

NOVEMBER—30 Days

| Day | Text |
|-----|--|
| 1 | For me to live in Christ Phil. 1:21 |
| 2 | Adore the doctrine of God and believe in all things |
| 3 | In all things showing myself a partner of good works |
| 4 | Walk ye in all the ways that I have commended you |
| 5 | In God we boast all the day long Ps. 113 |
| 6 | Woe to them that are without me Matt. 23:13 |
| 7 | Whosoever thy hand toucheth he doeth with thy sight |
| 8 | In thy name shall they rejoice all the day Ps. 115 |
| 9 | To be manifestly declared to be theophile of Christ |
| 10 | Serve Him with a perfect heart, and with a willing |
| 11 | In all thy ways acknowledge Him Prov. 1:7 |
| 12 | Let your speech be always with grace seasoned with salt |
| 13 | Ready to show myself approved unto God 2 Tim. 2:15 |
| 14 | A salute from all separation of soul 1 Thim. 2:17 |
| 15 | Let your hearts be glad about, and your light be shining |
| 16 | Give attendance to reading, to exhortation, in doctrine |
| 17 | Take up his cross daily, and follow Me Luke 9:23 |
| 18 | Sign, go with today in my presence Matt. 23:26 |
| 19 | Give some attention to the advocacy to speak reproach |
| 20 | Let your conversation be as though the gospel 1 Peter 2:12 |
| 21 | Walk in wisdom toward them that are without Col. 4:5 |
| 22 | Be ye swift to hear, slow to speak, slow to wrath 1 Tim. 2:9 |
| 23 | Evening, and morning, and at noon, will I pray Ps. 119 |
| 24 | Follow after righteousness, faith, love 1 Thim. 2:15 |
| 25 | As the servants of Christ doing the will of God |
| 26 | To be good and to communicate to the poor Heb. 13:16 |
| 27 | Do ye be ye diligent, let us do good unto all men |
| 28 | Every day will I bless Thee that praiseth Thy name |
| 29 | The life of Jesus should be made manifest in our body |
| 30 | Walk before Me, and be like unto perfect Gen. 12:1 |

St. Andrew's Day.

BY JOHN IMRIE, TORONTO, CANADA.

The farther Scotchmen gang frae hame
They seem to grow the fonder
O' everything that's Scotch in name,
An' crack about it yonder,
Ayont Atlantic's briny foam;
They a' ken ane another—
The Scot's at hame wher'er he roam
An' share to find a brither!

CHO.—St. Andrew's, Caledonians, Clans,
As Sons o' Scotland gather;
An' Gaelic braw "John Hiellmans!"
Are proud o' hame and heather!

An' when St. Andrew's Day comes roon
There's aye a demonstration,
They march wi' pipers through the toon,
In honour o' oor nation.
At night they spread a table fair,
An' mak' a jolly party,—
They're share to hae a' guid things there,
To keep them crouse an' hoarty.—CHO.

The hall is set a' roon wi' flags,
An' sometimes screeds o' tartan;
Wi' claymores, shields, and hoids o' stags,
Frae Oban or Dumbarton.
Each coat, in button-hole, is seen
A sprig o' Hiellan' heather,
Wi' a bonnie rose-bud in between,
To show they grew thegither.—CHO.

It's then they crack o' Scotland's migh'
O' Wallace, Knox, an' Burns,
An' how a Scotchman feels for richt,—
Gie speeches a' in turns.
The auld Scotch songs their hearts enthr.,
They lo'e the words so fine,—
To the "wee short hour ayont the twal,"
When they part wi' "Auld Lang Syne."
—CHO.

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Lecture in Knox College.

REV. J. R. LYLE, of Hamilton, delivered a lecture on "Personality and Its Implications" in Knox College on Friday evening, Nov. 15th. As the speaker indicated at the commencement of his lecture he did not seek to deal with his subject in a popular manner, but on fundamental principles. Personality though centred in the spiritual and related to the physical, though having both an individual and a universal aspect, nevertheless constitutes a synthetic unity. He showed the contribution of Kant to the conception of personality in first bringing to light its continuity, while Hegelian philosophy has established its permanence.

Personality implies—1. Self-knowledge. Briefly discussing Bain's position, who questions the consciousness of self-hood as a "fiction coined from nonentity," he went on to show that both Hamiltonian and Spencerian philosophy in their separation of subject and object, hold a position fatal to unity and knowledge. 2. Sensibility, because of which passivity of mind can never be reduced to a state similar to mere white paper. 3. Reason, through which man sees himself as a part of the cosmos and is

"potentially a mirror of the whole universe." In his relatedness to the Absolute Self-Consciousness, God, man is in a position of possible growth unto all eternity, and the more really he becomes related to the Absolute One, the more truly he grows into the fulness of the status of the perfect man Christ Jesus. 4. Will Power, i.e., creative power, wherefrom responsibility arises.

In closing, the lecturer indicated briefly the bearings of this question on the great social problems of the day, which will find their solution only as men attain clearer conceptions of the rights and duties involved in personality. The next lecture in this series will be given on Dec. 12th, by Dr. Cavan.

"WHEN SHALL WE FLY!" Hiram Maxim believes that the time is not far distant, and gives his views on the subject in an article which he has written for *The Youth's Companion*.

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