placed on the augmented list, with a small grant.

The Presbytery carefully considered ways and means of increasing the liberality of congregations and mission fields towards the Schemes of the Church, and a series of missionary meetings has been arranged to attain this end. The amounts expected for the different Schemes of the Church from each congregation and mission field were fixed and a copy of the amount allocated is to be sent to each Board of Managers. — T. R. SUDABER, Clerk.

PRESBYTERY OF REGINA.

The regular meeting of this Presbytery was held at Wolseley on Wednesday, Sept. 22nd. There were present fifteen ministers, three elders, and five students and catechists.

In connection with the Home Mission report, among others, the following recommendations were agreed to:

1. That deputations visit the Whitewood, Wolseley, Kenia, and Lumsden fields, to confer with them with regard to the advisability of raising them to the status of augmented congregations.

2. That deputations visit Glen Adelaide, Poplar Grove, Longlaketon, Welwyn and Wapella, with a view to their receiving ordained supply.

3. That Fort Qu'Appelle, Springbrook and Wolsewake constitute the field of Fort Qu'Appelle, and that Parklands, Watson's, Lakeland and McDonald Hills constitute the field of Parklands.

4. That three dollars per week be the maximum sum for which Presbytery shall be responsible for board in mission fields, and owing to the changed financial conditions, that the attention of mission fields be directed to this matter, with a view to securing board for \$2.50 per week, or less. Presbytery will not hold itself responsible for board over \$2.50 per week unless endorsed by the minister having oversight of the field.

A telegram announcing the death of Mr. R. Crawford having been received, Rev. J. A. Carmichael and J. A. McDonald were appointed to represent the Presbytery at the funeral. Hereafter the following resolution was passed:

"A telegram having come to the Presbytery announcing the death of Mr. Robert Crawford, of Indian Head, a member of this court, and one who but a few days since signified his purpose of attending the present meeting, the Presbytery, now in Session, desires to record its appreciation of the work of Mr. Crawford, and its sense of the loss sustained through his removal. For years Mr. Crawford has resided at Indian Head, and by his Christian character, genial disposition, willingness to lend a hand in every good work, and generosity in financial matters, did much to build up and consolidate the cause of Christ there. His work in the congregation and the Presbytery as a Sabbath school superintendent and teacher was much prized. In the earlier days especially, Mr. Crawford gave valuable help in supplying out-stations, and without any

cost to the Presbytery. Mr. Crawford's attendance on meetings, Synod and General Assembly was regular, and his knowledge of men and affairs made him a valuable member on the committees of these courts. In the death of Mr. Crawford the community, the congregation of Indian Head and the church at large sustain a severe loss. The Presbytery would record its sincere sympathy with the widow and family of Mr. Crawford, and would commend them to the care of Him who has promised to be the refuge and strength of His people, and a very present help in trouble. In the death of one of its members the Presbytery would hear the voice of God saying: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

The following motions were also agreed to:

1.—Inasmuch as most of our fields of labor consist of several preaching stations, separated sometimes by long distances, and inasmuch as it is desirable to secure and maintain greater cordiality and unanimity in such fields, and with a view to unification and united action, as well as to facilitate and render more efficient the efforts put forth in its various branches; therefore be it resolved:

That all such fields, having one minister, one session, one communion roll, shall be regarded as one united charge, all having the same interests in common, and therefore should have one central board of managers representing all its different preaching stations according to membership, and whose duty it shall be to deliberate on and control all matters affecting the general interests of these united parts. Hence then, while there is this one central board of management, there should at the time be local boards to look after and manage local matters and forward all moneys collected in their districts direct to the central treasurer as soon as possible, except what may be necessary for local expenses or raised for local improvements.

2.—That the next regular meeting of Presbytery be held at Qu'Appelle on the second Wednesday of December, at 9 a.m. — J. W. McHIZEL, Clerk.

THRILLING RESCUE.

A Young Life Saved in a Remarkable Manner.

Florence Sturdivant, of Grindstone Island, Saved From an Untimely Death Her Parents Saw Her Dangerous Predicament, But Were Helpless to Aid Her How She Was Rescued.

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well informed class of people who devote their energies to farming and quarrying for a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four-year-old daughter of Mr. and Mrs. William H. Sturdivant. In February, 1896, she was taken with scarlet fever, and after the usual run of the fever

she was left with a weak back and gradually began to lose strength, until finally despite the best efforts of physicians her life hung in the balance. It was at this crisis, when all seemed darkest, that an angel of health appeared on the scene and released little Florence from pain and suffering and restored her to strength and health. This remarkable occurrence is best told in the words of the father.



FLORENCE J. STURDIVANT.

Mr. Sturdivant said: "Florence was taken sick with scarlet fever and we immediately called a physician. He prescribed for her and we followed his directions closely, giving our little patient the best of care. After two weeks the fever subsided, but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. We did all that possibly could be done to relieve our little sufferer, but to no avail. The difficulty seemed to be in the efforts of the physician.

"Finally at the end of four months of treatment, we found our patient completely prostrated. At this time we called another physician, who agreed with the diagnosis of our own doctor, and said that the trouble resulted from the scarlet fever. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

"Mrs. Sturdivant and myself were completely discouraged. A brother of my wife, who was visiting us, advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box of the pills and began to give them to Florence. This was in October, 1896. After using the pills a short time we could see an improvement. Her strength began to return and she would sit up in bed. Her appetite was restored and she ate heartily. We also noticed a gradual brightness in her eyes.

"We eagerly purchased a further supply of pills and watched with delight the change for the better that was being wrought daily. From sitting up in bed at times during the day and at times standing on her feet, Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly and the pains gradually left her. In a month's time she had recovered her health and strength.

"We cannot praise too highly the value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been to-day in the same sad condition of her early sickness—a confirmed invalid—if indeed she had had the strength to withstand so long the ill of her affliction."

(Signed) WILLIAM H. STURDIVANT

Subscribed and sworn to before me this sixth day of April, 1897

H. W. ALKSE, Notary Public.

GRAND SPECIAL EXCURSION

to the Klondyke Gold Fields. Special train to Seattle; special steamer to St. Michaels, and special steamer from St. Michaels to the Gold Fields. Leave Buffalo midnight of March 9th; leave Seattle Wednesday, March 16th. Tourist sleeping cars, lowest rates, berths reserved and tickets sold through to Klondyke.

For all information as to rates, supplies and cost of same, write at once, as the boat is fast filling up, to F. J. Moore, Gen'l Agent, Nickel Plate Road, Exchange St., Buffalo, N. Y.

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CORRESPONDENCE.

RESPONSIVE READING.

Editor Presbyterian Review:

Six.—There are two questions I desire to ask through your valuable paper.

(1) Is there any Scriptural authority, and if so where, for a whole Sabbath school or congregation reading aloud together, a verse of Scripture alternately with the superintendent or minister?

(2) What are the advantages of such responsive reading of the Scriptures, over the old methods of one reading them distinctly in the hearing of all?

Hoping that some member of the Sabbath school committee can give some light on these questions. I am,

Yours truly

A. MACKAY.

Lucknow, Oct. 8th, 1897.

PRESBYTERY OF PORTAGE LA PRAIRIE.

This Court met at Portage La Prairie on Sept. 15th, at 7.30 p. m. There was a good attendance of members both clerical and lay. Mr. Paterson was appointed moderator for the next six months. The clerk read an extract minute from the Minnedosa Presbytery transferring Mr. J. H. Jarvis to this Presbytery for ordination, also a circular from Dr. Warden stating the amount apportioned the Presbytery for the Schemes of the Church. A committee consisting of Messrs Wright, McIsae and Grant was appointed to allocate to the congregations the sums they are expected to contribute. Leave was granted the Franklin congregation to moderate in a call whenever they are ready. Mr. Emes presented a call from Anstin in favor of Mr. J. H. Jarvis. The call was sustained as a regular gospel call. Mr. Jarvis having signified his willingness to accept the same it was resolved to hold an adjourned meeting at Anstin for his induction on Oct. 5th.—Mr. Emes to preside and preach. Mr. Douglas to address the minister and Mr. McKee the people. The consideration of the Home Mission Report occupied the greater part of the evening. It was eminently satisfactory. It showed progress had been made in every field both

Well Known Pastor

Health, Voice, Appetite and Strength Failed Completely Restored by Hood's Sarsaparilla.

“Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me.” Rev. C. S. BEAUFIT, pastor Christian church, Lowellville, Ohio. Remember,

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is the best and the True Blood Purifier. Hood's Pills

numerically and financially while three of the mission fields have been transferred to the list of augmented charges. Mr. White was reappointed to Macdonald, Mr. Eaton to Arden and Mr. Gourlay to Dauphin. The appointments to the other fields were entrusted to the convener of the Home Mission Committee. The next ordinary meeting was appointed to be held at Portage La Prairie on the second Wednesday in March at 7.30 p. m.—FARQUHAR McRAE, Clerk.

WOMAN AND LIFE INSURANCE.

“The wedded state would be much more harmonious if a woman would believe less of what a man tells her before marriage, more of what he tells her afterwards, and insist on a proper and reasonable amount of life insurance.”

“Let no false modesty prevent your demanding of your husband a reasonable amount of insurance on his life, payable directly to you in the event of his death. It is your right.”

“Patience is exhausted in the case of a woman who is so heedless as to postpone, discourage, or give up insurance. Think of a wife advising surrender of a policy which may save her from the street or the poor-house.”

“Wives of smart men should remind them that they can make their lives secure, and, departing, leave behind them something solid, something sure.”

A policy of life insurance in a strong and successful company such as the North American Life is the most effective medium under which provision can be made for the protection of the wife and family in the event of the death of the husband and father.

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Full particulars of this and other attractive plans of insurance furnished on application to Wm. McCabe, Managing Director, 112 to 118 King street west, Toronto, or to any of the Company's agents.

KING'S DAUGHTERS.

Mrs. Margaret Bottome, of New York, President of the International Order of King's Daughters and Sons, will lecture in Jarvis St. Baptist Church, Thursday evening next, October 14th, at 8 o'clock.

Mrs. Isabella Davis, also of New York, will lecture on Friday evening, October 15th at the same hour, in the Young Woman's Christian Guild, McGill St.

Silver collection of 10 cts. and upwards, at the door.



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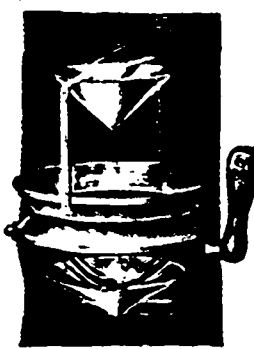
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