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Toronto Dec. 2, 1897

NOTES AND COMMENTS.

Our friends of the Lord's Day Alliance ask the co-operation of the people on a wider basis than hitherto. The Association or Alliance represents a force of considerable magnitude in Canadian life, and it is but right and proper that those who sympathize with the objects and work of the Alliance should speak out, and identify themselves with the good cause. A practical way of helping on the work is by becoming members of a branch of the Alliance. The small annual fee of 50 cents need keep no one back, and as members are required in order that public opinion may be authoritatively represented and voiced, there ought to be a large accession to the ranks in response to the appeal. The Toronto branch has its headquarters at Room 77 Confederation Life Building, and names sent there to Mr. A. E. O'Meara will be gladly received.

The Established and Free Churches of Scotland follow a practice in the selection of Moderator for their General Assemblies different from that prevailing in Canada which is more democratic. In the "Auld Kirk" the ex-Moderators meet in the Fall of the year and nominate a brother for the position; while in the Free Church the Standing Committee or Commission of Assembly, does the same thing. The nominations are invariably ratified by the General Assemblies, and the Moderator-elect comes prepared with his address, usually a deliverance of great importance. This year the choice is likely to fall on the Rev. Dr. Leishman of Linton, for the Established, and on Rev. Dr. Alexander Whyte, Edinburgh, for the Free

Church. Two "fathers" whose fitness all will readily recognize.

An appeal has been issued on behalf of the churches destroyed by fire at Windsor, N.S., by Messrs. Crossley and Hunter, the Evangelists. It is endorsed by Revs. Henry Dickie, Fred. H. Wright and A. A. Shaw, pastor of the Presbyterian, Methodist and Baptist Churches respectively, to whom contributions are requested to be sent. The case is one of real need and urgency. The circumstances of the loss are fresh in the memory of all, and need not be repeated, but are such as ought to awaken the deepest sympathy with those who have been left homeless and churchless. Help will be well bestowed and gratefully received.

Very interesting is the news that a General Assembly has been constituted for the Presbyterian Church in South Africa. Hitherto a Federal Council has represented the Presbyterian Churches there, now, a union has been consummated and a General Assembly established. After the resolution of union had been carried Rev. John Smith was elected Moderator of the new Assembly and business was proceeded with. This step is regarded as fraught with promise for the future of Presbyterianism in South Africa. The Church will be known as the Presbyterian Church of South Africa.

In his admirable discourse to the Toronto St. Andrew's Society, Rev. W. G. Wallace, B.D., stated some home truths which are apt to be forgotten in this busy age. The characteristics which he described have a place, more or less, in every nation and in the making of Canada they count for much. Speaking to Scotchmen his words are not only true but apposite indeed: "In order that we may have part in the coming of that day when Canada shall stand strong and pure in its national life. I believe we must be true to the conditions of our Scottish parentage. We must be men of faith, we must believe that God reigns. The fire that was brought across the seas by our fathers must burn steadily here; the altar of God's worship in home and church we must maintain, as those who want to live soberly, righteously, godly. We must let the reigning King take our hand and lead us; we must have a vision of God and His Son Jesus Christ. Thus true to the spirit of the heroes of fame who wrought such great things for Scotland in olden times, we shall contribute largely to the life and welfare of our beloved Canada."

The Sabbath School Lesson for the six years from and including 1900 have been mapped out by the International Committee. Rev. Dr. Potts, the Chairman has made the following Press statement:—"The association represents about two-thirds of the Sunday school world, i.e., our committee prepares lessons for nearly twenty millions of Sunday school teachers and scholars. There are corresponding members in Europe, but the responsibility is with this

International Committee. We blocked out the series of six years beginning with the year 1900. The lessons for 1898 and 1899 have been already selected. Lesson writers connected with various denominations expound and illustrate from their denominational standpoint. The new series will run for six years from 1900. Three and a half years will be devoted to the New Testament, and two and a half to the Old Testament. The first eighteen months of the series will be devoted to a chronological study of the life of Christ, and the balance of the time will be divided alternately, six months at a time, between the Old and New Testaments. The World's third Sunday school convention will be held in London next July, from the 11th to the 16th, when it is expected that hundreds of delegates from the United States and Canada will go over to attend the convention. During this meeting a conference will be held touching the general question of our Sunday school instruction. A very interesting event occurred at one of the sessions of the committee, and that was the appointment of a representative from Australia and another from India."

THE CHRYSANTHEMUM SHOW.

THE protest by the PRESBYTERIAN REVIEW against the opening of the Chrysanthemum Show on the Lord's Day has borne some fruit. Mr. O'Meara addressed the following letter to the Mayor of Toronto.

"On behalf of the Toronto branch of the Ontario Lord's Day Alliance, I beg to enquire whether the Chrysanthemum Show recently held in the Horticultural Pavilion, which is reported to have been opened to the public, with the accompaniment of a musical entertainment, on Sunday, 17th inst., was so opened by authority of the Mayor and Council of this city? I beg to point out that the holding of such public entertainment is in itself an innovation which forms a dangerous encroachment upon the Lord's Day, that the holding of it in a building owned by and under the control of the city renders such innovation the more abjectionable, and that if, in addition, it has been held by authority of the Council, or any Committee thereof, the occurrence is one of very serious moment."

On Monday this letter was laid before the city council, when the Mayor disclaimed any connection with the Sunday desecration on his own behalf and on that of the council. Alderman Hallam, who was present, sat dumb in his seat, not deigning one word of explanation—not even acknowledging, what has been generally believed, viz: that he authorized the continuation of the show on Sunday. The scene was pitiable. Here was a council in Session playing with a very serious question. Some one is responsible for the misuse of the pavilion and the council made no effort worth speaking of to find out who is to blame. The matter must not be allowed to drop and before the municipal election the blame must be saddled on the proper shoulders.

CHURCH UNION.

A Committee of Anglicans have issued an interesting and important statement, looking to Church Union, to the religious press of which we gladly print a copy. It emanates from a large and growing section of the Anglican communion and marks the progress of brotherly spirit so manifest of late among the various denominations. It is as follows:

"The subject of Christian Unity is engrossing the attention of a continually growing body of the community. Whereas but few years ago the idea of unity appeared to the mass of men a mere dream, whose realization was impossible, it is now recognized even by the Secular Press that the question is one of practical interest

"In England and the United States there are several Societies for the promotion of Christian Unity, but so far as we are aware, there is none in Canada, and it has occurred to a few persons represented by the undersigned Committee that by the formation of a Canadian Society those who are interested in this great subject, might, no matter to what Christian communions they belong, meet together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people.

"Whilst we are all members of the Anglican Communion, it is our earnest hope that such a society as is proposed may include all who are like-minded in their desire for at least a fuller realization of fellowship amongst Christian people, and that within the circle of the Society, there should be no preponderance of one communion over another. For this reason, whilst we have united in a Society, we have as yet drawn up no constitution, and have only organized ourselves as far as is absolutely necessary. Our sole officer is a secretary, all other work being conducted by a provisional Committee.

"Amongst the methods by which such a society could bring this subject before the public, are the delivery of sermons, lectures and addresses, the systematic use of the columns of the Religious and Secular Press, and by the holding of an annual meeting.

"Finally by the co-operation of members of various communions for the special object of united prayer and consultation, we believe that mutual prejudices might be abolished and mutual ignorance dispelled whilst the Unity of the Spirit would be promoted, leading it might be under the Providence of God to a larger measure of the realization of Our Saviour's last prayer, that all His followers might be one, that the world might believe that He was sent from God."

THE HALIFAX COLLEGE.

THE Session at the Halifax College opened auspiciously with a large enrolment of students and ceremonies of an interesting character the feature of which was Professor Falconer's address on "Ministry or Priesthood," a timely and able utterance. The subject was selected in view of the spread of ritualism, and for the purpose of reasserting the Presbyterian position. He argued that the sacerdotal theory was false both in reason and biblically, and his arraignment was powerful and conclusive. The doctrine of the priesthood he did not find taught in the New Testament. Following Hart and Lightfoot Professor Falconer found:

1. The apostles were primary witnesses of the life and resurrection of our Lord, and owed their authority to their intimate knowledge of His person and work.
2. They transmitted no grace except what came through their teaching, and we have no evidence that this included instruction as to any definite order of Government.
3. There was a church order in the apostolic age and a strong sense of unity among Christians.
4. The local congregation is the ultimate authority in the choice and appointment of its office bearers, and it followed the lines of Jewish usage.
5. Acharism or gift of the Holy Spirit appears to have been the guiding principle of selection. This preceded the rite of ordination which conferred no new grace, and does not seem to have been performed always by an apostle or even by an apostolic delegate.
6. The dispensing of the sacraments was not confined to regularly ordained men.

7. The silence of scripture shows that little weight is attached to the form of church Government.

Their college has in view the erection of a library building with public hall, gymnasium and other necessary accessories.

A VALUABLE PREMIUM.

We feel justified in drawing the especial attention of our readers to our Bible Premiums this year. Usually the REVIEW has been able to offer rare chances to its patrons at this season of the year, but, never before has it been able to approach the value of the premium now offered. It is the best of premiums, the Bible, and if we can place the "Word" with the best helps available in the hands of our readers, we are carrying out one of the objects we have near at heart in the publishing of our church paper. Two editions of the Bible have been secured, each considered by competent authorities the best in its class. The first is "The New Illuminated Holy Bible" published this year by the American Bible Union. It is self-pronouncing, and contains, in addition to full marginal references and Concordance 800 original illustrations. The text conforms to that of the Oxford Bible printed at the University Press, Oxford, and is printed in large clear type, on superfine paper. The illustrations are excellent specimens of artistic work, each of the 800 having an individuality of its own, and a direct bearing on some incident narrated in the page on which it appears. It is an art Bible in the sense that the engravings are works of artistic merit, but it is much more, the illustrations are interpreters, not only suggestive to the young but helpful to the general reader. The following high testimony to its merits, we are satisfied after careful examination, is none too flattering:

"This Bible is a genuine high art production. More elaborate, more costly, more complete and more satisfying than anything yet attempted. The text conforms to the Authorized Oxford Edition, and every proper name is accented and self-pronounced. There are copious marginal references, and a complete Concordance. The type is of a peculiarly clear round face, quite as legible as that of the large family Bible. But the crowning glory of this beautiful new edition is its eight hundred superb scriptural engravings and its wonderful allegorical plates in brilliant colors, which graphically illustrate the text in the light of modern Biblical knowledge and research, making this the most artistically perfect as well as the most practically desirable edition of the Holy Scriptures ever produced in any country or in any language. These marvelously faithful descriptive illustrations will prove a genuine revelation to Bible readers who have grown accustomed to the conventional and too often misleading Biblical pictures hitherto in use. Modern research has thrown a flood of light upon the people and places of Bible days: and this ripe knowledge shows forth on every page, so truthfully embellished as to give the sacred text a new and personal meaning. To this branch of the work, and at enormous cost was called the greatest of living artists, and it is to their intelligent conception of the work, and to their masterly skill in the portrayal of Bible scenes, that the superiority of this Bible over any yet produced is mainly due. Every picture is an eloquent sermon on the everlasting truth of Holy Writ. Events that have been imperfectly comprehended become invested with the charm of living reality; and places that have seemed far off are made familiar, as though we ourselves had trod the hills and valleys of Canaan with the prophets and disciples of old. It may be truthfully said that this really superb edition of the Book of Books has an important mission to perform, in illuminating and vivifying the Bible narrative and giving it, as perhaps never before, a present, living, human interest."

This Bible is sold at three prices according to the style of binding etc., viz:—(1) \$10.00; (2) \$12.00, (3) \$15.00. The arrangements which the REVIEW has been able to make with the publishers (which control the Canadian market), permit of the following offers:—

(1) The PRESBYTERIAN REVIEW for one year and the Bible complete, in silk cloth for \$3.25.

(2) The PRESBYTERIAN REVIEW for one year and the Bible, complete in Full Seal with flush gold edges, \$3.75.

(3) The PRESBYTERIAN REVIEW and the Bible, complete, best style \$4.25.

Full particulars not here described will be gladly given on application, and we would strongly urge all to avail themselves of this opportunity to secure the best art, illustrated Bible in the market to-day, while it can be done at these low prices.

The second of the two editions referred to at the outset, is that issued by Thomas Nelson & Sons in their new series of Teachers' Bibles.

To those who may not chose an illustrated Bible on the elaborate scale above described, but who require an admirable edition with elaborate and full "helps," we can recommend nothing better than this edition from Nelson's well-known and reliable house. The price with one year's subscription of the PRESBYTERIAN REVIEW is only \$2.25, and there is nothing in the way of premiums to be compared with it at that price. The Bible has been prepared by a staff of contributors including every name of first rank-note of the present decade, in the theological or Biblical world. To name them all would require a column of space, but accredited scholarship marks the list throughout. The press and the pulpit have unreservedly commended the book as a masterpiece of learning and a treasury of facts. Among church papers that have devoted space to it appreciatively are the *Independent*, *Outlook*, *Evangelist*, *Congregationalist*, *Presbyterian*, *Churchman*, *Baptist Outlook*, *The Christian Nation*, etc. Summarized the contents are as follows:—

Note by the Editor, List of Contributors, Note by the Publishers, List of Illustrations, Index, Arabic Words used in Names of places, etc., Abbreviations.

SECTION I.—General Introduction.—Bible Study, Bible Study for Sunday-school Teachers, Our English Bible, The Title of the Bible, Origin of Alphabets.

SECTION II.—The Old Testament.—Language and Text, Canon of the Old Testament, Transmission of the Old Testament, The Divine Library, Book of Genesis, Monumental Testimony to the Old Testament—Part I. The Books of the Old Testament.

SECTION III.—The New Testament.—Language and Text, Introduction, Text.

SECTION IV.—History and Chronology of the Bible.—History of the Patriarchs, The Exodus, and the Crossing of the Red Sea, Chronology of the Bible, History and Chronology of the Nations of the Bible, Jewish History from Ezra to Christ, The Herodian Family, The Life of Jesus, The Parables and Miracles of Jesus, The Early Life of St. Paul, The Travels of St. Paul.

SECTION V.—Geography of Bible Lands.—Palestine: Its Historical and Physical Geography, Palestine: Its Geology, Topography of Bible Lands, Mountains of the Bible, Rivers and Lakes of the Bible.

SECTION VI.—Treasury of Bible Science.—Astronomy of the Bible, Birds, Mammals, Minerals, Plants, Reptiles, Fishes, Insects, etc.

SECTION VII.—Treasury of Antiquities, Etc.—(Alphabetically arranged,) Calendar of the Hebrews, Jewish Worship, Feasts, etc., Money and Coins, Weights.

SECTION VIII.—The Apocrypha.—Book of Baruch and Epistle of Jeremiah, The Prayer of Manasses, The Song of the Three Children, The Story of Susanna and the Elders, Bel and the Dragon, Additions to Esther, 1 and 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Maccabees.

SECTION IX.—Combined Concordance. (Containing Under One Alphabet) A new Concordance to the Authorized and Revised Versions, combined with a Subject Index, Pronouncing Dictionary of Scripture Proper Names, diacritically marked for their pronunciation with meaning, Obsolete and ambiguous words, Names, Titles, and Offices of Christ, by Prof. Ira M. Price, Ph.D., Chicago

Life and Work of Christ from Scripture Texts, Incidents in the Old Testament referred to in the New Testament, Passages quoted or paraphrased in the New Testament from the Old. There are also Twelve Maps and a new Indexed Bible Atlas.

OF VALUE TO THE CHURCH.

The following timely article appeared in a recent issue of the *New York Independent*.

Nobody questions the value of the Church to the individual; but the individual is of value to the Church. The relation should be a reciprocal one. The brotherhood guides, encourages, sustains, strengthens the individual, and the individual should be expected to make suitable return. Of course, this expectation is not always realized. Sometimes the fault is on one side, sometimes on the other, and sometimes it is mutual. There are individuals who think only of themselves. They think of what is due to them, and forget that anything is due from them. They are of the selfish class; Paul would call them *carnal Christians*. They are receivers, and not givers. The Church is to them an organization devised for the benefit of such as themselves. They consider it their right to enjoy at the expense of others. They forget that the law of reciprocal exchange runs all through human affairs. The citizen who enjoys the blessings of Government protection and shares in the glory of national achievement, must contribute to the support of Government. No man draws anything out of a bank unless he puts in something. This law is not abrogated in the Kingdom of God.

The Church, on the other hand, is apt to overlook the importance of having work for everybody and having everybody at work. We use the word work now in a broad, inclusive sense. There are many modest members who are too timid to bring their gifts and desire to be useful to the attention of the church. They distrust their ability to do much. They know they cannot take a prominent part, and they are in doubt whether the church really needs their efforts. What they can do and do well seems so little and insignificant in comparison with what others can do that they keep in the background and are seldom discovered. This is, in large measure, the church's fault. It should overlook nobody. Those who cannot pray or speak in public, nor teach in the Sunday-school, nor give much money, may nevertheless, do much in other and what are thought humbler ways to help the church. Sometimes their power of usefulness is much greater than anybody suspects, greater, even, than they themselves could believe. It is the duty of an aggressive church to find these people and give them opportunities for work. The smallness of the contribution they may be able to make to the church's effort is no reason for ignoring them. A young woman, timid, retiring and therefore neglected, suddenly had the door of opportunity opened to her. She entered, and became in a few years the chief worker in the church among the children. Everybody now recognizes her great value to the church.

Churches which are not aggressive are often oblivious of, if not indifferent to, those whose powers are not manifest. Our Lord did not overlook the value of the widow's mite; He commended those whose office was only to offer a cup of cold water to a disciple. Whatever He considers of value ought to be of value to His church. Members who are nothing more than names on the church roll, not known even as names to the leaders, get less than they might have and ought to have from the church, because they put nothing in. The more you put in the more you get out. The less you give the less you can profitably receive. There is no place for paupers and imbeciles in the Lord's Kingdom. The imperfection of our social and political systems may make the defective and delinquent classes a problem to the State; but it seems a mockery to think of such classes in the spiritual kingdom; The Church is supposed to be composed of men and women who have life in Jesus Christ, and who have or may have strength from the Almighty. Saved from their sins, born again, with the promise of all the graces which the Holy Spirit is ready freely to bestow, they are surely fitted for work, and ought to seek work.

We need to have clearer ideas as to the value of the individual to the Church. Paul's rule was that if any would not work he should not eat. If a member is willing to work, let him work, tho it be little he can do. So shall he be strengthened, developed and ennobled;

and so shall the Church fulfil its functions and receive from all as well as divide to all.

HIEROLATRY.

Popery is often termed "Mariolatry," or the worship of the Virgin. I shall presently show that it is really "Hierolatry," or the worship of the Priest. The Church of Rome teaches most distinctly, that the power of the priest is greater than even that of Mary. Of this, I could give several proofs. The following however, is amply sufficient for my purpose. It consists of extracts from the "Catechisme de Perseverance" by Bishop Gaume, quoted in "Le Foyer Chrétien" (Manchester, N.H.) of Nov. 18th. The prelate mentioned, speaks there as follows:—

"What human language can express the dignity of the priesthood and the greatness of the Priest! Great was the first man, who, appointed King of the universe, commanded all the inhabitants of his vast domain, and was meekly obeyed by them. Great was Moses, who, by a word, divided the waters of the sea, and made a whole people go over dryshod between their suspended masses. Great was Joshua who said to the sun; "Sun, stand still!" and the sun stood still in obedience to the command of a mortal. Great are the kings of the earth who command numerous armies, and make the world tremble at the mere sound of their voice.

"Ah! but there is a man who is yet greater. It is a man who, every day, when he pleases, opens the gates of Heaven, and, addressing himself to the Son of God, to the Monarch of the worlds, says to Him; "Come down from Thy throne, come." Meekly, in obedience to the word of that man, the Word of God, He by whom all things were made, comes down that moment from His glorious dwelling place, and makes Himself flesh in the hands of that man more powerful than kings, than the angels, than the august Mary. And that man says to Him; "Thou art my Son, this day I have begotten Thee." "Thou art my victim," and He suffers Himself to be offered by that man, placed where he pleases, given to whom he pleases. That man is the Priest!!!

"The Priest is not only almighty in Heaven, and on the natural body of the God-Man, he is also almighty on earth, and on the mystical body of Jesus Christ. See! a man has fallen into the bonds of the Devil; what power can deliver him! Call to the help of that unhappy man on the angels, and the archangels, St. Michael himself, the chief of the heavenly host, the conqueror of Satan and his rebel legions. The Holy Archangel could indeed drive away the devils which besiege that unfortunate one, but him who is in his heart—never. Never could he break the fetters of that sinner who has put his trust in him. To whom then will you apply to deliver him? Call on Mary, the Mother of God, the Queen of angels and men, the terror of Hell. She would indeed pray for that soul, but she could not forgive him one sin however small it might be. The Priest can.

"Still further, suppose the Redeemer were, in person, to descend visibly into a church, and place Himself in a confessional to administer the Sacrament of Penance, while the Priest takes his place in another. The Son of God says; "I forgive thee;" and the Priest on his side, says, "I forgive thee," By the one, as by the other, the penitent finds himself equally forgiven.

"Thus, the Priest, powerful as God, can in a moment snatch the sinner from Hell, make him worthy of Paradise, and out of a slave of the Devil make him a child of Abraham. God Himself is obliged to conform Himself to the judgment of the Priest, to refuse, or to grant His forgiveness, according as the Priest refuses, or grants, forgiveness, provided the penitent is worthy of it. The sentence of the Priest precedes, God only subscribes to it. Can one imagine a greater power, a higher dignity?"

Further on, the Bishop says:—"He was obedient to them," see what one should be able to say of all inferiors, and to engrave on their tombstone. This example of absolute submission the Saviour still gives in the Holy Eucharist. He submits Himself to the Priest with the same meekness as to Joseph and Mary. The Priest calls Him from Heaven, and He comes; he bids Him stay still in the tabernacle (the place on the

altar in which the Host is kept), and He stays; visit the sick, and He visits them; give Himself to the faithful, and He gives Himself."

REMARKS.

Popes Alexander VI, John XXIII, Gregory XVI, and Pius IX, and many other "Unholy Fathers," and—to come to our own time and country—the Abbi Guyhot, seem to have been utterly unable to drive out the Devil that was in them.

Yet many professing Protestants think that Romanists are quite safe in their religion, and, therefore, Protestants should let them alone!

How can Roman Catholics and Protestants consistently hold a Union Missionary Meeting?—T. F.

WAYSIDE THOUGHTS.

Those higher experiences of some which are passed on the mountain tops of life are truly blessed. It is there we meet with God face to face, and rest our souls in the truth we hear. We sometimes feel as Peter, James and John, like building our tent, and abiding there, so precious is the hour; but the Spirit of the Son of God points us toward the lowlands, where live and toil the Christless hundreds of the earth. There are a thousand beautiful ways by which to express the truth of our higher experiences, and if on the mountain top we have truly seen Jesus and felt the touch of His divinity and the power of His resurrection, we are called of God to carry into vales below the blessing which maketh rich and addeth no sorrow. Oh Christian, if you have really been with the Nazarene and learned of Him, let the world see it; for you are His witness. Be true every moment, for your witness is being recorded in heaven.

You will want Christ in the evening of life, for evening is a lonely time without company. You will look for Jesus when the shadows gather and your earthly friends are gone. You may not see any need of having the Master at life's high noon, or early in the afternoon, when the sun is still shining, when friends are many and life is gay and roscate with promise; but when evening comes, there will be a change, and in that hour you will recognize your need of the friendship of Jesus. To know the sweetness of His fellowship to-day, and within its silent blessedness to walk toward heaven, is to fill both the day and the evening of life with joy untold.

Speak with God often of the mountains which rise high in your path. Some of them are insuperable, and all human strength is vain to move them. Doubt, difficulty and sin may build these barriers in your path. The prayer of faith which finds God lays hold of One who can remove these from the journey. He has done so many times for us all. God lifts the mountains away and carries them into the sea. The sea typifies oblivion within the dark waters of which they lose themselves forever.

The blessing into which faithfulness brings us becomes the benediction of the race. No bird yet sang but that his fellows were happier; no flower yet bloomed but what the air about it was laden with perfume; no sun ever shone but what the whole world felt the healing of its beams; so no life ever filled its true purpose that did not leave for the race some lasting good.

Go live a life that shall express the Father's thought to the world; go point the face of others toward God and the heavenland; to do this is to be doing a Christian's work. Do all in Christ's name, for the world through which you pass is a dark place because of sin. It needs the light which your life can throw into it, if so be, you have seen the face of Christ and read therein the message of God's love to mankind.—I. MURCH CHAMBERS.

The death is announced of Dr. Thomas W. Evans, the world-renowned surgeon-dentist, who was not only professionally but diplomatically identified with Napoleon III. and most of the Courts of Europe. Dr. Evans and his nephew, the Marquis d'Oyley, aided the Empress Eugenie in her flight from Paris. The deceased had only just returned from the United States, where he had arranged for large bequests to the American Dental Institute.

LOOKS INTO BOOKS.

COMMENTARY OF THE GOSPEL, ACCORDING TO MATTHEW. By Edwin W. Rice, D.D. New and enlarged edition. New engravings and maps. Philadelphia: The American Sunday School Union.

Dr. Rice's Commentary on Matthew was published ten years ago, and the purpose of the author had only to be understood to gain appreciation and acceptance for his work. His design was to bring out the peculiar Oriental character of St. Matthew's story, and so to make it mean for the modern reader more nearly what it meant to the reader of the first century than it does when its local coloring is lost. The Gospels, as Dr. Rice rightly says, "are Oriental narratives, written by Orientals, in Oriental lands, with the warp and woof of Oriental imagery, thought and expression. . . . Our English Versions conceal these peculiarities under Occidental phrases, forms, ideas, customs and expressions." Thus, our Versions, however faithful, can give only a colorless photograph of the original. Dr. Rice has endeavored to add to the photograph the life and color which it fails to reproduce. In this he is eminently successful. The reader is constantly reminded of local scenery, customs, histories, phraseologies and modes of thought which were constantly present to the mind of St. Matthew, but which our English Versions fail to represent. The present edition is much more than a reprint of the original. During the past ten years the critical study of the Scriptures has made such marvellous progress as to require a virtual rewriting of the volume; and Dr. Rice has endeavored faithfully to avail himself of all the new material for the illustration of the Gospel which the investigations of critics have discovered.

THE LORDS TABLE. By Rev. Andrew Murray. Cloth. Price 50c. Toronto and Chicago, Fleming H. Revell.

To the readers of the REVIEW it is unnecessary to more than mention the author, in order to interest them in this valuable little work. It is described in the sub-head as a help to the right observance of the Lord's Supper. In the preface the author urges the reader not to be led away from the Word of God by the many manuals published in this age, but to ponder on the teaching therein contained, using such books as his own as helps in directing his thoughts towards the great sacrifice of our blessed Lord.

CHRISTIAN INSTITUTIONS. By Rev. A. V. G. Allen, D.D. Cloth, 12mo. \$2.50. New York, Charles Scribner's Sons.

This very important volume is divided into three great "books"—I. "The Organization of the Church." II. "The Catholic Creeds and the Development of Doctrine," and III. "Christian Worship." It is the sixth volume in the International Theological Library of which Dr. C. A. Briggs is American editor. The aim in this treatise is to summarize the Church's history from the point of view of its institutions. Dr. Allen uses the term in a large sense and says "its expansion to cover creeds and doctrines, as well as organization and ritual, must be justified by that growing use of the word which makes it include the prominent features of the Church, its rules and procedure, habits and actions, or those related facts regulating its conduct in the attainment of its end." Among the subjects considered are the organization and officers of the Church, in which, of course as an Episcopalian, he justifies the form of the Church with which he is connected, and finds an essential difference, at the very beginning, between "Presbyter" and "Bishop." He considers the creeds of the Churches, the sacraments and forms of service, in all which he is able to justify the positions taken by his own denomination, as was to have been anticipated. The work, however, is in many respects a valuable one and while not agreeing with all the doctor's conclusions we feel that it is a useful addition to the popular series of which it forms a part.

COMMODORE BAINBRIDGE. By James Barnes. New York, D. Appleton & Co. Price \$1.00

This is an interesting story of marine life and experience during the troublesome times of 1812, and while it is written from an American standpoint, could be read and should be read with interest by those on our side of the line.

PRISONERS OF THE SEA. A Romance of the Seventeenth Century. By Florence Morse Kingsley. Toronto, Copp Clark Co.

Miss Kingsley has become well-known through the Sunday school world by being the author of "Titus" the "\$1,000 prize story." This is now the fourth book that she has published, and the style improves. The story centres around St. Marguerite in the Azores. Beside the shipwrecks and captures, and pirates and battles, the central thing is a mystery, unsolved until the last chapter. This mystery is the "man in the iron mask," and the

most of the events are caused by interest in him. If the historical appendix is true, the manuscript should be placed in the hands of some historical society, and the "explanation of 1897" should be added to the earlier ones in the encyclopedia. And yet, even if the manuscript is genuine, it remains to be proved that the prisoner of the island was the man in the iron mask.

FATHERS, THE ROMAN, OR HOW THE CHURCH BECAME MILITANT By Rev. E. F. Burr, D. D., LL. D. Cloth, gilt, price \$1.50. Baker & Taylor Co., New York.

This is an interesting account of the incidents in the struggle for civil and religious liberty under Constantine, and is one of a class of publications which is very popular in this day, and certainly is doing very much good as an educator, bringing to us in story form some of the incidents in the earlier life of the Christian Church and the Fathers of Christianity. Throughout the entire work there runs a thread of love and adventure while at the same time the author has never lost sight of the facts and incidents that he wishes to impress upon his readers.

MAGAZINES.

The *Littell World for Novenber* contains an illustrated article on the "Hilltops of Palestine" by Dr. Merrill, a machine article on "Jesus as a Prophet" by Dr. Burnham, a good review of "McGiffert's Apostolic Age" by Saylor Matthews, an appreciation of the value of the "Science of Comparative Religion" and the usual inductive studies. Chicago University Press. \$2 a year.

"How the Bible Came Down to Us" is the title of an article by Dr. Clifton H. Levy in the December number of the *American Monthly Review of Reviews*. Dr. Levy traces the history of the various versions of the Scriptures, presenting photographic reproductions of portions of the most celebrated manuscripts and printed texts. In view of the recent revival of interest in biblical discovery and textual criticism, this attempt to give a popular exposition of the subject will doubtless be warmly welcomed.

The *Magazine of Art* for December is a particularly interesting number. Among the more attractive articles are Frederick S. Robinson's "The Queen's Treasury of Art" with five illustrations, and "The Building up of a Picture" by the late Lord Leighton.

Perhaps the most interesting, and certainly the most instructive to the Anglo-Saxon, of Prof. Ripley's papers on "Racial Geography," in *Appleton's Popular Science Monthly*, will be that in the December number on "The British Isles." He describes the racial history of Great Britain and Ireland, and devotes considerable space to the curious language survivals in the Gaelic, or Goidelic, which is still common in parts of Scotland and Ireland, and the Kymric, or Brythonic, still spoken in Wales.

The first edition of the Christmas number of *McClure's Magazine* will be a third of a million copies. It will have a special Christmas cover, designed by Charles L. Hinton, and will contain pictures by F. S. C. Cutch, Charles Dana Gibson, Ernest G. Peixotto, Corwin Knapp Lanson, and other of the best known artists, as well as reproductions of some famous paintings appropriate to the season. Rudyard Kipling, Anthony Hope, Charles A. Dana, Robert Barr, Ella Higginson, Bliss Perry, W. T. Stead, and the distinguished Asian explorer, Dr. Sven Hedin, will be among the contributions to the number.

The Christmas number of *Harper's Magazine*, bound in an ornamental cover specially designed in colors by Kenyon Cox, consists of 166 pages, beautifully illustrated, eight pages being in color, and will include the following contributions: "The Wooing of Malkatoon," a narrative poem by Low. Wallace, with eight illustrations, including the frontispiece of the number, by F. V. Du Mond; "The Queen's Jubilee," an account by Richard Harding Davis of the most picturesque event in English life during the present century, superbly illustrated by R. Caton Woodville; "A Bird's Egg" by Ernest Ingersoll, illustrated by fac similes in color of the eggs of eighty-seven of the most familiar varieties of American birds; "Destiny at Drybone," by Owen Water, the series of interesting adventures in the life of Ian McLean being brought to a dramatic close in this story, which is perhaps the most vigorous and characteristic of the series, with a portrait sketch of Ian McLean by Frederic Remington; "Fables, Ancient and Modern," by Francis J. Heglar, an account of their use in religious ceremonies and in dramatic representations, from the shadow puppets of prehistoric religions to the marionettes and Punch and Judy shows of today, with six illustrations.

UNDER THE EVENING LAMP

IN A LOGGING CAMP.

I have spent three Sundays in the woods. On the first I fled cravenly into the forest hugging a book from out my pack, and the hours flew swiftly along the pages. The second Sunday was another glorious autumn day. By that time I had won a modest place in camp, and could hold up my head with due respect among the men. I asked several of them whether there was any church service at English Centre. They thought that there was, but they would take no stock at all in my plan of discovery.

Alone I set out for the village. There was perfect quiet in the mountains, no sound of axe or saw, nor crash of falling trees, nor rumble of bark-waggon; only the tuneful flow and splash of the run, which caught the living sunlight, and flashed it back in radiance through the flushing air, that quivered in the ecstasy of buoyant life. The fire of life flamed in the glowing hues of autumn, and burned with white heat in the hoar-frost which clung to the shaded crevices in the rocks, and along the blades of seared grass, and on the fringe of fallen leaves. And I was free, as free and careless as the mountain-stream, and before me was a blessed day of rest!

Every foot of the road was strangely familiar, but the familiarity lay in an intimate association with some distant past, as of earliest childhood. There was the camp by the dam, and there the Irishman's cabin, where the cow was still munching straw, and the sow wallowing in the mire. Then I came to the fork in the road, where one way led to Wolf's Run. It was a lifetime since I had gone up that way, feeling as cocky as a wedding-guest, and soon had come down again "a sadder and a wiser man." I felt like another Rip Van Winkle as I entered the village, but the marvel lay in there being no change at all, except in the Sunday calm which now possessed the place.

The post-office is in a private house, and I knocked in some uncertainty of being able to get my letters; but the postmistress gave them to me with obliging readiness, and with them a cordial invitation to attend the Sunday-school, which, she said, was the only service of that morning. Her invitation was more welcome than she knew, for it was the first of its kind to reach me as a proletaire.

I read my letters, and went to the church, which stands at the end of the village street. The service was beginning. As superintendent the postmistress was in charge. About thirty women and girls, and half a dozen boys, made up the school. The conduct of the service I thought intensely interesting. The superintendent was entirely at home in her place, and she valued the opportunity.

When the classes grouped themselves for the study of the lesson, a teacher was lacking. I was asked to take the place, and was startled at finding myself in charge of a class of village belles. What their feeling toward the arrangement was, I could only guess; but it was clear that they were not accustomed to being taught by an unshaven, unshorn woodsman, in rough clothes, and boots covered with patches. But the lesson was in my favor, it was the incident of the washing of the disciples' feet at the last Pass-over. I soon forgot embarrassment in the interest of the text, and in an atmosphere of serious study.

Last Sunday I went again to the Sunday-school, where I had my former class to teach. Some preparation had been possible during the week, and the hour passed successfully. Among the announcements was one of a prayer-meeting to be held that night.

I reached the church at the hour of the evening service. I opened the door, and there sat a crowded congregation in waiting. The back seats on both sides of the aisle were solid ranks of men, lumbermen, teamsters, and tan-cery hands, many of them in their working-clothes. There were women and children scattered through the pews farther up, and some boys had overflowed upon the pulpit steps, but most of the company were men.

There was no one in the minister's seat; but the postmistress was in place at the organ, and as I entered, she nodded to me in evident expectation of my joining her. I walked forward, and she stepped out in the aisle to meet me.

"It's time to begin," she said, quietly.

"Is your minister not come yet?" I asked.

"Oh, you're going to speak to-night, you know."

I did not know; for an instant I knew only that there was a cold, hard grip upon my heart which seemed to hold it still, and that in my brain there had begun a mad dance

of all that I ever thought I knew. But from out the turmoil a sane thought emerged: "This is a company of working-people, who are come to hear a fellow-workman speak to them about our deepest needs." In another instant I was cooler, and a strange, unreasoning peace ensued.

I asked the postmistress to select some hymns. She handed me a list chosen with perfect knowledge of those which the congregation most enjoyed. The people were soon singing, thinly at first; but the familiar melody spread, and carried with it a sense of solidarity, in which self was merged and lost, and the swelling sound rolled on, deepening with the voices of the men. Soon it recalled college chapel, with the men in a mood to sing, and "Ein' Feste Burg" mounting in the majesty of that deep-toned hymn, until the vaulted ceilings rock, and the archangels above the chancel seem to join in the splendid volume of high praise.

But more helpful to me than the singing was the sight of familiar faces. Black Bob stood towering like another Saul above the mass of men; and at his side was one of our teamsters who lives in the village, and with whom I had often loaded bark. Near the door—I was not quite sure at first, but there could be no mistake—near the door was Fitz-Adams, and not far from him Long-nosed Harry and Phil the Farmer stood together.

I was trembling when I began to speak, trembling with awful fear, a fear that was yet a solemn joy; for I had vision then of human hearts hungering to be fed, and, as a sharer in their need, I knew that it was given to me to point them to the Bread of Life.

I could speak to them now, for with greater clearness I could see these fellow-workers as they were; strong, brave men who had won the mastery which comes to those who clear the way for progress; giving play in their natural living to the forces which make men free, and growing strong in heart, and in the will to do, as they grew strong of arm and caught the rough cunning of their trade. Men of many races, yet meeting on the common ground of men all free and under equal chance to make their way; knowing no differences but those of personality, and winning their places in the crew, each man according to his kind, and his rewards according to his skill. Such were they in their outward lives, the physical life within them growing in living ways, and making them the true, efficient workmen that they were. But of the inner life that makes us men, that life wherein we act from choice, and must "give account of the deeds done in the body," that range of action which we call moral, where conscience speaks to us in words of command, there they knew no mastery at all, and least of all the mastery of the moralist.

To them God was a moral ruler, dwelling afar from the daily life of men, and righteousness was a slavish obedience to His laws, and religion a mystic somewhat which was good for women and children and weak men.

And yet deep in their own hearts was their supremest need. Life as they knew it brought to them no satisfaction for its craving want. It was not so in other things; they knew their work; and in the overcoming of its difficulties, they had felt the fierce joy of conquest. But confronted with temptations, the difficulties of their inner life, there they had no strength; while lust and passion mastered them, and left their real desire unsatisfied. Here, in respect of mastery, they were slaves, and as regards life, they were dead, having only the need of life.

There then was their want; it was for *Life*, abundant, victorious *Life*.

And now I could speak to them of God; of Him "who is not far from every one of us, for in Him we live, and move, and have our being;" the living God who reveals Himself in all life, and who became incarnate in the Son of Man, who speaks to us in human words which go straight to our seeking hearts: "I am the way, the truth, and the life." "I am come that ye might have life, and that ye might have it more abundantly." "The words that I speak unto you, they are life."

"Strong Son of God!" whose living words quicken us from the death of sin, and set us free. By whose grace "we are renewed in the whole man after His image, and enabled more and more to die unto sin and live unto righteousness." Who was "made sin for us, who knew no sin; that we might be made the righteousness of God in Him." "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness." Whose death was not a reconciliation of God to us, but was "God in Christ reconciling the world unto Himself."

Whose Gospel is the glad tidings of this reconciliation, and we are become "ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

And then we prayed, confessing our sinful state, our bondage, our death in sin, and pleading that we might be "transformed by the renewing of our minds, that we might prove what is that good, and acceptable, and perfect will of God."

"NOW I LAY ME DOWN TO SLEEP."

"Now I lay me down to sleep; I pray the Lord my soul to keep," prayed little Ruth Christensen on Friday night. She stopped and gasped for breath and her father tenderly raised the little burned and bruised body.

"Now I lay me," began the child again, and then her head dropped against her father's arm: and little Ruth was dead.

"The bravest little soul that ever came to earth," said her father, Andrew Christensen, that night.

It was on Thursday she was hurt. With some of the neighbors' children five-year-old Ruth was playing around a bonfire across from her home, 617 North Fifty-third street, in Austin. The children were playing games around the fire and finally began jumping back and forth across the flames. The older boys went first and then the others followed.

Ruth came last. She ran and jumped as pluckily as the rest, but her strength was not equal to the task and she fell into the flames. Her light summer clothing was ablaze in a second, and the child scrambling from the fire, screamed for help.

Her playmates, with the exception of ten year-old Charlie Olsen, fled in terror. With his bare hands Charlie beat at the flames encircling poor little Ruth. His jacket caught fire and his hands were cruelly blistered before Ruth's father heard the screams of the children and ran to them. He threw a blanket about Ruth and smothered the flames that by this time were

leaping into the child's face and weaving themselves into her hair.

With Ruth being cared for, little Charlie Olsen thought of himself and tore off his blazing jacket, and then fainted as a neighbor came to help him.

Little Ruth was carried home. The doctor found she was badly burned, but as she had inhaled none of the smoke or flames he thought she would live. She was so brave through it all that she could not see how it

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of God. It holds, despite many signs to the contrary, that all things are working together for good and that this ideal good, this moral perfection, is the end of the ways of God with men. Therefore it sees a golden age in the future. This vision becomes a consolation in present trials, an incentive to patient endurance of suffering, and an inspiration to high and holy living. This conception of a golden age, the final attainment in the long and painful evolution of humanity, obtains its finest expression in the concluding chapters of the book of Revelation.

THE NEW UNIVERSE.

In place of the old heaven and the old earth which had fled away from the face of Him that sat upon the throne (Rev. x. 1), the seer beheld a new heaven and a new earth, not in the sense of having been created anew, but rather in the sense of a renovation, a moral reconstruction of the old. Paul spoke of the "fashion of this world" passing away (1 Cor. vii. 31), and our Lord extended a promise to His followers that "should be fulfilled" in the regeneration (Matt. xix. 28). From the heavenly throne the seer furthermore heard a voice proclaiming, "Behold, I make all things new." The former things had passed away, superseded by a new order. In this new universe, "wherein dwelleth righteousness" (2 Pet. iii. 13), those agencies which formerly inspired apprehension and terror, that wrought sorrow and misery, find no place. Sin itself being removed, also its direful consequences are removed also. Not the least of these is the alienation of man from man, and man from God. In that new earth "the sea," the symbol of mystery, of treachery, of separation, "is no more." Free intercourse is not checked by

suspicion and hostility. "Stranger" there is not synonymous with "enemy." Full and uninterrupted intercourse with God is re-established. His tabernacle, His dwelling-place, is with men, not in symbol merely, as in the Mosaic tent of meeting and in the temple, which were but "shadows" of the things to come, but in fact. The unrestricted relation of God to man, foreshadowed in the incarnation when "the Word became flesh, and dwelt among us," becomes a blessed reality in that regenerated earth. God has become All in All.

THE NEW JERUSALEM.

In that golden future which Israel's prophets foresaw they pictured Jerusalem as the centre of the redeemed earth, the Lord's house as established in the top of the mountains, the nations as flowing into it, and Zion as the point from which emanated law and authority (Isa. ii. 1-3; Mic. iv. 1-3). This gleam of future glory is amplified in John's vision of the new Jerusalem, the metropolis of the new earth, and the perfection of beauty. It also is located on "a mountain great and high." Into it the kings of the earth bring their glory, and the glory and the honor of the nations. Its light, which is the glory of God and of the Lamb, illuminate all the nations that inhabit the new earth. His servants who see His face and on whose foreheads His name is written shall there "reign for ever and ever." The description of the city itself cannot be regarded as other than figurative, an effort to picture in human language a splendour that is indescribable. The rarest and costliest things known to us are there the commonest. Details must not be pressed. The gorgeous drapery of the vision clothes consoling and inspiring truths. The struggle of the world against the powers of evil, which have almost gained the mastery, is not hopeless. Wrong, so long enthroned, is to be cast down by and by. Truth, so long upon the scaffold, is by and by to sit upon the throne. Humanity is not on the downward grade. The end of evolution is not chaos. God sits in the heavens. He rules over all. His enemies are not forever to lift up their hand against Him. His will is to be done on earth as perfectly as it is in heaven. His kingdom is to fill the earth. Every pure thought, every loving word, every unselfish act, every victory over sin helps to hasten this glorious consummation. Living for Christ, then, is not merely living for one's own salvation, but for the moral uplifting of the world. It is the privilege, yea the vocation, of every Christian so to embody and exhibit the essential characteristics of this new heaven and new earth, that poor, perplexed humanity may take courage as it sees the power of God working in and through men for the redemption of the world.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—PAUL'S LAST WORDS.—DEC. 12.

(2 Tim. iv. 1-8, 16-18.)

GOLDEN TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. iv. 7.

TIME AND PLACE.—Written probably about A.D. 66, 67. Rome.

INTRODUCTION.—The second epistle to Timothy was probably written during his second imprisonment at Rome, and shortly before his martyrdom. His first imprisonment is believed to have terminated with his acquittal; he was permitted, however, to labor among the churches he had founded but a few months when he was again arrested and suffered a much more severe imprisonment, which terminated in his condemnation and death.

VERSE BY VERSE—1. "Therefore."—This refers to the statements in the preceding chapter, which occasioned this solemn charge. "Before God, etc."—As in the presence of God. "The quick."—The living. "And the dead."—All who have died and all who are living at His appearing will be judged by Him.

2. "Preach the word."—That is, the gospel of the Lord Jesus. "Be instant."—Be earnest, urgent. "In season, out of season."—At all times. "Longsuffering."—Patient perseverance. "Doctrine."—Teaching of the truth.

3. "They."—Professed disciples of Christ. "Endure."—Receive patiently. "Itching ears."—Desiring to hear new doctrines.

4. "Turn away their ears."—Refuse to hear. "Fables."—Superstitious, false doctrines.

5. "Watch thou."—Be steady and cool, unmoved by such things. "Endure afflictions."—Any persecutions or trials were to be borne for the work's sake. "Work of an evangelist."—The evangelist is not here referred to as a separate office, the work of an evangelist is simply the work of one who proclaims the gospel. "Make full proof of thy ministry."—By performing all its duties faithfully.

6. "Ready to be offered."—As a sacrifice to the cause of Christ. "Time of my departure."—When he should die a martyr's death.

7. "A good fight."—Rather, the good fight, in maintaining the truth. "Finished my course."—As an ambassador of Christ, "Kept the faith."—The faith of our Lord Jesus Christ.

8. "Crown of righteousness."—The crown which would be

*An Exposition of Lesson 50 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

warded him as a victor in the conflict. "That day."—The day of Christ's appearing.

16. "First answer."—His first defence before the emperor. "All men forsook me."—The Christian disciples were scattered by the fierce persecution of that time.

17. "The Lord stood with me."—Whether by manifestation of His presence, or by the comfort of His Spirit, we have no means of knowing. "Out of the mouth of the lion."—Probably a reference to the kind of death which threatened him. Many Christians of that day were cast to the lions.

SUNDAY SCHOOL LESSONS FOR 1898.

Studies in the Gospel by Matthew.

FIRST QUARTER.

- Jan. 2. Jesus and John. Matt. 3. 7-17.
- " 9. Jesus Tempted. Matt. 4. 1-11.
- " 16. Beginning of the Ministry of Jesus. Matt. 4. 17-25.
- " 23. The Beatitudes. Matt. 5. 12.
- " 30. How to Pray. Matt. 6. 5-15.
- Feb. 6. Our Father's Care. Matt. 6. 24-34.
- " 13. The Call of Matthew. Matt. 9. 9-17.
- " 20. The Twelve Sent Forth. Matt. 10. 2-15.
- " 27. Warning and Invitation. Matt. 11. 20-30.
- March 6. Jesus and the Sabbath. Matt. 12. 1-13.
- " 13. The Wheat and the Tares. Matt. 13. 24-30; 36-43.
- " 20. John the Baptist Beheaded. Matt. 14. 1-12.
- " 27. Review.

SECOND QUARTER.

- April 3. The Woman of Canaan. Matt. 15. 21-31.
- " 10. The Resurrection of Jesus. Mark 16. 1-18.
- " 17. The Transfiguration. Matt. 17. 1-6.
- " 24. A Lesson on Forgiveness. Matt. 18. 21-35.
- May 1. The Triumphal Entry. Matt. 21. 6-15.
- " 8. The Marriage Feast. Matt. 22. 1-14.
- " 15. Watchfulness. Matt. 24. 42-51.
- " 22. The Day of Judgment. Matt. 25. 31-46.
- " 29. The Lord's Supper. Matt. 26. 17-30.
- June 5. Jesus Condemned. Matt. 27. 11-26.
- " 12. Jesus Crucified. Matt. 27. 35-50.
- " 19. The Risen Lord. Matt. 28. 8-20.
- " 26. Review.

Studies in the History of the Ten Tribes.

THIRD QUARTER.

- July 3. The Kingdom Divided. 1 Kings 12. 16-25.
- " 10. Elijah, the Prophet. 1 Kings 17. 1-16.
- " 17. Elijah on Carmel. 1 Kings 18. 30-39.
- " 24. Elijah's Flight and Encouragement. 1 Kings 19. 1-16.
- " 31. Naboth's Vineyard. 1 Kings 21. 4-16.
- August 7. Elijah's Spirit on Elisha. 2 Kings 2. 6-15.
- " 14. The Shunammite's Son. 2 Kings 4. 25-37.
- " 21. Naaman Healed. 2 Kings 5. 1-14.
- " 28. Elisha at Dothan. 2 Kings 6. 8-18.
- Sept. 4. The Death of Elisha. 2 Kings 13. 14-25.
- " 11. Sinful Indulgence. Amos 6. 1-8.
- " 18. Captivity of the Ten Tribes. 2 Kings 17. 9-18.
- " 25. Review.

Studies in the History of Judah.

FOURTH QUARTER.

- Oct. 2. Reformation Under Aza. 2 Chron. 14. 2-12.
- " 9. Jehoshaphat's Good Reign. 2 Chron. 16. 1-10.
- " 16. The Temple Repaired. 2 Chron. 24. 4-13.
- " 23. Isaiah Called to Service. Isaiah 6. 1-13.
- " 30. Messiah's Kingdom Foretold. Isaiah 11. 1-10.
- Nov. 6. Hezekiah's Great Passover. 2 Chron. 30. 1-13.
- " 13. The Assyrian Invasion. 2 Kings 19. 20-22, 28-37.
- " 20. Manasseh's Sin and Repentance. 2 Chron. 33. 9-16.
- " 27. Temperance Lesson. Prov. 4. 10-19.
- Dec. 4. The Book of the Law Found. 2 Kings 22. 8-20.
- " 11. Trying to Destroy God's Word. Jer. 36. 20-32.
- " 18. The Captivity of Judah. Jer. 52. 1-11.
- " 25. Review.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

- First Day—"Timothy, my Dearly Beloved Son." 2 Tim. i. 1-18.
- Second Day—"Thou, therefore, my Son, be Strong." 2 Tim. ii. 1-10.
- Third Day—"Paul Commends the Scriptures to Timothy." 2 Tim. iii. 1-17.
- Fourth Day—"Paul's Last Words." 2 Tim. iv. 1-22.
- Fifth Day—"So Run, That Ye may Obtain." 1 Cor. ix. 16-27.
- Sixth Day—"He Shall Receive the Crown of Life." Jas. i. 1-27.

PRAYER MEETING TOPIC, Dec. 12.—WHAT THE YOUNG PEOPLE MAY DO FOR THE CHURCH. Ps. cxxii. Luke ii. 42-52.

HELPING THE PASTOR.

The pastor is an undershepherd and has need of the help of every member of his flock. The pastor, no more than the Master, can accomplish much without the help of others. The pastor has his own duties to perform, which are not the same as are required of the church member. One is not absolved from the performance of duties, because the other performs his duties well. The pastor is not employed to do the work that belong to others, only to help

them by example and precept. Does he visit the sick, warn the unruly, pray for the erring? That does not excuse a single member of the church from doing likewise. John Calvin speaking of the duties of Christ's disciples says: "Woe to our indolence, if we do not, after, having been fully enlightened, endeavor to make others partakers of the same grace." Let every disciple of Christ awaken to the fact that his efforts are needed to increase the number of disciples. The pastor cannot do all that is to be done in this direction, His strength will not permit it. Men can only do a certain amount of work and do it well. Evil arises from overwork as well as from a want of work. He has not the time at his disposal to do his own work and the work of others. His days number only 24 hours and His weeks only 7 days. It would be profitable for some church members to take pencil and paper and write down the time the pastor needs for duties peculiarly his own. It would be a revelation to some. The pastor ought not to do the work of the disciple because God commands and expects every disciple to do his part. Every disciple can be well prepared for his work, through the Word and Spirit. There is no one that cannot do work like the disciples did when scattered from Jerusalem. God has always accepted and blessed the work of every disciple. Who can tell what might have happened if Andrew had been silent and reserved? His brother Peter might have lived and died an unknown fisherman on the Galilean lake. The simple testimony of a warm-hearted brother or sister has been the first link in the chain by which many a one has been drawn out of the world, away from sin and to Christ. Let every disciple find tongue to declare what Christ has done, and is yet willing to do for every needy soul.

HELPING OTHERS.

Every endeavor has a work to do in the church, a business in which to take part. No Christian lives for himself but for others. "Christ came not to be ministered unto, but to minister, and to give His life a ransom for many." That is the spirit that every Christian should try to possess, and to possess in its fullness. First of all we have to be sure that we are Christ's. A true Christian is a Christ's man, a man in possession of Christ's Spirit, who has gone to Christ and drunk very deeply of Christ's mind. No man liveth to himself; every man holds a relationship to every other man. No man can live a life similar to the life of Robinson Crusoe in his island, for whatever our life may be, it has an influence upon those who observe it from day to day. While thinking over this matter, my mind went back to Christ Himself, and to the commission which He gave to His disciples. When speaking to Peter on one occasion, Christ told him to feed the sheep and the lambs; there was a purpose to be worked out, there was an object which Peter always must have in view. We can hardly conceive a Christian living in himself and to himself: why, the very spirit of Christianity is the spirit of aggression. Not only must we keep ourselves free and pure, but we must bring our personal influence to bear upon those who are non-Christians. You know that a spring unless it has full play will dry up; your pump will cease to give water unless you use it well; and every heavenly impulse will cease to be, unless it has free and active play. We are to pray that God will revive His work, that He will fulfil His own promise that we shall see the kingdom of this world transformed into the kingdom of His Son. But how is the transformation to be brought about? How is this great alteration to be made? How is my neighbor to be made a better man or woman? What have I to do with it? We come to this, the conversion of the world depends on me to a very large extent. My own impression is this, and it is an impression which is growing deeper every day, that the world is not being saved because Christians are not fully alive to the privileges as well as the duties of aggressive work. I believe there are people who would be brought into fellowship with Christ if we were only to speak a word. They are waiting for us to speak to them and they don't understand why we do not. We lose power by our not speaking for Christ. I do not know of any more joyous feeling than when one tries in His name and strength to speak a word for Him; and I believe this, that the world is going to be converted by this personal work, for we cannot do without it, we must have it. There is a great blessing waiting for us in it. Talk about consecration! I do not know of any consecration that excels the consecration which comes to us when we speak of Christ to those who need Him. That is the best preparation for work, the work itself. We need to bring wisdom to bear upon everything we do for Christ. There seems to be a very great deal in that promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Brethren, may we be wise to influence many, and to let our light so shine before men that they may see our good works and glorify our God; then shall we at least shine in the Heavenly Sphere even as the stars do here.

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

MONTREAL NOTES.

At a special meeting of the General Committee of the Montreal Auxiliary Bible Society, held on Friday afternoon last, the Rev. Thos. Bennett, of Taylor Church, was elected to the position of Travelling Secretary, in room of the Rev. A. Gomery, resigned. The meeting was an unusually large one; there were some thirty candidates for the position, but Mr. Bennett received a majority of votes on the first ballot. The salary attached to the office is \$1,200 per annum, with an allowance not exceeding \$250 more for expenses. Mr. Bennett will enter upon his duties in the beginning of the year, and in the meantime will resign the charge of Taylor Church, which he has held for the past twelve years. During that time the Church has grown from an augmented charge to a position of self-support, and has erected a new place of worship of much larger size on a better site. There is no doubt Mr. Bennett will put the same energy and zeal into the work of his new and responsible position. He is already well acquainted with a large part of the field in which his work is to lie.

Thanksgiving day was well observed on Thursday last by the Protestant population. Services were held in most of the churches, attended by good congregations, which gave liberal collections usually for some charitable object.

Arrangements are now completed for the commemoration of the 250th anniversary of the completion of the Shorter Catechism as the next meeting of Presbytery. There are to be three evening meetings in Crescent street Church. On the first evening, Dec. 14th, Dr. Robert Campbell will speak on the "Historical Setting of the Westminster Assembly" and Principal MacVicar on the "Distinctive Features of the Westminster Standards." On the second evening Dr. Scrimger will speak on the "Catholicity of Presbyterianism" and the Rev. P. H. Hutchinson, of Huntingdon, on the "Influence of the Shorter Catechism on Character." On the third evening, Dr. Moore, of Ottawa, the Moderator of the General Assembly, will speak on "The Presbyterian Form of Church Government," the Rev. A. J. Mowat on the "Presbyterian Form of Worship," and the Rev. W. T. Herridge on "The Future of Presbyterianism."

On Tuesday and Wednesday of last week, the ladies of Knox Church held a sale of work in aid of the Building Fund of the Church, and realized the handsome sum of \$400. The debt on this church is being steadily provided for by annual payments of premiums on life insurance policies on a number of the members. There will fall due in ten years from present date. When these are paid over only a small amount will remain to be provided for.

GENERAL.

The Presbytery of Quebec has sustained a call from Sawyerville to Mr. P. W. Gilmour, licentiate.

Rev. Dr. Buchanan left last week for his field of labor in India. Mrs. Buchanan and family will remain in Galt for a time.

The W. F. M. S., of Zion Church, Carleton Place, held their annual thank-offering meeting on Wednesday evening 10th inst. Mrs. W. A. Paterson in the chair. The attendance was large and the proceedings interesting. The proceeds of the offering including the collection amounted to \$168.

The anniversary services of the First Presbyterian Church, in Port Hope, were conducted on Sabbath, Nov. 21st, by the Rev. Dr. McTavish, of the Central Presbyterian Church, Toronto. Large audiences were present, when two most excellent, earnest, and practical discourses were delivered, which were greatly enjoyed.

The harvest home services held in the Central Presbyterian church, Inuvik, on Nov. 14th and 15th, were of a particularly interesting character, the floral decorations being very fine. On Sabbath the pastor, Rev. W. McConnell, who has been connected

with this charge for twenty six years, was ably assisted by Rev. J. R. S. Barnett of Alliston. His addresses both morning and evening were able expositions of the great truths which the Old Testament symbolized, and were listened to by large and appreciative audiences. At the social gathering on the following evening the attendance was large and the programme excellent. The clergymen of the different denominations of the neighborhood were present and delivered instructive addresses.

The anniversary service and tea meeting in connection with Knox church, Pilot Mound, Man., held on Nov. 21st and 22nd, were most successful in every way. The sum of \$170 was raised for the church debt which is now entirely removed. Rev. Mr. Fraser, of Morris, preached at both services on Sabbath, and had large audiences. The Rev. Mr. McKeith delivered his lecture on "Chinese Gordon" to a full house on Monday evening.

At a meeting held recently at Emsdale it was unanimously decided that the interests of the Church would be best served by the formation of a new Presbytery in Parry Sound district this district at present being a part of Barrie Presbytery. The new Presbytery would contain four self-sustaining and one augmented congregations, seven fields having ordained missionaries and nineteen groups of stations supplied by students and catechists.

The New Book of Praise was introduced in St. Andrew's Church, Three Rivers, on Sabbath, Nov. 14. At the conclusion of the sermon (which was on Praise) the pastor, Rev. J. H. MacLeod, gave the history of the book, and spoke of its contents and arrangement. As to the "Amen" he held its use was Presbyterian, appropriate, Scriptural. In answer to the claim put forward by some to the effect that its use savors of Catholicism or Anglicanism, he replied that even if that were so, it should not be rejected if it is right and good to use it.

The revival meetings in the Presbyterian Church at Cotswald closed Friday evening, Nov. 19th, after continuing for four weeks, they were conducted by the pastor, Rev. H. Edmison, assisted by the Rev. T. W. Mitchell, of Thorold. On the whole they were well attended, especially during the last week, and many were brought to take a decided stand for Christ. Mr. Mitchell is an able evangelist, who, avoiding all sensational methods, calculated to work on the feelings seeks to make the way of salvation clear. As a result of the meetings, twenty-nine names were added to the communion roll.

All the services in connection with the opening of the new Presbyterian church at Moleworth were crowded to overflowing, in spite of the wet weather. The services were conducted by Rev. R. J. M. Glassford, B. A., of Guelph, and Rev. Wm. Cooper, B. A., of Listowel. The tea meeting was also largely attended, the speakers being Revs. West, of Bluevale, Kenner, of Trowbridge, and Cooper, of Listowel, in addition to the pastor, Rev. Mr. Ballantyne, who was chairman. The proceeds of the Sabbath collections were \$97 and the tea-meeting \$107. The church building is a handsome structure substantially built of brick on a stone foundation. It has a seating capacity for four hundred and fifty and cost \$3,500.

The twenty-second anniversary of College street Presbyterian Church, Toronto, was celebrated last Sabbath. At the morning service the Rev. John Neil was the preacher, and his eloquent discourse was heard by a large congregation. Rev. Wm. Patterson, pastor of Cooke's Church, preached in the afternoon on "Obstacles on the Road." His text was "Hast thou found me, O my enemy?" 1 Kings, xxx. 20. Elijah confronted the recent King Ahab. At the evening service, Rev. A. J. Macdonald, preached. The large and efficient choir of the Church rendered appropriate selections at all the services. The collections at all services were large and will be used for the reduction of the Church debt.

The Presbytery of Sangren met in the Presbyterian Church, Arthur, on Tuesday, November 16, at 10 o'clock, to prepare for the induction of Mr. Patterson to the Arthur and Gordonville mission. After hearing Mr. Patterson, the Presbytery again

met at 2 p. m. for his ordination and induction. Rev. E. Edmison, the Moderator of the Presbytery, presided, Rev. Mr. Hanna preached, Rev. Mr. Aull addressed the young clergyman and Rev. Mr. Dobson the audience. A largely attended reception was held in the evening when tea was served by the ladies and addresses were delivered by the visiting clergymen. An encouraging feature of the evening for the young pastor was the presentation to him of the first quarter salary in advance. Rev. Mr. Edmison was also paid \$15 for services during the vacancy.

The Rev. A. Leo, B. A., of Prince Albert, attended the late meeting of the Synod of Manitoba and the North West, which convened at Winnipeg. An idea of the great extent of the Synod is given when we learn that Mr. Leo and his elder, Mr. J. M. Taggart travelled going and returning to the Synod, a distance of over 1,100 miles. Mr. Leo occupied the pulpit of Westminster Church, Winnipeg, on the evening of Sabbath, Nov. 11, and preached with much acceptance from the text "Blessed is the people that know the joyful sound" Rev. W. S. Moore, our Foreign Missionary on the Mistawasis Reserve, near Prince Albert, at the meeting of the Synod in Winnipeg, gave a most interesting account of the progress of the Indian. He said the time would yet come when our Indian Missions would be handed over to the care of Home Missions, so rapidly are the Indians, in some places being evangelized.

PRESBYTERY OF ORANGEVILLE.

This Presbytery met on Nov. 9th at Orangeville; Mr. Harriston, Moderator, in the chair.

Liberty was given to the Priceville congregation to sell their old manse.

Mr. Hudson's resignation of the pastoral charge of the congregations of Maxwell, McIntyre and Faversham was accepted, to take effect Nov. 30th. Mr. Hudson purposes retiring after being forty seven years in the ministry. Mr. Davey, of Maple Valley, was appointed interim Moderator, and will preach in these stations on Dec. 5th and declare the pulpit vacant.

Mr. McKenzie resigned his position as Convener of the Augmentation Committee and Mr. Bell was appointed in his place.

As Mr. Mahaffy, student, has left Caledon East and St. Andrew's, Caledon, Mr. Orr was instructed to secure a student for the winter, and failing that to have these stations supplied from Knox College.

Mr. Farquharson reported absent the work of the Sabbath School Committee of our Church.

Moved by Mr. Fawcett, seconded by Mr. Bell, and agreed, that the Sabbath Schools of the Presbytery be urged to adopt and use our own Sabbath School Hymn.

At the request of the people of Ballinacald and M-ville church, Mr. Fawcett was instructed to moderate in a call at these stations when they are prepared.

Messrs. Farquharson, Matheson and McKenzie were appointed to arrange an exchange by the ministers of Presbytery in order to impress the people of the neces-

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season. What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

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sity of contributing liberally to the various Schemes of the Church. Dec. 26th was arranged for the exchange.

Rev. D. McKenzie and his elder were appointed a committee to cooperate with the Prisoners Aid Association.

The next meeting of Presbytery will be at Orangeville, Jan. 11th. - H. Crocker, Clerk.

GLENBORO PRESBYTERY.

This Presbytery met pursuant to adjournment, in Westminster Church, Glenboro, on Tuesday Nov. 16, at 10 o'clock in the forenoon, and was constituted with reading of Scripture and prayer.

Those present Messrs. Currie, Gollan, Irving, Wells and MacTavish, ministers, and Mr. Ferguson, elder. Mr. Joseph Hogg, of Winnipeg, being present was asked to sit as a corresponding member. The minutes of the three previous meetings were read and sustained.

Mr. Haig stated his reasons for resigning the pastoral charge of Glenboro Congregation. Delegates from the congregation were then heard. They testified to Mr. Haig's faithfulness in all departments of his work, and urged the great loss that would be sustained by the congregation in the removal of Mr. Haig, and his estimable wife from their midst. As Mr. Haig pressed his resignation; on motion of Mr. Wells, duly seconded, the Presbytery agreed to release him from his present charge.

Mr. A. Currie, of Wawanessa, was appointed moderator of the Glenboro Session during the vacancy. On motion of Mr. Wells, duly seconded, Mr. A. MacTavish, of Treherne, was appointed clerk of Presbytery in place of Mr. Haig resigned.

The Presbytery then adjourned to meet in Carleton the first Tuesday in March, 1898. A. MacTavish, Clerk.

MAITLAND PRESBYTERY.

This Presbytery met at Wingham, Nov. 16th. Rev. K. S. G. Anderson, moderator. The Rev. Colin Sinclair, of the Free Church of Scotland, applied for admission to the Ministry of the Presbyterian Church in Canada. The Presbytery on receiving the usual credentials will apply to the General Assembly for leave to receive Mr. Sinclair.

The Rev. Dr. Moffat, of Toronto, and Rev. C. Sinclair, were invited to sit as corresponding members.

Messrs. L. Lonnau and McKay were appointed to audit the Treasurer's books.

The Rev. J. L. Murray, M. A., of Kincardine, was nominated moderator of the next General Assembly to meet in the city of Montreal in June.

The churches entitled by rotation to send commissioners to the General Assembly are, to send Ministers Wingham, St. Helen's Ashfield, Brussels, Teeswater, and to send Elders Crambrock and Ethel, Walton, North Kinloss, etc., Knox Church, Ripley, Milesworth.

The Maitland Presbyterial Young People's Society will hold their annual meeting at Wingham, on Monday January 17th, at 10 a. m.

The following are the grants by the Committee on Augmentation of Stipends for the year beginning Oct. 1st, 1897:—Pine River \$150, Walton, \$75, North Kinloss, etc \$100

A conference was held on "The relations of ministers to members and adherents of congregations other than their own," in which several members took part.

The next meeting of Presbytery will be held at Wingham, on Tuesday, January 18th, at 9 a. m. - JOHN MACNAB, Clerk.

HAMILTON PRESBYTERY.

This Presbytery met in Knox Church, Hamilton on Nov. 16 Besides routine business, full consideration was given to the Aged and Infirm Ministers' Fund and to the necessity of increasing the contributions from congregations both for it and the Augmentation Fund. A circular on systematic benevolence was approved. The plan of work for the Y. P. Societies was recommended, and a desire was expressed for more continuity in the reading of Scrip-

turo both in these societies and in the Sabbath schools. A petition to the Provincial Legislature re Sabbath observance was recommended to congregations. Mr. Mann's resignation of Smithville and Muir's Settlement was laid on the table till next meeting. JOHN LAING, Clerk.

A COMPANION FOR ALL AGES.

A gentleman who used to read THE YOUTH'S COMPANION when a boy, and reads it with the same interest now that he is a middle-aged man, was asked the other day if he had not outgrown THE COMPANION. "I don't believe," said he, "that I can ever outgrow it. I find in it not only the cheery, hopeful spirit of youth, but the wisdom and experience of age. I like it just as much as when I was a boy, though perhaps in a different way. But I know that it is the same YOUTH'S COMPANION with which I grew up, for my boys and girls like it as well as ever I did. It is a good paper to grow up with."

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A TALK WITH ANDREE.

Jonas Stadling, who accompanied Andree to Dane's Island and witnessed his departure towards the North Pole, contributes to the November Century an article entitled "Andree's Flight into the Unknown." This is accompanied by a number of interesting photographs, including several of the balloon after it had been cut loose and had begun its flight. Mr. Stadling says:

The aeronauts were impatient to start this year. They had decided to wait for really favorable winds until the 17th of July. After that they were prepared to start with a less favorable wind.

In my talks with them about the risks and dangers of their undertaking, they said at various times:

"We have taken all into account. We are prepared to face whatever may happen."

"Suppose the balloon should burst," I asked, "What then?"

"We shall be drowned or crushed."

"Suppose you alight on the pack-ice, far away in the desolate polar regions; what will you do?"

"We shall do our best and work our way back as far as possible. Having during these last years thought, worked, and calculated in preparing for this expedition, we have, so to speak, mentally lived through all possibilities. Now we only desire to start, and have the thing finished some way or other."

While talking about home and the loved ones their faces would assume a more serious expression, and a faint quiver of the voice might be noticed; but there was no wavering of purpose.

"When may we begin to hope to hear from you?" I asked.

"At least not before three months, and one year, perhaps two years, may elapse before you hear from us, and you may one day be surprised by news of our arrival somewhere. And if not—if you never hear from us—others will follow in our wake until the unknown regions of the north have been surveyed."

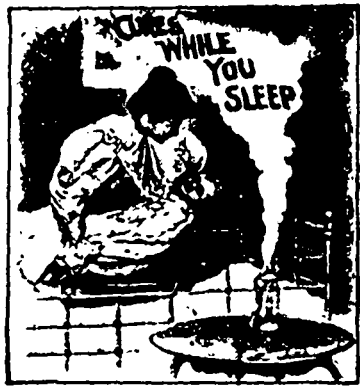
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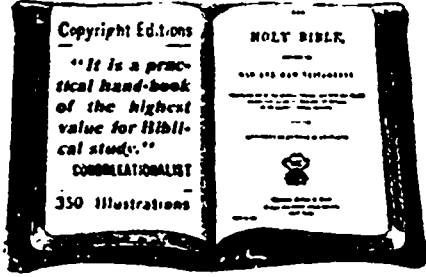
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