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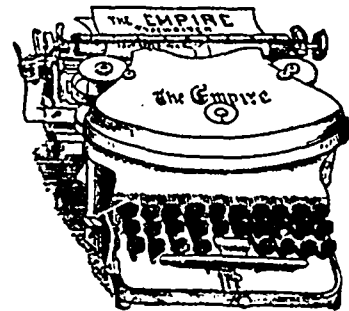
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THE Y.M.O.A. AND THE ARMY.
The very best thing about our soldiers in the recent war has been the fact that they have shown the plucky, high spirited, independent qualities that characterize our young American manhood. Now that it is certain that we must maintain a larger army than before the war, it ought to be resolved by the people of the United States that army service shall be rendered as free as possible from demoralizing tendencies. While our enlisted young men gain the discipline of the trained soldier they ought to lose none of the high sentiments and ideals that they brought with them from their homes. Our regulars who fought so well for us at Santiago have deserved better of the country in the past than they have received. They have, in fact, been a good deal neglected. Henceforth the good people of the country should see that the troops whether regular or volunteers, are well supplied with reading matter and are encouraged in every way possible to maintain their self-respect. The soldiers will value themselves more highly and conduct themselves with more self-restraint when they understand that the people of the country value them, are proud of them, and are disposed to treat them with due consideration.

The war of 1898 has not been one of great bloodshed, but it leaves us under the necessity of regularly maintaining a relatively large fighting force. In this period of peace we should be readily able to dispense with the services of the Red Cross Society, relief associations, and various agencies for the alleviation of physical suffering. But we shall need more than ever to maintain the army and navy work of the Young Men's Christian Association for the sake of its moral, social, and educational influence in the army, and also as the most effective sort of a volunteer agency which should keep the churches and the community in closer touch with the army. It is certainly desirable that large bodies of soldiers sent to the remote camps should be attended by at least one agency or organization that is voluntary in its nature and represents civil life, in order that the life and ways of the army may not become too remote from those of the people at home, and also that the common soldier, who would otherwise be absolutely at the mercy of his commissioned superior, should have an outside and disinterested witness ready at hand, as to his treatment and general condition. The presence of such an organization as the Young Men's Christian Association does not subvert military discipline, and it must certainly tend to diminish at all points the abuses and the evils of army life.—From "The Army and Navy 'Y. M. C. A.'" by Albert Shaw in the *American Monthly Review of Reviews* for November.

The rare and unpublished sketches and paintings reproduced in the Ruskin article, in the December *Scribner's*, were secured through Mr. H. M. Spellman's long personal friendship with Ruskin, and from the confidence of Ruskin admirers who owned pictures, in his ability to adequately represent the artistic side of the great critic.

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Nov. 24, 1898

NOTES AND COMMENTS.

We are sure there are not a few of our readers who will be glad to see from the circular letter in another **Chiniquy** column that there is a movement to **Testimonial** present Father Chiniquy with some suitable testimonial on his approaching ninetieth birthday. Though so advanced in years this hero of many a conflict is still almost as vigorous as ever and preaches with amazing power. On a recent Sunday evening St. John's church, Montreal, was crowded with an audience composed mainly of Roman Catholics who listened with the closest attention and respect to a discourse of an hour. The interest in the French Mission is as keen as ever and he is easily the most magnetic figure among all those associated with that work. Any contributions that may be sent to us we shall be glad to forward to Mr. Picken the acting Treasurer for the fund.

By an accidental omission the article on this subject of "The Press and the Pulpit" which appeared in **The Press and the Pulpit** our issue of the 3rd inst., was not credited as it should have been to the *Boston Congregationalist*. We supply the omission the more gladly that the article has attracted considerable notice from the daily press. The strictures it contained no doubt apply more fully to the daily papers across the line than to our own, but there is too much truth in them even here. The growing practice

of writing up in a sensational way trivial matters, ecclesiastical and otherwise, is one to be deprecated. Some seem to take it as an indication of the increasing influence of the daily press and attribute the strictures made to the jealousy of the pulpit. We venture to think it an evidence of its decline. When a preacher takes to sensationalism it is usually because his legitimate influence is on the wane. We believe the same holds good of a newspaper. Few people any longer read editorials in the American daily papers. Many of their papers have almost ceased to print them. Real influence in shaping public opinion is rapidly passing into the hands of the magazines and religious weeklies.

The Synod of New York met this year in Elmira and elected as its Moderator the Rev. Dr. A. C. MacKenzie, **A Canadian** President of the Ladies' College **Honored.** situated there. During the meeting a reception was given in the College to the members and citizens which was an occasion of great enjoyment to all. Dr. MacKenzie, as many know, is a Canadian, and son of a pioneer Canadian minister. We congratulate him on his success in the land of his adoption.

A German writes significantly on the recent visit of Emperor William to Palestine:—"There are not a **The Things That** few patriotic Germans who are **are Caesar's** incensed at the grandiose proportions which this pilgrimage has assumed. They think that even a mighty German kaiser visiting the early cradle of Christianity where its Founder could not find a place to lay His head might approach those holiest spots on the earth's surface with more of evident humility, with less of the trappings of circumstances and authority. Warships accompany him, soldiers before and behind, **servants in gold embroidered** liveries, bishops and canons in their millinery, salvos of artillery and blowing of trumpets—these are not the accompaniments which many honest German patriots and Christians like to see, but they have not given public utterance to their thoughts."

The Statistical year book of Canada for the last year reveals some facts of interest with respect to penitentiary convicts. **Some Interesting** The number of **Statistics.** colored and Indian convicts is comparatively small. The churches to which the convicts, of all nationalities, claim adherence are Roman Catholic, 656; Church of England, 292; Methodists, 137; Presbyterian, 120; Baptist, 80; others, 47. The numerical standing of these churches in Canada is: Methodist, 32 per cent. of the churches; Presbyterian and Roman Catholic, 17 per cent; Church of England, 16 per cent; Baptist, 12 per cent, other denominations, 55 per cent. **Crime cannot be traced to illiteracy,** as some are disposed to think. Education as a moral force, is a failure in the light of these figures: Convicts who cannot read, 233. who can read only, 141; who can read and write, 1,008. From the tem-

perance point of view, 124 convicts profess total abstinence; 783 to be moderate drinkers; and 475 to be intemperate. In the classification of crimes and offences, those against the person and against property head the list. With respect to divorces 240 has been granted since Confederation, of which six were granted last year. For the same year 10,586 convictions were recorded for drunkenness, of which the Province of Quebec is credited with 3,869 and that of Ontario with 2,465, the average number of inhabitants to each conviction being, for the Province of Quebec, 407; for that of Ontario, 909. The figures indicate a decrease in the number of convictions for this offence throughout Canada.

THANKSGIVING DAY.

THANKSGIVING Day is very far from having attained in Canada the place which it has long held in the United States and especially in New England as a social institution and an occasion for family re-unions. Its place with them is probably due to the early Puritan dislike for the observance of Christmas and the felt necessity for some suitable substitute. Now that even Puritan sentiment has adopted the Christmas festival the chances are that Thanksgiving Day will decline in popularity as a social institution there, and will never at any time attain a corresponding place in Canada. It were much to be desired, however, that it might take a stronger hold on public sentiment than it has hitherto gained.

One thing which has militated against its success has been the irregularity of the date fixed from year to year. In the well-meant endeavor to suit the convenience of all sections of the country and of all classes of the people desiring to observe it, the Government has tried various dates. No one of these has suited everybody and the changes have tended to belittle the institution in public esteem. The matter has not been helped by the adoption of the same day as has long been observed in the United States. Rightly or wrongly that has alienated from it the sympathy of many who have a not unnatural prejudice against any deliberate and avowed copying of their customs. Descendants of U. E. Loyalists may perhaps be excused if a prejudice of this kind weighs with them more than it should.

The chief thing, however, against which the general observance of Thanksgiving Day has had to contend in the past has been the attitude of the Roman Catholic Church. This Church, numerically the largest single denomination in the Dominion, has never paid any attention to the invitation of the Government to observe it as a religious holiday. Its people pursue their usual avocations wherever possible, and no services are held that have any relation to this special subject. This attitude of the church is perhaps influenced to some extent by the unwillingness on the part of its authorities to acknowledge any jurisdiction in such matters on the part of the State. But it finds a more reasonable justification in the large number of religious holidays already prescribed by the church—more, in fact, than a great many find it possible to keep. Their people are naturally unwilling to see the number increased. The only way to secure their hearty consent to the observance of a day for Thanksgiving would be to adopt some day that already has such religious associations in their minds that it would add no additional burden. More than once we have heard suggested the adoption of All Saints' day, the first of November,

and we venture to urge the suggestion as one worth considering.

It is no objection to the adoption of this day that it already has associations in the popular mind of quite a different sort. At first sight it might seem incongruous to connect Thanksgiving with the commemoration of the dead. But as a matter of fact there is no reason why the commemoration of the dead should be altogether a sad and gloomy affair. In fact one of the things for which we ought ever to give thanks is the noble record of the pious souls who have finished their labors and gone to their reward. It is their heroism largely which has made it possible for us to enjoy the bounties of God's providence in peace and quietness. The more hilarious customs of Halloween which are now become a sentiment rather than a superstition could hardly find a more suitable association than with the good cheer of a Thanksgiving day to follow.

THE REV. B. FAY MILLS.

THERE are many in Canada who will remember the evangelistic services conducted by the Rev. B. Fay Mills and the impression he produced, especially in Montreal. Even then grave doubts were expressed in some quarters as to the defective characters of the Gospel he proclaimed. A little over a year ago he formally severed his connection with the evangelical churches and has been conducting services in Boston under the auspices of a committee composed largely of Unitarians. He seems to be rapidly passing even beyond the position of the more conservative representatives of the Unitarian body, if we may judge from a statement of the Boston correspondent of the *Philadelphia Presbyterian* in a recent issue. "Mills," he says, "is fast drifting, and indeed now confesses he was acting hypocritically during his evangelistic career among the evangelical churches, and while he was a Presbyterian pastor. He declared on a recent Sunday night that he had given up the expiatory theory of the atonement and the full inspiration of the Bible when he was twenty-five years old; at thirty he gave up salvation through Christ and substituted salvation by character; at thirty-five he gave up Christ as a deliverer of the individual soul, and looked upon him only as a Saviour of society; and never since his early ministry has he preached on the Bible. If he now gives us a correct statement of his views while he was calling himself a Presbyterian evangelist, we may well be sorry in our hearts at the deep deception which has been practiced upon the evangelical world. But these statements of Mills may be true and may not. I have before me a number of reports of his discourses running back a year, and they show an entire and painful lack of any thing like a system of religious thought or settled fact in anything other than the vagaries of humanitarianism.

A newspaper man told me last Spring that Mills had confessed to him that he hardly knew what he believed I learned from Unitarian sources that the liberal leaders hardly know what to do with him. He has swung out too far for them. He says he has given up Christ and the Bible and this acts rather as a lode stone."

THANKSGIVING.

"IT is a good thing to give thanks unto the Lord." So said the Psalmist in days of old, and it is none the less true now. Certainly we in Canada have abundant reason for so doing at the present time. The earth has yielded plentifully of her fruits.

We have enough and more than enough to supply all the wants of man and beast until another harvest shall come round, while the world's markets are in such a state that we can dispose of our surplus to good advantage. Not for many years has there been such a hopeful tone in trade, and not a few are finding large prosperity flow in upon them. The forest and the mine have been yielding of their treasures, and all our natural resources are being rapidly developed. Those portions of our territory that seemed even the least promising have revealed unsuspected wealth, and our Arctic gold fields have attracted the notice of the whole world.

Quite as truly as for these material blessings we have reason to give thanks for the peace and goodwill that have continued within our borders, for the general observance of law, for the faithful and orderly administration of justice, for the stability of our political institutions, and the loyalty of all classes of our population to the Empire, as well as to the person of our Gracious Sovereign, still spared to us. We may say that sentimentally we have had some share in the glorious victories won by the Imperial forces and yet we have been wholly free from the anxieties of war. No serious pestilence has approached our shores or threatened our people. Our sympathies have hardly even been drawn on for the plague-stricken elsewhere. Our relations with our nearest national neighbors have been more cordial than for many years and there is a reasonable prospect that all questions involving dispute or creating irritation may soon be amicably settled.

As a Church we have made progress in all parts of the Dominion, our finances are for the most part in a satisfactory position and on a sound basis, our missions have enjoyed a large degree of blessing. None of our foreign fields have been seriously disturbed in their work by political complications or by warlike commotions. The hand of death has taken away some that were eminent in the councils of both Church and State, but has spared a yet larger number of those who may be trusted to carry on the work without serious interruption. There have been no burning questions, few troublesome disputes, no heresy trials. The Gospel has been quietly, steadily and earnestly preached from nearly 3000 pulpits and many hearts have owned the power of the truth.

Yes, truly we have reason to be thankful! Let our songs of praise therefore be heard afar and let our charities abound.

PREACHERS AND POLITICIANS.

THE *Hamilton Times* criticizes a recent article in our columns on "Inattentive Hearing," and is disposed to think that it is "the preacher's own fault if he does not compel the people in the pews to listen to him and become interested in the subject of his discourse. He has the choice of his own subjects as well as liberty with regard to the method of delivery, and if the people sleep or let their minds wander there is always reason to fear that the preacher has mistaken his calling. A good political speaker will get the attention of an audience that is not merely indifferent, but positively hostile."

Well we are quite willing that the preacher should be made to bear some part of the blame for inattentive hearing, and we said so. But the comparison made between the preacher and the political speaker is by no means a fair one. There are over 3000 Protestant ministers in Canada who are supposed to be qualified to preach. They are perhaps not all interest-

ing preachers. But we venture to say there are not five hundred political speakers who can hold an audience interested for half an hour on any one theme except in the heat of a political contest, when almost anybody can get a hearing who is solid with either party. The political speaker moreover does not have to face the same audience once or twice every week throughout the year. A fairer comparison would have been with the political leader writer in the weekly or daily papers. Every newspaper man is painfully aware of the frequency with which the ablest editorials are skipped by the average reader, especially if they are solid matter, and over a single column long. Perhaps this thought may enable the experienced editor of the *Times* to sympathize more with the preacher and put the bulk of the blame where it belongs. Scare headings in the pulpit might do something to provoke interest; but people soon tire even of these, if they are used too freely. The best thing after all is for the people to do something to get up a spiritual appetite, and then they will relish wholesome food, even though it be not highly spiced.

THE PSALMS OF DAVID.

COMPLAINT has been heard rather often of late that in the services of the sanctuary the Psalms are rapidly giving way to hymns, so that in many congregations it is as rare a thing to sing a Psalm now as it was to sing a hymn in bygone days. Even to the casual observer it is apparent that the Psalms occupy a much less prominent and important a position in the church service of praise than they ought to occupy, and their gradual disuse is matter for sincere regret to many. It was hoped that the Psalm selections included in the Book of Praise would tend to more frequent use of the Psalms, and there were ministers and people who accepted a selection instead of the whole psalter, in the belief that a selected collection would meet with general approval and use, but evidently this was a mistaken view and the practice of passing by the grand old Psalms, instead of receding is growing at a rate which if maintained will soon result in the singing of Psalms being only a tradition in the Presbyterian Church. It is high time the question received the attention, at the hands of Sessions and Presbyteries, which it deserves.

In issuing the Church Hymnary of the Presbyterian Churches of Great Britain and Ireland, the Convener of the Church of Scotland. Rev. Dr. John Alison, says: "With regard to the use to be made of it (The Church Hymnary), we may first express a hope that it will not be misused by displacing the Metrical Psalms and Paraphrases. If our Scottish piety is to retain its depth and robustness, these must continue to have the foremost place." "Dr. Alison continues: "To this we say 'Amen,' and all the more that the Scottish Hymnal has in many cases been so misused to the ousting of the Psalms. With all the excellence of that hymn-book, it has nothing to equal in depth and majesty many of the old Psalms."

It will be remembered that Fifth Avenue church, New York, extended a call to Rev. Alexander Connell, London, England, as successor to their late pastor, Rev. Dr. John Hall. In view of the approach made to Mr. Connell, on behalf of St. Andrew's church, Toronto, it will be gratifying to learn from a London contemporary that Mr. Connell has declined the New York offer.

The Church of the Catacombs.

BY REV. PROF. JOHN MOORE, BOSTON

For the Review.

No. II.

In the catacombs there are thousands of inscriptions on tombs and pictorial representations that are most highly significant. One feature that is prominent is that of hope and joy. There was the absence of crosses and crucifixes. There is said not to be a single representation of crucifixion. Christ is never represented in a repulsive aspect, but with a mild and winning expression of face. Dean Stanley writes: "The mournful emblems which belong to nearly all the later ages of Christianity are wanting in almost all the catacombs. There is neither the cross of the fifth or sixth century, nor the crucifix or crucifixion of the twelfth or thirteenth, nor the tortures or martyrdoms of the seventeenth nor the skeletons of the fifteenth, nor the death's heads of the eighteenth. There are instead wreaths of roses, winged genii, children playing. This is the general ornamentation. It is a variation not noticed in ordinary ecclesiastical history, but it is there." The artistic representation of Scripture scenes was very prominent. The good shepherd was a favorite figure. That is the primitive conception of the Founder of Christianity. It is the very reverse of that desponding, foreboding, wailing cry that we have often heard in later days, as if His religion were going to die out of the world, as if He were some dethroned prince, whose cause was to be cherished only by the reactionary, losing, vanquished parties of the world or church. The popular conception of Him in the early Church was the strong, the joyous youth, of eternal growth, of immortal grace. The vine was another prominent figure. There was one idea that this was adapted to suggest, which was the joyous and festive character of the Christian life. The Feast of Tabernacles in the Jewish Church, was the most festive occasion of the year, when they gathered in the fruit of the vineyard, which was such an important article of food. It reminded the people of Christ the source of spiritual life and fruit, according to the beautiful parable spoken by Himself.

The epitaphs abounded with beautiful and simple expressions of Christian feeling and life. I give a few examples. "Faithful servant of God," "A holy worshipper of God," "An amiable and holy person," "Sweet and innocent soul," "Friend of men," "Friend of all and enemy of none," "My most sweet child," "My most sweet wife," "My most dear husband," "My innocent dove," "Lived together without any complaint or quarrel, without taking or giving offence," "A lover of the poor," "A man worthy to be remembered with honor."

The distinctive features of Romanism find no support in the catacombs. There its claims to antiquity fall to the ground. There is no purgatory there. "He rests," "He went to God," "In peace," are common words on the tombs. There is no representation of the Virgin Mary in the popish sense. Mr. Wharton Marriott thoroughly examined all the specimens of early art in the catacombs in which a Madonna might be found if such existed, but did not find one. He writes "Of all the pictures in the catacombs, the date of which can be referred to the first four centuries of our era, there is not one in which the Virgin is represented which is not purely Scriptural in its character." There is no worship of saints or dead men there. This accords with the avowed repudiation of the primitive fathers of the worship of the dead. The elders of Smyrna wrote, "We worship the Son of God, but the Martyrs we only love." Says Augustine, "We sacrifice not to martyrs, both theirs and ours; nor is our religion the worship of dead men." Chrysostom says, "It is the devil who has introduced this homage of angels." There is no recognition of the Romish mass in the catacombs. In a word, Rome underground in the catacombs and above ground as it now appears are two distinct worlds.

The catacombs furnish a powerful argument against popery. These are historical and furnish a striking light from their dark recesses on the doctrine,

worship, organization, and Christian life in general of the early church. Dean Stanley truly writes: "What insight into the familiar feelings and thoughts of the primitive ages of the church can be compared with that afforded by the Roman catacombs? Hardly noticed by Gibbon or Mosheim, they yet give a likeness of those early times beyond that derived from any written authority on which Gibbon and Mosheim repose. The subjects of the painting and sculpture place before us the exact ideas with which the first Christians were familiar; they remind us, by what they do not contain, of the ideas with which the first Christians were not familiar. He who is thoroughly steeped in the imagery of the catacombs will be nearer the thought of the early church than he who has learned by heart the most elaborate treatise even of Tertullian or of Origen."

Thus we are having restored a lost chapter in church history. This throws a flood of light on primitive Christianity. It shows how many features of paganism have been introduced under the Christian name. The historian and ecclesiastic, have generally lost sight of the important department of history. Gibbon, Mosheim, Giesler, Neander, and Milman, scarcely allude to this. Dr. Scaff in his church history is a marked exception, as he gives a large chapter on the subject. At the present time when there is such a tendency to ritualism, the subject should be studied, and great pains taken to spread knowledge relating to it through the religious press and otherwise. All ministers should give much attention to it.

Reminiscences of a Scottish Country Parish.

BY AN OCTOGENARIAN.

No. XVIII.—STATE OF INTELLIGENCE.

For the Review.

At the time to which we refer general intelligence on subjects beyond their own immediate calling could hardly be said to have characterized the people of the parish. As a body they were not a reading people, and books of general information were not common. Later on an attempt was made to form a parish library to which we contributed several volumes from our limited store; but at the period we are describing there was no such institution. A weekly newspaper, published in the county town, was almost the only one that came to the parish, and that in limited numbers, one copy serving a number of readers. It was the practice for a number within a certain district to club together, and get a paper among them, each having his own day, and paying his share of the cost. In that way, one paper served a country side. News at that time travelled slowly, railways, and telegraphs, had not been dreamed of and the record of events taking place in different parts of the world one day, could not then be read at the breakfast table next morning. What changes these seventy years have brought about! To hear from London would take a month, and it cost about fifteen cents to get a letter from the city not thirty miles distant. The newspaper itself was taxed, every copy sent out, had to pay a tax of one penny to the revenue, and it was considered a boon when the weekly paper could be had for ten dollars a year.

When knowledge was taxed it need not be wondered that general intelligence was not a characteristic of the times. Neither were the books that were to be seen in the *doules* and on the window *sills* of the farm kitchens of a kind to improve the mind. "Simple John, and his twelve misfortunes," "The wise men of Gotham," "Thrummy Cap," "Jamie Fleming the Laird of Udny's feel," were the usual supply, in addition to books of songs and ballads, purchased from travelling chapmen or bought at the yearly markets, such were the literary stores of many a household. Nor did the conversation round the fire in the long winter *forenights*, tend to the mental improvement of the hearers, for these largely partook of the supernatural and marvellous, and the belief in *witches faries* and *helspies* had not entirely disappeared. To doubt the existence of such would have been regarded by some of the old people with whom we

were familiar, as much an evidence of scepticism, as to doubt the truths of revelation.

At that time, there were no facilities for the spread of general knowledge among the people. Parish halls for social meetings had not come into existence, and those who might have the knowledge did not see their way, or have the opportunity of imparting it to others. Popular lectures on scientific subjects had not been heard of, and the school books in general use, did not touch on such, being chiefly made up of selections from standard writers in poetry and prose. Correct views on these subjects were not general, few believed in the rotation of the earth on its axis, and the relation of the heavenly bodies to that fact. We remember hearing of a hot discussion between two men on the subject of the rotation of the earth which the one affirmed, and the other denied, when the man who did not believe in the earth's motion shut up his opponent, by triumphantly declaring that such was impossible, as his house had always been on the same side of the burn. Advantage was sometimes taken of the ignorance of parties on these subjects. An intelligent plough-man, one in advance of many of his class, was serving on a farm where he was accustomed to sit at table, and eat his *brose* from the same dish with his master, and who after a time discovered that a piece of butter was always put in the brose on the side opposite the master—one night he engaged the good man in a discussion about the rotation of the earth, which the latter did not believe, when to prove his position, and illustrate his subject, the servant took hold of the dish whirled it round, but taking care that the buttered side should rest opposite himself. Many superstitious practices or *freils* as they were called, held sway, and the belief in witches and witch-craft was but gradually disappearing. A book now before us, descriptive of the district, and published by an episcopal clergyman in 1838 giving a minute account of certain *trials* for witch-craft two centuries before, has this note at the close. And however much it may surprise us, a person even as late as the early part of the present century was known to be visited by hundreds who sought his aid in cases of bewitchment.

It has been said that by attentively listening to what the people speak most about, will give one a pretty certain guess what their employment is, and the measure of their intelligence. If such be true, then our recollection of the conversations on the way to, and from the kirk, leave the doubt on our mind that the state of the weather, the condition and prospects of the crops, the price of grain and cattle, and the usual *clashes* of the country side, were almost the only subjects with which the speakers were familiar. It was the practice to go early to church, and to gather in little groups around the church door, or among the grave stones, which from their construction were admirably fitted for sitting upon, and it was alleged, that not a few transactions in cattle and grain were completed at these gatherings. At all events we remember to have heard it was said by one young woman of the parish, that she would not give the *crack* at the kirk door, for the best sermon she ever heard. It is to be feared too, that in many parishes of the time, what they heard from the pulpit was not generally of a character to stimulate thoughts in the hearers, or awaken the deeper feelings of their nature. And if such were the case it need not be wondered that the intellectual attainments of the hearers would not be very distinguished.

Not a few of the ministers around, were better farmers than preachers, several of them cultivating pretty extensive farms in addition to their glebes. One specially, went so extensively into cattle raising, as after a time to become bankrupt, and his name flourished in the bankrupt list, as the Rev. *So and So, grazier and cattle dealer*. Such a state of things could not exist now, and the advances made in general intelligence, the number of well read men and women in every walk of life, must be very apparent to those who can look back on the last seventy years, when knowledge was pursued under difficulties. It should be because of gratitude to the present generation, that the means of acquiring knowledge is within their reach, and every facility afforded them for the cultivation and improvement of their intellectual, moral, and spiritual nature.

The Art of Meditation.

BY T. H.

For the Review.

Like conversation, meditation is becoming a lost art. The hum of the wheel, the call of the buyer and seller, the invitation of social life, the race for knowledge, even the demand of the church-life pursues the man into his retreat and makes meditation impossible. Instead of following lines of thought out to their conclusions he must break those off abruptly and adopt ill-considered lines of action. If there be a beaten path near those lines he follows it, with a hope, but no certainty, that it may lead him out all right. Where no path appears he must strike out blindly, finding what help he may from chance indications about him. Life for him is filled with feverish expectancy and uncertainty, and he is as little disappointed with failure as he is elated with success. He has little time to cherish either, for again there comes the insistent demand to act.

The educative effect of meditation is sadly missed in the present day. The self-poise that is not self-assertiveness; the confidence that is not arrogance; the charity that is not indiscriminate and weak is sadly wanting. In their place one notes the disposition to fight for ground hastily taken, merely because it has been taken, sometimes because it has been first taken. The adventurer touches virgin soil, and he faces about to dispute the right of any other adventurer to stand on it. He has no time to investigate its resources, or even to examine the stability of his present position, but with a "what-we-have-we-hold" air looks for some one to dispute his claim.

The tremendous pressure is felt most of all in the intellectual world. An abnormal craving has taken the place of a healthy appetite in the minds of men. Instead of seeking to satisfy it for themselves they look to others to provide food to meet their craving. The leader of thought and opinion finds the eyes of the multitude turning hungrily upon him. Too often his own storehouse is empty, and he is strongly tempted to draw at sight upon the stores of others. He knows these to be too often hastily gathered, calculated to meet the demand rather than the need of the time, but he knows too that what passes current is rather highly-seasoned than carefully prepared food. If he yield to the temptation he has little confidence in the mixture presented, and must make up for this lack by strength of assertion.

The inordinate craving of the time has given rise to some curious anomalies in the guise of literary productions. The business of providing ready-made, one had almost said machine-made, materials has grown to be a most lucrative one. The enterprising publisher will offer to place his wares conveniently at the elbow of the most diverse workers. He will blandly assure the hard-pressed toiler in the old ways that with the aid of these labor-saving devices he may easily satisfy the demands of those who look to him, and have time at his command to meet other demands almost as insistent as these. He is urged to satisfy them. They may not grow, but that is their own concern. The most curious anomaly however, is ready-made meditation! In a volume we came across recently the author did urge the reader not to take it "clear," but we doubt if there be time to read the author's remarks.

The Patience of Christ.

In the wonderful perfection of the character of Christ nothing is more wonderful than His patience; the quietness with which he endured persecution, abuse, misrepresentation, and misunderstanding. Quite as sublime as the scene on Calvary were those daily scenes in which the voice that raised the dead and calmed the tempest pleaded with those who threatened and stoned; the mind that dwelt on heavenly things bore the contact with the small, the mean, and the base. The endurance of Christ was self-imposed; it might have been cast aside at any moment. He was unlike all other martyrs, not only in the universality and typical significance of His sacrifice, but still more because it might have been

changed at any moment, had He chosen, from an agony to a visible and overwhelming demonstration of power. He did not endure as so many men have endured, not only in sweetness but also helplessness; He endured in sweetness but also in power. His voice was not without authority when it became silent in the tumult of the mob; His hands were not powerless when the nails were driven through them. It is in the contrast between the tremendous forces at His command and the weakness with which He bore insult, rejection, and anguish that we discern the depths of a patience which was as divine as the love which made it possible. A King, who might have resumed His power at any moment, He became the servant of men, was scorned, despised, rejected, and crucified. And yet He opened not His mouth!

In the presence of such an example the patience which we learn with some reluctance seems poor and mean. Most of the things we endure we are powerless to evade or escape; we are burden-bearers by the very conditions under which we live; we are misunderstood often because we fail to make our intentions clear. Much of the hardship which comes to us we have voluntarily brought on ourselves by ignorance that might have been knowledge, by rashness that might have been discretion, by disobedience of laws we ought to have known, and violations of a conscience whose tones were audible and clear. We are continually rebelling against conditions which are universal, and which it is, therefore, idle to struggle against; or against conditions which we have made for ourselves. Christ was free, and yet He submitted without a murmur to the conditions under which men live; He was wise, pure, obedient from the beginning, and yet He silently endured the consequences of the blunders, sins, and disobedience of others!

Testimonial to Rev'd. Pastor Chiniquy, D.D.,

ON THE OCCASION OF HIS 90TH BIRTHDAY.

The death of Gladstone has removed from the active scenes of life a great personality, a man of power who has served his country nobly and faithfully.

It is always with regret that the friends of liberty and progress witness the removal of these bright lights from a world in which they shone so brightly.

In the religious sphere there remains a man of the same generation, whom God in His providence has used to accomplish a unique work in the furtherance of the Gospel among the Roman Catholics of Canada and the United States as well as in many other parts of the world.

Rev. Pastor Chiniquy's name is known all over the world. His voice has stirred vast multitudes in America, Australia, and Europe, and his work, translated into several tongues, have given light to thousands of souls.

Pastor Chiniquy has been a marvel of intellectual and physical strength. Born the 30th July 1809, he will soon reach his 90th year and is still active. He is now completing a new book, "Forty Years in the Church of Christ." He preaches from time to time and still draws large crowds of his countrymen eager to hear him.

It is thought that a large number of his friends and admirers in Europe and America would consider it a privilege to have an opportunity of contributing to a Testimonial to be presented to this hero of Protestantism on the occasion of his 90th birthday.

It is known to the friends who have taken the matter in hand, that Dr. Chiniquy has very much at heart the permanent establishment of two important missions before he is called higher; one of these occupies a central and strategic position in Montreal; the other is in the district of Quebec.

Friends who desire to assist the committee in charge in placing at the disposal of Pastor Chiniquy the funds required to give effect to this missionary enterprise and to realize his ardent hopes, will kindly send their gifts to Mr. J. B. Pickens, Broker, 126 St. James Street, Montreal, Canada, who has kindly consented to act as Treasurer.

H. M. Parsons, D.D., Pastor Knox church, Toronto, Ont.; Rev. Robert Murray, Editor *Presbyterian Witness*, Halifax, N.S.; Robert Campbell, D.D., Clerk of the General Assembly, Montreal, Que.; Calvin E. Amaron, D.D., Secretary, Pastor of L'Eglise Saint Jean, Montreal, Que.

THANKSGIVING.

THANKSGIVING DAY THOUGHTS.

Bless the Lord, O my soul,
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things,
So that thy youth is renewed like the eagle's.

O give thanks unto the Lord, call upon His name
Make known His doings among the peoples.
Sing unto Him, sing praises unto Him,
Talk ye of all His marvellous works.

O give thanks unto the Lord; for He is good
For His mercy endureth forever.

THE SACRIFICE OF THANKSGIVING.

BY REV. H. P. MACKAY.

For the Review

To no nation under the sun is the occasion for thanksgiving more distinctly manifest than to Canadians. Our neighbors have had success in arms and have been instrumental in delivering from mediæval oppression, large sections of their fellow beings, and in that Canadians congratulate them and unite with them in their praise to the God of battles. Almost a greater result of the Spanish-American war, than the emancipation of Cubans and Philipinos, is the unwritten alliance between the great Anglo-Saxon branches of the human family. In the interest of peace and civilization and evangelization, nothing has transpired in this century of so great significance. For all this we may well give thanks. Yet the United States have been called upon to sacrifice treasure and life, England and other European powers have been in the throes of imminent conflict, expending untold wealth on armaments offensive and defensive, China has been passing through the pangs of dissolution whilst Canadians have had peace, a bountiful harvest, commercial prosperity, a growth of natural sentiment and a yet more promising outlook. All can recall numberless causes for gratitude to God of a private nature, but these larger and broader tokens of divine love and goodness should find a large place and recognition in the hearts of all. Is it necessary to emphasize the practical quality of thanksgiving? The story is told, of a Highlander, leading his horse with a grist on its back, to the mill. The horse stumbled and the grist fell, and the Highlander, with the burden of seventy years was not able to replace it and was in perplexity. He saw a gentleman on horseback, but recognized him as a nobleman, who could not be expected to come to his relief. But true nobleman that he was, he jumped from his horse and took hold of one end of the sack, which was easily replaced. The Highlander took off his Scotch bonnet and said, "How can I thank you for this kindness?" "Easily," said the nobleman, "whenever you see another in trouble assist him and you will be thanking me." Therein lies the Gospel. We sing, "What shall we render unto the Lord for all His benefit?" And the Lord answers, "Go ye into all the world and preach the Gospel to every creature." If we have been redeemed from the 'blood feuds,' the cruel atrocities, the vindictive reprisal, the nameless debaucheries, the temporal and eternal perdition of heathenism, let us seek to redeem others by publishing the All-powerful Name that has charmed our own lives. He whose thanksgivings find expression in personal effort and sacrifice truly represents the Spirit of the Gospel and of Him, who became poor that such a Gospel might be possible.

In a statement published last week by Dr. Warden, it appears that whilst all funds are behind, as usual at this season, the Foreign Mission Fund is behind to the extent of \$35,000. We say emphatically, that this ought not to be. We read from many sources that the claims were never so urgent, that natives were never so accessible, that volunteers were never so numerous, that facilities for evangelistic influence were never so inviting. We know that Providence was not for many years so bountiful to our own people in our own country. Will it not be perilous to close our eyes and refuse to recognize the call? It is a trumpet call to arms. The voice of God is calling to enthusiasm, to heroism, not simply by one thankoffering,

however generous, but to a life, a perpetual flow of liberality and consuming zeal in the interests of humanity, suffering and sinking as it is under a burden of woes that heathenism alone can interpret.

We would see the day, and gladly co-operate in ushering it in, where all the churches will be worthily aggressive in this supreme object of the Church's existence.

THANKSGIVING.

"Give thanks unto the Lord." To this duty and privilege we are called by our civil rulers, by the General Assembly of our Church, by the gratitude of our own hearts, and by the Lord Himself. Reasons for thanksgiving, like our sins, are more than can be numbered. In the hour of serious meditation they spring up on every side, till our souls are lost in wonder. We are dependent on the Heavenly Father for what we have, for what we are, and for what we hope to be. "Give thanks unto the Lord."

Thanks are due for what has been enjoyed. The fields have been beautiful with the harvests. The mines have given up their hidden wealth for our enjoyment. Ships from many lands have brought us comforts and luxuries. Our country has been blessed with peace. Our stores have been filled with customers and our workshops with the music of profitable labor. Our homes have been bright with love, and in spite of some hushed voices have been vocal with joyous songs. Our churches have afforded us means of grace, which have helped us in duty and advanced our sanctification. These blessings and all others point us to Him, from whom cometh every good and perfect gift. Our enjoyments are "new every morning; great is thy faithfulness."

Thanks are due for what has been suffered. There have been disappointment and sickness and bereavement. In this regard all years are alike. Clouds must follow the sunshine. Why have sorrows visited the heart and the home? For the good of men. The Father, who knows His children, knows that it is good for them to be afflicted, and in His wisdom He selects are best for those he loves. Our most precious jewels are often the tears that glisten upon the cheek; our most nourishing food is often wormwood and gall and bitter herbs; our most becoming raiment is often sackcloth and ashes. Perhaps it is too soon to thank God for the stripes and smarts of the past year; the pain is yet too sharp; but we can thank him for the assurance that the time shall come when we will remember our fiery furnace with pleasure and "glory in tribulations." If in recalling the past our sad memories get the better of us, we may be sure that the loving Lord will forgive the sighs and sobs which mingle with our songs. "Blessed is the man whom thou chastenest, O Lord."

Thanks are due for what has been prevented. They are thankful who have been recovered from sickness; how much more thankful should they be whom sickness has not touched! They are filled with joy, who have come unharmed through some frightful accident in which scores have perished; how much more joyful should they be, who have been shielded from accident in all their outgoings and incomings! Some of our greatest blessings are in the way of defense from harm. We have unseen protection. Many have suffered from injuries of a thousand kinds; but for every one who has suffered, hundreds have escaped. Some have been drowned and others burned; we have crossed the rivers in safety, and there is not so much as the smell of fire on our garments. If this reason of gratitude was appreciated, there would go up from every congregation a song of thanksgiving, like "the voice of many waters." Does anyone need to be told that protection is the gift of the Divine hand? There is an invisible shield over our heads, which wards off a multitude of sharp and poisoned arrows. Abraham is not the only one who can trust in the promise, "I am thy shield, and thy exceeding great reward."

Thanks are due for what has been promised. The greatest joys are not for this world. The best wine is kept till the last. The richest blessings are those which are hereafter to be enjoyed. What they are we do not know; we do not care to know; we want the happiness of the many-mansioned house of God to flash on our

souls with the unexpectedness of a new revelation. But the things promised are worthy of the Promiser, who is King of kings, and Lord of Lords. They shall supply all the needs and satisfy all the longings of the soul. "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." These promised blessings are all purchased and assured by the death of Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things;" "Thanks be unto God for His unspeakable gift."

For blessings enjoyed, for chastisement received, for evils hindered, for promises revealed, we

"GIVE THANKS UNTO THE LORD."

HOW TO SPEND THANKSGIVING.

1. *Spend it joyously.* 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 festal in their character. There is no merits in a gloomy spirit, and none in a lugubrious countenance. "Why should the children of a king go mourning all their days?" We repeat our advice, therefore, to spend the Thanksgiving joyously. Let each reader of the REVIEW rise from his bed in the morning in a good humor. This is more largely a matter of personal volition than most people suppose. A strong will counts for much in determining the state of our feelings. Infirmities of the flesh may be almost entirely overcome by a resolute purpose.

2. *Spend it religiously.* As soon as you are dressed take your Bible, and carefully and devoutly read a number of the most spiritual and uplifting passages that it contains; say such a psalm of gratitude as the one hundred and third, or of confidence in God as the ninety-first, or such a comforting utterance of our blessed Lord as the fourteenth chapter of St. John.

Then offer up a prayer of sincere gratitude. Take time for it. The spirit of hurry is inconsistent with the spirit of worship. Carefully review the record of the past year, and make a note as you go along of all the mercies, temporal and spiritual, that you have had from God. If you do not find your heart growing tender with hallowed emotions while thus engaged, we shall be greatly surprised. Nay, the probabilities are that you will get off your knees in a jubilant and exultant mood.

3. *Spend it helpfully.* Make a particular effort to be of some service to everybody that you may touch during the day. First of all things speak gently to the members of your own family. Wear a brighter face than usual at the breakfast table, and show by all your conduct that you wish to make the whole household glad. It would be difficult for you to aim at the accomplishment of any worthier task. Few of the worldly plans and schemes on which you spend so much of your time can begin to rank in dignity with the deliberate effort to diffuse a radiant atmosphere in your own home. Do not forget the absent loved ones. A letter dropped to the brave boy who is breasting the world on his own account may do him good like a medicine.

But your sympathy should also take a wider range. Outside the narrow limits of your immediate circle, there is certainly somebody to whom, if you will, you can make yourself a ministering angel. Will you do it? It is not necessary for you to be obtrusive or to play the Pharisee. In fact, the more quietly and modestly you can set about the work the better it will be. Whether you send a load of coal or wood to a poor widow, or make a visit to a bedridden neighbor, or speak a word of cheer to a bereaved parent, or gently persuade a backsliding Christian to cease his wanderings and come once more to Jesus—whatever it may be, may the good Father bless you abundantly in the doing of it.

THE HOME CIRCLE.

LET US GIVE THANKS.

BY MARGARET E. SANGSTER.

The days are so full of pleasure,
The nights so bright with cheer,
Thou hast heaped so high the measure
Of life in the passing year.
That, Master and Lord, we bless thee,
And bring thee thankful praise;
Our reverent lips address thee
At this parting of the ways.

Many a time, and often,
Thou hast pardoned our foolish pride,
Hast tarried our griefs to soften,
Hast our selfish prayers denied.
The kinsman and the stranger
Alike have known thy grace,
And the sword of the unseen danger
Has fled before thy face.

Many a time thy vision,
Clear in the light of love,
Hast aided our slow decision,
And pointed our eyes above.
Thy hand hath poured the chalice,
And broken the daily bread,
Till the hut has been as a palace,
And as princes we have fed.

From the gins and traps of error
Thou hast turned our feet away,—
Hast saved our hearts from the terror
Of the unbegotten day.
Our lot in thy land has ever
In fairest ground been cast;
Thou hast left us lonely never
Though our dear ones hence have passed.

For into thine own sweet heaven,
Home of their souls and ours,
They have entered, sin-forgiven,
To praise with fuller powers;
And therefore now we praise thee,
With all who have gone before,
The endless hymn we raise thee,
And bless thee, and adore.

And still thou art always with us,
Even unto the end;
Thyself, our strength, art with us,
Ever our guide and friend.
How can the life be dreary
In the sun of thy ceaseless care,
Or the path be aught but cheery,
When thou art everywhere?

Brooklyn, N. Y.

THANKSGIVING FOR COMMON MERCIES.

They should prompt us to Thanksgiving just because they are common. Food, nourishing and diversified; raiment, comfortable and appropriate, even if not always in the latest fashion; shelter, safe and comfortable; all the material necessities of life, not to mention its luxuries; pleasant companionships, tried and trusty friendships, opportunities for study, culture and recreation; business usefulness and success; spiritual advantages of many kinds—these, or most of them, are common to the large majority of men and women, young or old, especially in this land of ours. Is not this fact something for which to thank God?

When we receive great mercies, special tokens of the divine goodness, gratitude is spontaneous, impulsive, outspoken. It is natural. The absence of it causes comment. Yet such favors, although they may suggest the divine care and love more strikingly than our ordinary blessings, are no more real, are hardly more conspicuous, proofs thereof. As we look back over childhood and youth it is not the memory of this or that occasional and special gift or other proof of regard which swells afresh within our hearts the tide of reverence and love for our parents. It is the recollection of their unvarying affection, their unfaltering care, their scrupulousness in ordering the little, common matters of everyday life for our highest benefit. So it ought to be when we study the dealings of our Heavenly Father with us. While we thank Him heartily for the exceptional favors which He has bestowed, let the ordinary blessings, which have come to seem so much matters of course, yet which are so vital to our welfare, be acknowledged with gratitude no less earnest and frank.

To appreciate them at their true value, reflect what our lives would become without them. Consider the difference between ourselves and others who do not possess them in the same degree, if at all. No unusually vivid imagination is required, nor any prolonged or severe mental effort. It

is God's common mercies to us, after all, which constitute what we might call the atmosphere of our lives. Their presence increases our happiness indescribably. Let God be thanked for them, therefore, more devoutly than ever.

NOBLESSE OBLIGE.

"Here, boy, let me have a Sun."

"Can't, nohow, mister."

"Why not? You've got them. I heird you a minute ago cry them loud enough to be heard at the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the funder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agree to let him have it. Ye see, it's a good run on 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way downtown, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.

TRUST HIM.

Trust Him for a way when there is no way, for light when there is no light, for all things when you have nothing for joy when there is only sorrow and, for life when you are in the midst of death. Thus you will find at last that faith is not only righteousness, but life and joy and peace.

However false or unhealthy religious feeling may sometimes be, the great truth still remains behind, that feeling is the secret of doing. The heart must be engaged for Christ or the hands will soon hang down. The affections must be enlisted in His service, or obedience will soon stand still. It will always be the loving workman who will do the most in the Lord's vineyard.—Ryle.

Although I am not a member of any church organization, I never want to live in any community in which there are not churches and church organizations. I never want to live in a community where the church bell does not break the stillness of the Sabbath morning and call the inhabitants of that locality to the worship of the Supreme Being. I never want to live in a community or see a country where the songs of the Master cannot be sung by His children as they may see fit to sing them upon the Sabbath and on other occasions.—Senator Allen, of Nebraska.

WE HAVE THE SAME BOOKS.

That we have precisely the same books in our Old Testament as were authenticated by Christ and His apostles, is proven—

1. Ancient manuscripts of the Jews, copied with superstitious care, contain the same.
2. The Samaritan Pentateuch, received by the Samaritans in ancient times for the ten tribes.
3. The New Testament writers quote from the books of the Old Testament as we have them, and from these alone, and these quotations number over six hundred.
4. The Septuagint, or the translation of the Old Testament into Greek, made at Alexandria 285 B.C., contains every book which we put into our Old Testament.
5. Josephus gives the same books in his catalogue. (See his answer to Appion, Book I.)
6. The early Christian writers testify to the canonicity of the same books. (Melito, A.D. 177; Origen, A.D. 230; Athanasius, A.D. 326; Jerome, A.D. 390; Augustine, A.D. 395.)
7. All denominations of Protestants and Jews, differ as they may on other points, agree in accepting our canon of the Old Testament.—Worden.

UNDER THE EVENING LAMP.

THANKSGIVING DAY.

Come to us cheerily, Thankful-day,
Out of the sweet blue sky !
Hearts are hoping and laughs are gay,
Flowers are blooming along the way,
E'en if the frost be nigh.

Come to us hopefully, Thankful-day,
Out of the tearful tomb !
Stars are steady and sure to stay—
God is watching forever and aye—
E'en in the darkest gloom !

—Will Carleton.

FAMOUS LIVING HEROINES.

BY GEORGE A. WADE.

(Conclusion.)

The two kinds of heroism dealt with in the preceding cases, viz. as nurses, or as rescuers of life from drowning, are probably those most generally open for women to show their courage and devotion in self-sacrifice for the saving of lives. But that they do not shrink from other terrible dangers that would frighten oft the boldest man may well be seen from these concluding examples.

Miss Mary Kingsley is undoubtedly *the* women explorer of modern days. The love of travel and exploration in her is inherited. From her father, from her uncle, the late Canon Kingsley, of "Westward Ho!" this inheritance descended to her. The West of Africa, with its cannibalistic savages, is the one part of that continent which most men have studiously avoided as far as possible, owing to its terrible climate, its swamps, its treacherous inhabitants, and its myriad form of death. Yet this was the region that Miss Kingsley determined to explore. Friends told her it meant certain death. She laughed. They expected, anyhow, she would take a very large company with her. She told them she should go alone, except for one black servant.

And so she did. As she personally told me, she went through a great deal more than ever she thought possible. Threatened with death many times, almost at the last gasp from fever and other climatic diseases of that region, kept a prisoner for weeks, the only white person amidst countless hosts of cannibal savages, she yet kept up her faith in God, and her own courage, and at last emerged safely.

Yet, like all true heroines, Miss Kingsley is no assertive, masculine type of woman, but just the calm, gentle, womanly character that all men admire and respect.

And the records of the fire-fiend also contain examples of woman's bravery, the noblest of which is surely that of Miss Annie Pearson, amongst the living heroines. Probably the laurel-wreath of the fire-rescuer belongs to Alice Ayers, the servant girl of Isleworth, who died the martyr's death, and won the martyr's crown, on that memorable day when she rescued her master's three children, one by one, from the awful flames, and perished whilst going back for the fourth.

But Miss Annie Pearson still lives, after her noble work of that night in November 1896, when, at the milliners's shop in Huddersfield, she saved so many persons from the flames, and won the medal of the Royal Society for Preservation of Life from Fire. Miss Pearson, as soon as she saw that the shop was on fire—a shop crowded with combustible goods—fled downstairs into the street. But on reaching it, and finding that most of her fellow-workers were not yet aware of their danger, the courageous girl at once deliberately returned through the flames and blinding smoke, and went from one department to another giving the alarm. It was almost certain death to go up those stairs again, but she did it; and thus were saved some twenty apprentices, who were almost ignorant of their awful nearness to death. Altogether Miss Pearson's bravery saved some fifty people, at least, from death or injury, and, owing to her presence of mind and courage only one life was sacrificed. Well may she be looked upon as the living heroine of the fire-rescuers!

One heroic woman of to-day can boast of having actually helped our troops to fight in battle, as well as of having attended nobly to their sick and wounded. This is Mrs. St. Clair Grimwood, of Manipur fame.

When the Residency in that far-off land was attacked by enraged Manipuris, Mrs. Grimwood was the only Englishwoman in it. But she would not seek safety under cover—she stood with the few brave sepoy and the two or three Englishmen, binding up their wounds, loading the soldiers' rifles for them, fetching water, and preparing food, as heedless of the bullets which often just glanced by her as if she were in no danger at all! She stroked back the hair of the dying, bent to hear the last message to the loved ones at home—aye, and when there were no more bandages left, this noble woman—no wonder soldiers bless her name!—took off her own underlinen and tore it up to make some. All this under a fierce Indian sun that almost broiled the brave defenders. Then, when they decided at night to evacuate the Residency, Mrs. Grimwood marched on foot in thin patent-leather shoes, still caring for the seventeen wounded, through thick jungles, and over awful swamps, for days, emaciated, pale, and worn, but yet encouraging the men! In the meantime, she mourned her husband, who had been killed, and when the brave force at last reached Lakhipur, Mrs. Grimwood had not had her clothes off for eight days, and no less than six bullet-holes in them. On her reaching England some months later, the Queen specially invited her to Windsor, and personally gave her the Red Cross decoration for her valour. And more than one English soldier boldly declared that it ought to have been the Victoria Cross. This, however, is only available for men—more's the pity!

There are many other examples of wonderful bravery amongst the women of our land which we should much like to mention here, but space forbids, so we must conclude with one that was almost momentary in its duration yet none the less magnificent and dramatic. The scene was Bagillt Railway Station, near Flint; the day, September 14th, 1889. Mrs. Margaret Irving stood on the platform, just looking around, when she saw a cripple named Jones, who, it seems, was almost totally deaf, begin to cross the line. And, with a fearful feeling at her heart, Mrs. Irving saw the mail-train come dashing along, at a mile a minute, as the crippled deaf man got directly in its path! She was horror-stricken, and help appeared hopeless. But with magnificent resolution, and equally magnificent judgment, she decided in a flash, and, running along the platform right opposite to where the man Jones was, she gave a terrific spring on him with such force as to throw both himself and herself right across into the six-foot way! Here she gripped him just as the express came thundering past, and held him safe till the last carriage was gone. The officials came up, expecting to find both cut to pieces, but they found them unhurt, and it is safe to say that more heartfelt "bravos" of noble-hearted railway-men never applauded a finer piece of heroism in the history of the line.—*The Quiver* for November.

APHORISMS

A constant friend is a thing rare and hard to find.

Generosity is the flower of justice.

A man is never so on trial as in the moment of excessive good fortune.

Whatever makes men good Christians, makes them good citizens.

Everything good in a man thrives best when properly recognized.

It is not by his faults, but by his excellences, that we must measure a great man.

Gratitude is a nice touch of beauty added last of all to the countenance, giving a classic beauty, an angelic loveliness, to the character.

The chains of habit are generally too small to be felt till they are too strong to be broken.

In seeking wisdom, thou art wise; in imagining that thou hast attained it thou art a fool.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.

To succeed one must sometimes be very bold and sometimes very prudent.

Always throwing light on the matter; this is the only sort of speech worth speaking.

THE LITTLE FOLK.

BESSIE.

BY FRANK H. SWEET.

"No, I don't want any," and the door was shut abruptly, though not unkindly.

Bessie turned with tears rising slowly and filling her eyes. This was the seventh door which had closed in her face that morning, and still the little basket of cranberries, with the green leaves on top, was just the same as when brought home. Well, she would try three more times and make ten, then she would give up.

But at the thought her face whitened. Give up, with nothing to eat in the house and her mother sick in bed with a cold? No, indeed! she would keep on—must keep on—till she sold something. But it was so hard. She had never realized how hard it was to sell things before.

Why had Tom gone off and enlisted and got killed? He had always provided them with things to eat, and she had attended school, and her mother had only worked when she felt able. And since then her mother had been obliged to work all the time, and so get sick? Why need Tom have gone?

But here she checked herself fiercely. Tom had gone away because he was the best boy in the world, of course. He could never make a home for them by working among the farmers for seven dollars a month, or by blacking shoes and selling papers in the village. He had said so himself. And he had gone off to work hard until he could buy a nice house for them to live in. Only he was now blown up, dead, and that was the end of it. Well, she could not be as strong and brave as Tom was, but she would try blackening boots and selling papers.

By that time she was at the eighth door, and was no much surprised at the curt "No, I don't want any," no at the repetition of the phrase which met her at the ninth and tenth doors.

Then came a better part of the street, with large houses and more extensive grounds. She would go past them to the factory tenements on the little lane which led down to the water. Perhaps she might sell something there.

She was now passing the Judge Wallford estate, and her face flushed at sight of the snowdrops and crocus which were blooming just inside the fence, and within easy reach. Judge Wallford had been in Europe two years, and the place was looked after by an old servant. He would not mind the flowers. Besides, she often saw the children reach through the fence after them; and more than that, Tom had once worked a whole week for the Judge, and found him as nice as could be. Of course, she was perfectly welcome to the flowers.

But as her hand moved toward the fence it stopped suddenly. What was she peering? Tom had never stolen anything in his life, and now he was blown up.

A gentleman had been standing in the shadow of a fir tree. Now he stepped forward to the fence.

"Wait a moment, little girl," he said, kindly; "isn't your name Bessie?"

"Yes, sir," wonderingly "but I—I thought you were in Europe."

"I came home yesterday. But what is that in your basket? Cranberries at this season?"

"I picked a whole bushel by myself last fall," Bessie explained. "We didn't eat them all, so I'm trying to sell the rest."

She might have added that it was the only thing they had to sell.

"I see! Well, I will buy the lot. You may take them round to old Martha in the kitchen. And when you come back, Bessie, stop and pick as many flowers as you can carry home."

Her face flushed hotly.

"I—I'd rather not, sir. I was going to take some without leave at first."

His hand rested upon her shoulder for a moment.

"It doesn't so much matter what we think of at first, Bessie," he said, earnestly; "provided we make it right in the doing. If you hadn't loved the flowers you would not have been tempted. It is better to overcome than to be indifferent. Don't forget the flowers."

He was turning away when he added:

"And about Tom, Bessie? Is he still farming?"

"No, sir," her voice faltering, "he enlisted and— and got blown up."

He looked puzzled.

"I don't think I quite understand."

"He went on a boat," Bessie explained, "and the boat was blown up and Tom got killed."

"What! You don't mean on the Maine."

"Yes, sir: on the Maine."

Judge Wallingford regarded her for some moments in silence.

"Poor Tom!" he said, at length. "I'm sorry. He was a straightforward, open-faced boy. And you



are selling berries. Haven't you heard from the government yet—received any letter about Tom?"

"No, sir; I don't think so."

He open the gate and passed into the street. She took the berries back to Martha. When she came out she crossed the street to the grocery store. Twenty-five cents would go a long way when expended judiciously.

In one corner of the store was the post-office, and Judge Wallford stood by the open window talking with the postmaster.

"We must do something in memory of the boy and for the honor of the town," he was saying. "Besides, I think we had better write to Washington. It is strange the family has not heard from there before. But, perhaps, his existence or address is not known."

Then he noticed her entrance and lowered his voice.

An hour later, as Bessie was bending over a dish of rice upon the stove, she heard a firm footstep outside. Then Judge Wallford stood before her in the open doorway.

"I have just learned of your mother's illness, Bessie," he said, "and have come to have a talk about Tom. As soon as she is well enough we will have her moved to one of my houses on the west side. It will be more comfortable there. And another thing, Mr. Brown and I have written to Washington. The government is not unmindful of its heroes, and has appropriated a year's pay to all those who were lost on the Maine. So Tom is still helping you, little girl, even after he is dead."
—*The Herald and Presbyterian.*

STATE OF THE FUNDS.

The Church year now ends on the 31st March. It may be of interest to know how the Funds stand at this date. In the following table the first column shows the estimated amount required for the current ecclesiastical year, the second column shows the amount received by the Treasurer to this date, and the third column shows the amount still required before the end of the year, 31st March.

	Estimate for year.	Received to date.	Amount required.
Home Mission.....	\$82,000 00	\$11,300 00	\$70,700 00
Augmentation.....	25,000 00	2,300 00	22,700 00
Foreign Missions....	55,100 00	9,100 00	46,000 00
French Evangelization.	25,000 00	5,500 00	19,500 00
Pointe-aux-Trembles...	12,000 00	600 00	11,400 00
Knox College.....	12,000 00	1,800 00	10,200 00
Queen's College.....	4,000 00	220 00	3,780 00
" " deficit....	9,000 00	9,000 00
Montreal College.....	5,000 00	230 00	4,770 00
Manitoba College.....	5,000 00	600 00	4,400 00
Widows' and Orphans'.	10,000 00	950 00	9,050 00
Aged and Infirm Min..	17,000 00	1,650 00	15,350 00
Assembly.....	6,000 00	1,750 00	4,250 00
	\$279,100 00	\$35,990 00	\$242,110 00

TO MINISTERS.

At the request of the Committee, the Rev. W. T. Herdridge, of Ottawa, has prepared a leaflet on the General Assembly's Augmentation Scheme. A large edition of this is being printed. It is desired that it should have as wide a circulation as possible. Ministers wishing copies in sufficient numbers for the families of their congregation, can obtain these, together with envelopes for Augmentation collection, on application to Rev. Dr. Warden, Toronto. The type will be kept standing for a fortnight. All applications received within that time will be immediately attended to.

POSSIBILITIES OF LIFE.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your task! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. There is nothing which comes to seem more foolish to us, I think, as years go by, than the limitations which have been quietly set to the moral possibilities of man. They are placidly and perpetually assumed. "You must not expect too much of him," it is said. "You must remember he is only a man, after all." "Only a man!" That sounds to me as if one said, "You may launch your boat and sail a little way, but you must not expect to go very far; it is only the Atlantic ocean." Why, man's moral range and reach is prac-

tically infinite; at least, no man has yet begun to comprehend where its limits lie. Man's powers of conquering temptation, of despising danger, of being true to principle, have never been indicated, save in Christ, "Only a man!" That means only a son of God; and who can say what a son of God, claiming his Father, may become, and be, and do?

THE ENGLISH "PRIVY COUNCIL"

It is not generally understood in this country how such men as Gladstone or Harcourt, whose whole life is devoted to public affairs, now in office and now out of it for years, get their living. Generally they are men who begin life with some property. Men of leisure and means are usually the only ones who can afford to seek a mandate of the people to serve her Majesty in Parliament for nothing. But as soon as a man is made a member of the Cabinet of the ruling party he becomes thereby a member of the Privy Council. This consists of some two hundred members, and, as officers with duties, they have each a salary something like that of the President of the United States. This office continues for life, even although one may have been in the Cabinet but a month or two. The Privy Council contains others of high position and with various executive and judicial duties, but all living members of all past Cabinets are salaried members of the Privy Council. Accordingly, when a party is not in power, Her Majesty's Opposition, as its members in the Privy Council are called, are handsomely supported, and have few duties to perform, except in such committees, judicial, educational, Board of Trade, as they may be members of; and they can give their time even more fully to the studies of matters of government than if they were distracted by cares of administration. In or out of office Mr. Gladstone had no call to practice a profession or go into trade for a living. He was always Her Majesty's servant, and paid as such.—*Independent.*

FOREIGN DOINGS—RECORDED BY A CHINAMAN.

As an instance of the wonderment with which the average Chinese watch the doings of Europeans, the *Frankfurter Zeitung*, Frankfort, gives the opinion of a Chinaman who lives near Shanghai, from which he takes the following extracts:

We are always told that the countries of the foreign devils are grand and rich, but that can not be true, else what do they all come here for? It is here that they grow rich. But you cannot civilize them; they are beyond redemption.

They will live weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so bad; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors, but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half raw, and then they cut and slash and tear it apart. They eat with knives and prongs; it makes a civilized being perfectly nervous. One fancies himself in the presence of sword-swallowers.

The opium poison, which they have brought us, they do not use themselves. But they take enormous quantities of *weiki-chu* and *shang-ping chu* [whiskey and champagne]. The latter is very good. They know what is good, the rascals. It is because they eat and drink so much that they never rest. A sensible, civilized person does nothing without due consideration; but the barbarians hurry with everything. Their anger, however, is only a fire of straw; if you wait long enough they get tired of being angry. I worked for two of them. The one, we used to call the "Crazy Flea," because he was always jumping about; the other, we named the "Wood Gun," because he never went off, though he was always at full cock.

They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestor's grave. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why.

They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are dragged around a room to the accompaniment of the most hellish music.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—THE BOOK OF THE LAW FOUNDED.—DEC. 4.
(2 Kings xxiii. 8 20).

GOLDEN TEXT.—"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psalm cxix. 2.
TIME AND PLACE.—About 622 B.C. Jerusalem.

LESSON OUTLINE.—I. The Book of the Law founded. II. The Book of the Law studied. III. The Book of the Law obeyed.

INTRODUCTION.—Manasseh whose sin and repentance was the subject of the eighth lesson, was succeeded by his son Amon, who revived the worst idolatries of his fathers early reign; but fortunately his career was cut short by conspiracy, and after a reign of only two years, he was succeeded by his son Josiah, who ascended the throne at the age of eight years. The name of his mother, Jehidab, "beloved of Jehovah," and that of his grandmother, Adiab, "honored of Jehovah," as well as that which they gave him, Josiah, "Jehovah will support," would indicate that his training was in the true faith, and this is confirmed by his noble life. At the age of sixteen, we are told, he began to seek after the God of his fathers. The altars of Baal were destroyed, not only in Jerusalem, but throughout all Israel, and afterward repaired the temple of the Lord, and in the eighteenth year of his reign restored its religious service, and at this time the discovery was made which is recorded in this lesson.

VERSE BY VERSE.—8. "Hilkiah the high priest."—The head of the priesthood. "The scribe."—Probably an official of the kingdom, corresponding to Secretary of State. "The Book of the Law."—The five books of Moses. "In the house of the Lord."—It had been commanded that the law should be laid up in the ark of the covenant. It had, perhaps, been hidden in some secret place during the reign of some of the idolatrous kings, and was now brought to light.

9. "Have gathered the money."—Money collected in the temple for restoring the house of the Lord.

10. "Shaphan read it."—Probably the whole was read, at any rate, those portions were read that include threatenings against those who disobeyed.

11. "Rent his clothes."—An oriental way of expressing grief and alarm.

12. "Ahikam."—A friend of Jeremiah. "Achbor."—A man of influence at Court. "Asahiah."—A person of influence, in close attendance upon the king.

13. "Go ye, inquire of the Lord for me."—From what follows it is evident that the servants of the king inquired of the Lord through the prophetess Huldah.

14. "The college."—The Revised Version has instead of this, *The second quarter*, referring to a certain section of the city of Jerusalem.

17. "Because they have forsaken me."—By their idolatries they had rejected Jehovah and worshipped Baal.

19. "Hast humbled thyself."—The rending of his garments was an outward sign of this. "I also have heard thee."—Implying that he had not only humbled himself, but had prayed that the Lord would restrain the threatened evil.

20. "Will gather thee unto thy fathers."—That is before the threatened evils come.

THOUGHTS.—What a legacy is the Word of God! With this sword, and the Holy Spirit, the Comforter and guide, one is equipped for the warfare. Thoroughly furnished unto all good work. 2 Tim. iii. 17. The things of God knoweth no man, but the Spirit of God. 1 Cor. ii. 11. "He will guide you into all truth." John xvi. 13. This means keep you out of all error. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." 1 John ii. 27.

By this Word we are born again—"not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 23. "I will never forget thy precepts: for with them thou hast quickened me." Ps. cxix. 93. Jesus says, "The words that I speak unto you, they are spirit, and they are life." John vi. 63. "Having been quickened by the Word, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Pet. ii. 2. Ah, yes, we desire it, we hunger for it. Like one of old we say, "I have esteemed the words of his mouth more than my necessary food." Job xxiii. 12.

The more we meditate on the Word, the more we love it. The keeping of this law is the true liberty of the soul, the highest end of our being and the truest happiness we are capable of enjoying, because it brings us into harmony with the will of God and unfolds His "Hidden treasures." "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." Ps. cxix. 111.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. B. MCVAVISH, D.D., DISKONTO.

DAILY READINGS.

First Day—Jacob's vow—Gen. xxviii. 10-22.

Second Day—The law of tithes—Lev. xxvii. 30-34.

Third Day—God's own—1 Chron. xxix. 9-17.

Fourth Day—A willing mind—2 Cor. viii. 9-16.

Fifth Day—Proportionate giving—Deut. xvi. 10-17.

Sixth Day—Systematic giving—1 Cor. xvi. 1-9.

PRAYER MEETING TOPIC, DEC. 4.—SYSTEMATIC AND PROPORTIONATE GIVING.—Mal. iii. 7-12. Ques. 30-32.

GIVING.

I. We should be systematic in our giving. How often we hear the expression "In these days everything is reduced to a system." If a merchant has no system in the management of his store, the probability is that he will soon be bankrupt. If a manufacturer has no system he is likely to fall behind in the race with shrewd competitors. In a large newspaper office "everything is reduced to a system" and therefore news is quickly gathered, sifted, classified, printed and distributed. But there is one thing that is not done as systematically as it ought to be—the giving of money for religious and benevolent purposes. Many congregations are lagging, largely because its members have not learned to systematize their offerings.

There are several wrong ways of giving.

Some people give without any special consideration for one thing more than another. They give to everything that comes along. The Church and the tramp are treated alike. Whether the amount given is large or small, it is given in a careless way to the first person who makes the appeal.

Others give impulsively. Probably they listen to some stirring tale of woe and their sympathies are at once excited, and under the impulse of the moment they give liberally—indeed they sometimes give more than they can well afford, and when the enthusiasm has died out, they regret that they gave so much.

Others, again, set apart a certain time for self-denial. During that time they forego all luxuries, and what would usually be spent on these, they then devote to religious purposes. The Lenten season is a favorite time for the giving up of luxuries and for the cultivation of liberality. The Salvation Army usually sets apart one week in the year, known as self-denial week for the same purpose. But this system is spasmodic and does not cultivate the spirit of liberality as it ought to be cultivated. It would be very much better to set apart each week a certain, definite sum for religious and benevolent purposes.

II. Giving should be proportionate. Each should contribute according as God has prospered him. But in the matter of proportionate giving mistakes are often made. The Felton plan, according to which one is expected to contribute two cents a week to missions is faulty inasmuch as, by it, giving is systematic, but not proportionate; for the one who earns one dollar per day contributes the same amount as the one who earns three times that sum. The same objection may be taken to what is known as the "cent-a-day" plan.

What proportion ought one to give? A tithe. But it may be said that that is legalism, and that we are not now living under law but under grace. However before we thus summarily dismiss the matter, two or three things call for consideration. We must remember that the tithing system was introduced long before the Mosaic law was given, and the principle of the tithe was simply incorporated in the law when it was promulgated from Mount Sinai. Was the principle ever abolished? There is no statement to that effect, and the inference from Christ's own words is that He intended the principle to stand. Speaking to the Pharisees He said, "Ye tithe mint and rue and cummin, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone." Again, if men under the Old Dispensation were expected to give a tithe, surely we who live under a new and better dispensation will not be so mean as to give less!

If the two principles of systematic and proportionate giving were acted upon, we would be enabled to get rid of some ways of raising money for the Church that are decidedly objectionable, and others that, if not objectionable, are certainly not commendable. The church bazaar would go, the raffle would go, and even the tea-meeting as a means of raising money would be numbered with the things of the past. There would be no need then of making special appeals for this fund or that, but each and every fund would be supported according to its merits or its need.

Dr. Parker did not put the case too strongly when he said "If all the Christians in the world would give their tithe, instead of whining over our difficulties, and making Christ a mendicant in His own Church, we should have gold upon gold, millions thick, and be waiting for the appeals, to which we might respond, in the name and the power of the grace of Christ."

LOOKS INTO BOOKS

PRESBYTERIANISM: Its Relation to the Negro. By Rev. Matthew Anderson, A. M. J. McGill-Whill, Phila.

The Rev. Matthew Anderson is not a writer. The book he has produced, while interesting, bears the style of the platform rather than of the desk. The relation of the title and the subject-matter of the book is by no means a close one, and while it is only in the second part of the book that Mr. Anderson purports to write his autobiography, the whole book is singularly autobiographical. It is evidently the work of one who is very much in earnest, and who has succeeded in accomplishing what the majority of men could not do. He tells us how he did it, and that is, if not what he set out to write, almost what he has written. Incidentally, Mr. Anderson assures us of his profound conviction that the Presbyterian polity is the best for the elevation of the Negro, and, therefore, upon the Presbyterian Church rests the responsibility for the elevation of that race. As an autobiography, the book is a success, not in what is written, but in its unconscious self-revelation.

SUCCESS AGAINST ODDS. By W. O. Stoddard. Price, \$1.50. New York: D. Appleton & Co.

This is the season in which the demand for interesting and instructive books for the young folks is very general. Particularly are the new books of popular authors looked for and the subtitle of Mr. W. O. Stoddard's new book, *Success against Odds*, is "How an American Boy made his Way." In this spirited and interesting story the author tells the adventures of a plucky boy who fought his own battles and made his own way upward from poverty in a Long Island seashore town. It is a tale of pluck and self-reliance optimally told. The seashore life is vividly described, and there are plenty of exciting incidents. Mr. B. West Clinebinst has furnished some excellent illustrations.

THE WORLD'S ROUGH HAND: Toil and Adventure at the Antipodes. By H. Phelps Whitmarsh. 12mo, 233 pages. Price, \$1.25. New York: The Century Co.

From time to time various stories and sketches of the sea have appeared in the magazines over the name of H. Phelps Whitmarsh. They gave indisputable evidence that the author had followed the sea and borne its buffets. The point of view was the fore-castle and Jack was portrayed in friendly comradeship. The reader of the present volume, Mr. Whitmarsh's first extended work, will understand why the author was enabled to paint his fictitious scenes with so true a hand. He has here given a simple and unvarnished account of a portion of his eventful and remarkable career. It reads like a romance, and yet it everywhere bears the marks of truth. Mr. Whitmarsh is the son of an English clergyman, but there was implanted in his nature the spirit of adventure too strong to be resisted. The sea called him, and he became a fore-mast hand. But he tired of the life at last, and dreamed of fortunes to be won in Australia. So he shipped on a vessel bound for the South Seas, and left his shipmates at Port Adelaide. Then he became in rapid succession a "sun-downer," or tramp, a silver-miner, a sheep-herder, a laborer, a beach-comber, a barber, a clerk, and a pearl-diver. His book is an absolutely frank account of all of these varied experiences. Mr. Whitmarsh is a keen observer, and he is graphic and dramatic in his descriptions. One of the most notable features of the strange story is the author's invariable good-nature and cheerfulness, despite every hardship and reverse of fortune. Many men have lived such a life as is here detailed, but heretofore there has been lacking one with the ability and the frankness to set forth the record. We have known the pleasures and pains of the wandering life through the novelist or the closet historian. Mr. Whitmarsh has done for the modern adventurer what Dana did for the merchant sailor of a former generation: he has described him first-class.

ASTRONOMY: The Sun and His Family. By Julia Macnair Wright. Illustrated. Cloth. Price, 50 cents. Philadelphia, Penn. Publishing Co.

A popular treatise on astronomy, designed for general reading and for use as a text-book or supplementary reading book in schools. The author has made the subject of astronomy as charming as a fairy tale, as brilliant as the Arabian Nights, and any one who reads this book will have a clear and comprehensive view of the chief facts concerning our solar system. We have first the Sun's family, which is very charming. The oldest, although the last discovered, is Neptune, thirty times farther away from the sun than our earth and a hundred times larger. The discovery of this planet, in 1846, is a story of wonderful interest. The next member of the family is Uranus, found in 1781 by William Herschel, a discovery which made him famous as an astronomer. Saturn, the Ring-

Wearer, Jupiter, Mars, with numerous small children (called asteroids) which come in between these two, our Earth, Venus, and Mercury, the youngest, the little child planet—complete the solar family. Little Mercury is nearest the sun, and appears sometimes as a morning and sometimes as an evening star. We think our young readers will feel a deeper interest in watching for this little planet, always set so close to its father's side, after reading this story of him. Indeed the whole heavens will have a new interest for them, as well as for the older readers, who may enjoy this book. Mrs. Wright, in clothing her subject with romance, has not left out the theories and discoveries of the scientists. She relates them charmingly, introduces the noted astronomers of all ages, and tells of the inventions of telescopes, etc.

THE BATTLE OF THE STRONG. A Romance of Two Kingdoms. By Gilbert Parker. Price, cloth, \$1.25. The Copp, Clark Co., Limited, Toronto.

In choosing the scene of this romance, Mr. Parker has lighted upon a country whose unique position makes it particularly suitable for his purpose. Indeed the people of Jersey are one of the strongest anomalies in history; for, living as they do, almost in sight of France, speaking the French language, and possessing all the natural characteristics of Frenchmen, they have yet, ever since the reign of their kinsman the Conqueror, preserved an unbroken allegiance to the British throne. There are two features in this story which are peculiarly characteristic of its author, namely, the strength and depth of the character delineation, and its fidelity to life and human nature as it really is, in spite of all tradition as to how a story should be made to turn out, to please its readers. It is impossible to detail here the masterful intricacies of the plot. It is equally impossible to give even a sketch of the intensely interesting characters in the tale. It is only from the book itself that one can form any adequate idea of its value, and can be brought to understand something of the mystery of suffering, and to realize that strength of character can only be developed through adversity.

THE HISTORY OF THE PEOPLE OF ISRAEL. (Cornhill). Open Court Publishing Co.

The writer tells us "I must incur the appearance of putting forth in the following work only undemonstrated proposition and of deviating without evident reason from the current views derived from Bible history." He leaves us to depend on his "scientific conscience." But when one asks us to believe something radically different from what has been held by the Church Universal he ought to give some valid reason, especially when his views seem opposed both to facts and reason as the writer's seem to us to be in more than one instance. When the Hypotheses of the Higher Critics are fully accepted by the Church it will be time enough to write a text book such as this. We have nothing to say against the form of the book, but we are not prepared to accept its contents.

IN TUNE WITH THE INFINITE. By R. Waldo Trine. T. G. Crowell & Co.

This book affords the critical reader much to praise and much to condemn. There are in it many fine passages and suggestive thoughts, but it is vitiated by a false theology and an assertive dogmatism on some points where one naturally desires careful proof. It is not a safe book for the uncritical reader. Its affinities incline towards the Swedenborgian, the Christian Scientist and the Buddhist rather than the Christian. The style is generally good. One is surprised to find such a slip as "and as he lays there quietly," etc., 128. In Scripture reference one is hardly prepared for "When Moses (?) was on the mountain it was after various physical commotions that he heard 'the still small voice,'" etc., 106.

CHRISTIAN BAPTISM. By Walter Scott. Price, 10 cents. Henderson & Co., 8 and 10 Lombard street, Toronto.

An interesting contribution to the discussion of Christian baptism will be found in a tract by Walter Scott, published by the Walter Scott Publishing Co., London, in which the question of Household Baptism is considered. The dogmatic position of the writer is of course well known, but this lends an additional interest to his contention that the position of those who contend for "believer's baptism" is narrow and untenable, and that "household baptism" in which the children are received by baptism on the faith of the parents, even on the faith of one of the parents, is Scriptural and in accordance with apostolic practice. Of course he contends for baptism by immersion, though frankly admitting that the mode is not essential.

The *Expository Times* for November in addition to the reviews of recent theological literature, English and German, contains articles by Prof. Ramsay on the Greek of the early church and the Pagan Ritual, by Dr. Wells, of Glasgow, on Bible Hospitality, and a large number of short critical articles from eminent scholars. —T. T. Clark, Edinburgh.

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.

As previously announced the opening services of the new church at Westmount were continued last Sunday. The Rev. Dr. Barclay preached in the morning and the Rev. Dr. Ross of the Presbyterian College in the evening. There were good congregations at both services. The auditorium which seats about a thousand people proves to be a comfortable one and the acoustic qualities are entirely satisfactory.

The Rev. Alexander King, who has been supplying the pulpit of St. Mark's church for some time past, gave an interesting lecture a few evenings ago on the subject of "Scotland before the Reformation." Mr. King's services have been much appreciated.

The Rev. A. McLachlin, one of the missionaries of the American Board in Asia Minor, passed through the city this week on his way to his field whither he is returning after a few months of furlough. He called at the Presbyterian College.

Mr. Wilder, the travelling secretary for the Students Volunteer Movement visited the city this week and addressed the students of the University in their Y.M.C.A. building in the interest of Foreign Missions.

On Thursday and Friday of last week the ladies of Knox church have been holding a sale of work in the interest of the church building fund. The ladies of St. John's church will have a similar sale this week extending over Thanksgiving Day. This will afford an opportunity to the friends and well wishers of this church to lend some timely assistance.

The spiritual and evangelistic work of St. John's church is in a prosperous condition. For the past week the pastor, the Rev. Dr. Amaron, has been addressing missionary meetings in the interest of this work through the Glengarry Presbytery. His pulpit was supplied on Sunday morning by the Rev. E. Brandt, assistant Principal of the Pointe-aux-Trembles Schools, and in the evening by Father Chiniquy. At the evening service the church was crowded with an audience composed mainly of Roman Catholics. He spoke for upwards of an hour, though now in his ninetieth year, and was listened to most attentively.

The Rev. Dr. Scrimger last Sunday evening addressed the Gospel Temperance meeting in Kern Hall. There was an audience of about two hundred and fifty. The organization of Good Templars which controls this meeting has arranged for a week of continuous services in this hall during the coming week.

MANITOBA NOTES.

Miss Faxon of Dominion City, daughter of the esteemed Presbyterian minister of that place, lies in a very critical illness.

Rev. Mr. Polson has been placed in charge of Swan Lake and it is to be hoped that this struggling but peralant field will persevere to augmentation.

On Friday evening last Rev. H. C. Sutherland had the pleasure of receiving four new members in full communion with his church at Bates, and before entering upon the regular Sabbath worship two candidates were presented for baptism.

The entertainment and fowl supper given on Monday evening under the auspices of the Ladies' Aid of Bates Presbyterian church was a decided success. After partaking of a sumptuous repast prepared by the ladies of both churches, Mr. Sutherland called the meeting to order. The programme was highly appreciated by all. The proceeds went to the organ fund of the church.

A social was held in Victoria Hall, Morden, on Monday evening last by the Presbyterian church. A large number of friends and strangers were also present. The hall was beautifully arranged as a drawing-room, and was gaily adorned with flags. Games of all descriptions were played while the orchestra rendered selections. About 10 o'clock all games were put aside and a short

programme was enjoyed by the youthful audience. Mr. Neil Fox sang two songs, Miss Mawhinney also sang with her usual success. Miss Clara McKay gave a recitation and the Minstrel boys played selections on string instruments. Miss Shortreed presided at the piano in which capacity she conducted herself with her usual grace. After the first part of the programme was completed, refreshments were served. The very pleasant evening closed with a beautiful tableau representing "Under the Union Jack."

Mrs. Colin H. Campbell, of Winnipeg, delivered her address on "Rome, and Easter there," to an appreciative audience at Miami on Friday evening last. Her graphic and vivid descriptions showed that she let nothing escape her during her recent visit to Europe and were thoroughly enjoyed by her hearers.

Mrs. George Jenkins gave the members of St. Andrew's church choir, Carman, an "Oyster Sociable" on Friday evening week. A very pleasant time was spent in music and games, the hostess sparing no attention to make her guests enjoy themselves which was fully appreciated by them. At a seasonable hour the assemblage took their departure well pleased with their entertainment and retaining a kindly remembrance of the evening that will remain for some time to come.

On Friday week at Manitoba College, Winnipeg, a very enjoyable "afternoon with Kipling" was spent by the members of the literary society. These special studies have always been very successful. The meeting was enthusiastic. Miss Hogg's recitation of "Fozzy Wuzzv." and C. L. Foote's carefully prepared Essay on Kipling's poetical work deserve special mention. The programme in detail was as follows: Chorus, Glee Club; reading, "Tommy Aitkins," R. Clarkson; essay, "Kipling's Prose," Miss Jones; reading, "To the True Romance," H. Hamilton; solo, "On the Road to Mandalay," J. Reid; essay, "Kipling's Poetry," C. L. Foote; reading, "The Recessional," Miss Henry; piano solo, Miss Matthews; recitation, "Fozzy Wuzzv." Miss Hogg. Before the meeting adjourned the president gave notice of the first open meeting of the society, to be held in convocation hall on the evening of Nov. 11th.

GENERAL.

Rev. G. L. Johnson, of Marmora, has resigned.

The thank offering presented by the W. F. M. S., of St. John's church, Almonte, amounted to \$100.60.

Rev. J. A. Crawford, of Molepsia, N.B., has received a call from River John and West Branch Presbyterian churches.

Rev. T. Davidson, missionary at Magnetawan, has been transferred to Byng Inlet and left for his new field last week.

The thank offering of the W. F. M. S., of Blenheim church was a very pleasant affair, and the offering amounted to \$27.43.

Knox church, Ottawa, was reopened last Sabbath. The attendance was very large. Rev. W. T. Herridge of St. Andrew's church preached.

Rev. W. A. McKenzie until recently pastor of the First church, Brockville, has received and accepted a call to a large congregation in Ojtmwa, Iowa.

Rev. F. O. Nichol, late of Sarnia, who is at present supplying the pulpit of Zion church, Brantford, preached in Erskine church, Hamilton, last Sabbath.

The congregation of Melville church, Fergus, has subscribed \$8,000, being two-thirds of the estimated cost of the new church. Work will be commenced as soon as possible.

The thank offering of the Juvenile Mission Band, in connection with Zion church, Carleton Place, amounted to \$18.59, and that of the W. F. M. S. Auxiliary amounted to nearly \$104.

Rev. M. W. Muehlen, of Belleville, has completed twenty-five years of a pastorate in St. Andrew's church. The ladies, to mark this occasion, presented him with a handsome fur coat.

Rev. Walter Moffatt, pastor of Chalmers' church, London, who has just returned from a visit to Scotland, was tendered a hearty reception last week by the members of the

congregation. Addresses of welcome were read from the Session and Board of Management and C. E. Society, while the Juniors presented a beautiful palm and vase. Mr. Moffatt suitably replied, and presented the treasurer with a cheque for \$334, which he had collected among friends in Scotland to reduce the mortgage on the church property.

Rev. A. L. Geggie, of Truro, has declined the call presented by the congregation of Zion church, Charlottetown, and Rev. J. A. McKenzie, of Acadia Mines, has declined that of Salt Springs.

Rev. Robert Aylward of Parkhill, who has been ill for some time is recovering. During the last three months Rev. J. Anderson, B.D., has occupied the pulpits at Parkhill and Lieury, and his services have been very much appreciated by the congregations.

Truro Presbytery has sustained a call extended by St. Andrew's church, Truro, to Rev. R. G. Strathe, of Newport, and Halifax Presbytery has sustained that from Bridgetown to Rev. E. S. Davison. It accepted, the induction will take place on Dec. 6th.

Miss J. McMean, of Asmer, Que., a returned missionary from Perria, addressed the W. F. M. S., of St. Andrew's church, Carleton Place, on the 14th inst., and gave an interesting description of the habits and customs of the people. The offering amounted to \$122.

The preacher last Sabbath at the anniversary services of Knox church, South London, was Rev. Dr. Thompson, of Sarnia, "Everyday Religion" was his subject in the morning, and the lessons drawn from the life of Christ could not but be helpful to his hearers. The services were well attended, and the offering for the reduction of the church debt amounted to \$207.

The congregation of the Globe church, Ottawa, has extended a call to Rev. J. W. H. Milne, who has been in charge some months. Mr. Milne has accepted the call, which has been sustained by the Presbytery of Ottawa, and the induction will take place on the 29th. Rev. W. T. Herridge, Rev. R. Herbison, Rev. Mr. Morrison and Rev. Dr. Moore will take part in the service.

The Rev. N. A. McLeod, B.D., of Woodlands, in the Presbytery of Glengarry, has been called to New Edinburgh, Ottawa, to succeed the Rev. J. A. MacFarlane, who recently resigned to organize a Christian Institute and Publishing Bureau—along the lines of that established by Mr. Moody in Chicago. Mr. McLeod has not yet indicated his intention regarding the call.

Last Sabbath will be long remembered by the Presbyterians of Carluke, as on that day this new church was opened for Divine service. The building is a handsome brick structure, modern in style and in all its appointments, and has a seating capacity of over 300. It is heated by furnace and lighted by acetylene gas. Rev. W. J. Clark, of London, preached morning and evening, and Rev. Dr. Fraser, of Hamilton, addressed the young people in the afternoon.

On Tuesday evening, the 29th, at eight o'clock, in the school-room of Westminster church, Toronto, the Rev. Alexander McMillan, of St. Koch's church, will deliver a lecture on the "Homes and Haunts of Sir Walter Scott." Mr. McMillan is an enthusiastic Scot man, and is a native of Scott's own town, therefore he can love and know his Scott, as few of the dwellers in this newland can do. The lecture is under the auspices of the Ladies' Aid Society, and a collection will be taken up in aid of the charitable work of the Society.

Anniversary services were held in three Toronto churches last Sabbath—in Bloor street, St. Paul's and St. John's. Eleven years ago Bloor street congregation, of which Rev. Mr. G. Wallace is pastor, organized with a membership of sixty-three. The membership now is about 800. Rev. Prof. McFadyen, of Knox College, preached in the morning from Revelations iii. 15, 16, and Rev. O. A. Eaton, of Bloor street Baptist church, preached in the evening from Ephesians iv. 13. In St. Paul's church, Rev. G. M. Milligan, D.D., Rev. H. M. Parsons, D.D., and Rev. D. McTavish, D.Sc., were the preachers, and in St. John's church, Rev. L. H. Jordan, of St. James' square church, preached at the morning service, and Rev. Prof. McFadyen at the evening service.

The public meeting of the Knox College Students Missionary Society last Friday evening was largely attended. Rev. D. O. Hossack presided, and after the meeting had been opened by devotional exercises, delivered a brief address, in which he commended the students for the work they were doing, and spoke of the urgent needs of the various mission fields. Mr. J. T. Taylor gave an address entitled "Sketches from the Life of Dr. Duff." Rev. James McNair's address on "The World for Christ," proved very interesting. The financial statement shows the receipts to be \$3,302 90, of which \$141.67 was a balance carried over from last year. The expenditures amounted to \$3,246 10, leaving a balance on hand of \$56 77. A number of missionary choruses were given during the evening by the Glee Club.

The anniversary services of the Windham Centre Presbyterian church were held Sabbath week and proved an entire success. The preacher of the day was the Rev. E. R. Hunt, of Ingersoll, who appeared for the first time in Windham, and was greatly appreciated by the congregations. It is just a year since the beautiful and commodious new church was opened at this place. On Monday evening the "old fashioned tea-meeting" took place, and the efficient manner in which the whole affair was conducted was rewarded by proceeds to the amount of \$65. After enjoying the good things provided in the basement, the friends adjourned to the auditorium of the church, and listened to an excellent and varied programme. Addresses were made by Revs. Hunt, Millar, Currie and Dewar. The pastor Rev. E. C. Currie preached in Ingersoll on Sabbath.

ORANGEVILLE PRESBYTER

This Presbytery met at Orangeville on Nov. 8th, Rev. J. A. McConnell, moderator, in the chair.

Elders' commissions were received on behalf of Messrs. Alex. Muir, of Priceville, Robt. McLenn, of Shelburne, P. McGill, of Erin, Thomas Glassford, of Charleston, Neil Little, of Mayfield, H. Graham, of Primrose and Wm. Keys, Corbetton.

Mr. Orr reported that the finances of Caledon East and St. Andrew's, Caledon, would not justify the committee in placing an ordained missionary over these congregations. Mr. Harrison reported similarly about Corbetton and Riverview, consequently these fields will be supplied by students from the college during the winter.

The clerk reported that Mr. Barber had declined the call extended to him by Charleston and Alton congregations.

Mr. Farquharson was given liberty to moderate in a call at these stations as soon as they be ready.

Messrs. Neilly and Harrison were appointed a committee to consider the Assembly's remits.

Mr. McConnell reported that he had moderated in a call at Hillsburg and Bethel church in favor of Rev. M. McKinnon, of Fenelon Falls, in the Presbytery of Lindsay. The call was signed by 217 members and 57 adherents, stipend promised, \$900 and manse, also one month's holidays. Messrs. Nodwell, Reid, Huxley and Young, of Hillsburg, and Cook, Johnston and McPherson, of Bethel church, were heard in support of the call. The call was sustained and ordered to be transmitted to the Presbytery of Lindsay.

Conditional on acceptance, a special meeting will be held at Hillsburg, on the call of the clerk, for Mr. McKinnon's induction. Mr. McConnell to preside, Mr. Nixon to preach, Mr. Fowle to address the minister and Mr. Crozier the people. Mr. R. W. D'Arcy, B. A., was ordained and inducted to the pastoral charge of Orangeville congregation.

Next meeting at Orangeville, Jan. 10th at 10.30 a. m.—E. CROZIER, Clerk.

QUELPH PRESBYTERY.

This Presbytery met in Knox church, Guelph, on Nov. 15th.

Reports were received of declarations of vacancies at Doon and Preaton; Alma and Zion church, Nichol and Eramosa, and o

the provision made in the meantime for the supply of the pulpit in each.

The report of the committee on answers to reason of protest and appeal by the Session of Knox church, Elora, was received and approved. The committee will support them at the meeting of Synod in Toronto in May. The report of the committee on Presbyterial visitation was approved, and a number of copies will be printed for circulation. The report of the Committee on Home Missions and Augmentation, stating the amount required from each congregation, was accompanied by draft circular recommending the two Schemes, and urging more liberal support. Both were approved, and the clerk was instructed to have the report and circular printed and distributed.

It was reported from Stratford Presbytery that by a rearrangement of fields, a mission station will be opened at Wellesley village to be under the care of the minister at Milverton, until a grant is received from the Home Mission Fund.

Mr. MacVicar, of Fergus, was appointed convener of the committee to arrange for the annual conference of the Presbytery, with power to fix the date and place of holding the same, and prepare a programme of subjects to be discussed.

A circular on French Evangelization was referred to a committee.

Mr. Magnus Henderson was certified to Queen's College as a student entering on the first year in theology.

An extract minute was read from the Session of Knox church, Elora, certifying that the moderator had been authorized to appoint a commission to take up the appeal in its present form in the matter of H. Wisler and John Hunter, with authority to manage and issue the same before the Presbytery and Synod, and that the following had been appointed: A. Carter, D. Scott, Dr. Nairn and the moderator.

Attention having been called to the death of the late Dr. Cochrane, a minute was proposed and adopted on the subject, and the clerk instructed to send a copy to the family.

The next meeting was appointed to be held in Knox church, Guelph, on the third Tuesday of January, 1899.

MANITOBA SYNOD.

The Synod of Manitoba and the North West assembled in St. Andrew's church, Winnipeg, on Tuesday evening, the 8th inst., at 8 o'clock. Rev. Dr. Duval, moderator, was accompanied by Rev. Mr. Carmichael, of Regina, and Rev. Mr. Rochester, of Rat Portage, representing the Centre, Eastern and the Western points. After singing, reading and prayer, a very thoughtful, earnest, and forceful sermon was delivered by Dr. Duval, the collection was taken and Synod was constituted with prayer.

It was moved and decided that the roll should stand as read and Rev. Hugh McKay, of Round Lake, after motion by Rev. Prof. Hart, B. D., seconded by Rev. Dr. Bryce and Rev. Mr. Carmichael and carried with much applause, was elected moderator.

The regular business of the Synod began on Wednesday morning by religious exercise for an hour. It was too short. Though no doubt there were members of the Synod who did not approve of the Synodical Christian Endeavor style of conducting the service.

The Nesbitt Academy came up for discussion and after being referred to committee was at last settled that one-fifth of the money go to Prince Albert and four-fifths to the Manse and Church Fund. Mr. Campbell was asked to see to the necessary legislation.

Reports were received and adopted.—Rev. Prof. Baird's on statistics was particularly interesting. Giving has advanced all along the line and advancement made in every department even to an advance in arrears.

On Wednesday evening a very pleasant feature of the meeting was an invitation to take tea with the ladies of St. Andrew's church in the commodious school room. The tables literally groaned beneath the good things and the Synod enjoyed itself to the full.

That same evening Home Missions was discussed by the Synod. The speakers were

Rev. Dr. Robertson, superintendent, Rev. Mr. Carmichael and Rev. Mr. Grant, of Pincher Creek. The subject of Sabbath schools was also brought forward by Rev. Mr. Hamilton, of Boissevain, and Rev. Mr. Rumball, of Morden.

Thursday morning dealt with an overture from Minnedoua re the appointment of a Synodical Missionary. This after much discussion was laid on the table for further reference.

The subject of Foreign Missions and Sabbath Observance was the subject of conference on Thursday Evening. Rev. Mr. McBeth spoke strongly on this latter topic.

The Synod adjourned to meet next year in Knox church, Winnipeg.

CORRESPONDENCE.

Editor Presbyterian Review:

Sir,—In looking over the "new" series of the *Home Study Helps*, published under authority of the General Assembly, I find one very grave inaccuracy. In the *Primary Quarterly*, there are questions from a catechism, which was not presented to the Assembly, nor accepted by it, nor authorized in any way. This catechism was presented in the Sabbath School Committee, but not accepted and was sent back for revision.

Now, I maintain, that neither the new editor nor the Publication Committee, have any right to publish, as "under authority of the Assembly," a catechism that never came before the Assembly and in fact was sent back in a committee for revision of its doctrinal statements.

This is a very serious matter, and without correction imperils the whole series of *Home Study Helps*.—A. TEACHER.

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A STAR IN A PRISON

A TALE OF CANADA.

BY ANNA MAY WILSON.
Author of "The Days of Mohammed."

It has become a custom for Sunday schools, either as a whole or through individual teachers, to remember their scholars at the Christmas season with some gift. Many of these gifts have been of little value except for the love of the giver expressed by them, and there has been a growing demand for something that would be beautiful and valuable to the recipient, and at the same time inexpensive to the giver. Anticipating this need, we have lately been publishing each year as a holiday gift a book of merit and beauty, surpassing anything ever offered for the purpose by others. Of these books, "Tins," "The Wrestler of Philippi" and "The Days of Mohammed" are too well known to need comment. This year Mrs. Wilson, author of the last named work, has written for us a new holiday book entitled "A Star in a Prison." It is unusually interesting and will add largely to the fame of this well-known and favorite writer for young people.

A STAR IN A PRISON

is a story intended to illustrate the fact that, as Christ's life was a life of sacrifice, or self-giving for others, so the lives of his people should also be actuated by motives of charity and sympathy. The scene of the story is fixed in Canada, and its central figure is a young man, who, being placed in the penitentiary on circumstantial evidence, there learns to understand the spirit of Christ's self-giving, and is finally set free through the instrumentality of a Christian doctor, whose whole life has been a career of love and of active service in behalf of others. The author of this work is a native Canadian resident of Canada and portrays the scenes and incidents of the story with fidelity and in a vividly interesting manner.

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"A Star in a Prison" contains 96 large pages (6x9 1/4) in clear type, double column, handsomely printed on good book paper, and fully illustrated with elegant half-tone engravings. The five-cent edition has enameled paper cover and is in all respects like the twenty-five cent edition except that the latter is on very heavy paper and has extra cloth binding. It contains as much matter as the ordinary \$1 book, and is a marvel of beauty and cheapness.

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HOUSEHOLD.

LUNCHEON AND THE LUNCH TABLE.

The character of a lunch company varies greatly with the purpose for which it is given. It may be an elaborate affair, in compliment to some distinguished guest, or a simple, elegant little collation, served to three or four of one's chosen friends. In our large cities, too, where ladies who are associated together in charity work often-times live at considerable distance from one another, an informal luncheon frequently proves a most convenient occasion for the discussion and formation of plans of work. Perhaps it is because the lunch company admits of so much variation, and may be made to serve so many purposes, that it ranks as one of the most popular of ladies' entertainments.

Table decorations for these occasions are less elaborate than formerly. Less color is used and fewer flowers. A handsome centerpiece, embroidered in white or delicate shades of silk, upon which rests a cut glass bowl filled with flowers, is considered far more elegant than the elaborate decorations so long in vogue.

The table linen is as rich and fine as the purse of the hostess will warrant. The tablecloth may be bordered with a deep hemstitched hem, or with a tied fringe. Careful housewives regret this revival of fringed napery, as it is far less durable than the hemstitched bordered, and requires painstaking work on the part of the laundress if it is to retain its beauty. An unusually handsome lunch cloth has a twelve-inch insertion of Venetian cut work through the center, extending the entire length of the cloth. The beauty of the embroidery is enhanced by a strip of colored satin fastened underneath—in this instance of a delicate gold color, but which may be changed at any time to harmonize with the prevailing color of the decorations. Occasionally one sees a handsomely polished table used without a cloth. The result is not altogether pleasing, however, as the numerous doilies large and small, which seem essential upon a bare table, are likely to produce a rather spotted effect.

The most desirable china for the lunch table is of ivory white, with delicate decorations in dull and burnished gold. A little color is frequently introduced, also, but the simple white and gold patterns are just now most in favor. The dainty Dresden ware, powdered with tiny flowers, is another favorite and appropriate china for the lunch table. A effort has been made by some importers during the past year, to introduce the more substantial English ware, but notwithstanding it is said to be more durable than that of French manufacture, and though it is brought in very attractive shapes and patterns, it has not yet come into general use, the majority of purchasers preferring the fragile, less expensive French china. Elegant simplicity is the order of the day, for these pretty entertainments, and the heavy, elaborate patterns so popular in the china of a year or two ago, are little seen now. Unfortunately for one's purse, however, simplicity does not mean economy in this instance, for the present styles will be found quite as expensive as the more ornate ones used in the past. An advantage which dealers urge in their favor is that, whatever may be the fashion of the day, they will never seem outlandish, many of them being exact copies of designs in use more than a hundred years ago.

It is customary in laying the table for luncheon to arrange at each plate all the knives, forks and spoons, that will be required. Besides these, on the left, stands the bread and butter plate, upon which have been placed a ball of butter, and two small salted wafers which are to be eaten with the soup. Salted almonds are sometimes served in tiny, fluted, white paper baskets, such as confectioners furnish, and are placed at the right of each plate when the table is laid, and are allowed to remain until the table is cleared for dessert.

JELLIED ORANGES.—Dissolve a quarter of box of gelatine in one cupful of cold water; add one cupful of sugar and the pulp and juice of half a lemon and one cupful of boiling water; strain. Pare four nines, sweet oranges, remove every particle of white skin. Divide into quarters and slice.

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TELLS HOW HE WAS CURED OF SALT RHEUM.

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To the Editor of the Enterprise:—

I have read from week to week in your paper, testimonials from those who have been cured through using Dr. Williams' Pink Pills, and as I have experienced much benefit from the use of that medicine, I believe it my duty to let others know they can be relieved from a very painful malady. I am now 75 years of age, and am at the present time, and in fact ever since I took a course of Dr. Williams' Pink Pills about two years ago, have been enjoying excellent health. Before that time I had been ailing for some months, finally I was attacked with salt rheum, which came out mostly on my hands. It was not long after its first appearance before I was unable to do any work at all with my hands. I resorted to all the domestic cures I could hear of, but the disease kept on its course, getting worse and worse, until the palms of my hands and my fingers were a mass of cracks, open sores and hideous scabs. I then got medicine from the doctor, which I used for several weeks, with no benefit whatever,—my hands still becoming more and more crippled with the disease. My general health, too, at this time was poor and I got discouraged altogether, believing there was no help for the terrible complaint that was gradually spreading over my hands and up my wrists towards my arms. It happened one day in conversation with an acquaintance that Dr. Williams' Pink Pills were mentioned in connection with some other case in the neighborhood, and it was suggested that I try them for the salt rheum. I had not much faith in the trial, but concluded to get a box and see what good they might do. To my great delight, after using the box I found an improvement in the condition of my hands, and I got six boxes more. I did not use all these, for before they were gone the disease had vanished and my hands were as sound as ever. The new skin came on as smooth and fresh as if nothing had been the matter. I took no other medicine while using the pills and the whole praise of the cure is due to them. My general health was also greatly benefited by their use and I attended to my work with more energy and in better spirits than I had done for a number of years. I have been in excellent health ever since for a man of my years, and no sign of salt rheum has since appeared. The box or two of Pink Pills which I left unused were taken by my wife and did her much good. I cannot speak too highly of Dr. Williams' Pink Pills and am pleased to give my testimony to their merit, hoping others may thereby be induced to use them in cases like my own.

HENRY CHESLEY.

The editor of the Enterprise can add that Mr. Chesley is a representative farmer living about three miles from the town of Bridge-

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Births, Marriages and Deaths.

Births.

MALCOLM—In China, on September 25rd, the wife of Dr. William Malcolm, of a daughter.

Marriages.

McLEOD-McSWYNE—On Wednesday, Nov. 16th, 1893, at the residence of the bride's father, Dunvegan, Ont., by the Rev. J. W. McLean, Donald William McLeod, son of the late Norman J. McLeod, of Kirkcubright, to Rachel, daughter of John McSwyne, 11 in the 9th, Kenosha, Wis.

NATHAN—HALLANDER—On Nov. 17th, 1893, at Bank Street Church, Ottawa, by the Rev. M. H. Scott, Gustaf Nathurst, Superintendent Ottawa Powder Co., to Miss Krica Hallander, of Brockton, U.S.

SUTHERLAND—SUTHERLAND—At the residence of the bride's father, by the Rev. George H. Smith, M.A., B.D., on the 16th inst., Hugh Sutherland, of East Nisour, to Elizabeth, daughter of Robert Sutherland, Esq., of West Zorra.

Deaths.

RYAN—At the residence of her mother, 251 Huron street, Toronto, on Friday, Nov. 18th, Agnes (Aggie), youngest daughter of the late Robert Bennis.

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19. "Honor yere faither and yere mither; and ye sal lo'e yere neebor as yersel!"

20. The lad says, "A' thir I keep! What want I yet?"

21. Jesus says till him, "Gin ye wad be perfeck, gang and 'sell a' ye hae, and gie it oot till the puir; and ye sal hae gear laid up in Heeveen; and come, follow me!"

22. But whan the young man heard that sayin, he gaed awa, dowie; for he had great estates.—MATT. xix. 19-22.

"The braid auld Scottish tongue."

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