

usually, eat barley bread, which is not at all nice unless made every day."

Men are sadly needed for all the mission fields—Diocesan, Domestic and Foreign. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

Systematic Giving Department.

The object of this Society is to advocate the duty and privilege of all Christians to give unto God systematically and in proportion to their means, and to promote the study of examples of those who in less favoured times paid tithes and offerings to God.

The present Organizing Secretary is Rev. Canon Sweeney, D.D., Toronto, to whom all communications are to be addressed.

WE hope to see our list of systematic givers largely increased during the present year. Will all who sympathize with the efforts of the Society kindly send the amount of the annual subscription, 50c., at once to D. KEMP, Secretary of Synod?

A WORD ON OUR CONSTITUTION.

By some, the basis of this Society seems still to be misunderstood. A glance at the extract from the constitution at the head of this department will show, that it is not a tithe society, though it embraces tithegivers. Its platform is comprehensive, affording standing room for systematic givers of any and every kind. The Society does not tax its members, who are left free to determine how much or what proportion to give, as well as the objects to which their offerings are to be applied.

Nothing shows more convincingly the need of the organized effort put forth by this Society than the objections which are sometimes made against it: "I do not think we should be stinted by our gifts to religious objects." This literal expression of one anti-systematic giver is the unconfessed response of the majority to-day, to the appeal to give as "God has prospered them, and translated means the bringing in of a new gospel, viz.: the gospel of selfishness instead of that of self-sacrifice."

At the Ripon Diocesan Conference, held in 1888, Bishop Boyd Carpenter said: "During the last month or two I have had it in my mind to bring the subject of systematic giving before the Conference. Why was it we spent one hundred and thirty-six times as much money on the drink bill as we sent abroad on Christian missions? Why were we paying seventy times more in our house rents than on Christian missions? (Cheers). They had been reminded that the Jew tithed himself. Well, he had sometimes imagined the Pharisee entering into our land and saying, 'God, I thank Thee I am not as other men, for I do give tithes of all that

I possess.' (Laughter). He thought that what the English people did give was far nearer one per cent. than ten per cent. of their income. They measured what they had done, but forgot to measure what they had not done. The only adequate and fair measurement was for one to give according to his income as in the sight of God. When there was a collection for certain purposes one frequently had the greatest difficulty in deciding what to give. With systematic giving the question would not be, 'How much shall I give?' but 'How much have I in my charity purse?' (Cheers). Thus one was enabled to perform the more noble duty of making a Christian offering beforehand, and did not contribute out of motives which tended to act prejudicially to giving at any particular moment." Surely these words from across the sea apply with equal, if not greater, force to the people of Canada.

"Freely ye have received, freely give."

W. C. A.

Books and Periodicals Dept.

The Burning of Rome or a Story of the Days of Nero. By the Rev. Alfred J. Church, M.A. London and New York, Macmillan & Co.

The principal characters in this tale are the Emperor Nero and his Empress Poppæa, the "adventuress who had succeeded in raising herself to that position;" Subrius and other conspirators against the Emperor: C. Fannius, who from a motive of honour became a gladiator and afterwards a Christian; Epicharis, a brave girl of Christian leanings, the attendant of the unfortunate Octavia; Claudia, the British princess, a devoted Christian, mentioned by the poet Martial; and Pudens, a noble young Roman finding his way to the light. The descriptions of the burning of Rome and the death of Seneca are very vivid, while the detestable character of Nero comes well to the front. The history of the period is well presented in the book, and gives a capital idea of the dreadful times embraced by it. The dawn of Christianity breaking in upon this darkest period of human history is shewn in various ways. The book is written more in the sober style of history than in the usual stirring manner of the story teller, and impresses the reader as a book of facts rather than a work of fiction. It is beautifully printed by Macmillan & Co., and has several quaint illustrations of ancient persons and scenes.

The announcement of the establishment of a Canadian illustrated monthly magazine is a source of gratification to the very large class of readers who have been waiting to welcome just such a periodical from a Canadian publishing house. The Sabiston Litho. and Pub. Co., Montreal, have taken the decisive step, and the first issue of the *Dominion Illustrated Monthly* will make its bow to the public during January. It will be a sixty-four page magazine, handsomely illustrated, and Canadian and patriotic in tone. The most gifted of Canadian authors will contribute to its pages. The subscription price, \$1.50, places it within the reach of all.

The Pulpit: A Magazine of Sermons; Edwin Rose, Publisher, Buffalo, N.Y. This is a well printed monthly periodical containing ten or twelve sermons by leading preachers of the day, and other hints and selections useful in ministerial work.