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The Presbyterian Review.

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Toronto Sept. 30, 1897

NOTES AND COMMENTS.

From the *Christian Endeavor Bulletin* just to hand we cut the following statistics for the week ending the 11th inst. —

Christian Endeavor Statistics. UNITED STATES:—Young People's, 27,505; Junior, 11,710; Intermediate, 395; Mothers', 68; Senior, 22.

CANADA:—Young People's, 2,925; Junior, 468; Intermediate, 5; Parents' 2; Mothers' 1.

FOREIGN LANDS:—Young People's, 7,306; Junior, 753; Senior, 6; Mothers', 2; Intermediate, 4.

Floating Societies, 92; Total Societies, 51,264; Total Membership, 3,075,840.

The farewell to Rev. Murdoch Mackenzie, and to Dr. Percy Leslie, on Tuesday evening was an eloquent God-speed to two devoted missionaries. Let them be followed to their sphere of labor among the Chinese by the prayers of the Church. Consecrated lives as those of our missionaries are ought to be supported by consecrated gifts and by the earnest prayers of the Godly.

An appeal on behalf of birds whose plumes and feathers are used in hats and bonnets has been issued by two young men in Toronto. Ladies are implored to discontinue the slaughter of birds caused in order to supply feathers for decorating the dresses they wear. The young men say: "We like to see women beautifully and even gorgeously dressed, but not with the harvest of the merciless slaughter of birds. The wearers could never commit these atrocities themselves, but unthinkingly they cause others to so act for them. It is the great law of supply and demand. Women are merciful

naturally, and if their thought is but directed to the hidden history of the feathers they wear, they will quickly vindicate their character. In every egret plume they will then see the dead bird in the marsh and hear the piteous cry of the starving fledglings." We trust the appeal will meet with a sympathetic response.

Since the lamented death of Rev. John Mutch, M. A., more than ordinary interest has been taken by Toronto Presbyterians in the welfare of Chalmers Church, of which he had been pastor. Supply was furnished by the Presbytery on a plan that allowed the congregation to continue a measure of support to the bereaved family, and much kindly concern was manifested in the future of the church. It now appears that a happy settlement is in sight, the congregation having decided to extend a call to the Rev. S. K. McClements, of Pitston, Penn., U. S. A. Mr. McClements visited Canada on the occasion of the settlement of the Rev. Mr. McCaughan, and was heard and appreciated by the friends in Chalmers Church—hence the call. If Mr. McClements should see his way to accept, he may count on a cordial welcome to Toronto.

Rev. Wm Burns, Agent for the Aged and Infirm Ministers' Fund, has been visiting the Province of Quebec in the interest of the Fund, and has met with a cordial reception wherever he has appeared. Nor is this to be wondered at. Mr. Burns himself is very acceptable to his brethren; and his experience with men and affairs connected with the church is found useful wherever he goes. Then his message is welcome. On behalf of one of the best causes within the scope of church finances, he can appeal with an authority born of a knowledge of all the details and a record of devotedness to its interests which are unrivalled. All that remains to be hoped for is that the responses to his forcible appeals will be worthy of the cause and of the messenger. Let the Presbyteries deal generously and liberally.

The indefatigable convener of the Home Mission Committees the Rev. Dr. Cochrane, will proceed next week to New York and will be present at the induction of an old member of his church, the Rev. J. E. Inglis, at Yonkers, N. Y. Dr. Cochrane, will, towards the end of October, attend the meeting at Philadelphia of the Committee of the Alliance of the Reformed Churches which with the meeting of the Home Mission Committee same month will fill up a busy calendar of extra parochial duties.

The college convocations have been ushered in by that of Morin, the proceedings of which were gracefully presided over by Rev. Principal Macrae, under whose regime the institution will doubtless grow strong and flourish. An unusual departure was made by conferring the degree of D.D., the favored recipient being Rev. James Cowie Smith, St. Andrew's Church, Guelph. Morin has been extremely

conservative in conferring this degree and in full keeping with this care is the happy selection of Dr. Smith, who thoroughly deserves the honor.

The service rendered to the cause of Christ during the past year by the National Bible Society of Scotland has been most satisfactory. The annual report tells of 705,610 Bibles, Testaments, or portions of Holy Scripture distributed by more than 500 colporteurs and agents in thirty different countries of the globe. The income of the Society for 1896 was £31,070, an advance of more than £2,000 upon last year, but all of it save £45 was expended on the operations of the Society. The most notable incident of the report is the retirement of the Rev. W. H. Gould, D.D., from the secretaryship, which he had occupied with distinguished ability and acceptance for thirty-six years. It is sad now to have to notice his death, so soon after he had put off his harness.

A remarkable example of the fruit which may be borne from a seedling in good soil is the following: A Puritan minister named Sibbs wrote a booklet called, "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitude led to Christ by it was Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion in the Soul," and "the time would fail to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond, to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages, and many million copies have been sold.

THE ALLIANCE' APPEAL.

WE publish in full on the opposite page the appeal for support issued by the committee of the Ontario Lord's Day Alliance. It deserves the most careful consideration from the Christian public. The document speaks for itself. The direct work accomplished by the Alliance has been considerable, the indirect work—the educative, the testifying for principle, and the influence on the public conscience, these cannot be adequately measured, but they are very real. The outlook is such that no Christian citizen can afford to leave the Alliance in a condition in which for want of funds its usefulness would be impaired. Let the friends rally to the support of the Alliance with a cordial response to their appeal.

A FERTILE FEEDER.

THE transfer of Rev. John Kay from Milverton to Deer Park attracts attention to the number of ministers who have been translated from the Stratford to the Toronto Presbytery. Rev. Dr. Caven came from St. Marys; Rev. Professor Ballantyne, is a native of Stratford; Rev. William Burns is from Downie; the late Mr. Freeman of Deer Park was brought up at North Easthope; Rev. J. A. Turnbull, Rev. J. A. Morison and now Rev. John Kay have been received by Toronto from the Presbytery of Stratford. In each case Toronto has been materially the gainer and the latest addition will no doubt prove equally welcome.

HIGHER CHRISTIAN LIVING.

A SPIRIT of restlessness and anxiety is abroad as to the Christian life. The church is awakening to the fact that formalism is fastening its deadly fangs on the people to a truly alarming extent and that something must be done at once to effect a cure. One of the hopeful signs is the unanimity

with which the decadence has been acknowledged in almost every English speaking country. The worldly spirit prevailing in Australasia has been a source of pain to the pulpit there, and to its ally the religious press, for many years, but from a mistaken national pride the churches in the United States have refused until lately to own the canker-worm at the heart of the nation. Now, in England, Scotland and Ireland, in the United States and in our own Canada the red flag of danger is waving. Thank God for that. We gratefully welcome the sermons, the articles, the interviews which fill the pages of our contemporaries, for surely never was there a time when a quickening of the Spirit was more to be desired than the present, when Mammon reigns in the world and when God has been dethroned in so many hearts.

The causes for religions decline may be many. Some of them undoubtedly are to be found in the church itself. What has been mis-called the Higher Criticism is largely responsible. Fair criticism is to be welcomed. Scantified scholarship may find a fit field in the literature of the Bible, but many Higher critics err grievously in their aims and methods and by a deference to them, wholly undeserved, the church has contributed to the doubt and degeneracy of the present day. Not long ago a leading minister in Illinois expressed his belief that within ten years belief in the divine authority of the Bible would be a thing of the past, that even now he was merely tolerated in his preaching on orthodox evangelical lines, because of the influence of a few old and respected members of the congregation who were large subscribers to the church funds. So to more or less degree this is the experience of many ministers in town and country. Then there is the pandering to popularity rather than the deliverance of a full and free gospel truth. The temptation to succeed by popularity is a subtle danger. A strong man only can battle with it successfully, and then he must be strong, not in his own strength, but strong in the Lord. And, further, although we say it reluctantly, the power of the pulpit is to some extent sapped by the influence wielded now by the young people. The young are at once the pride and the care of the church. They require wise leading, nursing in spiritual things. When they become the potent governing force in congregation or church, then inexperience in spiritual things rules and disaster or deterioration will surely follow. This is in this suggestion food for Sessions and Presbyteries to digest. We feel assured this phase of church life will have to be taken into account in any general movement to restore the pulpit and bring about a higher Christian life. How often is it that the highest praise is lavished upon a candidate for a vacancy because "his preaching is acceptable to the young," or an adverse sentence passed because he "failed to please the young people." It is neither worthy nor wise for the older Christians to yield to such a condition of things. Their ease is being bought at a ruinous price. Other causes could be pointed out, but those referred to are everywhere obvious and within reach of removal.

Various causes have contributed to the present awakening, not the least being the widespread sway of an intolerant, arrogant worldliness, before, the dominance of which the church has been finding herself losing ground. All kinds of expedients were tried. Clever moral essays, elaborate services of praise, social fads, teas, pic-nics and bazaars; short prayers, short sermons, elocution and every device a fertile age of invention could suggest. Still no headway. The power of the gospel is the same as ever, and the gospel will prevail. But it must be through the conversion of sinners and the growth in grace of the children of faith. Hence such movements as those of the Keswick brethren

and others, who would oppose Christ-like lives to the wickedness of the world. All such movements must run the gauntlet of criticism, but consecration to God and consistency therein, on scriptural lines, will hold the field against the shafts of controversy. More spirituality in the church should be aimed at, therein lies the hope of the present and future. Formalism, intellectualism, elegance of form and want of soul have been burdens on the church too long; let sound doctrine and sane religious zeal resume sway.

CHINESE MISSION WORK.

REV. F. M. Dewey, Montreal, has done good service by defending Dr. Thomson the Chinese missionary in Montreal. Mr. Dewey states that the mission is in a satisfactory condition, and that the adverse criticism in the press had its source in the opposition of certain Chinese residents who object to all christianizing work among their countrymen. The ventilation of the case will, it is expected, bear good fruit.

FRUITFUL LABORS.

THE reports of the 27th annual meeting of the W. F. M. S. for the Eastern Section, held at New Glasgow, show the work in the Maritime Provinces to have been actively and successfully prosecuted during the past year. We rejoice to note that the young people are influenced by the Society to systematic giving, but how is it that the congregational "leaders do not devote more attention to this phase of the work." Systematic giving will prove the keynote of success.

THE ONTARIO LORD'S DAY ALLIANCE.

Following is a special appeal issued by the Committee of the Ontario Lord's Day Alliance, to which the careful attention of our readers is earnestly directed.

If subscribers will mention this paper as the medium through which the appeal reached them, their subscriptions will be acknowledged by the Treasurer through these columns.

WORK ACCOMPLISHED—1. Active Branches have been formed in many centres. A growing interest in the subject has been called forth. The foundation for a strong and thoroughly provincial organization has been laid.

2. The opinion of the Court of Appeal upon the meaning of "Conveying travellers" in the Lord's Day Act, so far as expressed, is strongly in favor of the contention of the Alliance that the Legislature intended to except only through traffic from the general prohibition of the Act.

3. Legislation secured in 1895 and 1897 has prohibited Sunday cars throughout the whole Province excepting in Toronto and those few places in which a regular Sunday service had been operated. The legislation of 1897 would appear also to apply so as to prohibit the Toronto Railway Company unless it should be found that the Company have under previous legislation acquired the right or franchise to operate a Sunday Service. According to Sir Oliver Mowat's opinion no such right had been conferred.

4. Applications made to the Legislature by Railway Corporations for power to operate on Sunday have been successfully opposed.

5. The closing of the Welland Canal for the whole of the Lord's Day has been secured.

WORK TO BE ACCOMPLISHED:—The prevention of street railway and local passenger traffic and all other forms of unnecessary Sunday labor everywhere in Ontario and reducing to a minimum all necessary Sunday labor.

FUTURE PLANS:—1. Organization—Vigorously to push the organization of the Alliance in all parts of the Province.

2. Education—To issue and widely circulate such special literature as shall inform and arouse the public mind regarding the present crisis.

3. Co-operation—While not swerving an inch from the position that the Lord's Day is a Divine Institution

and the right to enjoy it a Divinely bestowed right, we shall invite the co-operation of every organized body of citizens desirous, for whatever reason of preserving for this country the Day of Rest.

4. Protection—The position gained by past effort we shall energetically defend against all attacks which may be made upon it.

5. Legislation—We shall ask that the defects which from the judgment of the Court of Appeal would appear to exist in the Lord's Day Act be remedied by amending legislation so that the Act may beyond doubt apply to all classes of persons without limitation and to corporations.

6. Interpretation—From the year 1845 there has been an exception in favor of "Conveying travellers." The true meaning of this expression we shall ask the Government to ascertain at the expense of the Province by reference to the Court of Appeal and if necessary to the Privy Council under the Statute for determining constitutional and other provincial questions.

THE CRISIS:—The once proudly boasted American Sabbath is now almost a thing of the past. Gradually, gradually, each step being claimed to be a harmless encroachment, it has been allowed to slip from the grasp of the toiling masses of the United States, until now the wage earners of that country are crying out against the tyranny of Sunday labor, and Christian citizens are banding themselves together to "rescue the Sabbath." Precisely what happened in the United States is now happening in Canada but has not yet gone beyond remedy. Our part it is to awake at once to the gravity of the issue now being wrought out and to let history teach us its lesson before it is too late. Doing so we shall surely hold fast the old fashioned Canadian Lord's Day and hand it down unbroken to our children, and it will continue to be our proud boast that under the protection of Ontario's laws every wage earner in the land enjoys the one universal Rest Day.

OUR REQUESTS:—For the carrying of these plans to a successful conclusion the Alliance most earnestly appeals for the sympathy and active support of all who are interested in preserving a Sunday Rest for the Province.

A large amount of money is urgently needed. For the past eighteen months by care and economy the expenditure has been kept within the income, but the Alliance has a deficit of about \$800, the results of the first year's work. In order to pay off this deficit and carry on the work for the coming year at least the sum of \$3,500 is absolutely necessary, while a much larger sum might most profitably be devoted to advancing the interests of the cause at the present crisis.

From our plan it will be evident that so far as possible litigation will be avoided and our definite aim will be in the direction of organization and legislation. We also desire to point out that the above estimate covers not only office expenses but also travelling expenses, literature, printing and a number of other expenses which the aggressive work above sketched absolutely demands.

We would remind those to whom this appeal is made of the great and most commendable liberality shown in response to appeals for the Armenian Fund and Indian Famine Fund and would ask for a measure of the same liberality for the preservation of the Lord's Day which is an object certainly not less important, involving as it does all that is of most value in man's life, and affecting most vitally the happiness of our own children and the true greatness and prosperity of our own country.

Both individual friends and also organizations desiring to help financially are asked to send subscriptions small or large either to the treasurer of any branch or directly to the Provincial Treasurer, John C. Copp, Esq., 21 Leader Lane, Toronto.

It is also particularly requested that the subject be brought up for discussion by organizations so that some definite action may be taken by organized effort, by financial help or otherwise, towards dealing with the crisis which is now upon us.

The work undertaken is for the entire Province, and therefore this appeal for support is made to the people of all parts of Ontario.

All communications regarding organization, literature, etc., should be addressed to the Secretary, Mr. A. E. O'Meara, Room 77 Confederation Life Building, Toronto. On behalf of the Executive Committee.

J. K. MACDONALD, President.

TORONTO, September, 1897.

THE WONDERS OF THE BIBLE.

REV. F. PILKSON D. D., LL. D.

The Bible clearly teaches that in this dispensation two things besides the Jew are to be very prominent—the "ecclesia" (the church called out), and the "apostasia." We are seeing both of these things to-day. There was nothing that seemed more unlikely at one time than an apostasy within the Church; but we ought to see in the present condition of things the fulfilment of prophecy; and our faith in the Bible, instead of being shaken, should be confirmed. There is not a feature of the present apostasy that is not foretold in the Word of God. The Apostle, writing to Timothy, speaks of those who should arise in the latter days desiring to be teachers. And this is the first time in the history of the Christian Church that apostasy has been led on by professing teachers of religion. In the past history of the Church, when a minister has pretended to be a teacher, and has departed from the faith, he has instantly been silenced by the great body of the Church.

THE HIGHER CRITICS.

But what do we see in these days? We see the professed teachers of religion in pulpits, theological halls, and colleges, leading on the apostasy, and drawing many disciples after them. It is a most remarkable thing that Paul, in the Acts of the Apostles, should say, "I know that after my departure shall grievous wolves enter in among you, not sparing the flock." A wolf is an outsider, who comes in to tear the flock. "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." We are now living in a day when these words are having a remarkable fulfilment. First, the wolves: these higher critics came first from Germany. And now among ourselves: the Bible in this very day vindicating its Inspiration by what is happening before our eyes. The very apathy and lethargy of people in this matter is another proof of the Scripture's infallibility: "Because iniquity shall wax, the love of many shall wax cold." Christ Himself indicated the very trend of modern higher criticism when He said, "If ye believed Moses ye would have believed Me." Where did the higher critics begin? With Moses. They disputed him, and now they are disputing Christ.

THE BOOK OF DANIEL.

Let me speak of some of the questions raised by these men. We had a hint the other day that Daniel was pronounced a book of fiction. If so, it is the most remarkable book of fiction I have ever had anything to do with. If you will read the 9th chapter of Daniel you will find there a most marvellous and accurate arithmetical computation. The Book of Daniel is the first book in the Bible to introduce the numerical element to any great extent. And these figures are so audacious that no man would ever have dared to put his pen to them if he had not had Divine guidance. Take the passage concerning our Lord "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks." Now, a "week" is a period of 7, and 69 weeks would be 483 years. The only thing, then, we have to do is to find the point of starting. There were at least three decrees that went forth in reference to the restoration of Jerusalem. Take one of these, and to that date add 483 years, and you get the exact day on which Christ rode into Jerusalem on an ass! And so with the others. May we not infer, then, that the prophecies in that book still unfulfilled will have a similar fulfilment in the future?

SEVEN TIMES.

Look at some other of those prophecies. In the history of Nebuchadnezzar the expression "seven times" frequently occurs. Now a "time" is a year of 360 days, and seven times 360 gives us 2520. That is divisible into two periods of 1260 years each. In the book of Revelation you will find these expressions—forty and two months, and "time, times, and half a time." A "time" being a year, a "time, times, and half a time" is three and a half years, which is forty; two months, which again comprises 1260 days—counting 360 days to the year. And twice that period gives us 2520 years, which cover the times of the Gentiles. In the Book of Revelation the period assigned to the manifestation of the false prophet and the treading down of Jerusalem is this period of three and a half years—1260 days. Now, the decree which made the Pope the temporal sovereign went forth in 606-10, the temporal sovereignty

of the Pope being established during those four years. Adding 1260 to 606 we get 1866; adding 1260 to 610 we get 1870. Now, from 1866 to 1870, as you know, went on that stupendous series of events which left the Pope a prisoner in the Vatican.

THE SCIENTIFIC SIDE.

There is another point on which I should like to say a word. We hear it said that the Bible is very weak on the scientific side. My friends, it is we who are weak on that side. I have all my life had an interest in three subjects—mathematics, natural science, and history; and I have naturally in my study of the Bible noticed particularly how it speaks in relation to these. I have noticed two or three things. First, that the Bible is an organic unity. What are the laws of an organism? Cuvier made them three; that every part is necessary to the complete organism; that all parts of it have reference to each other, so that they match each other, as eyes and ears; and, that all parts of the organism shall be pervaded by the spirit of life. On these lines the Bible is an organic unity. All the parts of the Bible are essential to completeness; each part of it plays into the other, Leviticus interpreting Hebrews; Genesis, John; Joshua, the Acts of the Apostles; Daniel, Revelation; and, it is throughout pervaded by the Holy Spirit. Now, turn to the scientific side of the question. Some people say that the Bible makes an awful mess of geology. Now, what are some of the discoveries of geology? Geology teaches the fact of an original abyss of waters, from which emerged land; and that on the land animal life appeared in stages ascending from the lower to the higher. That is exactly Moses' order. Who taught Moses' geology? Comparative anatomy teaches us that types are determined by the proportion of the brain to the spinal column. In the fish, for instance, it is 2 to 1; in the reptile, 2½ to 1; in the bird, 3 to 1; in the mammal, 4 to 1, and in the man, 33 to 1. That is exactly Moses' order—fish, reptile, bird, mammal, man. Who taught Moses comparative anatomy?

FOUR WAYS OF LIFE.

In the 12th chapter of Ecclesiastes, to take another illustration, we have descriptions of four ways in which life goes out of the human body. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." What are the four ways in which life goes out of us? Through the brain; the lungs; the heart; and the nervous system. Now see how marvellously Solomon has indicated these. When surgery was unknown, and the great facts about anatomy were unknown, Solomon wrote, "Or ever the silver cord be loosed." And if you take the neck you will find that where these wonderful bones play into each other, there runs up a silver cord—the spinal marrow. Then, if you pass a line round the top of the cranium and lift it off, there is the "golden bowl," which holds the brains, open to view. Come down to the chest, and you have something exactly like a pitcher, and takes in and throws out air, just as a pitcher takes in and throws out water. And, lastly, you have the "wheel at the cistern."

MYSTERIES OF MOTION.

Take something still more wonderful. One of the most recent discoveries in science is that motion is a universal law. If you could set up a rod in this room and set it in motion, it would begin to give sound. And if you continue the motion and increase the rate, it would cease to be apparent to the ear as sound and would become apparent to the eye as color. More than that, if the motion continued to be sufficiently rapid, light would appear. What does that show? That light and color and sound are akin. And the reason we don't hear color is that the hearing faculty is too coarse to receive impressions beyond a certain degree; and a more delicate nerve—the eye—has to come into play. But, all the same, sound is color, and color is sound. And every ray of light emits sound, if our ear were delicate enough to hear it. Now, take the Bible, and you find that color, and light, and sound are spoken of in the same language. How did that happen? "Or ever the morning stars sang together." "Thou makest the outgoings of the mornings to give forth

(literally) musical vibrations'—translated, "to rejoice." The translators didn't dare to translate the words as they are in Hebrew! God who knows that light and sound are akin inspired the ancient prophets to use the Hebrew word for light, which was also the Hebrew word for sound. "The heavens declare—sound forth—the glory of God." "Day uttereth speech to day; and night converseth with night." Why, that is light talking. Of course it is; light does talk. God is in the midst of a great orchestra. People say the Bible is not a scientific Book! Why, every time a scientific discovery is made the Bible is found to be fully abreast of science.

GOD'S ETERNAL BOOK.

And now to conclude. In the 5th chapter of Revelation we read: "I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. . . . And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look therein." Mr friends, that is the Book these people toss to and fro; that is the Book with which they play battledore and shuttlecock—God's eternal Book, on which there is not a man worthy to look. Why, it is a mercy that God has concealed the glory of this Book; for otherwise it would have dazzled us like intense light at noonday, and we could not have taken it in our hands. Who was found worthy to open the Book? There was a Lamb, as it had been slain, but now living; and He took the Book. He was at once a Lion—the Lion of the tribe of Juda—and a Lamb. Why this composite character? The lion is the king of beasts and represents majesty; the lamb was for sacrifice and represents atonement. We have here the King and Priest. And why was the King and Priest found worthy to open the Book? Because two thoughts run through the Bible—a Kingdom linked to Adam, lost in sin, to be restored in Christ; and a Priesthood, which necessitates a priest and a victim. And the One who takes that Book and unlooses its seals must be the King and Priest. But notice: He hath made us kings and priests unto God, having redeemed us with his blood. It is when we touch the seals with the blood that they dissolve, and the marvels of this marvellous Book come to be known unto us. If you will let the "higher critics" alone, and give yourselves up to look into the mysteries of that Book, reading it through the Kingship and Priesthood of Christ, and through your own prospective priesthood and kingship with Him, your love and adoring homage and reverence will grow with every hour.

EXPOSING A SLANDER.

The following example of how an ex-premier can slander missionaries is equally instructive as is the complete vindication by which it is succeeded. Says Sir George Dibbs:—"Levuka was to be the capital of Fiji. Some missionaries, knowing this, bought up all the land beforehand, in expectation of a handsome profit. When the Imperial Government wanted it for the city they would not sell except at an exorbitant figure. Then that cove—what was his name?—oh! yes, Sir Arthur Gordon—proclaimed the capital at Suva, and euchred them. Levuka would have been the better place. But the Imperial authorities could not stand this sort of thing. Now the missionaries are sorry that they were so infernally greedy."

To this Rev. Frederick Langham replies:—"1. That when the land referred to was bought, it was not known that Levuka was to be the capital. 2. That all the land in Levuka was not bought. 3. That no missionary bought any portion of the land. 4. That the land now owned by the Wesleyan Missionary Society came into its possession after the Imperial Government had refused to annex Fiji. 5. That no application was made to purchase land from the Wesleyan Mission by the Fiji Government till twelve or eighteen months after Suva had been gazetted the capital of Fiji, and that the Wesleyan Mission did not 'refuse to sell except at an exorbitant figure.' Therefore, Sir A. Gordon did not 'euchre them,' i.e., the missionaries. 6. Sir A. Gordon, in reply to a similar report to that now circulated by Sir G. Dibbs, wrote to the Wesleyan Mission Office, Sydney, on 13th August, 1880, as follows.—'There are many reasons, I think, against Levuka being the capital of Fiji, but most certainly our removal to Suva will not be

due to a refusal by the mission of sites for Government buildings.' From the above I think it must be clear that the missionaries were not 'infernally greedy,' as Sir George says they were; and, therefore, that they cannot now be sorry that they were so."

SERVICE FOR ALL.

Church services have been described as a one man business; but, in reality, this is not the case. In the service of praise, at least, all who desire can take part. If there be a congregation where the minister does everything, even to "lighting up" and ringing the bell, that congregation is badly constituted for the good of the minister and of the people. If any minister or adherent is simply receptive, he misconceives the end of church attendance. We live under a law that cannot be broken with impunity. God has imposed the law in question, viz., that we get in order to give out. Good received is not for the sole benefit of any individual. If any one keep everything to himself, he will soon become poor, stunted and miserable. Individuals have different gifts, but each is expected to use the talent or talents entrusted to him for the general good. A few Church workers are salaried, but the majority work gratuitously. In the latter class may be ranked Sabbath-school teachers, collectors, district visitors, members of choirs, members of philanthropic societies, bazaar promoters; as also those who have the care of the temporalities and the spiritual work of the Church. Work of this sort takes time and energy and calls for self-denial, and those who do so work are worthy of all encouragement and recognition from the congregation. These duties are often irksome, and those who do them feel discouraged sometimes. But all such work done from right motives has its reward. If it is a law that we must give as well as get, there is a sure blessedness attached to the giving. Such work adds to our knowledge of the condition, the hopes, the fears and difficulties of our fellows. It sets us on our guard in respect to our daily conduct. When baffled and unsuccessful, it throws us back on the strength of God. It creates a sympathy with other like workers. It gives a direct interest in the progress of Christ's kingdom. Such work shall not lose its reward, but be duly appraised in due time.

ALL WANTED OFFICE.

BY REV. C. H. WETHERBE.

Rev. A. J. Diaz, the Cuban apostle, tells the following suggestive story:—"My people are of a peculiarly jealous nature. If one of them is selected to perform a duty they think that he is in better favor than the rest and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary for me to select the seven deacons to aid in carrying on the church. I studied the problem over for some time and at last hit upon a plan which I thought would work satisfactorily. One Thursday evening, at the close of the services, I announced that the next Sunday we would select the deacons and that the sermon would be on the duties of the deacons. That Sunday every member was present and the church was crowded. I told them that it was the duty of the deacons when they were notified of a case of smallpox to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic, they must be the first to be present and offer aid and the last to come away, that they were to have their Testaments with them always and were to make a conversion whenever the opportunity presented itself. After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume the responsibilities of the position to stand up. I knew it would be useless to attempt to make any selections, so I said to them, Go ahead; you are all deacons.' Now they all carry their New Testaments around with them and telling, whenever they have a chance, of the religion of Christ. Thus you see we have a whole congregation of workers." What a good thing it would be if all the Christian churches in this country were composed of members who wanted office so badly that they would work like those Cuban Christians. But many more want to be deacons just for the official prominence and glory, having but little regard for the work which the office demands. Let us fill our office with energetic work.

UNDER THE EVENING LAMP

THE STORY OF A POOR SCHOLAR.

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

CHAPTER IV.

It was a bright, sunny morning. Everything breathed of spring, and even of the coming summer. The great farm kitchen was flooded with sunshine, and strewn with freshly gathered flowers and green branches—wreaths and strays remaining over from the bounteous heaps out of which willing hands had been making wreaths and garlands. Wenzel, who had slept little, and whose toilet, performed with his left hand, was necessarily an affair of time, came slowly in, with a weary, listless air. He sat down on the oak settle near the fire, and looked about him in surprise. No one else was in the room.

Presently, however, Father Fritz came in. Wenzel brightened a little at the sight of his friend.

"God save you, father," he said. "'Tis good of you to come."

"I thought every one would be out to day, and you might be lonely," said the old man, seating himself, and placing his staff beside him. Since the night of the fire he had not been so strong as before.

"Hast had food, boy?" he asked.

"Oh yes; they brought it to me ere I rose. They are good to me—very." He sighed a little, then glanced at the festive-looking litter, and asked, with some show of interest. "But where is every one? and what does all this mean? Is it a feast day in these parts?"

"It is indeed a day of joy and gladness, and of giving thanks to God," was the answer. "They are busy adorning the village with green branches and with flowers, and making arches of triumph along the road. Also, they have gathered heaps of flowers, for wreaths, and perchance for strewing in the way."

"But what is it all about?" asked Wenzel. "What is the cause of rejoicing?"

"Good cause, God be thanked. The Elector is coming home."

"The Elector?" Wenzel repeated, with a puzzled look. But he knew, of course, that this was the title the Saxons gave their sovereign, so he hazarded a guess. "I have heard it said the Elector was away fighting. Has he gained a great victory—taken some towns, perhaps, or a new province, that he is coming home in such joy and triumph?"

"Nay, my boy," said the old man, with a look of emotion. "He whom they are welcoming home so joyfully has not won a great victory; he has suffered a sore defeat. He has taken no cities or provinces; he has lost all, or almost all, he had, and has been for nigh up to six years a captive in the hands of his enemies."

"Then," said Wenzel, still more mystified, "this is the triumph of the vanquished?"

"Just so my boy, the triumph of the vanquished."

"Still I don't understand. Your Elector is called Duke Maurice, is he not? And I have heard Farmer Speyer say the Elector Maurice is a great soldier, and gains victories."

"Now, indeed, it is I who am to blame," Father Fritz returned penitently. "How couldst thou understand me, when I do not give the honorable Princes their proper titles? Thou, too, Master Wenzel, when thou art as old as I, will talk of things as they have been, not as they are. I had no right to call Duke John Frederick the Elector, since the electorate has been taken from him and given to his cousin, Duke Maurice, the Elector that now is."

"Then it is the Prince who has lost everything that comes home now? Where is his home?"

"They have left him the town of Gotha, and a little district around it. There the Electress Sybilla—the Duchess, I should call her—lives, with her household and her little court."

"Gotha is not very far from this. Are we, then, in that district?"

"No, though I would we were. We are in the electorate, not the Duchy, as we say. Jonas Speyer is a good man, and a kind, but he never cared for these matters, that is why you have not heard them talked of here. Nor does he pray every day, as we do, for our

dear dispossessed lord, whom we love. And God, at last, has heard our prayers."

"But how did your Duke John Frederick lose everything?" Wenzel asked. "I suppose him to be—am I right?—the son of the great Elector, Frederick the Wise, who protected Dr. Luther, and shut him up in the Wartburg. I heard of him in Bohemia."

"He is his brother's son. But heard you nothing of the war between Kaiser Karl and the Protestant Princes, and of the sore defeat of Muhlberg?"

"I do remember, dimly, things I heard of it in my childhood. I know that we of the Unity were suspected of favoring the Protestant Princes, and wishing to have the Elector of Saxony for our king, instead of King Ferdinand."

"No blame to you, if you did. But is that all you know?"

"All. Since I came here has no one spoken in my hearing of Prince or Kaiser—save, indeed, to say, in a passing way, that the Elector Maurice was a great soldier, and to grumble now and then at the taxes."

"Then I will tell thee," said Father Fritz, settling himself to his task with the enjoyment of an old man who has a story to tell, and a willing listener to hear it. "Duke Frederick the Wise died childless, and his brother, Duke John, succeeded—an upright, God-fearing man, true and simple in all his doings. 'A straight line is the shortest way,' was his favorite saying."

"It is a true one," said Wenzel the scholar, who knew his Euclid.

"What Dr. Luther taught us of our Lord Jesus Christ sank deep, like living seed, into that honest and good heart," Father Fritz went on. "Duke John's hand was the first to sign the famous Protest of Spires, and one year afterwards, the Confession of Augsburg. When it came to signing the Confession, Dr. Philip Melancthon and others would have bidden the Elector pause. It was dangerous to be a friend of the Gospel, war might be made upon him, he might lose his dominions. But our Prince silenced all remonstrance with the word, 'My crown is not so precious to me as the cross of Christ.'"

"A noble word!" Wenzel said, his mournful eyes lighting up.

"And he held to it," Father Fritz went on. "True, when the peril drew near, and the air was full of threatenings, he had his hour of sadness, perhaps of fear. But God gave him the victory. 'It was God,' said he, 'who made me Elector—me, who was not worthy of it—I fling myself into His arms. Let Him do with me as seemeth good in His sight.'"

"That's a hard thing to say sometimes," said Wenzel, with a sigh.

"Ay, master; but those who say it honor God, and God honors them. Duke John died in peace, leaving his crown—his Hat and Ermine, as our phrase is—to his son, Duke John Frederick."

"I see: God delivered him from his enemies, as He did Daniel and David, and the three Hebrew youths in the fire."

"Dost mind, Master Wenzel, what those three Hebrews said to the king? 'Our God whom we serve is able to deliver us, and He will deliver us. But if not—' That 'if not,' meseemeth, was not given them to learn; 'twas too hard a lesson, before Christ came and showed us how to endure the cross, despising the shame. But 'tis the higher one." He paused, as if in thought.

"Please you, father, go on with the story," Wenzel said.

"That 'if not' is the story. God, who knew what was coming on His Church, took Dr. Luther gently home, just before the war began. It was called the War of Smalkalde, because it arose out of the League so named, which we Protestants made together for the defence of our liberties. With our Elector was the Landgrave of Hesse, and some other princes and Free Cities. God knows we did not want to fight; we were forced into it. What chance had we against the great Emperor, with Spain and the New World behind him, and himself the ablest general in New or Old? We were beaten at Muhlberg, disastrously, and the Elector wounded and made prisoner."

"That was hard."

"Kaiser Karl and his brother Ferdinand, your King, made it harder by reproaching him with bitter words, when he was led up to them, a captive, on the field of battle. Our Prince turned away in silence, and as he did so a sud-

den peal of thunder rent the sky. The beaten man looked up, a strange light in his sorrowful face. 'O Thou Ancient, Almighty One,' said he, 'Thy voice tellest me Thou still livest, and hast not forsaken me.' Yet, if he had judged by seeming, he might well have thought God had forsaken him in the days that followed. The victorious Kaiser marched on to Wittenberg, and took it. Nor was this all. The Elector had left his cousin, Duke Maurice, to guard his hereditary states."

"Duke Maurice? The Elector that now is?"

"Even so. He is the head of the younger branch of the House of Saxony, called the Albertine, as Duke John Frederick is of the elder, the Ernestine. Our Duke had treated him as a son or a young brother, receiving him when he quarrelled with his father, and making peace between them. So he trusted him absolutely. But Duke Maurice betrayed the trust, and ravaged with fire and sword the lands given him to guard."

"Traitor!"

"Hush, boy! we must not speak evil of dignities, and he is our ruler now. Wait for the end of my tale, which is the strangest part of it. But you see how Duke John Frederick lost all, even his liberty. His very life was threatened. He was alone amongst strangers and enemies: parted from his family, and from all he loved—save indeed that one faithful friend, Master Lucas Kranach the painter, implored leave to share his captivity, and got it. The Kaiser is a stern conqueror, and he has spared the conquered no drop in the bitter cup of humiliation. Wherever he went, and even to the Low Countries, beyond the bounds of our empire, he must needs carry with him his captives, the Elector and the Landgrave, to grace his triumph, and be mocked and gazed at by the crowd. Was not that enough for a man—for a prince—to bear, without the agony of knowing he had failed; had ruined his princely House, lost the broad lands his fathers left him, and wrought no deliverance in the earth for the cause he loved, and the people who trusted him?"

Wenzel bowed his head. That seemed to him indeed a bitter lot, worse even than his own. Father Fritz went on—

"Our Prince had a brief parting granted him, beneath the walls of Wittenberg, with the Duches Sybilla. Knowest thou, boy, how true hearts beat the same in palace and in cottage? But thou art too young to know, or to guess at even, the great deep love that comes to those whose lives have been as one together, according to God's ordinance. It was hard to part, but these were the words he said, 'Be comforted. What I suffer now I suffer for His sake, whose I am and whom I serve.' And later, another word of his has come to us—a word that tells all the story of those long years of captivity—'Living or dying, imprisoned or free, I am still His.' That is what he has lived in, ever since."

"And the Duchess?" Wenzel asked. "Methinks, perhaps, it was harder even for her."

"With her sons, and a few faithful friends, who have followed her from Wittenberg, she has kept her little court in Gotha—less a court, indeed, than a Christian household, given to piety and good works. She has been much in prayer for her dear lord's deliverance, and we see to-day the answer to her prayers. Yet have those years of captivity not been lost. God's service may be done as well in a prison as on a throne. For any man, wheresoever he may be, who can look up to Him and say, 'I am still His,' is strong, and with a strength the world knows not. So strong was our captive Prince that even his conqueror, Kaiser Karl, acknowledged it, and bid high for his help in a plan he had at heart. He would gladly have given him his freedom back, and more. It was about what they call the *Interim*. You have heard the word, no doubt?"

"I heard the pastor who came to see me when I was ill talk of it with Farmer Speyer; but I understood them not."

"'Twas a kind of law the Kaiser tried to impose upon us Protestants, to keep until a General Council should be called together, to decide all matters of religion. We were to conform to the Romish Church in most things, only keeping our freedom in one or two, not of the first importance."

"But you would not do *that*—not for life itself?" said the young Bohemian.

"Our new Elector agreed to it, to please the Kaiser, who had so lately given him his cousin's lands and dignities. But his heart was not in it, so he did not press it on his subjects, and quiet folk in country places, like ourselves, were not troubled. But in Wittenberg, and the other towns, there was much trouble and perplexity. Even Dr. Philip

Melanchthon—sore I grieve to say it!—gave way and the people, like sheep having no shepherd, followed suit. It was then that we missed the stout heart and the clarion voice of God's chosen minister and watchman, Dr. Martin Luther. But, meanwhile, our Prince had so borne himself in defeat and captivity, that friend and foe alike paid him honour, and prized his good word. Thus the Kaiser was fain to get it for his new scheme. But he who belongs to Christ dare sell himself to none other; so our Duke stood out against threat and promise like a rock against the wave. And not in this alone; all through these years, his blameless life and conversation, in the midst of his enemies, have been to us a beacon light shining afar and silently, yet strengthening faith and brightening hope. The Kaiser's captive has indeed been Christ's free man."

"And now he is regaining his freedom—but how?" asked Wenzel.

"A strange thing has come about, through the providence of God, who holds in His hand the hearts of princes. Duke Maurice has turned suddenly against the Kaiser, who made him Elector, and by one quick, brilliant stroke has rent from him the fruits of his victories—more as yet I know not. But they say we Protestants are to have peace and freedom now, and as the firstfruits of it, the two princes, Duke John Frederick and the Landgrave of Hesse, are set free—Why, friends, what is the matter?" he asked in surprise, as his tale was brought to a sudden conclusion by the entrance of five or six of the people belonging to the farm, looking tired and rather out of temper, as those who have missed a sight they expected to see.

The story they poured out in answer was somewhat confused, but it seemed that their preparations had been almost completed, when the village magistrate got a message to the effect that the Duke, wearied with his journey, and having many friends to see, was remaining for a few days in Nuremberg. But, it was added, the Duchess intended going part of the way to meet him, and would perhaps pass through their village to-morrow. That, at least, would be some consolation; she would see their desire to do honor to her Lord, and be gratified. Still, there was much lamentation over the wreaths and the arches. Then Jonas Speyer himself came in, and invited Father Fritz to remain for the midday meal, which he did, but nothing more passed at that time between him and Wenzel.

Yet Wenzel had heard enough. Have you ever seen a ray of sunshine strike suddenly upon a bit of glass, a bright stone, a dewdrop even, changing the tiny thing into a light and a glory, almost a miniature sun? So, for Wenzel, out of all the story the old man told him, shone out four little words—"I am still His." Over and over he said them to himself, in the simple expressive German, "*Ich bin ja Sein.*" "Yes," thought he, "I, too—Wenzel, the poor scholar—I am still His. No more, and no less, than Duke John Frederick of Saxony. *His*—the dear Lord Christ's—His now, His forever. To do what He will with, not what I will. 'Living or dying,'—that is clear enough, 'imprisoned or free'—that is harder. What am I now but imprisoned—and by His own hand, too—shut up, so that I cannot go forth, though, happily, amongst friends, not foes? But—I am still His. Even we ourselves, stupid as we often are, make the best of what is our own, take care of it, put it to the best use we know. So He can use me—as He will. That is His concern, not mine. For me it is enough that I am His—Thine. Thine, blessed Lord Jesus, Thine now—Thine for ever." And, as these thoughts filled his heart, a great peace came over the troubled soul of Wenzel, the poor scholar.

(To be continued.)

THE BIBLE CLASS.

PAUL'S JOY OVER THE PHILIPPIANS.

(For Oct. 10th.—Selections from *Philippians*.)

BY PHILIP A. NORDELL, D.D.

The church at Philippi, founded on the second missionary journey, was the first fruit of Paul's labors in Europe. Many circumstances combined to awaken very tender feelings in the Apostle's heart at the remembrance of this church. It seems to have given him more of joy and less of anxiety than any other church founded by him. Other churches were torn by factions or invaded by false doctrines, personal enemies who cruelly maligned him and dispar-

*An Exposition of Lesson 41 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

aged his work arose among them; or heathen vices sprang up and corrupted the purity and destroyed the good name of the church. But the church in Philippi was singularly free from those disturbing influences. Doubtless this fact had much to do with the warm affection with which the Philippians reciprocated the Apostle's love. This was shown in the most practical and efficient manner, by their repeated and unsolicited contributions to his personal comfort. Again and again their love had prompted them to testify in this way their gratitude and devotion.

THE LETTER TO THE PHILIPPIANS.

The news of Paul's imprisonment in Rome had reached Philippi, probably through some one of the many Christians who were constantly travelling between the capital and the provinces. They learned that he had appealed to Cæsar, and, like himself, expected no doubt a speedy trial and release. Hence they may not have thought it necessary to send immediate assistance to him. But when they learned of the long and wearisome delays of the law, their love could forbear no longer. By the hand of Epaphroditus, one of their own most trusted and beloved members, they sent a generous contribution for the supply of the imprisoned Apostle's temporal needs. His heart overflowed with tender gratitude, which found expression in a letter sent back to the church by the hand of their messenger. In this letter he points out without restraint his appreciation of their bounty, his personal love for them, and his profound joy over their stability in the Christian faith, and their exemplification of Christian virtues. He knows that he can never repay their kindness, but he feels assured that the God whom he served, who had so abundantly supplied all his own needs would likewise supply every need of theirs. The corrections of false doctrines, the rebukes of heathen vices, or the defense of himself and his apostleship, which fill so large a space in many of his other Epistles, are conspicuous by their absence here. Not a word of disquietude dims the serene confidence and joy which Paul experiences as he thinks of those converts who will constitute his "crown" in the day of Christ's appearing.

CHRIST'S HUMILIATION AND EXALTATION.

The most remarkable passage in the Epistle to the Philippians, if not in the writings of Paul, is that in which he gives his conception of the relation of Christ to the work of redemption. As usual it occurs incidentally, and for the purpose of enforcing an exhortation. A trifling difference of opinion had arisen among some of the members of the church. In pleading for a spirit of entire unity Paul urged them to cultivate that spirit of humility and unselfishness which was pre-eminently exhibited by the Lord Jesus, who should in all things be the believer's Pattern. This led him to speak in detail of that act of stupendous self-abasement which was revealed in the incarnation of the Son of God. The language in which Paul describes the pre-existent glory of Christ is remarkably forcible and suggestive. He describes Him as existing "in the form of God." The word implies that before the Son of God came into this world as Jesus of Nazareth, He possessed essentially the same mode of existence as that possessed by God. That is to say, whatever might be predicted of the divine mode of being could also be affirmed of Christ in His heavenly glory. This thought is still more forcibly brought out in the statement that antecedent to His incarnation Christ did not regard perfect and absolute equality with God as a prize to be coveted or grasped after, as men seize some extraordinary earthly rank or dignity, because this perfect equality was something which the Son of God had possessed from eternity. It is substantially the same doctrine as that contained in the opening verses of the Fourth Gospel, but, since it was written some thirty years before this Gospel, it is especially interesting from the fact that it reveals how quickly the church had apprehended this profound truth concerning the person of Christ.

Of this glory the divine Son "emptied" Himself in assuming humanity in the "form of a servant." Here again we find the same word used to describe the essential deity of Christ. As He was truly God so He became truly man, combining in Himself the twofold nature of God and man, qualified to understand both and to enter into fullest sympathy with them. This also He was enabled to transact for both, becoming thereby a perfect Mediator between God and man. On the one hand He could enter fully into God's thought concerning sin and sinners, and on the other, though Himself unconquered by temptation, into sympathy with those who had fallen beneath its power, and were helpless to lift themselves in o purity and righteousness.

The incarnation was, however only the first step in the humiliation of the Son of God. The next involved His obedience unto the death on the cross—a sacrificial death which He endured not for Himself, but that He might thereby open a new and living way for the return of fallen humanity to God. Thus He humbled Himself not only to become a Mediator but an atoning Sacrifice. But He

who surrendered Himself to death was not left to its power. God raised Him up, and as a reward for His unparalleled self-abasement lifted Him to an unparalleled dignity in the heavenly world. Nor did He lay aside His human nature when He ascended to that throne where God has made Him the object of universal worship. He is still the God-man, whose triumph over sin and death is the everlasting pledge of victory to those who believe on Him. Humanity glorified in Him is the first-fruits of a redemptive work that reveals as nothing else can the love and mercy of God in seeking to save the world.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—PAUL A PRISONER AT JERUSALEM.—OCT. 10.

(Acts xxii, 17-30.)

GOLDEN TEXT—"If any man suffer as a Christian, let him not be ashamed."—1 Peter iv. 16.

TIME AND PLACE—About A. D. 58. Jerusalem.

INTRODUCTION—From Cæsarea, where we left Paul at the close of our last lesson, he continued his journey to Jerusalem, his company being increased by the addition of certain of the Cæsarean Christians. On reaching Jerusalem Paul was welcomed by the brethren, and opportunity was given him to give an account of his work in the gospel to the elders of the church. By them he was advised to show his adherence to the Jewish law by observing rites; to this he consented, but while in the temple for this purpose he was seized upon by a mob of the Jews, who drew him out of the temple and attempted to kill him, but he was rescued by the commander of the Roman troops, who bound him and took him to the castle of Antonia, which joined the temple area. On his way to the castle he asked permission to speak to the people, which was granted by the chief captain. In our present lesson we have the latter part of his address.

VERSE BY VERSE—V. 17. "When I was come again,"—This refers to his return to Jerusalem, after three years, his first visit after his conversion. "In a trance."—A trance is a recognized mental condition in which the mind loses consciousness of outer objects, and is borne away, so to speak, into another world of thought.

V. 18. "Saw him."—The Lord Jesus.

V. 20. "Thy martyr."—Literally, 'Thy witness,' but the word martyr early came to be applied to those who witnessed with their blood—were put to death for Christ's sake. "Stephen."—One of the seven deacons. (See Chap. vi.)

V. 21. "Gentiles."—All nations besides the Jews were called Gentiles.

V. 22. "Gave him audience."—Listened to him. "Away with."—That is, kill him.

V. 23. "Cast off their clothes . . . throw dust."—Tokens of their rage against Paul.

V. 24. "The chief captain."—The commander of the Roman garrison at Jerusalem. His name was Claudius Lysias. (Chap. xxiii. 26.) "Be examined by scourging."—Be put to torture, to make him confess.

V. 25. "Centurion."—Commander of a hundred. An officer of the Roman army, corresponding nearly to the captain of modern times. "Is it lawful."—It was unlawful to punish a Roman citizen without formal conviction, and even then he could not be scourged.

V. 28. "With a great sum obtained I this freedom."—Roman citizenship was obtained in several ways, by birth, by purchase, and conferred as a reward for special services. "I was free born."—It is not certain just what this means. Mere birth in Tarsus would not make Paul a Roman. It is probable that his father had by some service to the government obtained the right.

V. 29. "Was afraid."—The penalty of violating the rights of a Roman citizen was death and confiscation of property.

THOUGHTS.—Sincere prayer offered in holy places is often crowned with single answers. The prayer Paul offered in the temple, the most holy sanctuary to him, as a Jew, was honored of the Lord with a manifestation of his presence, and the granting of a special revelation. All true prayer is answered, and God seems to especially delight in supplication offered in places dedicated to his name. This is an argument for the assembling of Christians in the churches for united prayer. Secret prayer is also a necessity of the spiritual life, and, in this case, Paul made a closet of the temple.

God's commands must be executed without delay. "The king's business required haste." 1 Sam. xxi. 8. The great commission rings in the ears of the church to-day—"Go, disciple all nations." Matt. xxviii. 19; but how slowly is it being obeyed! "To-day, if thou wilt hear his voice." Ps. xc. 7. The Lord does not give

His commands in the future tense. "Go, work to-day in My vineyard," Matt. xxi. 28.

Past sinfulness may be used as an illustration of God's grace and power to change and sanctify. Care should be taken not to dwell on a Christian's former sins in a way to make the impenitent feel that they can sin outrageously, and then turn, and receive pardon. No latitude in wrong doing should be encouraged, even in a tacit manner, depending for pardon upon God's love and forbearance at the eleventh hour. Paul did not rehearse his former evil-doing in a way to produce this unfortunate effect.

God's plans for us are often at great variance with our plans for ourselves. "It often occurs that faithful servants of God imagine that a special blessing would attend their labors in a particular place, rather than elsewhere. But God says, 'Nay, thou dost mistake,' and sends them away from the spot where they desire to remain." Paul lived to see the glorious vindication of God's plan. Had he remained in Jerusalem, the results would have been practically fruitless as compared with the marvellous ingathering among the Gentiles.

Envy and jealousy are prime weapons in the hand of the enemy of souls. The Jews were peculiarly intolerant of the idea that the Gentiles could in any way be the sharers in their religious blessings. One reason of their rejection of Christ was His attitude toward the Gentiles. They had for so many generations considered themselves the people chosen of Jehovah, that the very thought of a Messiah shared in by the despised outer people inspired them to fury and madness. Envy and jealousy work deadly evil in the Church of Christ. The love of power, the spirit that if it cannot rule will wreck and ruin, perils the peace and even the very existence of many a church.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul conforming to Jewish ceremonies.—Acts. xxi. 18-26.

Second Day—"That I might gain the Jews."—1 Cor. ix. 16-27.

Third Day—Paul seized in the temple.—Acts xxi. 27-40.

Fourth Day—Paul a prisoner at Jerusalem.—Acts xxii. 1-30.

Fifth Day—Paul before the Council.—Acts xxiii. 1-10.

Sixth Day—"Ye are partakers of Christ's sufferings."—1 Pet. iv. 1-19.

PRAYER MEETING TOPIC, Oct. 10th.—HOW THE MINISTRY IS TRAINED: OUR COLLEGES AND THEIR WORK.—2 Tim. ii. 1-3; iii. 14-17; vi. 18.

HOW THE MINISTRY IS TRAINED; OUR COLLEGES AND THEIR WORK.

BY REV. A. MAHAFFY D.D.

The wording of our subject suggests the direction in which our thoughts are to run. But it is not the only direction. Our colleges do perhaps the major part in the training of our ministers, but a most important part is performed elsewhere and by other agencies. A saintly mother, a God-fearing father, a faithful pastor, has often exercised an influence in the younger years of a man's life that is the secret of his future usefulness and power as a minister. The Sabbath school also and the Young People's Society should not be forgotten. Here are begotten some of life's holiest aspirations and noblest purposes. And no life is complete without these. The operation of many a silent spiritual force will also be assumed. Every one feels that no minister has been trained for the sacred office whose heart has not been filled with the Holy Ghost, and thrilled with the life and love of Jesus Christ. For a minister must be sympathetic as well as intellectual. Then there may be other special environments and providences which perform their part in moulding his character; and in a hundred ways he is being unconsciously prepared for his life work, before he comes directly under the supervision of the church in a formal training for the ministry.

But it is on this latter aspect of the subject we are expected to dwell.

When a man has decided to enter the ministry of our church he first of all makes application to his Presbytery to be recognized as a student for the ministry, and to be recommended as such to the Senate of one of our Theological Colleges. This is usually done when High School work is finished, and he is ready to start for college; though some do not decide fully to enter the ministry till well on in their Arts course, and, consequently, defer appearing before Presbytery. But no student can be recognized as a candidate for the ministry until he obtains the Presbytery's certificate. From this time on he is under the direct supervision of the church. During the college terms he must answer to the college Senate for his conduct; and while out of college in the summer he is amenable

to the Presbytery within whose bounds he resides. This at least is the intention and rule of the church.

Our young people will remember that we have in Canada six colleges for the training of the ministry. They are situated at Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg, and during last year there were two hundred and forty five students in theology in attendance. The college work consists of two parts. The first part is preparatory to the second. It is composed of purely secular studies, and is usually taken at one of our Universities. A full Arts course is what our church asks, though it has not yet made a definite regulation to that effect. But a candidate for the ministry who does not take the University course is now expected to furnish a good reason for his action. Sometimes men are too advanced in years, sometimes their health will not permit, sometimes, as in the case of French students of Quebec, they cannot take lectures in English satisfactorily, sometimes there is undue haste to graduate, and sometimes it is not easy to see the reason. For such as these the church maintains in most of our colleges what is known as a Literary Department. The course of study prescribed in this department extends over three years instead of four as in the University, and is of the same general character as in the latter. If a comparison of the two courses be asked it may be said that everything depends on the man himself. The liberty he may have in the Literary course will permit him to make it superior to the best Arts course, or less than equal to a good High School training, according to the "stuff" that is in him. It is usually safe, however, to take the Arts course. There is a definiteness, a stimulus, and an enthusiasm about it that most mortals need. And students for the ministry are only mortal. The percentage for men taking Arts is on the increase, though the wish of the church is not yet as fully responded to as might be desired. Of the seventy three graduates last spring, forty three hold University degrees.

It will be seen that the purpose of these preparatory studies is chiefly twofold: to furnish a training and culture for the mind, and to acquaint the student with certain branches of knowledge that are intended to be of practical value to him afterwards in the work of his calling. But the second part of the College work is the one to which he usually looks forward with greatest desire and expectation. This is the purely theological course. Its range and character are indicated by the regulation which says that it "shall extend over three full sessions of six months each, or such other period as the Church may enact, and shall embrace the following subjects of study, viz.: Apologetics, Systematic Theology, Exegetics, Biblical Criticism, Church History, Homiletics and Pastoral Theology. Perhaps it will not be considered pedantic to tell briefly what some of these big words mean. Apologetics is that branch of theological study which seeks to arm a man for the attacks that may be made on his religion, and also to enable him to speak persuasively and comfortingly to those whose faith is wavering. Systematic Theology is an attempt to state in an orderly fashion all that is known or revealed of God, His will and purposes regarding the world and man, and of man's possible and proper relations to God. Exegetics is the critical reading and study of the Scriptures in the original languages. Biblical Criticism may be said to be a consideration of the authority and authenticity of the Bible either as a whole or in part. Homiletics deals with the principles of sermon construction and the formal aspects of preaching. Pastoral Theology treats of the practical duties of the pastor. Besides these subjects lectures are usually given on Church Government, Elocution and Biblical Theology. And each student has to prepare and submit to the Professor a homily, a lecture, a sermon and a critical exercise on some passage of Scripture. These are read before the class and criticized, first by the other students, then by the Professor. It is while this is going on that many a man begins to wonder if he hasn't mistaken his calling.

It will thus be seen that the training of men for the ministry has been undertaken very seriously by our Church. And yet we have looked at it in merest outline. We have said nothing of the incidental aid rendered by student life. The College debates, tricks, scuffles all do good work; even the far famed College board has its own effect. Nor have we referred to the practical training received in our Home Mission fields during vacation months. This is of invaluable benefit to the student. We heard of an old elder who once told a student that he (the student) would derive more benefit from his preaching than the congregation. But it is just as true that some of the best work done for the Master is done by the student missionary.

Having graduated he passes once more into the hands of the Presbytery and in due time is settled. And now the Session, the Ladies' Aid, the C.E., the Board of Managers, or the Church Magnate have their innings. What the result of their training will be who can tell? If he is a God-fearing man nothing can harm him. If he is a man-fearing man God alone knows where or in what his career will end.

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.

At the regular meeting of the Montreal Presbytery held in Knox church on Tuesday the 20th inst., a large amount of business was disposed of and with such despatch that the Session was over by five o'clock in the afternoon. There was a large attendance of members both from city and country. The Moderator was the Rev. Mr. Heine who had been one of the most active members of the Committee engaged in the preparation of the new Book of Praise. In the devotional exercises at the opening he appropriately introduced several selections from it which were heartily sung by the members present. One of the features of the meeting was the presentation of the Home Mission Report for the Presbytery by Prof. Ross. The report was unusually full and interesting owing to the fact that the Convener had personally visited nearly every mission field within the bounds since the spring meeting, so as to acquaint himself accurately with their situation and needs. The good effect of this will be felt for many years to come. The report of the Foreign Mission Committee presented by Mr. Dewey made special reference to the approaching departure of Dr. P. C. Leslie for the Honan Mission at the expense of Erskine church. It also referred in detail to the Chinese work in the city, showing its satisfactory condition, and in view of some recent statements in the press recommended the Presbytery to pass a resolution expressive of its entire confidence in Dr. Thompson, the missionary in charge. The resolution was unanimously and heartily adopted. The Rev. Wm. Burns being present made a brief statement regarding the Aged and Infirm Ministers' Fund, urging increased support both from ministers and congregations. Arrangements were made for the induction of the Rev. T. A. Mitchell as pastor of Cote des Neiges on the evening of the 7th Oct. The Rev. J. L. George is to preach, Dr. Scrimger is to address the minister and Dr. MacKay was appointed to address the people. The Presbytery's Committee on Conferences recommended that in connection with its next Session in December, one or more public meetings should be held under its auspices to commemorate the two hundred and fiftieth anniversary of the Shorter Catechism. An effort will be made to make the meetings as popular as possible and to secure the presence of some distinguished speaker from abroad. The Presbytery having been informed that the License Commissioners were considering an application for another license in the neighborhood of McGill University promptly appointed a deputation to wait on them without delay and make as strong opposition as possible. At the afternoon sederunt they reported that they had done so and had received a respectful hearing. The decision has not been announced as yet, but it will be no surprise to find that the Government's need of revenue has again overridden the wishes of all the better classes in the community. It is satisfactory to know that the University authorities as well appeared through the Secretary to make decided opposition to the license.

The classes in McGill University have now opened in all the Faculties except Medicine, and there is the promise of a large attendance.

Arrangements are now about completed for the Graduates' Reunion and Institute at the opening of the Presbyterian College. The meetings will begin on the evening of the 4th of October and continue until the 8th. A good attendance is hoped for and a profitable series of meetings.

The services to be held by the Keswick delegates will begin on Sunday, the 3rd October, and continue until the 6th. These are to be held in Knox church.

Erskine church has decided to introduce the new Book of Praise on the first Sabbath of October. Regret was expressed by some of the members of Session that owing to the indefinite delay in the appearance of the edition containing the whole Psalter the congregation was virtually deprived of the free choice which the Assembly meant to

secure as to the edition that should be used. Many other congregations are likely to find themselves in the same position.

Dr. P. C. Leslie was ordained as an elder by the Session of Erskine church, on Friday evening, the 21st inst., preparatory to joining the staff of missionaries in Honan. His formal designation took place on Sunday evening last in the same church, when addresses were given by representatives of the Foreign Mission Committee. He leaves for China in the course of a day or two.

The general opening of Morrin College for the ensuing session took place on Monday evening, the 20th inst. The Rev. Principal Macrae occupied the chair, and delivered an address. An important feature of the proceedings was the conferring of the degree of D.D., on Rev. J. C. Smith, B.D., of Guelph, Ont. Mr. Smith was presented by the Rev. K. MacLennan of Lewis. Dr. Smith gave an eloquent address in which he expressed his appreciation of the honor conferred upon him, and his best wishes for the prosperity of Morrin. The Rev. Dr. Smith preached in St. Andrew's church on Sabbath evening.

The Rev. Dr. Chiniquy spent about two weeks in Quebec recently, preaching in the French Presbyterian church, and in Chalmers'. The services were largely attended and there was no disturbance.

BRITISH COLUMBIA NOTES.

Much to the regret of his congregation and Presbytery the Rev. Wm. Meikle, of First Church, Vancouver, has tendered his resignation.

Mr. R. A. Dickie, who has been appointed to follow the hardy gold seekers in the Yukon with the ministrations of the Gospel, was ordained by the Presbytery of Westminster in Vancouver on Thursday, Sept. 16th. He is expected to go north at once and spend the winter in Dyea, crossing the mountains into the Klondyke Country early in the spring. This mission will be watched with sympathetic interest throughout the entire Church.

Mr. M. Swartout, Missionary to the Indians on the West Coast of Vancouver Island, has spent several weeks of this summer on the Lower Fraser, whither many of his flock had gone to engage in the salmon fishery. Mr. Swartout is full of faith and courage; but thinks that the most pressing need of this field is a properly qualified medical assistant.

Rev. W. L. Clay, of St. Andrew's church, Victoria, who has just returned from a three months vacation in Eastern Canada, was tendered a cordial welcome reception by the congregation on the 8th inst., at which all the Presbyterian ministers of the city were present.

The fourth Annual Sabbath School Convention of the Synod of British Columbia, was held in the First Presbyterian church, Vancouver, on the 14th and 15th inst. A large number of delegates were present including representatives from every Presbytery within the bounds of the Synod. The papers and attendant discussions were practical, instructive and stimulating. Rev. J. A. Logan, of Elburne, Convener of Synod's Sabbath School Committee, was re-elected President. The next meeting was appointed to be held in New Westminster in Sept. 1898.

The Synod's Home Mission and Augmentation Committee closed their semi-annual meeting in Vancouver on Thursday, Sept. 16th. There were present the Conveners of the several Presbyterial Committees together with the Superintendent of Mission. All the mission fields and augmented congregations were carefully considered. Claims for the past half year passed and grants for the ensuing term recommended and appointments made. New fields have been opened up in Calgary, Kamloops, Westminster and Victoria Presbyteries. Owing chiefly to the degree of perfection attained in overtaking the work throughout this wide region, it is doubtful whether the generous amount placed at the disposal of this Committee by the General Assembly's Committee will be sufficient for this year's needs. In addition to new fields opened nearly all the old stations will be supplied throughout the winter as well as the summer, and although some, for example Kaslo, are expected soon to go off the field others, like Maple Creek, are being advanced from the Status of

a students' field, to that of ordained missionary.

This seems to be the season of Conventions. Among them all none more interesting and perhaps none more helpful than that which sat for three days in the Presbyterian Chinese Mission Hall Victoria has come to my notice. There all the Chinese Christians belonging to our Church throughout the province, with I believe three exceptions, at the invitation and under the directions of Rev. A. B. Winchester gathered for conference on matters of special importance to them and their work. Laborers from Vancouver and Union were also present, and I am assured the discussions were intelligent, earnest and edifying. On Sabbath evening I sat with them at the Lord's Table, when there were also present a goodly number of Chinamen, still in the darkness of heathenism, and surely a more devout observance of that great feast could not be witnessed. The convention closed with a combined testimony and social meeting on Monday night when the local Chinese Christians entertained their visitors and friends in the city after the fashion of the celestial land.

On the 14th inst. Mr. D. McG. Gaudier, a graduate of Queen's University, was ordained and inducted at Roseland, B.C. The Presbytery and congregation were honored by the presence at these services of the foremost fathers of the church, Rev. Dr. Wardrope, who offered the ordination prayer and gave words of counsel to the young minister. The choir had prepared special music for the occasion and are to be congratulated not only for their rendering of it, but also for its appropriateness. Mr. Gaudier is the first settled pastor of our church in this new city of the west and enters the work with bright prospects, as work is plentiful and the helpers are many and whole hearted.

GENERAL.

The Rev. Dr. Sexton preached anniversary sermons to large congregations on Sunday, Sept. 26th, at Port Dalhousie.

The induction of the Rev. W. G. Nanna to the pastorate of the Presbyterian church Mount Forest will take place on Oct. 7th.

The re-opening services in the Presbyterian church Brooklyn Ont., was held recently, and were well attended. Rev. J. M. Cameron of Wick preached at both morning and evening services.

Rev. Mr. Frew, who has been pastor of the Presbyterian church at Birtle Man., for many years, has received a call to Nelson, B.C. If the Presbytery decides that the change may be made, Mr Frew will leave for Nelson in a month.

At the stated meeting of the Guelph Presbytery to be held at Chalmers' church, Guelph, Nov. 16th. At the evening sederunt papers will be read on subjects suitable to the celebration of the 250th anniversary of the Westminster Assembly of Divines.

Sunday, Sept. 12th, was Children's Day in St. Andrew's church, Appleton, Ont., and the services morning and evening were well attended. The church was very attractive, being decorated with very beautiful flowers. Rev. G. T. Bayne, the pastor, preached both morning and evening.

The congregation of the Presbyterian church, Kincardine, showed their appreciation of their pastor, Rev. J. L. Murray, M.A., by presenting him with a handsome pulpit gown and an appropriate address. Mr. Murray expressed in warm terms his appreciation of the gift and the kindly feeling which had prompted it.

The New Presbyterian Church, at Clayton, will be dedicated on October 3rd, Rev. T. G. Smith, D.D., of Queen's University, Kingston, will conduct services at 11 a.m., and 3 p.m., and Rev. Mr. Hanna, of the Methodist Church, Clayton, at 7 p.m. On the following Monday evening the Rev. Dr. Smith will deliver his popular lecture on "The Boys I Knew."

Knox Church, Goderich, after having been enlarged and remodeled at a cost of \$1,000, was re-opened Sept. 19th when special services were held. Rev. Robt. Johnston, B.A., B.D., of London, preached morning and evening, and Rev. J. A. Anderson, the pastor, held an afternoon service. On each occasion the edifice was

filled, and many could not find even standing room. The collections which were in aid of the building fund, were well up in the hundreds. Knox Church is now one of the handsomest buildings of the kind in Ontario.

The congregation at St. Andrew's church, Strathroy, celebrated their Harvest Home festival, on Sept. 12th. The auditorium teemed with evidences of the bountiful products of the soil. When lit up in the evening a pretty sight was presented. The morning sermon dealt with the parable of the sower going forth to sow. The evening sermon continued the central topic of the morning, sowing and reaping. The proportion these bear to each other, even in this world, received the attention of the speaker.

The services at Albert street Presbyterian church Sarnia on the first Sunday evening in the month were varied by the introduction of a Sun-shine song service. The pastor, Rev. F. O. Nichol, conducted the service, and the devotional exercises and addresses were taken by six of the elders. The thoughts emphasized in the addresses were that sun shine in the soul gives gladness in the life, beams of sunshine make rainbows of joy, Christ is the source of soul sunshine, Christians are to reflect light, and soul sunshine is the precursor of eternal days.

On Sept. 22nd Rev. D. B. Marsh, of Black Heath, gave the W. F. M. S. of Bethel church, near Blenheim, an evening with his panoply- phone, the proceeds in aid of the Society's funds. The attendance was large and the programme most delightful. At the close of the programme Mr. Marsh presented the Society with a Marsh Siotophone to be sent to some lady physician in the foreign field. The Siotophone is the invention of Mr. Marsh and said to be a most wonderful and useful instrument for the examination of the heart and lungs. Medical authority says it does the reverend gentleman much credit.

An interesting event took place at the opening of the meeting of the "Young People's Society of Christian Endeavor," on Friday evening Sept. 10th, in the Presbyterian church at Calabogie. Dr. Bourne presented the diploma of the Royal Humane Society to Miss Lela Fairbairn, in recognition of her having, on the 14th of July, rescued from drowning Amy Raffrage, aged 4. In connection with the presentation Dr. Bourne delivered an interesting and instructive address on the best method of Resuscitation from Drowning. Alluding to the case in hand, the Dr. said that Miss Lela, who is but 14 years old, had carefully and successfully followed the method advocated by him.

The Brockville Recorder gives an interesting account of the ceremonies attending the induction of Rev. Laz. Strachan, late of Hazelton, to the pastorate of St. John's church there. Rev. Mr. McArthur, of Cardinal, clerk of the Presbytery, presided and presided from "Ye are the salt of the earth," an exhortation to pure living and a missionary spirit. Rev. W. W. MacKenzie related the steps which led to the call, Rev. Dr. Smith, Kingston, addressed the pastor, and Rev. Mr. Kellock, of Chosterville, a College mate of Mr. Strachan's, the people. An adjournment was then made to the basement where the ladies of the congregation had provided a most tempting display of good things. A particularly social time followed, the occasion being used to informally introduce Mr. Strachan to his congregation. The chair was occupied by Rev. MacKenzie, and address congratulating both pastor and people, were made by Dr. Smith, Kingston; Rev. Stuart, Prescott; Rev. Dr. Griffiths, Brockville, and Rev. Conroy, Winchester. The newly inducted pastor also briefly addressed the assemblage expressing his satisfaction over the very kindly welcome accorded him. During the evening the musical portion of the programme was looked after by Wm. Wells, organist of the church.

The services in connection with the induction of the Rev. S. H. Eastman, B.A., of Oshawa, into the pastorate of Erskine Presbyterian church, Meaford, were held on Wednesday afternoon Sept. 22nd. A large number of people were present on the occasion and manifested the keenest interest in the ceremony, which was most impressive throughout. Rev. D. A. McLean, of Kemble, presided, and associated with him

were the following members of the Presbytery: Rev. J. S. Davidson, Blantyre; Rev. Dr. Somerville, of Owen Sound; Rev. Mr. Burnett, of Keady; and Rev. J. L. Simpson, of Thornbury. After devotional exercises, Rev. Mr. Burnett, of Keady, preached the induction sermon from the words contained in 2nd. Corinthians, 8:11 chapter, 5th verse. Rev. J. S. Davidson then came forward and explained the causes which led to the vacancy in the church, after which the Rev. Mr. Eastman was requested to step upon the platform when the Rev. D. A. McLean grasped him by the hand and said: "In the name of the Lord Jesus Christ and by authority of the Owen Sound Presbytery I induct you into the pastoral charge of this church, with all the rights and privileges of this congregation." Rev. Mr. Somerville, of Owen Sound, read the Presbyterial charge to the newly inducted pastor. Rev. J. S. Davidson, of Blantyre, addressed the congregation. The proceedings were brought to a close by the singing of the Doxology. In the evening at six o'clock a reception was tendered Rev. Mr. Eastman and wife. There was a large number of people present, including all the ministers and many members and adherents of the other churches. Tea was served by the ladies after which short congratulatory addresses were delivered by Rev. J. L. Simpson, Thornbury; Rev. W. G. Howson, Meaford; Rev. J. S. Davidson, Blantyre; Rev. Isaac Baker, Meaford; John Clark, St. Vincent; Messrs. P. Christie and F. Abbott, Meaford; Rev. J. B. Watt, Meaford; Rev. Mr. Burnett, Keady and Osborn; Rev. F. S. Walker, Meaford. Rev. Mr. McLean, Kemble. All the speakers took occasion to welcome Mr. and Mrs. Eastman to the town, and each expressed the hope that Erskine church would prosper under his pastoral charge.

STRIKE AN AVERAGE

"Of the business men you have known for fifteen years and how much are they worth? A good many could not stand up long enough to be counted if it were not for the all sustaining arms of life insurance which some enterprising agent thrust under their years ago when they were beginners in their line."

"People wall of break down trying to get rich. Swapping investments and speculating for higher rates of interest has doughed the cake of many. Insurance has its place in the family and business economy and should head the list."

"Naturally, many men are disposed toward life insurance kindly, but they don't attend to it. The result is the same as in the case of those who 'didn't know it was loaded,' that is to say, destructive to others and no self benefit."

"Putting off insurance is like waiting for a rising river to run by. The longer you wait the smaller becomes the opportunity to cross." Therefore, friend, do not fail to attend to this most essential obligation "now," while you are in possession of good health and free from the blighting hand of disease.

For protection, the commercial policy of the North American Life Assurance Company is unexcelled; it furnishes safe and legitimate insurance at about the net cost, thereby enabling one to build up a large estate for the benefit of dependents.

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PRESBYTERY OF SAUGEEN.

The Presbytery of Saugeen met in Knox church, Harrison, on Sept. 14th. Mr. Edmison was appointed Moderator for the next six months and took the chair. The circular and interim Moderators was read. The Presbytery agreed to comply as far as practicable with the rules of Assembly and employment of probationers. The Rev. N. H. Russell, missionary from Central India, being present was asked to sit with the Presbytery. Messrs. Aull, Moore, and Tate were appointed to make an estimate of the amount expected from each congregation in the Presbytery and endeavor to get each congregation to contribute to all the schemes of the church. A circular was read on behalf of the Prisoner's Aid Association. The Presbytery expressed its

sympathy with the good object in view, and though not prepared to take any organized action, yet as individual members they are willing to show favorable and practical sympathy towards it. A communication was read from the Lindsay Presbytery intimating that Rev. W. G. Hauns had accepted the call to Mt. Forest and that said Presbytery had agreed to his translation. It was agreed to proceed with the induction on 7th Oct. next at 3 p. m. The moderator Mr. Edmison to preside, Mr. Tate to preach, Mr. Aull to address the minister and Mr. Munro the people. Messrs. Barber and Johnston each read a discourse. The Presbytery expressed its high approval of both discourses. Mr. Aull gave in the Home Mission report which was received and adopted. Mr. Russell addressed the court on his work in India. A hearty vote of thanks was tendered Mr. Russell for his interesting and instructive address. The Presbytery also reaffirmed its continued interest in his work in Central India.

There was a public meeting in the evening in connection with the Presbyterial W. F. M. S. presided over by the Rev. M. C. Cameron, pastor of the church. Addresses were delivered by Rev. H. Edmison on behalf of the Presbytery and Rev. N. H. Russell on his work among the heathen in Central India. —S. YORSON, Clerk.

PRESBYTERY OF SARNIA.

The regular meeting of this court was held in Sarnia on Tuesday, the 11th inst. at 11 a. m. and was constituted. Mr. Daly, Moderator, in the chair.

Mr. S. G. Livingston was appointed Moderator for the next six months.

Mr. Cathbertson intimated that owing to his impaired health and consequent inability to discharge satisfactorily the duties of his position, he deemed it his duty to his congregation and to himself to tender the resignation of the charge of Wyoming and Plympton congregations. The Rev. H. Thompson, college associate forty-one years ago, and co-Presbyter for thirty-one years, moved that the resignation lie on the table till the ordinary meeting in December. Rev. Mr. Currie, a co-Presbyter for twenty-two years, seconded the motion. Remarks were made by the members of the court in terms appreciative of the faithful and satisfactory services rendered by Mr. Cathbertson, in his long pastorate of forty years and thirty-four years occupancy of the position of Clerk of Presbytery. All the members deplored the occasion of the resignation and expressed regret at the prospect of parting with Mr. Cathbertson and their earnest desire for opportunities of still future usefulness of Mr. Cathbertson in the work of the church. Dr. Thompson was appointed to cite the congregation to appear for their interest.

The Presbytery adjourned to meet at 2 o'clock.

At 2 p.m. the Presbytery again met. The records of Kirk session of Napier was submitted for examination and Messrs. Ayward and Brebow appointed to discharge that duty.

The records of Oil Springs were appointed to be examined by Messrs. Nichol and

A Minister's Son

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"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. CAMP, Valley, Iowa. —Moderator

Hood's Sarsaparilla

Is the best in fact the One True Blood Purifier. Instead of Hood's, take no other.

Hood's Pills are harmoniously with Hood's Sarsaparilla. etc.

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the wishy-washy stuff of a doubtful character that the bulk of every-day Teas are.

"SALADA"

CEYLON TEA

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Sealed Lead Packets Only
55, 30, 40, 50, and 60 cents
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George Thompson. Mr. Currie, convener of the Home Mission Committee, gave in a half-yearly report from Apr. 1st to Oct. 1st, giving statement of services rendered and claims therefor during that period, viz.: Point Edward, \$150; Napier, \$100; Oil Springs and Oil City, \$50. Also recommendation for the half year from Oct. 1st, viz.: Point Edward, \$150; Napier, \$75; Oil Springs, \$25, also for mission stations, \$2 per Sabbath for Dathol and Sombra. The report farther states that steps be taken for the supply of these fields for the winter.

The Presbytery after long discussion regarding Corunna and surrounding fields resolved that Corunna, Knox church, Mooretown, and Courtright be put under the care of one man with the suggestion that those pulpits be supplied every Sabbath as follows: Knox 10 a.m.; Courtright, 2 p.m.; Mooretown, 4 p.m., and Corunna at 7 p.m., and that the Home Mission be instructed to secure a man for this field, Mr. Nichol interim moderator. Report received and adopted.

The next regular meeting was appointed to be held in St. Andrew's church, Strathroy, on Dec. 7th next at 9 a.m. and that the Young People's Societies meet on the Monday previous at an hour to be appointed by the committee.

The following students were examined and ordered to be certified to the various colleges, viz. Mr. McGillivray, second year theology, and Mr. Douglas, to Montreal College, second year theology, Mr. Robert Douglas was certified as an entrant upon the preparatory course at Knox College. Congregations were directed to make their own arrangements for holding missionary meetings during the winter, and report in March. The Finance committee were instructed to indicate to various congrega-

tions the sums expected from them for the various schemes of the church.

The meeting was closed with the benediction.—Geo. CURRIERSON, Clerk.

CORRESPONDENCE.

NO CHARGES ON CHILDREN'S DAY PARCELS.

Editor Presbyterian Review:

DEAR SIR,—All charges on the parcels of Children's Day services recently sent out to Sabbath Schools have been prepaid in St. John. I am advised that in some cases, doubtless by error, additional charges have been made on arrival at the office to which they were addressed. This is a mistake, and if any one who has been thus charged will communicate with me I will see that money is returned. Yours sincerely,

T. F. FOTHERINGHAM.

St. John, N.B., Apr. 21st., 1897.

"WHITHER ARE WE DRIFTING?"

Editor Presbyterian Review:

SIR,—“Covenanter's” letter leads me to remark that the new Presbyterian Hymnal affords a other evidence that it is usually weaknesses which are imitated. Many in the Church of England dislike or disapprove of singing “Amen” at the end of hymns, as nonsensical. Quite as many object to sitting during prayers, but our modern churches are seated in a manner which precludes turning round and kneeling, as was the custom in most churches outside the Presbyterian communion when “Covenanter” and I were boys. Anthem and solo singing are another feature not universally admired in the “Anglican” Church, which the songs of the Covenanters have taken in with the “Kist o' Whistles.”

INDIANAPOLIS, IND.,

and return, only \$12.50 from Buffalo, via Nickel Plate Road, account Christian Churches National Convention. Tickets sold Oct. 13th, 14th and 15th, good returning until Oct. 23rd.

Call on your nearest ticket agent, or address F. J. Moore, Gen'l Agent, 23 Exchange St., Buffalo, N.Y.

The Editor of the PRESBYTERIAN REVIEW is just in receipt of a complimentary copy of “THE LIGHT OF THE WORLD,” or, “OUR SAVIOUR ART,” issued by THE ELDER COMPANY, 278 Michigan Avenue, Chicago, Ill. This is one of the most beautiful volumes we have ever seen. It contains nearly 150 full page engravings of most exquisite finish printed on sumptuous paper. All these engravings have been carefully reproduced from the world's greatest paintings, and all the greatest painters who have ever lived are here represented. In short, this superb work of art brings the Art Galleries of Europe right into our homes, so that those who are not able to go abroad to see the original paintings from which our pictures were made, can, with this book, sit quietly down in their own parlor and study the ideals of Christ, as conceived by the great masters. Someone in this community could make money rapidly, by securing the agency and taking orders, as this book is in any home equal to a liberal education in art. A lady or gentleman of good church standing, might be able to secure the management of the entire county by writing at once to A. P. T. Elder, Publisher, 278 Michigan Ave., Chicago, Ill. The editor of this paper indorses “The Light of the World” as a book of great merit.

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 10th. 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, 23 Exchange St., Buffalo, N.Y.

AFTER MANY YEARS.

A Sufferer is restored to Health and Strength.

Suffered From Weak Heart and Could Not Safely Walk Any Distance—How the Pulse of Life Was Adjusted.

From the Cornwall Freeholder.

The romance of unwritten facts of real life far exceeds the rich elaborations of fiction. A peep behind the scenes would furnish us with adequate proof that there is more of care, trial and severe anxiety in human life than floats on the surface. We find many whose experience has almost incessantly fluctuated between health and sickness; little if any of this is obtruded upon the notice of the world, or breathed into human ear. You may secure the confidence of some of these sufferers who will rehearse to you a dark catalogue of pains and aches that are often ill understood by the friends and inadequately treated by the physician. Thanks be to the mighty genius that discovered the now famous panacea for the ills to which humanity is subjected when suffering from impoverished blood or a shattered nerve system. Thousands have, and thousands are still using to the greatest advantage Dr. Williams' Pink Pills. They have passed the ordeal of experiment again and again with ever increasing honor. The following statement is from one who was rescued from seeming permanent enfeeblement and distressing heart action. Mary Fisher, of Lancaster township, Glengarry country, is a maiden lady. About eighty years ago Miss Fisher was seized with weakness and a distressing sensation in the region of the heart. It was attributed to several causes, all possibly more or less true, they were overwork, exposure etc. She was certainly weak and the action of the heart was abnormally rapid. The doctor in attendance pronounced the ailment nervous palpitation of the heart and she received treatment accordingly for two years. At this stage she took to her bed she was so low. For twelve months she lay receiving only domestic attention. She improved somewhat, however, and was able to be taken to a friend of hers near Lancaster village, Mrs. J. Hancy, where she was under medical attendance and took medicine for about three years. At the end of this time she could not safely venture to walk out even a short distance. All this time she complained of her heart. About two years ago she began taking Dr. Williams' Pink Pills, from this date she began what proved a steady restoration of nervous energy. During the summer of 1896 the improvement was marked. She was able by the middle of the summer to do as much work and walking as most ordinary women, and so satisfactory and apparently permanent is the cure that Miss Fisher has gone to her former home. Such are the unrivaled facts of a remarkable case. The malady was persistent, tenacious and hard to fight. But the constant use of Dr. Williams' Pink Pills wrought a marvellous change, which Miss Fisher's friend said might be profitably known to many others. Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

KNEISEL QUARTETTE CONCERT.

The visit of this famous Quartette to Toronto must be regarded as an event of more than usual interest in the Musical World. This organization is one of the three great Quartettes in the world at the present time. A fine programme will be presented on the evening of Thursday October 7th in Association Hall, and our citizens will have the opportunity of listening to a concert the artistic excellence of which cannot be surpassed.

The well known artist Mrs. Katherine Bloodgood from New York will be the vocalist. The subscribers list is at Nordheimer's and the plan will be open on Wednesday morning Oct. 6th at 10 o'clock. Choice of seats in order of subscription.

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