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Harvest Praise.

Praise God for wheat, so white and sweet; of which to make our bread!
Praise God for yellow corn, with which His waiting world is fed!
Praise God for fish, and flesh and fowl, He gave to man for food!
Praise God for every creature which He made, and call'd it good!
Praise God for winter's store of ice! Praise God for summer's heat!
Praise God for fruit trees bearing seed—"to you it is for meat!"
Praise God for all the bounty by which the world is fed!
Praise God His children all to whom He gives their daily bread!

OVER LAND AND SEA.

"I felt most ill-used . . . because a slight accident had disabled my right hand. . . . Taking a walk through crowded streets, I met one man with a leg deficient, another without the usual number of arms, a blind woman, a girl with her face terribly disfigured, two deaf and dumb men, an old man with a 'churchyard cough,' two funerals, and a van of prisoners. Having passed these, and come to a lunatic asylum and workhouse, it occurred to me that instead of grumbling, I should be very thankful that I was not as badly off as thousands of more deserving people."

It is a day not for moping, but for being glad. We may well say as Nehemiah said to the Jews on a memorable occasion: "The day is holy to the Lord your God: mourn not, nor weep. . . . neither be ye sorry, for the joy of the Lord is your strength." The last clause of this quotation is a specially significant one. Joy and strength are closely connected. Cheerfulness is becoming to Christians at all times; and especially at those seasons which are essentially festal in their character.

Strangely enough, the people of whom one would expect the most outward and visible expressions of thankfulness to God for His goodness are not yet the readiest in this direction. Your neighbor who has lost a dear child, your friend who is racked with pain, your acquaintance whose ships never come in, will seize upon an occasion for thanksgiving much more eagerly as a rule, than the other on whom fortune has smiled, whose home has known no break, whose health is unimpaired. Of course this is not invariably the case. There are happy exceptions. But, generally speaking, it is true of each of us that

Trials make the promise sweet,
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there.

"As these fugitives, who hail for the most part from Ardshesch, near Van, relate no Armenian peasants are left in that neighborhood. The Kurds, who openly declare they have carried out the will of the Sultan and done their duty as Moslems, have burnt, plundered, and butchered the Giaours. The men were mercilessly slaughtered and the prettiest of the women and girls were carried off, but the children were thrown alive into pits meant for storing corn, and were covered with earth. The cruelty of the Mohammedans went even so far that in order to save ammunition they arranged their victims in rows, and killed two or three

at a shot. Among the fugitives are little children without either father or mother, women who have lost their husbands, husbands who have lost their wives, and parents who weep for daughters who have suffered brutal martyrdom."

Lord Dufferin, formerly Governor General of Canada who has just retired from the diplomatic service and taken up his residence on his estates at Clondeboyne in Ireland, as one of his first acts laid recently the memorial stone of a new Presbyterian Church in the neighborhood. He took occasion in his own kindly and graceful way to express his "sympathy and reverence for the Presbyterian Church of Ireland." The Committee have allocated to the Dufferin family a pew in the new church and hope to see him occasionally worshipping with them.

The Russian papers publish the dreadful story which is now being told by the few starved refugees which make their way across the Russian frontier from Van. They have braved everything to reach shelter. "These sick, homeless people," says a Russian paper, "wan and haggard with hunger and wandering, must fill one with pity, especially when it is remembered that they have suffered merely because they had the misfortune to be born into Christian families. For a whole week they lived on roots and herbs, till by chance they came upon some fellow-sufferers. They then clubbed together and took a guide, and in this manner they reached the Russian frontier.

Crescent, the little "Record of Islam," an organ which has been established with the aim of assisting to convert England to Mohammedanism, tells sometimes funny stories. Here is one: A Baptist clergyman in Liverpool, who is about to pay a visit to the Holy Land, was making a great brag about his intended journey to a member of the Liverpool Muslim Institute. "When I get there," the parson said in his best pulpit tone, "I will stand where Moses stood, and read the Ten Commandments from the top of Mount Sinai." "You had better stay at home and keep them," was the Muslim's laconic reply.

A minister in Glasgow was annoyed by people who were talking and giggling. He paused, looked at the disturbers and said: "Some time since, as I was preaching, a young man who sat before me was constantly laughing, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service, a gentleman said to me, 'Sir, you made a great mistake; that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in church, lest I should make a mistake and reprove another idiot."

The small principality of Waldeck, a German state, is taking practical steps to prevent homes where drunkenness brings poverty, suffering, disease and crime. It refuses a marriage license to any one who has the habit of getting drunk; and if one who has been a drunkard apply for such license he must produce proof of reformation to warrant his getting it. A good common sense-plan this.

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Toronto, Nov. 26, 1896.

Gratitude to God.

THE word "thanksgiving" is too often robbed of half its meaning, the second part of the compound becoming merged in the first. To-day, let us not only give thanks; let us also thankfully give. There is a practical difference between "thankfulness" and "thanksgiving" and it is meet we should be reminded of the fact to-day. It was said, of old, "to obey is better than sacrifice," but there must be works as well as faith; with love there must be love's service. The right frame of mind towards God is consistent with the outward pledge of self-sacrifice for His cause, and our national day for giving thanks will fall far short of its purpose unless the hand goes with the heart, the offering with the praise.

The fall of the year is an appropriate season for rendering public thanks to God for the bounties of His Providence. Whether the particular date fixed for the observance be the most suitable or not, it is at least proper that one day before the close of the year, and after the ingathering of the earth's yield should be set apart by the Government for national thanksgiving, and it is of great importance that the day should be properly observed by religious ordinances. When we consider, for a moment, the goodness so graciously bestowed upon our country during the past year, we must admit the deep obligation we are under to the Father of Mercies, and it is at His altar, and in the attitude of devout worship that our thanks and our thank-offerings ought to be offered up. It is, therefore, a source of sorrow that the day thus set apart should be used for military displays; for excursions from home, and for the purpose of a general holiday. The churches ought to enter a united protest against the prevalent desecration of Thanksgiving Day and seek to educate the public mind to a right sense of duty.

Peace and plenty have reigned in the land; the harvest has been abundant, supplying food for the people, and an average of prosperity has blessed the thrifty artisan and man of business. The country has not proved an El Dorado to all and sundry, nor will it in times to come; but diligence, sobriety and honest effort have had the usual recognition and reward. Law has been respected and well-obeyed; no foreign complication clouds the horizon of the State and a hopeful commercial spirit prevails. What need we more? In the struggle for existence it would be unreasonable to expect more than a fair opportunity; and that, with quiet, with sweet liberty, and with boundless natural resources we fully possess. In the domain of church effort the past year has had its successes for which we thank God and take courage. The difficulties of the field are not insuperable; even "hard times" have been known to vanish before the sunshine of Gospel love. Let the church rejoice this

day over her labors, over her advances, over her prospects, and render praise to her glorious Head, the Giver of every good and perfect gift, the never-failing source of her strength and inspiration.

Mission Conference in Winnipeg.

This is an age of Conferences, it is sometimes said, with an incipient sneer, nevertheless we believe in Conferences. They are but a phase of the co-operative tendency that has accomplished such marvels in recent times, in all departments of economic as well as religious progress. Man was intended neither to live nor to work alone, and two heads are ordinarily better than one. This Conference to which we make special reference, was a gathering of missionaries laboring amongst tribes of Indians in distant and isolated fields throughout Manitoba and the North-West. Some had never met each other before although employed in similar work, and no doubt familiar with each other's annual reports. There are thirty five in the entire staff and of these twenty three were present. They came directly from the work, some burdened with discouragements others confident and hopeful. We can imagine, the satisfaction with which they would grasp each other by the hand and exchange views on problems common to mission polity. It is to be regretted that on account of absence in the Old Land Professor Hart was not with them. The church is more indebted to Professor Hart than is generally known for service in connection with this department of her work. He is one of the faithful, silent toilers, who is never fully appreciated until after the work is done. But the indefatigable joint Conference, Professor Baird was present and few are better fitted to introduce strength and good fellowship into such a gathering. We notice that other members of the North-West Committee, such as Principal King, Rev. Joseph Hogg and Dr. Duval, were present who also took part in the discussions. Amongst topics discussed, was the important one of an acquaintance with the Indian language. It seems that a difference of opinion exists as to the value of a knowledge of the language to teachers, engaged in instructing Indian children in the English tongue, but there is no room for a difference of opinion as to the importance of facility in the use of the Indian language on the part of the preacher, who has to deal with adults who cannot and never will be able to understand English. The interpreter is a mere make-shift to be dispensed with at the earliest date possible. Any minister who does not sufficiently realize the importance of his work, or has not the ability to acquire a working knowledge of the language of the people amongst whom he labors may fairly be regarded as insufficient and his appointment should be re-considered. It is strange that there should be occasion for remark, on the impropriety of paying Indians for giving attention to religious duties. That there could be but one opinion on that point is only what we would expect, and yet in some of the missions, connected with other churches that thoroughly vicious practice prevails. Notwithstanding all that is said about union of churches it is well known that unblushing bribery exists in missions amongst the Indians, as elsewhere. That underhand and malicious detraction of sister institutions, should be employed in order to get children transferred as well as the payments of money, is one of the regrettable things upon which we do not care to dwell. The special value of industrial work; the best methods of distributing clothing, the dangers and advantages of allowing children to visit their homes,

etc., were the topics considered and, we are sure, profitable discussion. No doubt the missionaries returned to their solitary work refreshed even if a little envious of those whose privilege it is to live in constant touch with civilization and kindred, yet the day is coming when they who have sacrificed home and friends will receive the reward that is meet. This Conference which was the first of the kind, was a happy thought, and will we hope be repeated in due time.

United States Proclamation.

The reference to the mediatorial office of Christ in President Cleveland's Thanksgiving Proclamation, has evoked a hostile discussion among the Jewish citizens of the United States who regard it as a dangerous departure in a state document. In order that our readers may judge for themselves of the paragraph objected to and because the Proclamation in itself is an interesting document, it is here reproduced.

"By the President of the United States

"The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

"To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication.

"Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-sixth day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

"On that day may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries; for our defense against disease and pestilence during the year that has passed; for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

"And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor.

"Let us not forget, on this day of thanksgiving, the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

"Witness my hand and the seal of the United States, which I have caused to be hereunto affixed.

"Done at the city of Washington this fourth day of November, in the year of our Lord one thousand eight hundred and ninety-six, and of the independence of the United States of America the one hundred and twenty-first.

"GROVER CLEVELAND.

"By the President.

"RICHARD OLNEY, Secretary of State."

Manitoba School Case.

The announcement of a settlement of the much debated Manitoba school question has been received with a sigh of relief by a patient and long suffering country. The value of the settlement will depend upon the manner in which its terms are carried out in detail, for it is one thing to draft a scheme and work it out upon paper; and quite another thing to put the scheme in practice. The provisions of the Act of Settlement, as it will become, may be everything that is desirable, but time will tell. One thing is clear. The settlement is the outcome of a sincere effort to reach a workable plan, and one which, while conceding important points maintains the "National" or public character of the schools as provided for by the Act of 1890.

The bishops are said to be dissatisfied, and partisans have expressed themselves as opposed to the agreement, but the consensus of opinion according to the published interviews supports the agreement as fair, tolerant and sufficient. Therefore it is likely the question will not agitate politics and the country acutely again, and it is well out of the way. The leaders of the Presbyterian Church, if leaders in the ordinary sense there be who have spoken, have spoken approvingly and from all parts of the country, men of eminence, irrespective of political bias, have given the settlement their sanction.

A Notable Jubilee. Dr. R. S. Storrs of the Church of the Pilgrims in Brooklyn, N.Y., has just completed the fiftieth year of his ministerial life. Forty-nine of these have been spent in his present charge. He is still active and stands to-day the foremost figure in American Congregationalism. The jubilee is being very properly observed by the congregation and most appreciative notices by resolution and otherwise are coming from many bodies outside, including the Presbyterian Synod of New York.

Abstract and Appeal. The Booklet containing an abstract of our Foreign Mission work is being distributed free of charge, to all the congregations, in the Church, so as to place a copy in each family. Parcels are addressed to ministers, and they are requested to have them distributed in the pews and attention drawn to them from the pulpit. The Secretary asks us to state that any minister who may have been overlooked will get a supply upon application. If they are not found in the pews it is because of some oversight. Ask your minister about it.

Appeal to Y.P.S. In the closing paragraph of the Booklet entitled "Abstract and Appeal" issued by the Rev. R. P. MacKay, the Secretary of Foreign Missions, it is stated that the Young People's Societies in the Eastern Provinces have agreed to contribute 25 cents per member towards the extinction of the Home Mission debt. Mr. MacKay asks that the Young People of the Western Section do likewise in order to wipe out the Foreign Mission debt. This is both a seasonable and reasonable request. We trust it will be acted upon. The Young People can with no special effort contribute \$10,000 this year to the Foreign Mission Funds, and be blessed in so doing.

Pointe Aux Trembles Mission Schools. The fiftieth anniversary of the opening of this school was made the occasion of the publication of an address by

the Principal, J. J. Burgoin, to the friends and supporters of the School. The interesting facts thus made public show the importance of the work so well and successfully carried on by the School during its long history. A paragraph reads thus:—"The history of those fifty years bears the seal of the faithfulness, of the generosity, of the constant solicitude of many a good old friend whose prayers and sympathy have sustained and encouraged us through all our difficulties. Well, we cannot let this day pass without thinking of them, without presenting them with our hearty thanks and without beseeching the Lord to bless and reward them as He alone can do it. The steady progress of the past, the awakening of the Church to the duty of evangelizing our French countrymen, the growing desire for sound education among the latter fill us with confidence for the future and give a new impetus to our zeal. We enter the second half of a century full of confidence that those who shall write the history of our School at its close will do it in presence of most unexpected progress and development. We have re-opened our School for this Session three weeks ago and we have already ninety-two boys and fifty girls and new recruits come in every day.

Notes from the North.

D^r W. D. C.

Written for the Review.

II.

A voyage of three days and three nights on the Gotha canal steamer *Pallas* brought us to Stockholm. This beautiful city has been not inappropriately called the Venice of the North, as like its Adriatic rival it is intersected by many canals. The Italian city with its sluggish waters awakens thoughts only of the past, while the gay and sunny city of the North is bright with the activities of to-day. We were at once struck with the elegance of the street buildings, their substantial character, and the number of large and expensive structures in course of erection. The same cleanliness of the streets and municipal good order and management observable in Gothenburg are all apparent here. The city is built on several islands in the efflux of Lake Malar (called by the Swedes *Malern*) with the Baltic. These islands are connected by several large and elegantly designed bridges of stone and iron. The banks of these channels or canals are lined with granite quays, and the constant flow of these wide streams does much to keep the city sweet and clean. As the Swedish climate is something like that of Canada, warm in summer and cold in winter, these canals, and indeed the whole harbour, are frozen for four or five months in the year. The population numbers about 260,000, and the people to the passing tourist, at least, look cheerful, well clad and contented. Many handsome churches adorn the city, and on Sunday the worshippers are seen wending their way to the different churches in large numbers. The Swedes are church goers although the Sabbath is not observed with the same strictness as with us. The public gardens and places of open-air amusement in the outskirts of the city are largely frequented on Sunday afternoons. During our stay in Stockholm we spent one Lord's Day. We attended divine service in the *Storkyrka*, the royal chapel, where the coronations are held. The King's pew is on one side of the aisle, while that of the Queen is on the other. Both are upholstered in blue velvet. Canopies and what appear to be draperies of cloth of gold adorn each. These are, however, constructed of stucco, richly gilded. The church is of considerable antiquity and contains one bronze seven-branched candle stick said to be, at least 500 years old. Behind the communion table is a reredos composed of silver, ebony, and ivory. It contains eighteen panels on which are carved scenes from the Passion. This is said to have cost 80,000 kronors. Many flags and standards taken in war adorn the building and tell us of the military spirit which animated the people. The service was partly liturgical. The minister in the Geneva gown and bands, first read part of the service from a book as he stood in front of the communion table at the end of the church. He then entered the pulpit and preached extempore and also offered prayers in like manner. Hymns were repeatedly sung and the congregation joined freely in the singing. A fine choir accompanied by a large organ led the service of praise. The religion of the country is Lutheran, and there was nothing to distinguish the service from that ordinarily seen in Presbyterian churches except the reading of a short liturgy. We afterwards visited the *Ruchdersholmkyrka*, but found that service was never held in it except on the occasion of royal funerals. This church is conspicuous all over the city for its lofty perforated iron spire, the effect of which is singular. This church contains the tombs of many kings and heroes, and in side chapels are displayed hundreds of flags and standards, kettle-drums and tambourines taken in the numerous Swedish wars.

Numerous public charitable institutions give evidence of the liberal and enlightened character of the citizens. Among others we visited the *Home for Incurables* where we were much interested in observing the excellent arrangements made for the comfort of the inmates. The rooms were models of comfort and brightness. The Home is managed most economically, the matron was evidently a lady of much administrative ability as well as being attractive in manner. The Foundling Asylum is a charity of large proportions, no fewer than 3,500 children being maintained in it. The

same neatness and order which distinguish the various institutions in Stockholm are conspicuous here.

The National Museum is one of the sights of the city. The building is elegant and, indeed, imposing. It is constructed on a plan very admirably adapted for its object. The museum is very rich in Swedish archeology, and contains many specimens of antiquities of the stone and iron age as also remains of the period of the Vikings. Although the Romans never occupied any part of Sweden, the Museum possesses many Roman helmets, shields and spears which have been found in various parts of the country. We noticed also many Roman culinary and domestic vessels in this department identical in appearance with those now seen in the Museum at Naples and which were exhumed at Pompeii. Still more remarkable was it to find many gold coins issued by the Caliphs of Bagdad which had been dug up in different out of the way places. Two gold collars are among the treasures of the Museum. One weighs three pounds and the other about two pounds. They date from the fifth century, and are of simple but good workmanship. The clasp of a modern bracelet is no improvement on the ancient fastening. The larger of these collars was hooked by a fisherman's tackle in Lake Malar. The discovery of so many vestiges of articles of foreign manufacture gives us some idea of the extent of international communication at a very early period. In one section of the Museum are many ecclesiastical antiquities. The richness of many of the sacerdotal dresses is surprising. Many ancient carvings in wood display much grace in design and skill in execution.

The *Ridderhus*, or Hall of Nobles, is one of the interesting sights of the city. Once in three years the nobles meet in the great hall, and in accordance with ancient custom sit like school boys on long benches which have no backs. This conclave is held with closed doors and it is supposed that they discuss matters affecting their own order. This assembly has no legislative authority. The hall is ornamented with the escutcheons of the various peers. Adjoining chambers display on their walls the portraits of Swedish generals and admirals.

Stockholm possesses many places of suburban resort and small steamers are constantly running about conveying the townfolk to these places of recreation. *Hassel Bachen* is perhaps the most popular of these. It stands on high ground and forms a park of considerable area. The woodland of the grounds is intersected with walks but otherwise seems left in a state of nature. Here and there are cages containing birds and various kinds of the smaller wild animals found in the country. The visitor may stumble on a camp of genuine Laplanders with their reindeers, or the log houses of peasants and their furniture brought bodily from *Darjecaria*. We witnessed an open air dance by some young *Darjecarian* men and women who had been brought to Stockholm expressly for the occasion. The dancing or "skansing," as the Swedes called it, was rather graceful and the dancers were strong and hearty, being the very pictures of health. Their demeanor was modest. The costumes of the women were very picturesque and not unlike those worn in country places in Switzerland. The restaurant known as the *Bernes-Soulanges* is one of the most freely patronized resorts in the city. It is in the park called after the illustrious *Vercellius*. As apartment life seems prevalent, the park and restaurant are full of citizens partaking of refreshment or strolling in the grounds as they listen to the excellent music.

The Royal Palace stands opposite the Grand Hotel on the south side of the chief canal, which is at that point like a large river. It is imposing from its great size rather than its architectural pretensions. It forms a huge rectangle and was erected in 1760. The apartments are spacious and well, though not very expensively furnished. There is an air of home comfort about the apartments not usually found in royal palaces. There are many portraits of historical personages of much interest. As might be expected the portraits of Napoleon and Josephine occupy prominent positions. The present King Oscar II. is the great grandson of *Bernadotte* one of Napoleon's greatest generals who was placed on the throne under the name of Charles XIV. on the decease, without heir, of Augustenborg.

The Bernadotte dynasty is the only one of all those attempted to be founded by Napoleon which has maintained itself. It will be remembered that the first king threw his whole energy and great ability into the cause of his adopted country, even against Napoleon when he would have sought to use Sweden for his own ambitious purposes. When visiting the Royal Palace we had the unexpected pleasure of seeing the King who had come to town for a few hours to attend a meeting of the ministry. He is a fine kingly looking man; he and the Queen are very popular. There is considerable friction at present between Norway and Sweden. The Norwegians claim more of autonomy than the Swedes care to grant. They desire for example to have foreign consuls appointed not only as officers of the United Kingdom but of Norway only. Feeling has run very high, and on asking a Swedish gentleman, who spoke English fluently and who was remarkably well informed regarding current events, even the Manitoba school question, whether they had one legislature for the United Kingdom or one for Sweden and another for Norway, he replied, warmly, "Thank God, we have two"; on inquiring the reason for this emphatic statement, he replied, "The Norwegians are a bad, troublesome people, worse than the Irish!" We had not the advantage of hearing the Norwegian opinion of the Swedes.

We spent a day at Upsala. This ancient city, besides being the historic centre of Sweden, is the site of a famous university founded in 1477. The old university buildings are used for museums and other college purposes, but the college work is done in the new structures which are very handsome and suitable for educational purposes. The great public hall, seating 2,000 persons, is one of the most imposing and best arranged we ever saw in any college. The vestibule and stairways are very imposing and original in design. They are lined with native marble. The great attraction of the library is the Codex Argentæus, so called from being written in silver characters on parchment. It contains the four Gospels and is written in Meso-Gothic. It forms the only means by which any knowledge of the language has come down to us. The librarian very kindly produced it for our inspection from its iron safe, and it need scarcely be said that we turned over the ancient pages with profound interest. The manuscript dates from the middle of the fourth century. The university is attended by about 1,800 students, and instruction is communicated by fifty professors and as many lecturers.

Privileges of the Christian in the New Dispensation.

BY REV. ADDISON P. FOSTER, D.D.

Our Lord in continuing His words of consolation to His disciples before His departure assured them that they should have in the coming dispensation of the Spirit a number of peculiar privileges. He then proceeded to enumerate them. He first mentioned.

A SPIRITUAL PERCEPTION OF CHRIST.

Christ in bodily presence should soon pass from their sight, but not long after this their spiritual vision should be cleared and they should discover Him spiritually. The new conditions in the dispensation of the Spirit will make Christ seem near and will bring Him to our consciousness. Many a Christian recognizes Christ at his side, invisible but real, unmistakably revealing Himself to his glad heart.

JOY AS THE RESULT OF SORROW

is a second privilege. The disciples would be well-nigh crushed by the coming crucifixion and an ungodly world would rejoice in Christ's seeming downfall, but out of it would come Christ's triumph and the joy of the believer. Here is a universal law. The Christian must be humbled to be exalted. He must sorrow for his sin to escape from it. There is no deep and abiding joy which is not born of sorrow. The Christian is under the eye of Christ. This is an unspeakable comfort. And the special feature of this joy is that no man can take it from us. The stoics made a similar discovery. Epictetus writes eloquently of his power

to be independent of tyrants. The tyrant may torture the body, but he cannot touch the soul. He may mutilate, he may take life, but he cannot take away resolution, manhood, courage. Christ goes further and declares that neither the cruelty of tyrants nor the heartlessness of friends can disturb a Christian's joy. It is rooted so deep, it has grown so strong, that even a tornado of affliction cannot disturb it.

KNOWLEDGE OF TRUTH SHALL BE GIVEN.

The new dispensation will be marked by a great increase of spiritual wisdom. "In that day ye shall ask me nothing." Christians will be taught by the Spirit and truth will be revealed. The modern church is wonderfully instructed as to truth. It is because the Bible is complete, because the Spirit guides believers into the truth, and experience drawn from the swiftly retreating centuries illustrates this truth.

PRAYER IS CERTAIN TO BE ANSWERED.

This new era is an age of prayer, and under the teaching of Christ prayer has become a joy and a triumph it could not be in the past. Our prayers are to be in the name of Christ, in consonance with His will, offered in recognition of His mediatorship and on its ground, addressed to a loving Father rather than to a stern sovereign. And in these days the prayers are answered with an especial Divine purpose to make our joy full. Then, further, to-day

THE FATHER'S LOVE IS REVEALED.

We have to-day immediate access to the Father. Christ has made Him known to us. We now see as heathen nations can not, as the Jews of old did not, that God is love. We have an entirely new conception of God as a loving Father. It took men long to discover this, and even the last century made a great advance in this matter. The theology of the past, admirable as were many of its features, failed to give us any adequate conception of God's heart. But the Spirit has been teaching us and we shall now never forget the meaning of the Divine Fatherhood. The Father loves us because we love His Son. How can it be otherwise? Christ has accepted us. We are His friends and therefore all who love Him must love us.

THE DIVINE PRESENCE IS A COMFORT IN EARTHLY DESERTIONS.

To be sure, Christ says this only of Himself, but He means it for all. It is all the more forcible and true, because it applies especially to Himself. Christ was about to be deserted by His disciples. When He was seized by His enemies, His disciples "all forsook Him and fled." But Christ was sustained in this shameful treatment by the presence of His Father. Earthly friends left Him and yet He was not alone. This comfort may be had by every Christian. Too often do friends fail us. "My own familiar friend, in whom I trusted, hath lifted up his heel against me." God has promised the believer, "I will never leave you, nor forsake you," and thus we are not alone.

The last privilege named is

PEACE IN THE MIDST OF TROUBLE.

Trouble cannot be escaped in this wicked world. Especially may the Christian expect it, living as he must in opposition to all sin. But in spite of antagonism, unkindness, hostility and even persecution, he may have peace. His soul is calm for he knows that God reigns and that Christ has overcome the world. The end is sure; there is triumph at last. There may be reverses to-day, but there will be victory to-morrow.

Genial, almost to a miracle, is the soil of sorrow; wherein the smallest seed of love, timely falling, becometh a tree, in whose foliage the birds of blessed song lodge and sing unceasingly. And the doubts of God's goodness, whence are they? Rarely from the weary and overburdened, from those broken in the practical service of grief and toil!

Let there be a constant affiliation with God; and as He pervadeth all things, a unity is imparted to life which puts not happiness indeed, but character and will, above the reach of circumstance; a current of pure and strong affection, fed by the fount of bliss, pours from hidden and sunlit heights, and winds through the open plains and dark ravines of life, until its murmurs fall into the everlasting deep.

*An Exposition based on (John xvi. 16-23); in the Bible Study Union Course on "The Teachings of Christ."

Home-Made Sunshine.

What care I—as the days go by—
Whether gloomy or bright the sky?
What care I what the weather may be?
Cold or warm—'tis the same to me.
For my dear home skies—they are always blue;
And my dear home weather (the glad days thro')
Is "beautiful summer" from morn till night,
And my feet walk over in love's true light.

And why? Well, here in my baby sweet,
Following me round on his restless feet,
Smiling on me thro' his soft blue eyes,
And gladdening and brightening my indoor skies.
And baby's father, with fond, true heart
(To baby and me, home's better part)—
His face is sunshine, and we rejoice
In the music heard in his loving voice.

So why should we heed—as the days go by—
The gloom or the light of the weather and sky,
Of the outside world, when we're busy all day
Manufacturing sunshine which fades not away?
With smiles, with kisses, with peace and with joy—
Father and mother, and baby boy—
We are living each day in the sunshine we make
And God keep us and guide us for love's dear sake!

Our National Thanksgiving.

Our national Thanksgiving day should remind us that God is the source of all good. No words can suggest, much less adequately portray, the manifold blessings of the year. But when the grateful heart is overflowing with a sense of the divine mercies, it may cease its fruitless effort of enumeration and may lose itself in admiration and praise.

"From morn till noon, till latest eve,
Thy hand, O God, we see,
And all the blessings we receive,
Proceed alone from Thee."

We are bound by every consideration of humanity and religion to distribute to the destitute around us, according to the ability God has given. This should be done wisely and done with regularity not waiting for a single occasion, but constantly acting under an unchanging impulse of generosity. Indiscriminate giving to the poor may lead to evils that are greater than poverty, while mere spasmodic efforts often defeat the end in view. God bestows His gifts wisely and with a steady hand. We should imitate Him in these respects, as in all others.

But we are invited at stated periods to special benevolence, as well as to offer special thanks for overflowing blessings. There is abundant reason for this. Our benevolence may become settled or provisional, unless occasionally turned out of the ordinary channels; our gifts may be more direct and personal at times, and in consequence, our influence over those whom we relieve will be greater and more lasting.

While we recall the extraordinary mercies of the past year, let us then seek for some needy person or persons whom we may especially bless. The deeper springs of our own hearts will be touched thereby, and not only so, the King shall say unto us, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink."

How sublime is the vocation of a personal ministry in behalf of others. The results of it perish not with time. Each word of sympathy is recorded for eternity: each willing footstep in caring for suffering humanity makes its mark, to be fully revealed in the hereafter. Here there is no room for self-denials. It is a privilege to yield our best treasures in such a service.

We can well afford to wait, since our record is on high. Here the meed of praise is not always awarded our efforts. It may be best for us that it is so. Stolid indifference, or even censure, may wait us, may our present reward in doing good. Be it so. The sweetness of an identification with Jesus is enough—a relationship so complete that we hear Him say: "Inasmuch as ye done it unto one of the least of these my brethren, ye have done it unto me."

That Little Book.

On the evening of the second day of one of the great battles which mark the mighty struggle between the North and South, and after the grassy plain had been fought over by the contending lines of infantry, and was thickly strewn with dead and wounded men, dismantled guns, broken down ammunition waggons, discarded muskets and other evidences of the heat of the contest that had swept over the pretty greensward and converted it into a field of carnage and blood—about four o'clock on this evening, an order was sent to the General in command of the cavalry and the horse artillery to press forward and convert the slow retreat of the enemy into a rout. Quickly the bugles sounded the advance, which, beginning with a trot, soon became a gallop, till much of the field had been crossed; then, as the lines of the foe came into

sight, the grand charge began—five thousand horsemen with sabres flashing in the summer sun, the troops yelling, the artillery thundering along over dead and dying, the earth fairly trembling under the hoofs and wheels of the vast host as it swept on up the slope of the ridge on which the guns of the enemy were posted, and which were belching out their sheets of fire and hail of iron right into the face of the coming squadrons, who with a mad yell, and whirling sabres, soon cut down or captured the gunners who could not escape, and broke the lines of their support. A wild stampede followed, which was soon converted into a confused flight, each moment worse confounded by our, and their own, captured guns, turned upon them as they fled over the Southern plain. It was in this grand and restless charge that for an instant as I passed near a little mound of earth which had been thrown out of a drain, I noticed stretched upon it a wounded soldier, a mere boy. He lay upon his back, and was holding up a little book with both hands; time only was there for one glance at the poor fellow, but it was long enough to show that he had fought his last battle, and that soon his life would be gone. His gaze was fixed on that open book. For him the boom of cannon, the roar of musketry, the shouts of the victor, and the flight of the vanquished had no voice that could engage his soul, now holding its last earthly communion with the Crucified One through the word of that book.

Never while I live, will I forget that one glance at the dying boy and the evident absorption of his whole soul; not in the great scenes enacted about him, but in the words of Jesus. He was some mother's boy, who, when he left home for the last time, had been given, by her, that little book. She would watch for his return in vain; soon his body would be buried in the shallow trench with many others. Thoughts of mother and home may have come to him in that solemn moment, but it was with his mother's God and of his heavenly home he then communed.

We know that only one book of all the libraries of earth could have than had a message for that soul, when the grandest and most awful scenes of earth could no longer have any interest for one who was about to join in the exultant song of victory with the bright convoy of angels who issued forth from the open gates to welcome him into the rest that remaineth over the river under the shade of the trees.—*Christian Observer.*

Troubles That Never Come.

It is wonderful how much trouble and discontent there is in this world which never had an existence, save in the mind of some whose imaginations have been too lively. There are really few persons who are so happily constituted as to be perfectly content with the present, never borrowing a moment's worry from the future, or losing an hour's sleep on account of a trouble which has no foundation. It seems to be natural to borrow trouble, whether it be a man of business or the patient mother performing her household duties. The man whose business is prosperous to-day, in many instances, sees unmistakable failure in the future. In the home a child is indisposed. "It is only a cold," says kind friends. "O yes," says the mother, "but it may turn into diphtheria or lung fever in a day or two." Sure enough it may, but in the majority of cases it does not, and all the worry is for nothing.

It is often the case that the minister when he hears of some little difficulty in his congregation, allows his fears to take possession of him, and in imagination sees his people divided, his audience dwindling away, and he himself left without pulpit or support. Or it may be a church debt that looms up before him, and is certain to grow to such proportions that there is no possibility of it ever being paid. He sees the property sold by the sheriff, and his people homeless. So great and so certain is this trouble that to avoid it he unceremoniously deserts the field. Another follows him in the work, and in the course of time and without much labor the debt is paid.

It is so easy to borrow trouble. It is so easy to see dangers that never hurt us. The traveller on the ocean lies wakeful in his berth as the great engine throbs, and the waves thunder against the ship, and in imagination sees a grave in the vast deep, or feels the shark's teeth in his tender flesh. It is possible to make a journey by sea or land most miserable by such reflections. These imaginary troubles may become real, but until they are real why need we worry? Why make the burden of to-day heavier by the weight of what should be borne to-morrow, or the next day? Did not the blessed Christ say, "Take no thought for the morrow," and "Sufficient unto the day is the evil thereof?" Men of the world may worry and fret because of the troubles that are yet to be, but the Christian has no right to. Putting his confidence in his Saviour he can go about his work or lie down to sleep with the consciousness that a kind heavenly Father will not lay upon him more than he can bear, or that strength will not be wanting when the trouble comes.—*Christian Advocate.*

Looks into Books.

The well known Toronto Publisher, William Briggs, has recently issued a Canadian Copyright Edition at (one dollar each) of the best books of the popular writer of boys stories. Mr. G. A. Houty, who is one of the most prolific of writers for "young people"—for his constituency includes girls as well as boys; and he has many admirers among the older people. He takes the place of Captain Marrayat, Captain Mayne Reid, Kingaton, and Ballantyne. He has the advantage of a better style, a more vivid faculty for description, and a certain genius for seizing on interesting points of history to contribute information in a pleasing way. How successfully he does this may be judged from his story called "With Wolfe in Canada." Or the Winning of a Continent, in which he gives the details of the principal events in the struggle between Britain and France for supremacy on the North American continent. The fall of Quebec decided that the Anglo-Saxon race should predominate in the New World; that Britain, and not France, should take the lead among the nations. The other books of the series are:—"Bonnie Prince Charlie:" A Tale of Fontenoy and Culloden. "With Clive in Ind/a:" Or the Beginnings of an Empire. "By Pyke and Dyke:" A tale of the Rise of the Dutch Republic. "By England's Aid:" Or the Freeing of the Netherlands (1585-1604). "True to the Old Flag:" A Tale of the American War of Independence. "Captain Bayloy's Heir:" A Tale of the Gold Fields of California. "In Freedom's Cause:" A Story of Wallace and Bruce. "Under Drake's Flag:" A tale of the Spanish Main. "The Lion of the North:" A Tale of Gustavus Adolphus and the Wars of Religion. "For the Temple:" A Tale of the Fall of Jerusalem. "The Young Carthaginian:" A Story of the Times of Hannibal. "With Lee in Virginia:" A Story of the American Civil War. "By Right of Conquest:" Or with Cortez in Mexico. "In the Reign of Terror:" The Adventures of a Westminster Boy. "The Bravest of the Brave:" Or with Peterborough in Spain. "The Dragon and the Raven:" Or the Days of King Alfred. "The Cat of Bubastes:" A Story of Ancient Egypt. "For Name and Fame:" Or Through Afghan Passes and "St. George For England:" A Tale of Cressy and Poitiers. Referring to this book all will admit, no portion of English history is more crowded with great events than that of the reign of Edward III.

"AROUND THE CAMP FIRE," by Charles G. D. Roberts, M.A., F. R.S.C. Illustrated by Charles Copeland. Cloth Price 1.25. Toronto, William Briggs.

Stories of hunting and encounters with wild beasts told around a camp fire in the wilds of the Squatoaks. They are thrilling, and produce the desired blood-curdling effect, when read in the safety of a cozy home corner.

Ever alive to the artistic tastes of the times, The Art Amateur gives this month a lavish selection of examples of the work of the early English masters, the "craze" for which still continues. The number is more than usually rich with its two charming colored supplements—one a rich, bright and glowing study of geraniums by Clara Goodyear, the other a delightful study of outdoor life by Rhoda Holmes Nicholls, about which, by the bye, the editor has a curious tale to tell in his Note Book. It is a story of a stolen picture of which more will doubtless be heard later. But as usual the real value of the magazine lies in the practical papers for art students of all classes. There are designs for the new fashionable marqueterie painting—infinite suggestions, designs and motives, including some useful Don'ts for china painters (indeed there is no magazine so useful to the china painter as The Art Amateur). Metal work and Pyrography on Wood and on Leather—the latter especially, are handled in detail, and valuable hints are given, some English ideas for House Decoration will be found both novel and useful, and the illustrated description of Mr. Harry Fonn, the artist's home, will be read with interest. Landscape Painting, Still-life Painting, Sketching, Illustrating, Advice to Art Students, Art Notes and Hints, are all practical and good, and the number is more than usually complete in every department. The publisher authorizes us to repeat the offer made by him last month to send to any one who quotes this notice, a specimen copy of this issue together with the valuable little "Manual of Practical Hints for Beginners," post free, on receipt of 25 cents, the usual price of the magazine being 35 cents or \$4.00 a year. Applicants should ask for the list of special offers to new subscribers this year. (Montague Marks, 23 Union Square, New York.

GEMS OF HOPE. By Fanny Hope. Toronto, Wm. Briggs.

This is a new thing in the bookline. It is after the fashion of a Birthday Book, but is in reality a memorial of the dead. The Bible is rich in texts that speak peace and hope to the bereaved. This is a collection of such scripture passages. It would be a

pleasant thing to have each departed one embalmed in an appropriate and strengthening morsel of the living Word. Such is the purpose of this new departure, in the making of books.

BEFORE THE LOST ARTS. Rev. Wilbur F. Crafts, Ph.D. 12 mo. 96 pp. Illustrated. The Reform Bureau, 210 Delaware Ave. N. E., Washington, D. C. Cloth, 60 cents; Paper 35 cents.

This little book, though complete in itself, is but the first of a series of four, that, when complete, will mate the author's preceding volumes, "The Sabbath for man," and "Practical Christian Sociology."

The complete series will present the Kingship of Christ in Nature, Scripture, History and Reforms. This volume deals with Nature, in lectures that have been often delivered in Great Britain, Canada, and the United States. The first lecture, which gives the book its title, presents the argument from design in an entirely novel form, showing that older than the "Lost Arts," from which Wendell Phillips proved intelligence in ancient Egypt and elsewhere are the numerous tools and machines of nature that prove the intelligence of its author.

"THE FACTS OF THE CASE" is a convenient volume of 340 pages prepared by Mr. F. S. Spence, and published by the Executive Committee of the Dominion Alliance for the Total Suppression of the Liquor Traffic. It summarizes a great deal of the statistics and evidence laid before the Royal Commission and presents a strong case for total prohibition. It will be found specially useful and convenient to persons desiring to study and discuss this great question, which, it is expected, will shortly be submitted to the electorate of the Dominion.

"The Alliance Executive is vigorously pushing the work committed to it by the Convention held in Toronto last July. The meeting of the National Council to be held in 1897 is certain to be of unusual magnitude and interest. Already Provincial Temperance Societies in every part of the Dominion are appointing their special representatives to this Council. The chief business to be transacted will have reference to the approaching contest."

The November Bookman comes to hand teeming with interest from cover to cover. The departments treat a wide range of topics attractive to all lovers of literature. A large number of portraits and other illustrations enliven the pages. Among the latter are reproductions of drawings by the late George Du Maurier. Letters from London and Paris give interesting information as to what is occurring among writers and publishers on the other side of the sea.

The November *Treasury* has the usual variety of matter, literary as well as homiletical. Among other things it contains an account of the Princeton celebration, an article on Dickens, by Professor Hunt, and hints for Thanksgiving Day. The leading sermon is by Dr. Wilson, of Los Angeles, Cal., on "Saving a Sacrifice." New York. E. B. Treat, 5 Cooper Union. \$2.50 a year.

The *Biblical World* in addition to its serial educational article to aid the Bible study, gives a sketch of Professor Salmond, by Dr. Bruce, an illustrated article on Calvary. The strongest article in the number is perhaps that by Professor Curtis, on "The Servant in Isaiah." Chicago University Press. \$2.00 a year.

The *Expository Times* is as bright as usual in its swift glance at all current questions in theology and criticism. The editor gives both sides a chance, and is not afraid to take a hand in the fray himself. His contributors are among the most prominent scholars in Britain and America. Much space is given to Archaeology which recent discoveries make intensely interesting. T. and T. Clark.

Truth furnishes its usual budget of dogmatic assertion on its favorite themes and rails rather more than usual. Fortunately hard words brake no bones and besides there are several things in it well worth reading—notably a short article by the Rev. Andrew Murray, on Paul's question "Have ye received the Holy Ghost?" Revell Company. \$1.00 a year.

Harper's Weekly for November 28 (Thanksgiving number) will have full-page drawings by A. B. Frost, Frederic Remington, W. A. Rogers, Alice Barber Stevens, and F. O. Yohn. There will be interesting articles (previously announced, but unavoidably postponed) suggesting changes in the White House, the better to adapt it to the needs of the President, with a full-page illustration and plans, showing how the desired end may be attained by a simple extension of the present building.

Jerome K. Jerome's last story, previous to his engagement to write two plays, has been secured by *The Ladies' Home Journal*, and is to be printed in its January issue. It is called "An Item of Fashionable Intelligence," and deals with life in the higher social circles of London.

THE LITTLE FOLK.

Farewell of the Leaves.

Said the leaves upon the branches
One sunny autumn day:
"We've finished all our work, and now
We can no longer stay;
So our gowns of red and yellow,
And our cloaks of sober brown,
Must be worn before the frost comes
And we go rustling down.

"We've had a jolly summer,
With the birds that built their nests
Beneath our green umbrellas,
And the squirrels that were our guests;
But we cannot wait for winter,
And we do not care for snow;
When we hear the wild northwesterners
We loose our clasp and go.

MARGARET E. SANUSTER.

A Late Thanksgiving Dinner.

"Now, this is Bethel Station," said a tall gentleman in a fur-lined coat: he was setting two little girls hurriedly down on the platform from the cars. "Take the right-hand road, and in five minutes you will see grandma's house."

"All aboard!" cried the man with the brass buttons, and Mable and Josie were left alone on the platform.

This was not the way grandma expected them to come to the Thanksgiving dinner. Papa and mamma and Baby Jack and the little girls were to have gone out in a big ale. But first Baby Jack got croupy, so he and mamma had to stay at home; then papa got a message from a man at Ransaldtown, and he had to go up on the train to see him.

So the only way the little girls could get to grandma's Thanksgiving dinner was by going part of the way with papa and walking up to grandma's from Bethel Station. After all it was a very little way from the station to grandma's house.

And now here they were. They had not expected it to feel so lonesome. "Which is the right road, Mabel?" asked Josie in a rather mournful tone.

"This is my right hand," said Mabel, positively, gazing with some anxiety at the little gloved fist, "but it seems to me I can point that hand at any road, Josie." And then, finding that Josie was getting scared, the braver child took her by the hand and set out with cheerful confidence on the wrong road.

Grandma's turkey was getting too brown, and she was getting vexed while she waited for her children and grandchildren to come and eat it. Presently the fur-coated gentleman came whisking over from Ransaldtown in a one horse jumper. When he found that Mable and Josie had not come, what a fright he was in!

That horse and jumper from Ransaldtown flew over the snow-covered fields as if wings were fastened to the runners, for it was getting dark, and the air was now full of falling flakes. But papa presently spied his two little lost darlings. Josie was scared and sobbing, down in the snow, Mable was fighting back the tears and praying with all her might.

"I never thought about seeing you, papa," said the brave child. "I was looking for an angel to come and show me the way."

"Don't you think God would rather send me, to find my own little daughters, than an angel?" asked papa.

"Did God send you?" exclaimed both little girls.

"Certainly," answered papa; and then they flew back to grandma's turkey dinner.—*Sundbeam.*

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

Prayer-Meeting Topics, 1897.

- Jan. 3—What prayer should do for the Christian? 1 King 8: 22-40. (A meeting of preparation for the week of prayer.) Shorter Catechism: Question 82.
Jan. 10—Why we are Presbyterians. 1 Peter 3: 8-16. Question 83.
Jan. 17—Revivals, at home and in mission fields. 2 Chron. 30: 13-27. (A missionary topic.) Question 84.
Jan. 24—Our failures and successes. Luke 6: 1-11. (A question-box meeting suggested.) Question 85.

- Jan. 31—Endeavorers loyal to Christ—what will they do? John 13: 31-38; 8: 31. (Christian Endeavor Day.) Question 86.
Feb. 7—Sincerity with ourself, with others, with God. Pa. 15: 1-5; Zech. 8: 16, 17. Question 87.
Feb. 14—The Great Home Field. Luke 10: 1-16. Question 88.
Feb. 21—Our little worries, and how to get rid of them. Pa. 121: 1-8; John 14: 1. Question 89.
Feb. 28—From what does Christ save men? Titus 3: 1-7. Question 90.
Mar. 7—Opportunities to do good; seeing them, using them. John 4: 5-16; 1 Cor. 9: 19-22. Question 91.
Mar. 14—Pendant Work: John Knox and His Times. Gen. 12: 1-9; Heb. 11: 8-10. Questions 92, 93.
Mar. 21—How our bodies influence our souls. Dan. 1: 8-21. (A temperance topic.) Question 94.
Mar. 28—What Christian heroism is and does. Luke 9: 18-26, 51-62. Quarterly review of Catechism.
Apr. 4—Lessons from Christ's miracles. Matt. 11: 2-6; John 14: 8-14. Question 95.
Apr. 11—The Work Abroad: Our Foreign Field. Isa. 49: 1-12. Question 96.
Apr. 18—Different kinds of death and the conquest of them. 1 Cor. 15: 50-53. (An Easter topic.) Question 97.
Apr. 25—What is true liberty, and how is it won? John 8: 30-40. Questions 98, 99.
May 2—Christian enterprise. Jonah 3: 1-10. Question 100.
May 9—The Westminster Assembly. Deut. 6: 1-9; Acts 15: 1-5. Question 101.
May 16—Some things worth living for. 1 John 2: 12-17. Question 102.
May 23—Peace: when to seek it, and how. Gen. 13: 5-18. Question 103.
May 30—"That ye bear much fruit." John 15: 1-14. Question 104.
June 6—The tongue as a Christian's tool. Ex. 4: 1-17. Question 105.
June 13—French Canada and its Evangelization. Matt. 9: 36-38; 10: 1-16. Question 106.
June 20—Our brother's keepers. Gen. 4: 3-16. (A temperance topic.) Question 107.
June 27—How to get patience, and why. James 5: 7-20. Quarterly review of Catechism.
July 4—Consecrated patriots: what will they do? Deut. 32: 1-18. Question 82.
July 11—How the Business of the Church is done: Her Constitution and Courts. Acts 6: 1-8. Question 83.
July 18—Belief in Christ: what it is, what it does. John 4: 3, 46-53; Acts 16: 25-34. Question 84.
July 25—False worship and true. Matt. 6: 15. Question 85.
Aug. 1—Putting religion into our daily tasks. 1 Kings 7: 13, 14; Acts 18: 1-4; Mark 6: 1-3. Question 86.
Aug. 8—The Benevolent Funds. Matt. 25: 31-46. Question 87.
Aug. 15—Stumbling blocks. Matt. 18: 1-14. (A temperance topic.) Question 88.
Aug. 22—Have we the spirit of Christ? Rom. 8: 1-18. Question 89.
Aug. 29—The idols we are likely to worship. Ex. 20: 1-6; Luke 12: 13-21. Question 90.
Sep. 5—Our gifts from God; our gifts to God. Rom. 8: 26-39. Question 91.
Sep. 12—Many Streams, One River: The Story of the Unions and the Present Strength of the Church. Eph. 4: 1-16. Questions 92, 93.
Sep. 19—Losing one's life and finding it. John 12: 1-8, 20-26. Question 94.
Sep. 26—Eternity. John 5: 17-29. Quarterly review of Catechism.
Oct. 3—How to make God's will our will, and the result. Phil. 2: 1-13. Question 95.
Oct. 10—How the Ministry is Trained: Our Colleges and Their Work. 2 Tim. 2: 1-3; 3: 14-17; 6: 1-8. Question 96.
Oct. 17—"Whatever He would like to have me do." Ex. 19: 1-8. (A meeting to consider all branches of society work suggested, to be led by the president.) Question 97.
Oct. 24—Confessing Christ before men: why and how. John 12: 35-43; Rom. 10: 8-11. (A meeting for special thought of the associate members and the unconverted.) Questions 98, 99.
Oct. 31—Trust Christ—for what? 2 Tim. 1: 1-12. Question 100.
Nov. 7—Influence: why to get it, how to get it, how to use it. Deut. 20: 1-9; Matt. 5: 13-16. Question 101.
Nov. 14—Our Weaker Congregations: The Augmentation Scheme. 2 Cor. 12: 12-27. Question 102.
Nov. 21—Gratitude: to whom? for what? how shown? Luke 17: 11-19. (A thanksgiving topic.) Question 103.
Nov. 28—How can we consecrate ourselves to the temperance and similar reforms? Luke 1: 5-17. (International Temperance Sunday.) Question 104.
Dec. 5—"Not to be ministered unto, but to minister." Matt. 20: 20-28. Question 105.
Dec. 12—What the Young People may do for the Church. Pa. 122; Luke 2: 42-52. Question 106.
Dec. 19—Our sins and how to get rid of them. Luke 18: 23-30. Question 107.
Dec. 26—What message did Christmas bring you? Isa. 53: 1-12. (A Christmas song service suggested.) Review of Catechism for year.

CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR NOVEMBER:—*For our Country.*—Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

Bible Heroes.

DAILY READINGS.

First Day—Paul. Acts xxi. 10-13.

Second Day—Nehemiah. Neh. vi. 10, 11.

Third Day—Daniel. Dan. vi. 10.

Fourth Day—Peter. Acts v. 19-21.

Fifth Day—Elijah. 1 Kings xviii. 17-21.

Sixth Day—Esther. Esth. iii. 13; iv. 10-16.

PRAYER MEETING TOPIC—WHAT DO YOU LEARN FROM THE BRAVE MEN AND WOMEN OF THE BIBLE? Acts iv. 1-13.

Glimpses of Endeavordom.

A convict in the Indiana State prison has written these words, that are worth pondering by every Christian. "Had the same care and interest been manifested in my behalf in bygone years, that Brother Curry and our prison Christian Endeavor society now afford me, I would never have been a convict."

A library containing two hundred volumes has been placed in the United States Marine Hospital, at Detroit, Mich., by a few Christian Endeavor societies. A Christian Endeavor librarian has also been supplied. These Endeavorers regularly conduct services in the hospital, provide Christmas gifts of comfort bags, and perform other noble ministrations.

The town of Alvin, Tex., with less than 2,000 population, has four Young People's and three Junior Christian Endeavor societies. With six churches and seven Christian Endeavor societies all working together, it is not to be marvelled at that an evangelist let one hundred persons into the churches a short time ago.

After an address, "Evangelistic Effort," by Rev. J. Wilbur Chapman, D. D., before the Philadelphia Christian Endeavor Union, on a recent Monday evening, four young women employed in the same establishment went home and organized a noon prayer meeting among their work fellows. Three of their companions were converted before Thursday night.

A Christian Endeavorer of Berlin, Ont., a young woman seventeen years old visits the almshouse every Sunday carrying good literature. The poor old folks anxiously looked for her, and her visit is to them the brightest spot in the week. Hundreds of Christian Endeavor societies are engaged in similar work.

The fall Christian Endeavor conventions have been unprecedented for their size, interest and power. The Minnesota convention at one session crowded the great Exposition Building, seating more than ten thousand persons—a building that a few evenings before, a political rally, with a speaker of more than national reputation, could not fill. Overflow sessions were necessary for every evening of the New York State convention at Rochester, and five services were held on the closing night. Six thousand delegates registered. Last year nearly ten thousand persons entered the church through New York Christian Endeavor societies. The Illinois State convention at Springfield held some of its sessions in the State House, and a monster Christian citizenship demonstration on the State fair grounds. New Jersey Endeavorers turned Plainfield upside down with their Mammoth meetings. Moody, Talmage, and a number of other notables were among the speakers. One thousand Juniors paraded at the Junior hour. The delegates did practical evangelistic work between the sessions. In Pennsylvania forty noon-day evangelistic meetings were held during the two days of the convention at Scranton. More than three thousand work people attended these and four hundred Endeavorers participated daily. The Junior rally was one of the features of this remarkable convention, more than two thousand Juniors being in line on the streets of the city. At the Massachusetts convention the societies reported more than \$13,000 sent to denominational mission boards during the year. Vermont in common with most of the other conventions held special Armenian meetings and aroused much enthusiasm on this subject. Evangelistic work and a Junior hour were also features of the great Wisconsin convention. Sixteen hundred young people led to Christ during the year was the report of the Wisconsin societies. At one of the evangelistic meetings in connection with the Missouri convention at Sedalia fifteen convicts requested prayer. All Canada united in a great convention at Ottawa with overflowing sessions. In connection with this convention a unique meeting was held at the birthplace of Dr. Clark in Aylmer. It partook chiefly of a good-citizenship nature.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—SOLOMON'S SIN.—DECEMBER 6.

1 Kings xi. 4-13.

GOLDEN TEXT.—"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

TIME AND PLACE.—B. C. 985-980. Jerusalem.

ANALYSIS.—Solomon's **P**ossessions.
owor.
ride.
ollution.
unishment.

VERSE BY VERSE.—V. 4. "Was old."—He was at this time probably not more than fifty or fifty-five, as he died at sixty. "His wives."—Mentioned in verses 1-3. They were very numerous and mostly heathen. "Turned away his heart."—From Jehovah, the true God. "Other gods."—The false gods of heathenism. "Not perfect."—He did not continue faithful in the service of God.

V. 5. "Went after."—This seems to imply actual idolatry on the part of Solomon, though it is not probable that the worship of Jehovah was wholly forsaken. "Ashtoreth."—Astarte, or Venus, the female deity of the Phoenicians. "Zidonians."—People of Sidon or Zidon, one of the Phœnician cities. "Milcom."—The same as Molech, verse 7. The god of fire. "Ammonites."—A people who had been conquered by David. They lived on the border of the Syrian desert.

V. 7. "A high place."—An altar; a place of worship. Hill-tops were formerly chosen for this purpose. "Chemos."—The supreme deity of the Moabites, who lived east of the Dead Sea. "The hill that is before Jerusalem."—That is, the Mount of Olives.

V. 8. "For all his strange wives."—That is, each of his heathen wives was permitted to have an altar for the worship of her own god.

V. 9. "Twice appeared."—At Gibeon and at Jerusalem.

V. 10. "Concerning this thing."—That is, idolatry. Solomon had been abundantly warned against it.

V. 11. "Said unto Solomon."—Probably by some prophet. "Reck."—Take away from. "To thy servant."—The servant here referred to was Jeroboam, who afterwards became king over ten tribes of Israel.

V. 12. "For thy father's sake."—Because of David's faithfulness and God's love for him.

V. 13. "One tribe."—The tribe of Judah, into which the tribe of Benjamin was absorbed, remained faithful to the house of David. "Thy son."—Rehoboam, who succeeded Solomon his father, and against whom the ten tribes successfully revolted.

THOUGHTS.—Solomon's sin was most provoking to God. Though he did not himself bow to worship idols he gave a direct sanction to superstition. Though he was not guilty of gross sensuality, he had pride that led him to imitate heathen evidences of wealth and power, by increasing to a great number his wives, and these from among those nations whom God by His law separated from Israel. In his liberality of pleasing his wives, "he was leading poor souls away from the light, and changing the truth of God into a lie." It was "making the blind to wander out of the way" in the worst possible sense of the word. He also encouraged immorality and cruelty. The idolatry of the East always involved impurity, though in Solomon's time this was not carried on, but the way was opened for it. Solomon dishonored the one true God. He robbed Him of His rights. By building altars he claimed homage for idol deities, who were as rivals unto the true God. Solomon defied the Holy One of Israel, for those altars were not built in secret, or sacrificed unto privately. They were placed on "the hill that is before Jerusalem," fronting the altar of Jehovah. Their priests were visible to the priests in the Temple Court. Their smoke ascended to the sky along with the smoke of the daily sacrifice. All this offence unto God appears more terrible to us as we consider the person who committed it. Solomon was counted the wisest man, and was also the most favored and enlightened of men. God visited him, and said to him, "Ask what I shall give thee." He was beloved of the Lord as a son, yet he was led to sin by many heathen women. He was the builder of the temple, erected to the worship of Jehovah. This great honor had been denied David, the loyal pious king, and granted unto his son, yet he stooped to the folly of building altars for idols, which his father despised, and God abominated. He was a great teacher, a teacher of the church of the chosen people of God, yet he fell, but his works stand. Solomon was a man who warned others, yet he himself became a castaway. "Since the first man, Adam, the world hath not yielded either so great an example of wisdom, or so fearful an example of apostasy, as Solomon." (Hall).

God's anger was kindled against sin. He had been to Solomon everything that should engage his affections, but in His justice exercised against Solomon, the affections of His subjects were to be divided. Solomon had not kept his heart separated to God. It rebelled against God, a servant against his Lord, so Jeroboam a servant of Solomon should rebel against him, and divide the flock of God. Sin ruins men, families and nations.

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.

Among the recent arrivals from Britain were the Rev. Murdock MacKenzie and Mrs. MacKenzie of the Honan Mission. They have been spending a few weeks in Scotland especially in the Highlands where Mr. Mackenzie had frequent opportunities of preaching and presenting his work. They will remain for a few days in Montreal, the guests of Mr. David Yule, after which Mr. MacKenzie will visit congregations in the interest of the Foreign Mission Fund as may be arranged by the Committee. He will speak in several of the city churches and at one or two points in the neighborhood before going to Toronto. He is looking well and will no doubt give a good account of himself wherever he appears, but it is to be hoped the Committee will not work him too hard and destroy the value of his furlough, as they may be tempted to do in the present state of the fund.

At a missionary service in Erskine church last Sunday evening a short address was given by Mr. R. M. Hobson, a grandson of Dr. Robert Morrison, the first Protestant missionary to China. He afterwards addressed the Chinese Mission School held in Knox Church, expressing his delight at the great interest taken by the churches here in that work and encouraging the workers. Owing to the fluctuating character of the Chinese population in the city—the numbers in attendance at these schools varies a good deal from time to time, but there were upwards of eighty Chinamen present on Sunday evening. Sometimes there have been over a hundred. Mr. Hobson's praise of the zeal of the teachers in these schools is fully deserved. One lady who has her full share of other duties teaches in two schools meeting at different hours on Sunday, three that meet on week evenings and not infrequently has a class in her own home during the forenoon. She could hardly do more if she were a foreign missionary. If the readiness with which teachers have offered themselves for this work is any indication of the missionary spirit that is being developed in our churches especially among the young then there need be no fear for the support of the mission in the future. It is noteworthy also that little objection has come to this effort from any quarter inside the Church. The effort cannot fail to produce good results both here and in China, whether most of them sooner or later return.

The professors and students in the College were greatly saddened last week by the death after a few days illness of Mr. I. T. Stewart, a candidate for the Presbyterian ministry, attending the second year in the University. The immediate cause was the rupture of a blood vessel leading to internal hemorrhage which the best skill of the surgeons in the Royal Victoria Hospital failed to check. He belonged to Athelstan in Huntingdon County. An impressive funeral service was held in the College conducted by Mr. Flock, his pastor in the city, and the professors before the remains were taken home for burial. The students both in Arts and Theology attended in a body and a deputation of their number went to Athelstan to represent them there. Mr. Stewart was a student of manly character and of considerable promise who was highly appreciated by those who knew him best.

At a social meeting held in Chalmers' church on Tuesday evening, Nov. 17th, the pastor Rev. Mr. Heine was presented with a handsome silk pulpit gown by the ladies of the congregation. Mr. Heine has just completed the fifteenth year of his pastorate in the church and by his successful administration has well deserved this mark of their appreciation.

The Rev. S. Rondeau who for several years back has been settled at Sudbury in the Algoma district has returned to French work and has been for the present appointed to the charge of the St. Jean Baptiste Mission in Montreal rendered vacant by the re-

moval of Mr. E. H. Brandt to the Pointe-aux-Trembles schools. This mission which was begun a number of years ago by the Students' Missionary Society is one of the most promising fields in the Province. His past experience in the work ought to enable him to carry it on here with prudence and success.

General.

Cheltenham and Mt. Pleasant Presbytery, Orangeville, have extended a call to S. O. Nixon, a late graduate of Knox College.

On the 24th inst. Rev. Frank Davey was inducted to the pastorate of Maple Valley Singhampton Presbytery of Orangeville, as ordained missionary for two years.

A number of the Kildonan congregation assembled at the Presbyterian Manse, and presented Rev. Mr. McKinley with an address, accompanied by a well filled purse.

Union Thanksgiving services of the Baptist, Methodists and Presbyterian congregations will D. V. be conducted in the Presbyterian church, Kempville on National thanksgiving day, 26th inst.

Knox Church, St. Thomas, Ont. extended an unanimous call to the Rev. D. J. Fraser, Montreal, to become their pastor. The stipend is \$1,800. Mr. Fraser was born in Prince Edward Island, and comes from a noted family of Presbyterian ministers.

A reception was recently given Rev. Mr. Childerhose, pastor of the Presbyterian Church, Parry Sound, and his bride, by the members of the Church and congregation. Congratulatory addresses were delivered by Rev. Mr. Evans, Rev. Mr. Rupert, Rev. Mr. Cain, and Mr. W. Beatty. A very pleasant evening was spent.

The Y. P. S. C. E. Kempville has put into the manse a coal furnace costing \$90.00. To help pay for the same they held a concert in the L. O. F. Hall on Friday 13th inst. Leading friends from other denominations in the village gave kindly aid also Rev. D. G. S. Connery, Winchester, gave some excellent renderings. Some \$42.00 were taken in.

Cooke's Church, Toronto, was crowded to the doors on Sabbath evening, Nov. 15. The pastor, Rev. Wm. Patterson, preached a soul-stirring sermon on "The Two First Young Men" (Cain and Abel). In announcing his Bible class he stated that during the winter he would devote half of the time to the lesson proper and the other half to the study of the great events of the Bible.

"The Congregation of St. Andrew's Presbyterian Church Sault Ste. Marie Ont., have presented their pastor, Rev. W. A. Duncan with a beautiful bicycle. In presenting it one good man remarked that the congregation wished to impart to their pastor's feet the swiftness of the roe. Their example is worthy of imitation. Let the wheels also be pressed into the Master's Service."

The Young People's Association of St. Andrew's Church, Gananoque, last week handed over to the trustees a little over \$200 to apply to the reduction of the church debt. The whole of the money raised by this society is devoted to that purpose and they have for the past few years been paying sums ranging from \$200 to \$300 and the debt of the church is now reduced to a small figure.

The Avondale Literary Society of Tilsonburg, held its opening meeting on Thursday, Nov. 19th, under favorable auspices. A scholarly and thoughtful inaugural address was delivered by the President, Mr. Lorne Livingstone, on "Canadian Literature." Mr. John Charlton, M. P., delivered a splendid lecture on "Canada, considered on the line of its history, resources, constitution and future."

Knox Church, Cornwall, is about to celebrate its Semi-Centennial. The Rev. James Fleck B. A. Moderator of the Synod of Montreal and Ottawa, is to conduct services there on Sunday 6th December, and speak on Monday evg., following at the church re-union. Other meetings will be held during the week, and the Communion dispensed on the Second Sunday 13th. Mr. Hastie has just completed his 15th year as pastor, which is the longest in the history

of the congregation. The annual thanksgiving service of the W. F. M. S. (St. John's and Knox Union) held in Knox Church Cornwall was very gratifying to all. The chief address was given by the Rev. John McGillivray, B. D., of Westmount, Montreal, and was very able and interesting. His theme was, "Our Debt to Foreign Missions." He delivered it in three sections, with musical selections by the choir between. It is conceded that it was the best missionary address given in the church for a long time. The music was furnished by the joint choir of Knox Church and St. John's, and was most appropriate and well rendered. The offering amounted to over \$130. The Rev. Mr. Hastie presided.

Sunday last was the 30th anniversary of Rev. A. McLean's pastorate in St. Andrew's church here. In these days of change it is seldom that a minister retains his position in the church and the hearts of the members of his congregation as Mr. McLean has done. The text chosen for the morning service was Deut. 2, 7, "The Lord thy God hath blessed thee in all the works of thy hand." The Communion roll shows a yearly average net gain of about 50 members during the 30 years pastorate.

The Presbytery of Peterboro met in Hastings on Monday Nov. 9th, to consider the call to Rev. S. O. Nixon, of Hollen, from Havelock congregation. The call was signed by eighty members and sixty-one adherents and was sustained by the Presbytery. Should Mr. Nixon accept, the induction service will take place on Tuesday, Dec. 1st. Rev. Mr. Potter, of Peterboro, to preach, Rev. Mr. Somerville, of Norwood, to preside, Rev. Mr. Johnston, of Milbrook, will address the minister, Rev. Mr. Laird of Campbellford will address the people.

Rev. Louis H. Jordan and Mrs. Jordan gave a charming "At Home" on Wednesday evening Nov. 18th, to the members of the congregation in the pretty lecture hall of St. James' Square Church. Decorators had quite transformed the appearance of the audience room—flags, Chinese and Japanese lanterns, eastern rugs and draperies, banks of foliage plants, etc., lending an altogether gala look to everything. An orchestra, stationed in one of the little galleries, furnished abundance of music. The hosts of the evening began to receive their guests at 8 o'clock, and thereafter for about two hours they were continually surrounded by changing groups of friends, all of whom seemed to be thoroughly enjoying themselves.

Some four years ago, Frankie, the only living child of Rev. J. Madill, Bishop's Mills, Ont., was taken to the "Upper Fold," after eight years of bright winnowing life. Recently a baby sister was sent to the manse, who on the 4th inst. was baptized, receiving the name Anna Benita Carlyle, at the service preparatory to the Lord's Supper Sabbath following. At these services the beautiful Communion Service and Baptismal Bowl, presented by Mrs. Madill to the congregation of East Oxford and Bishop's Mills, were used for the first time. Instead of placing an expensive monument at the grave of a loved child, Mrs. Madill took this mode of testifying her love to the Master, His Church and people, as well as perpetuating the memory of her child.

Presbytery of Huron.

This Presbytery met in Clinton on the 10th inst. Messrs. Musgrave and J. Hamilton B. A. were appointed to address the Annual meeting of the Woman's Foreign Mission Society in January next. The Treasurer's book was audited and certified as correctly kept. The following is the deliberance on the "Remit on Uniformity of Public worship"—"approve of the first recommendation, but with regard to the other recommendations, suggest that great caution be taken in moving along the lines indicated." It was agreed to disapprove of a Board of Publication. Mr. Henderson of Henrall was heard on behalf of the Assembly's Foreign Mission Society, and this scheme was thereafter warmly commended to the liberality of the brethren and congregations. A resolution was passed expressing the sympathy of Presbytery with Messrs. J. A. Hamilton of

Londesborough and Dr. McDonald of Seaforth in their affliction, and the hope that they would soon be restored to health. The next meeting of Presbytery is to be held in Blyth on the 19th of January at 11 a.m.—A. McLEAN, Clerk.

The Presbytery of Hamilton
Met in Hamilton on the 17th November. Mr. Rogers late of Pelham South, was transferred to the Presbytery of Peterboro; as to his request to be recognized as engaged in evangelistic work no action was taken. Committees were appointed to consider the action of the Augmentation Committee as it may affect the supplemented congregations of Port Dalhousie, Merriton, and Bridgeburgh. Addresses were given in the interest of the Home and Foreign Mission fund, Manitoba College and the Aged and Infirm Ministers fund. The clerk reported that he had given a certificate to Rev. Dr. Beavis who has accepted the pastorate of the First Congregational Church in Hamilton. The Presbytery gave much time to considering the Young People's Societies and the report of the General Assembly on the subject, and expressed approval of the proposed plan of study. It was resolved to hold meetings for conference on this subject in several parts of the Presbytery. The remit re Representation in Assembly was approved. The second remit was partly considered.—JOHN LANG, Clerk.

Presytery of Ottawa.

The regular meeting of the Presbytery of Ottawa was held in Bank St. Church Ottawa, on the 3rd and 4th of November. The Rev. J. S. Lochead, Moderator presided and there was a good attendance of members. The ministers of last regular meeting, and of adjourned meetings held since that date were read and sustained. Elders Commissions were received in favor of Mr. A. G. Robertson of Kenmore, and Mr. Wm. Manson of East Gloucester, and their names were placed on the roll of Presbytery.

Mr. J. S. Durie, Presbytery treasurer, gave a brief and lucid statement regarding the Presbytery Fund. It was agreed to make the Presbytery's financial year, coincident with the civil year, and that a committee be appointed, consisting of Dr. Campbell and Rev. R. E. Knowles, to act with the treasurer in making quarterly reports regarding congregations in arrears, to consider the propriety of placing the assessment on a new basis, and to make the best possible settlement of existing arrears. The cordial thanks of the Presbytery were tendered to Mr. Durie for his interest and labor in behalf of the Presbytery. The congratulations of the Presbytery were tendered to Rev. Dr. Moore, in the honor done him, in his having been invited to attend the 150th Anniversary of Princeton University, and to preach before the faculty and students of the Theological Seminary. Rev. W. W. Hardie was appointed to declare the pulpit of Russell and Metcalfe congregation vacant on the 15th Nov. inst. and the Rev. D. D. Millar was appointed interim moderator of the session during the vacancy. The Moderator was appointed to officially represent the Presbytery on the occasion of jubilee services to be held in connection with Bristol Congregation on the 22nd and 23rd inst.

Mr. Leroy Foote made application to be employed as a catechist. The application was referred to a committee with instructions to report at next meeting. Rev. A. McGregor was appointed to act in conjunction with the committee named at a previous meeting to visit Fitzroy Harbor and Torbolton ancient arrears due their late pastor.

Mr. Scott, Convener of the Augmentation Committee, drew attention to the reduction in the grants made by the Assembly's Committee, to some of the Augmented Congregations in the Presbytery, particularly East Gloucester, Hintonburg and Aylmer. The Presbytery expressed its regret that the Assembly's Committee had seen fit to cut down the grants to those fields, and the convener was instructed to make representation of particulars in each case to the Committee.

Mr. W. G. Back, student, was certified to the Senate of Queen's College, Kingston. Rev. Jas. Taylor, of Aylwin, was appointed

to present the claims of Manitoba College within the bounds of the Presbytery.

Rev. J. A. Macfarlane reported on French work. A very interesting conference of French workers was held in which all the French Missionaries in the Presbytery took part. The Presbytery agreed to ordain Mr. J. B. Sincennes as Missionary to labor at Montebello and associate stations, and appointed the following morning at ten o'clock, in Bank St. Church, as the time and place for the ordination. Leave was given Mr. P. Beaubien to collect money to build a church at Perkins, and his work commended to the sympathy and liberality of our people.

On the morning of Nov. 4th the Presbytery met in the same place. Mr. Sincennes was examined in the prescribed subjects, and the examination sustained. The usual questions were put to him by the moderator and answered, after which with prayer, and the laying on of the hands of the Presbytery he was ordained to the office of the ministry. Mr. E. F. Seylaz addressed the newly ordained minister.

It was agreed that Mr. Sincennes appointment to Montebello, be for one year, and that a grant of \$40.00 per month be asked from the French Evangelization Board for this field.

The next regular meeting of the Presbytery will be held in Bank St. Church, Ottawa on the first Tuesday of February 1897.—R. GAMBLE Clerk.

Barrie Presbyterial W. F. M. S.

The tenth annual meeting of the Barrie Presbyterial took place in Barrie, Tuesday and Wednesday Oct. 27th and 28th, ninety one delegates were in attendance. All the branches (except two being represented. All the Sessions were of a helpful, encouraging nature. Tuesday morning the meeting opened with a devotional service, Mrs. Clarke presiding. The regular Session began at ten o'clock, the President Mrs. R. N. Grant in the chair. The hearing of the Mission Band and Auxiliary reports was interesting the general tone of these was gratifying. The President Mrs. R. N. Grant following with a splendid address. In the evening Mrs. Tallo President of Barrie Auxiliary in a few well chosen words, welcomed the delegates to Barrie. Mrs. Smith of Bradford replied on their behalf. Greetings were received from the Baptist, and Methodist Missionary Societies, Barrie. Kindly greetings were also exchanged with the Anglican Missionary Society of Toronto Diocese, then in session at Barrie. Mrs. McFinnell read an excellent paper on "Perseverance Amid Difficulties." It was clearly shown that difficulties are good for us if rightly borne. The Secretary, Mrs. Northham of Orillia reported an increase of four branches during the year. Our present number is forty seven of which twenty eight are Auxiliaries and nineteen Bands. The Thanksgiving Service is becoming more universal every year, and its results financially and spiritually too far reaching to be fully estimated. Miss Robertson of Collingwood, Assistant Secretary reported 539 Missionary Letter Leaflets in circulation. The department of supply to the North-West was specially interesting, and the best ever presented from this Presbytery Mrs. Baillie, Secretary stated 1300 lbs. of good clothing valued at \$551 as forwarded from this Society. The financial statement presented by the Treasurer was in advance of other years despite the prevailing depression, being \$1453.17 in contributions, \$205 over last year. Surely the Lord is stirring the hearts of the women. Mrs. McCrae of Collingwood gave a practical address on "The Ways, Means and Motives of our Work." Mrs. J. G. Scott sang with much acceptance at this meeting. "A Song of Trust" after which Miss McKenzie (late of Honan) gave an interesting talk on Honan. "The Children's Hour" was one of the most interesting features of the day and was ably conducted by Mrs. Moodie of Barrie. The ready response to questions asked the Barrie Juvenile Band, showed how well children can be trained in Church and Mission work. Miss L. Stevenson gave an account of the exact route to Chu Wang China from Barrie by rail, steamer, etc. Miss Isa Scott sang sweetly "Open the Door for the Children." This Session

was brought to a close by a forcible address by Mrs. Cameron on "The value of little Things" bearing upon the importance of children's work. The delegates and their friends then adjourned to the basement where a bountiful tea was provided by the Barrie ladies. An hour was profitably spent in receiving old and making new friends. At the public evening meetings Rev. D. D. McLeod, pastor, presided Rev. R. N. Grant D.D., Orillia gave an address basing his remarks on "Come over to Macedonia and help us." The choir under the direction of Mr. Henderson rendered some fine music, a collection of \$21.50 was added to the funds. Wednesday morning the delegates assembled at ten o'clock, after devotional exercises and prayer by Mrs. Smith, Orillia: "That the nations may be touched and that strong help might be raised up for the suffering Armenians and all who suffer for Christ's sake." The subject of silent reminders in "Calendar" form was discussed. They were commended to every member of the W.F.M.S. It was strongly urged that the money contributed by envelopes be used for no other purposes than sending the Gospel to the heathen. Mrs. Garrett of Bradford in the absence of Miss Dennis introduced the subject "Outlook of our Y. W. Bands." It was important that Presidents be thoroughly consecrated. Home influence was greater than any other—do not be discouraged; numbers is not always a sign of strength. An instructive paper, full of suggestive thoughts prepared by Mrs. Young of Gravenhurst, and read by Miss Young of Penobscot followed. After luncheon in the basement the closing session opened at 1.30. The "Question Drawer" was taken charge of by Mrs. Smith, Bradford, and many Questions were suitably answered. A pleasing feature of the afternoon was the resolution to present Mrs. Carawell, Burk's Falls, and Mrs. Smith, Bradford, with life membership certificates, they having been intimately connected with the W.F.M.S. for many years. Six dollars was received from Literature Table by sale of Literature. Upon invitation the Presbyterial will meet in Bradford next year. The following officers were elected for '97, as recommended by nominating committee: Hon. Pres. Mrs. R. N. Grant, Orillia; President, Mrs. McCrae, Collingwood; 1st Vice-Pres., Mrs. Cameron, Allandale; 2nd Vice-Pres., Mrs. Clarke, Bracebridge; 3rd Vice-Pres., Mrs. Smith, Bradford; 4th Vice-Pres., Mrs. Webster, Jarratt's Corner; Treas., Mrs. Cameron, Allandale; Sec., Miss Kean, Orillia; Asst. Sec., Miss McConkey, Barrie; Sec. of Supplies, Miss M. Young, Gravenhurst. It was with deep regret the Society accepted the resignation of retiring officers who for the past four years had worked together. Mrs. Webster gave a few closing earnest words "Keep close to the Master" and our work will be successful. Votes of thanks were tendered the Barrie ladies for their kindness to the visiting delegates, to the church officers, choir, Rev. R. N. Grant, etc. The meeting closed with prayer by Mrs. Ault. May the year upon which we are entering be marked by greater zeal and more personal faithfulness than the past.

Scrofula

Manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated from the blood by Hood's Sarsaparilla. Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

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Hood's Pills act harmoniously with Hood's Sarsaparilla, etc.

Lumbering on the Ottawa.

A Life of Great Hardship and Exposure.

River Drivers Often Waist Deep in Icy Waters—Pain-Racked Bodies the Frequent Outcome—Only the Most Robust Can Stand This Weary Round of Toil.
From the Ottawa Free Press.

Only those who have engaged in the arduous occupation of lumbering know how dearly earned is their livelihood, for among the many vocations of men that of lumberman ranks among the most dangerous and difficult. There is the heavy shanty labor from earliest dawn to evening star when the toiler for half the year is remote from home and friends, and whose daily round is to eat and work and sleep, only getting an occasional glimpse of the outside world through a long looked for letter from some loved one far away.

Then the days lengthen, the frozen lake breaks up, and comes the driving of logs and hewn timber down the tortuous swift running stream, when necessity often calls the driver to wade body deep in the swift flowing, icy waters. None but the strong can engage in such heavy labor, only the most robust are able to stand the ten hours of daily toil, with but a mid-day hour's respite. Such, in brief, is the life of many thousands of laborers in the Ottawa valley,



and among the many is Thos. Dobie, of 130 Head street, Chaudiere, who for twelve long years has wrought for the great lumber king, J. R. Booth, shantying in the snowy northern forests, and lifting three inch deal during the summer heats. It is not to be wondered at that in his long experience and great exposure he should contract a severe cold that in time took permanent lodging in the region of his loins and kidneys. Like many others he thought to work it off, but in vain. Soon the pains in the region of the kidneys became so intense that labor was a torture to him, and it was only the indomitable courage, born of a knowledge that others were dependent upon him, that urged him to pursue his weary round of daily toil. Every sudden movement of the body was as a thorny goad that made him wince beneath its sting. Added to this was an unusual and excessive sweating which necessitated frequent changes of clothing, and which weakened him to such an extent that his appetite was almost entirely gone, and eventually but little food and much water was his daily fair. Many vain efforts were made by Mr. Dobie to free himself from the pains which had fastened themselves upon him, and one medicine after another was used, but without effect. Life became a burden and existence a thing almost unendurable. After many fruitless efforts he was induced to try Dr. Williams' Pink Pills. When three boxes were taken the change in his condition was marvellous, and his own words are "when I had taken six boxes I was a new man and consider the care worth hundreds of dollars." Mr. Dobie, although completely cured, continues taking Pink Pills occasionally and is very enthusiastic in his praises of what the pills have done for him. Many of his fellow workmen seeing the great change wrought in him by these famous pills have been led to give them a trial for other ailments and are unanimous in pronouncing them superior to all other medicines.

Dr. Williams' Pink Pills act directly on the blood and nerves, building them anew and thus driving disease from the system.



Mrs. BURTON HARRISON,
ONE OF THE POPULAR WRITERS FOR 1897.

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