

Pages Missing

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Enough.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad,

I can not read the future plan,
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I can not, He can see,
For in His care I sure shall be
Forever blessed.

OVER LAND AND SEA.

The Queen has signified her willingness to receive a unique petition in forty-four languages, which has been signed by her women subjects in all parts of the world, praying for increased protection against the evils of the liquor traffic and the opium trade. The document contains over 7,000,000 signatures and endorsements, which have been accumulated during the last few years by the World's Woman's Christian Temperance Union. As it is impossible to hand this immense roll to Her Majesty, its pages have been photographed and handsomely bound in two large volumes for presentation. The Queen has never at one time received any petition signed by so many of her subjects. The names of Miss Frances Willard and Lady Henry Somerset head the list, as president and vice-president respectively of the World's Woman's Christian Temperance Union.

Archæology continues to answer the speculative assertions and unwarranted assumptions of the higher criticism. Its inferences of the late date of the earlier books of the Bible are one after another overthrown by the testimony of unearthed records. Among other proofs that the Pentateuch and Joshua were written by contemporaries, John Urquhart, in the admirable series of articles in the New York *Observer* on "Modern Discovery and the Bible," calls attention to the complete refutation of the argument built upon the occurrence of the word "jasper" in the enumeration of the precious stones in the breast-plate of Aaron. It was argued that the word was Greek, and could not have been known to Moses. It is now proved by its occurrence in almost the identical form with the Hebrew on the Tel-el-Amarna tablets, that the Greeks borrowed it as so much else from the East, and that the stone and its name were in use long before the Exodus. Thus one by one the inferences of the critics are shown to be groundless.

The Presbyterian Church of Queensland is extending her missions to the Kanakas in the Mackay district, Queensland, and asks for an additional missionary, who will attend to the Polynesians on the north side of the Pioneer River, Mackay—the present missionary, the Rev. Mr. McIntyre, henceforth confining his labors

to the south side of that river. In this way, it is hoped that the whole population from the South Seas in the district will be reached.

An examination of the lately published statistics of the Northern Presbyterian Church shows that its membership is largely in the very heart of the nation, in the Central States, where there is the greatest accumulation of population and wealth. Pennsylvania is the banner State, reporting 201,477 communicants, which is only twenty per cent. of the whole. New York comes next with 177,142. Ohio is third with 96,461. New Jersey is fourth with 67,075.

There is one kind of honesty which a preacher or other public speaker should scrupulously practice with his hearers, and that is the keeping of good faith with them in the matter of actually concluding a discourse when he promises to do so. No man has a right to have two "conclusions," three "furthermores," four "let us remark in additions," five "just to detain you a moment mores," six "lastlys," and more than "one final word." The ethics of public address forbid these rhetorical prevarications.

The Catholic Review confesses itself pleased with the spirit and purposes of the Christian Endeavor Societies, and says: "If we can transfer a little of their enthusiasm and intense zeal and devotion to the tepid, half-hearted portion of our own people who are mere nominal Catholics, we need not be ashamed to acknowledge ourselves indebted to them for a very valuable acquisition."

Mr. Ralph E. Prime, of Yonkers, was elected Moderator of the Presbyterian Synod of New York at its late convention. This is the first layman elected Moderator by that Synod.

A new telephone, M. Keldushoffsky's patent, has been tried in Russia, with the result that messages have been conveyed perfectly from Moscow to Rostoff, a distance of 900 miles. The inventor thinks that telephonic messages might be conveyed across the Atlantic by his method.

It is said that there are 3,000,000 men in the United States compelled to work on the Sabbath. One of the most important objects to be attained is to restore to every man one rest day in the week. If, as in a comparatively few employments, work on the Sabbath is a necessity, every man thus employed should have Saturday or Monday to himself for rest, and this provision for Sabbath labor should cover only necessary labor. The great mass of good citizens will always be ready to support any proper effort for a Sabbath rest day.

A new law in Iowa forbids the selling or giving to persons under the age of sixteen of cigars, cigarettes or tobacco in any form. The penalty is a fine of one hundred dollars, or thirty days' imprisonment. The bill was prepared and introduced at the request of the Temperance Committee of the Christian Endeavor Society of the Presbyterian Church of Shenandoah, Ia. This committee made a thorough canvass of the State, interesting other societies and creating a sentiment which secured the passage.

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Toronto, Dec. 3, 1896.

The Mind of the Master.

A THOUGHTFUL and timely paper was that read by Rev. J. A. Turnbull to the Toronto Ministerial Association, on the nature of the views expressed by Rev. Dr. Watson in the "Mind of the Master." Timely, because the author is borne along on the crest of a wave of popularity and his works are widely and carefully read. Thoughtful, because the position taken is fundamental and it is most ably sustained. Mr. Turnbull says:

"There are many positions taken in the book which may well be called in question, there are many ideas advanced which will not be suffered to pass unchallenged. But it is his attitude toward the Inspiration of Scripture, and the Doctrine of the Atonement that specially arrests the attention and calls for a most vigorous protest. In describing the development of truth, Inspiration is ignored, or if at all recognized is placed in such an obscure corner that it escapes detection. He grants that 'between the apostolic writings and those of the after time there is a gulf fixed,' that 'there is a difference between the old masters and the modern which does not require to be put into words.' But he nowhere states what makes this difference; what it is that fixes the gulf; for were he to admit that it is Inspiration he would then find it impossible to draw the broad line he does between the Gospels and the Epistles, or the still broader one between the Old Testament and the New; for in all alike it is the Word of God.

"The effect of this teaching on many minds will be, not to render more divine and valuable the words of Jesus in the Gospels, but to lower the Epistles to the level of mere human productions, whose truthfulness must be tested at every step by reference to the Gospels, before being accepted; whose authority may be called in question; and whose doctrines and spirit may be criticized; and in all these the author sets the example. It is but an echo of German speculations which speak of 'the Pauline conception of the Gospel,' 'Paul's Christological Speculations,' etc.

"As to the Atonement he most positively rejects the substitutionary character of the death of Christ. He quotes the great passage, 'The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many'; but he empties the word 'ransom' of all but the dregs when he says, 'that in order that every one might understand in what sense He ransomed men from their sins, took the salvation of Zaccheus as an illustration.' The incident referred to tells us what a wonderful deliverance was brought to Zaccheus, but not one word is told us as to the ransom that was to be paid by Christ, we require to look elsewhere for this additional truth. He quotes 'If any man will come after me, let him deny himself and take up his cross and follow me.' But throughout the whole

chapter he substitutes 'Cross' for 'cross' and 'His Cross' for 'his cross,' and says 'Jesus did not describe His Cross as a satisfaction to God, else He had hardly asked His disciples to share it.' Again 'Jesus nowhere commanded that one cling to His Cross, He everywhere commanded that one carry His Cross.' The Cross of Jesus we can never carry. It is our own individual cross we are commanded to bear; and it is difficult to understand how any one could so misquote the words of Jesus. Such a distortion of Scripture with a purpose is so palpable that it is unpardonable.

"Throughout the book there lie scattered many precious gems of thought and of language. Frequently a part of the truth is presented with power and beauty. But half-truths are sometimes the most insidious and dangerous of errors. Did this book stand by itself it would receive little more than a mere passing notice. But it has been preceded by two books, which, whilst colored at times with the same errors exhibit such a power of pen, skill in delineating character and mastery of pathos that they have laid hold of the hearts of all and raised the author to the very pinnacle of popularity. These have secured for 'The Mind of the Master' an entrance and influence, which it would not otherwise have gained, and have increased its power to do harm.

"As an ardent admirer of 'Ian Maclaren' I am exceedingly sorry that he has published this book, which cannot claim to be in any sense the peer of his other productions. His reputation as an author and theologian has suffered and his influence for good has been most seriously weakened."

Searching the Title.

One of the ablest of the church papers of Scotland is the "Free Church of Scotland Monthly," a paper, the management of which preserves the best traditions of the church and of religious journalism. We have to acknowledge frequently, its intelligent interest in the work of the Church in Canada and its kindly references to the cause of the North West Missions of the church. Nor is it slack in striking an editorial blow for its own church and cause when occasion offers. Recently the *Belfast Witness* printed a sentence which, as awakened the righteous ire of its lively contemporary in Edinburgh and forthwith the scabbard is thrown away. *Belfast* remarks: "The Free church for the first years of its existence maintained strongly that they were the real original Kirk of Scotland. They have latterly given it up as hopeless and senseless." This last sentence cannot be tholed so Edinburgh replies: "If the *Witness* had not been a Presbyterian paper, and the organ of the Irish Presbyterian church, we would not have condescended to notice this unintelligent remark." Then comes a bit of interesting reminiscence and argument worth reproducing: "Our contemporary may be assured that the Free Church has not relinquished its claim to be regarded as the original Kirk of Scotland, and has not the slightest intention of giving it up. If the writer had read the history of Disruption times he would have learned that the commissioners from his own church then presented themselves in the Free and not in the Established Assembly, and that their leader, Mr. Denham of Derry, on that occasion said: "We are sent to appear before the church of our fathers, and we feel bound to regard this Assembly as the representative of that church. We feel, and we act upon the conviction, that you are not schismatics, that you are the true Church of Scotland, and we have therefore come and tabled our commissions with you." Dr. Henry Cooke, the greatest man the Irish Church has yet produced, followed up these expressions immediately afterwards in a sympathetic speech. It is, we may say, in these circumstances a little

presumptuous in a present-day Irishman to speak of the claim as "senseless." What he means by adding that it is "hopeless" we do not know. If it is that we are no nearer the point of having the Establishment restored to us, that is true enough, for reasons which it is needless to explain. But if he imagines that time has done anything to show that the Free Church did not truly represent in 1843 the principles of the Church of Scotland in its best days, he has not much title to write upon the subject at all. The abolition of patronage, and the bills which have been introduced into Parliament to declare the spiritual independence of the church, have sufficiently proclaimed to all the world that those who remained in the Establishment at the Disruption did not represent the original kirk, and have ever since been striving to rise to the platform which those who became the Free Church then occupied.

These sentences, pungent though they be, fairly represent the prevailing opinion, on the subject, in the Free Church of the present day.

Reformed Dutch Church.

A statement has been published showing the growth of the Reformed (Dutch) Church in the United States, during the ten years since and including 1887. The statement is of great interest.

As to actual growth, in ten years there has been a net gain of eighty two churches, 105 ministers and 19,161 communicant members. While the congregations have not increased rapidly, yet each year has added some to the list, and a gain of 15 per cent is the result in this direction of ten years' work." The churches have grown stronger. In 1887, the average membership was 156; in 1896, it is 166. The number of congregations have increased 15 per cent, but the membership (from 85,543 to 104,704) 22 per cent.

The growth in gifts to the Foreign Mission work during these ten years has risen from \$85,767 to \$145,280; for Domestic Missions, from \$39,760 to \$62,834; for education, from \$7,099 to \$7,794; for Disabled Ministers' and Widows' Fund, from \$3,957 to \$4,709; for publication, from \$1,527 to \$1,594; and for all the Boards and Fund, from \$138,110 to \$222,211. These figures include only the gifts from the *living church* for the year to which reference is made and exclude all sums received from legacies, interest and other such sources. The growth in ten years may be thus expressed: gained in churches, 15 per cent; in ministers, 19 per cent; in communicants, 22 per cent; in gifts to Foreign Missions, 69 per cent; to Domestic Missions, 58 per cent; to Education, 10 per cent; to Disabled Ministers' and Widows' Fund, 21 per cent; and to Publication, 4 per cent; an average gain in gifts to all the Boards of 61 per cent.

American Foreign Missions. The Presbyterian Board of Foreign Missions reports its receipts for the month of October as \$35,307, less than those of the corresponding month of last year by \$1,412. The receipts from the Women's boards show a gain of \$10,489; those from the churches a loss of \$9,143. Miscellaneous receipts, also, are less by \$5,899 and legacies by \$5,548. The total receipts since May have been \$174,283, a falling off from the corresponding period of last year of \$12,188. The largest-falling off is in the receipts from the churches, \$13,054.

The Jerusalem Chamber. In keeping with the periodical revival of interest in an old subject, the Jerusalem Chamber of Westminster Abbey is at present receiving much attention in the press. It was there, says a contemporary, that the Shorter Catechism was framed a quarter of a millenium ago. Into that

same historic room the crown jewels of the realm are brought twenty-four hours before every sovereign of England comes to coronation. There upon the table made from the wreck of the Spanish Armada and from the cedars of Lebanon, our fathers framed the Catechism that enshrines a fuller, richer treasure of truth than any other brief document from uninspired pens. Learn during this anniversary year.

Unity of Speech and Religion. In various forms does the question of a dual language crop up. It is not in Canadian schools and legislatures only that the race and speech problem is to be encountered. A few days ago Senator Nelson described the situation in this respect, in the United States as deplorable. Not only does the colour problem await solution in the South but also the language question in the North. These sentences from the Senator's speech are instructive: "The tenacity with which so many of our (Lutheran) pastors cling to the language of the mother country, by which we lose as a church immense numbers of young people, who inevitably become American in language and life. Ecclesiastical as well as civil statesmanship points to the homogeneous American church and nation, no matter what our antecedents may have been."

The Training of a Jesuit. A recent article by Rev. Father Clarke S. J., gives some remarkable facts as to the course of training the Jesuits endure. Candidates for the order, who are only eligible on giving proof of physical, intellectual and moral soundness, and of special fitness for the vocation, pass through a seventeen years' training, says Father Clarke, in which body, mind and soul are drilled with unrelenting thoroughness. What the discipline is may be gathered from the fact that in the last year, when the student, now in the thirties, is an accomplished scholar, at home in classics, mathematics, philosophy, theology and general literature, he returns to the noviceship and repeats all the experimental tests and trials of the first two years of his religious life. He has to sweep and dust the rooms and corridors, to chop wood, to wash plates and dishes, besides going over again the spiritual work of the novice, the long retreat of thirty days included.

Death of a Noted Evangelist. The Australian *Christian World*, in a recent issue, refers to the death of the great Australian Evangelist in the following terms:—"A profound and painful sensation was made in Brisbane by the awfully sudden death of the Rev. John MacNeil the well-known evangelist. There was no perceptible note of warning, no failure of strength or spirits, no sign of mental weakness in his pulpit addresses, no apparent premonition of the sad event; in his usual health, and arranging a slight matter of business in a portmanteau shop, he suddenly dropped down dead! A blood-vessel had broken in the brain, and death was immediate. The services in connection with the convention held in the Brisbane City Tabernacle were being conducted with much vigor. His death came with a great shock, and it seems to have deeply impressed some of the most thoughtless. He may have stirred more hearts to pray by his death than he stirred by his addresses. It was the most powerful sermon that could have been preached. It created quite a solemn pause for a moment in the rush and din of city life." Mr. MacNeil was a native of Dingwall, Scotland.

In 1876 *The Nation*, which is one of the ablest weeklies on the continent, said: "It is nowise a figure of speech to say that the Westminster Catechism produced the American Revolution." If man's chief end is to glorify God, there is no danger that he will be a slave of despots when he can help; and a son of God has power to win his freedom.

Happiness at Home.

It has been well said that "the road to happiness lies over small stepping-stones." Some of these stepping-stones I should like to point out. The river of life flows daily on, and daily you have to cross it in many ways. I should like to be sure that when you crossed it after your hours of work and came home again, you crossed it by these stepping-stones, and had on the other side, nestled comfortably up on the bank, a good store of home happiness to which to return. He is happiest, said the great German poet Goethe, be he king or peasant, who finds peace in his home.

And, first, it must be in its own way as sacred a place as the Church itself. What a charm, somebody has said, has home—that magic word embodying sentiments the most holy and pure! Nothing must come there which would defile it or destroy the spell of its peace. Just as you would wish it to be clean and sweet to the outward eye, so you must labour to keep away from it all images or thoughts or memories or associations which are contrary to what is right, good and true. Let Jesus Christ Himself be the chief inmate of the home, and have everything to suit Him. Of course, we ought to keep away from ourselves at every time and in every place, everything which is wrong; but in other places, outside our home and our Church, we cannot help jostling against what is wordly or disagreeable or even sinful. In our homes we can by God's gracious help avoid these things. Do not put up a picture, I mean, for instance, because it is a picture. Think what the picture means. What is its motive? Was the man who drew it or painted it imbued with the Spirit of Christ? Or is it some flaunting, vulgar, garish thing, full of the world, the flesh or the devil? In the same way we ought at all times to keep from ourselves all language, all conversation, all jokes which are not suitable to the sisters of Jesus Christ, but especially in a place where much of our lives is spent, and we every day return into ourselves, and make a fresh start. "There is no happiness in life, there is no misery in life, like that growing out of the dispositions which consecrate or desecrate a home."

We cannot too often insist that home should have its own daily worship. What can be more beautiful and blessed, what can bring purer happiness into the day, what can spread a more golden light over the life than when father and mother and children all kneel down together the first thing in the morning the last thing in the evening, to implore the pardon and blessing of God? Even the pagan Greeks saw the beauty and the meaning of this. There was an old poet called Bion, who flourished about three hundred years before Christ; and this is what he said about it: "Most salutary is family worship as a means of promoting domestic happiness, and adding to the attractions of home. It is something to bring the members of a family together twice a day: for in proportion as those who have duties towards each other live apart, they will cease to care for one another."

Some happiness is destroyed by every appearance of anger, crossness and sulkiness. Few cautions are more important than this, because the temptation to lose our tempers is so common. We are, perhaps, wearied out with our day's work, and our nerves are irritable, and we feel exactly like the fretful porcupine, ready to take offence at the first thing which displeases us. Or somebody makes a noise when we want to be quiet; or somebody is a greater favorite than we are ourselves, or somebody thwarts our wishes, or somebody is herself cross and disagreeable. So we fall out. How dreadful a storm is in a home! Things may quiet down again, and sharp, bitter words may be forgiven, but a terrible injury has been done to the atmosphere at home. The angel of home happiness has for a time fled away. And what has happened once may happen again. We cannot be too strict in guarding ourselves against these evil tempers and passions. A day will come when the dear father or mother or brother or sister who has suffered from these angry outbursts of ours will be taken away from us. Then we can no longer touch them by the hand, and say that we loved them all the time, and did not mean it. It will be too late. What would we not give to have back the time that is past, and to avoid with the utmost horror

these mad moments of vexation which made us for a time like evil demons, the enemies of our home!

"Domestic love! Not in proud palace halls
Is often seen thy beauty to abide,
Thy dwelling is in lowly cottage walls
That in the thickets of the woodbine hide,
With hum of bees around, and from the side
Of woody hills some little bubbling spring
Shining along through banks with harebells dyed;
And many a bird to warble on the wing
When morn her saffron robe o'er heav'n and earth doth fling

"O love of loves! To thy white hand is given
Of earthly happiness the golden key;
Thine are the joyous hours of winter's even
When the babes cling round their father's knees;
And thine the voice which on the midnight sea
Melts the rude mariner with thoughts of home,
Peopling the gloom with all he longs to see.
Spirit! I've built a shrine; and thou hast come,
And on its altar closed, for ever closed, thy plume!"

There cannot be this presence of love, this absence of anger, without *forbearance*. You must not expect ever to have what you call your rights. If you try to assert them there will be perpetual struggling, fighting and discord. Be content with the place which others assign you. Win their love and esteem by your own modesty and friendliness. You cannot expect everybody always to understand you and do you justice. Be thankful and glad when they do. "In a happy home there will be no fault-finding, overbearing spirit; there will be no peevishness nor fretfulness; unkindness will not dwell in the heart or be found in the tongue." Oh, the tears, the sighs, the wasting of life and health and strength and time, of all that is most to be desired in a happy home, occasioned merely by unkind words!

"The angry word suppressed, the taunting thought,
Subduing and subdued the petty strife
Which clouds the color of domestic life,
The sober comfort, all the peace which springs
From the huge aggregate of little things,
On these small cares of daughter, wife or friend
The almost sacred joys of home depend."

Lastly, I must mention the stepping-stone of unselfishness. Perhaps more depends on this than on any. Here lies the key to all happiness in every circumstance of life. "Even Christ pleased not himself." That is our motto and our ideal. "Every act of self-denial will bring its own reward with it, and make the next step in duty and in virtue easier and more pleasant than the former." Take the selfishness out of the world, and there would be more happiness than we should know what to do with. When once people find you to be unselfish, they will love and esteem you as a daily and constant benefactor. Your influence for good will grow in proportion as they find out that in all honor, profit and advantage you put others before yourself.

"Wouldst thou inherit life with Christ on high?
Then count the cost and know
That here on earth below
Thou needs must suffer with thy Lord and die.
We reach that gain to which all else is loss
But through the Cross!
Not e'en the sharpest sorrows we can feel,
Nor direst pangs, we dare
With that great bliss compare,
When God His glory shall in us reveal,
That shall endure when our brief woes are o'er
For evermore!"

Christ's Intercessory Prayer.*

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

The intercessory prayer of our Lord offered just before His death is a marvel of sublime spirituality. It has not its equal in human language. It breathes the atmosphere of divinity and indicates that He who uttered it was very God. Its lofty grandeur is surely more than human. In it Christ prays for Himself and for His disciples.

CHRIST'S PRAYER FOR HIMSELF.

His first desire is, as it was in the shorter formula of prayer which He taught His followers, that God's name

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

be hallowed. The chief end of man is to glorify God and therefore to enjoy Him forever. There is nothing selfish in the Divine insistence that God be glorified. To glorify God is not to add to His glory but to make it known. In the nature of things the glory of an infinite and perfect God cannot be increased, but that glory can be more widely recognized. It is for the good of humanity that that glory be known, just as it is desirable that the sun cast its benign rays on the earth. Whatever scatters the fogs or rolls away the night so that warmth and light start the vegetation and give new vigor to life is a blessing. So God needs to be known to the universe, and to this end the works of nature, the written word, the events of history, and especially the coming of Christ, all conjoin. If Christ's worthiness should be made known, the Father would be seen in Him, and a blessing would come.

Manifestly the glory of God as revealed by the Son is not any external splendor. It does not consist in an immense retinue of angels, nor in terrific exhibitions of spiritual power, nor in dazzling and inapproachable brilliancy of appearance. It consists rather in the character which Christ exhibits, in the Divine love shown in suffering for man, in His self-sacrifice, in His sweetness, dignity and grace.

And what is the great blessing to humanity of knowing God as revealed in His Son? Why this,—that thus is secured eternal life. Spiritual death has come by separation from God. We lose all vitality and power by alienation from Him, exactly as a plant grows pale and dies in the darkness. A world in rebellion against God is dead in sin, but as these rebellious subjects become reconciled to their Sovereign and happy in doing His will, the communion with God thus established is their life. Thus Christ's prayer for Himself is absolutely unselfish. It is a prayer that His character may be manifested in order that thus it may be known how good and great God is and so men may be saved. Here then is a prayer for all men, for a world in rebellion.

CHRIST'S PRAYER FOR CHRISTIANS.

But Christ prays more directly for His followers. He is surrounded by His disciples, a little band soon to be left alone among fierce persecutors. He is praying with them and naturally prays for them. And as He prays He widens the scope of His prayer and takes into His petition the need of the millions in succeeding generations who shall be led by the influence of Christians themselves. There are four things which He desires for Christians.

The first is that they may be under God's care and so be kept from sin. Christ had watched over them hitherto. They had been to school to Him, had called Him Master, had been recognized as His disciples, had been wonderfully developed in character. His teachings had lifted them up into a new sphere of thought and action. But now that He must leave them they would be peculiarly subject to the attacks of the Evil One. This shrewd and persistent adversary would beset them at every point. To do their work they must remain in the world and be brought in contact with temptation in innumerable forms. In their distress they might flee to hermits' caves or to monastic cells, but this was not what Christ planned for them. They must be men and meet the duties of the hour; God grant that they do not yield to the great temptation of the church and become worldly.

Christ's second desire for Christians is that they may be consecrated to their work. "Sanctify them through thy truth," "and for their sakes I sanctify Myself." The word "sanctify," to be used of Christ, must mean primarily to set apart for holy uses. In order that Christians may be thus used in religious service they must be made worthy. Thus they are to be both consecrated and sanctified. In all this Christ is their example and standard. He came to earth for man. He gave Himself up to suffering and death that He might do a work for the blessing of humanity. We cannot be His followers and not sympathize with His aims and share in His self-denials. So Christ prays that we may be made willing to take up such a life.

A third petition in behalf of Christians is for their unity. Christ prays that they may be one. What sort of unity among Christians does He desire? Such a unity as exists between the Father and Son, or as is

secured when all are united in God. Here is not an organic union surely. It is not a unity secured by identity of creed or of an all-embracing organization. It is a unity of sympathy and purpose. The Son and the Father are in the closest relation of love; they have a common purpose; they act as one. Such community of interests exist among Christians and a similar identity of purpose should control them. A like condition is sure to exist if this union is brought about by a common relation to God. Christ desires that Christians be one in Him and His Father. If we are in Christ we must be alike. No man can say of God "all my springs are in thee" and not be one with his brother who is also united to God.

The fourth petition of Christ is that Christians may be with Him and recognize His worth. Companionship, comprehension, sympathy—these are the things Christ desires of His followers. He loves them, would seek to make them understand the character of God as revealed in Christ, and would keep them at His side. He would fold us to His heart and share with us His inmost thought. He prays that we may be bound to Him, receive His instruction and ever live in Him. These, then, are Christ's desires for us—protection, consecration, unity and communion.

Things That Did Not Happen.

What is a shield? It is a very peculiar part of God's armor. It is not a strength in calamity; it is something which prevents calamity from coming. My strength is my power to bear, but my shield is my escape from bearing. My strength lifts me when the blow falls; my shield catches the blow before it falls. My strength supports what is; my shield wards off what might have been. I have often praised God for the strength, but I have seldom anointed the shield. I have recognized a thousand times His songs in the night, but I have not sufficiently thanked Him that the night itself has not been deeper. We are told that there are "ships that pass in the night"—golden opportunities that have been lost in the darkness. And doubtless there have been such. But I think the large majority of the ships that pass in the night are not ships of gold. I am convinced that the vast proportion of the opportunities that escape us in the darkness are opportunities not of gain, but of loss. There is not one sea, however troubled, in which I have not discovered a ship that passed in the night—a ship that was bearing trouble greater still. I have read that in Gethsemane the Son of man received strength at the end; yes, but He received a shield at the beginning. "The cup which My Father hath given Me, shall I not drink it?" In the midst of His sea He saw a ship of trouble that had passed in the night. This cup might have come without His Father; it might have been an accident, a chance, a contingency. He had been shielded from that, and He anointed the shield. He forgot the thought of the present sea in the thought of the ship that had passed by. He accepted the night for the sake of its one star; He took the cup from His Father.

O Thou divine Man, let me anoint the shield with Thee. Let me mark the blows that have not fallen; let me count the ships that have not come. When I am oppressed and weary I would always hear a voice saying, "You have not yet resisted unto blood." I am always forgetting the manna when I review my wilderness, I see not the bright light in the cloud, nor the shade that might have been deeper. Teach me to anoint my shield. Tell me of the arrows that were broken before they fell. Show me the pitfalls that my feet passed by. Light me to the darkness which my eye did not meet. Let me see the disappearing sail of the sorrow that has missed me.

The Day of Judgment.

Ask yourself of any habit that belongs to your own personal life, and bring it face to face with Jesus Christ and see if it is not judged. Judgment day that is far away, that is off in the dim distance when this world is done—it shall come, no doubt. I know none of us can know much with regard to it, except that it is sure. But the judgment day that is here now is Christ; the judgment day that is right close to your life and rebukes you, if you will let it rebuke you, every time you sin; the judgment day that is here and praises you and bids you be of good courage when you do a thing that men disown and despise, is Christ.

The Israelites in Egypt.

BY PROF. A. H. SAYCE, LL.D., F.R.S.

The question has often been asked: Is there any reference to the Israelites and to the Exodus in the monuments of Egypt? and Egyptologists have been compelled to answer, No. In fact, the probabilities were strongly against the discovery of such a reference. Very few of the Egyptian inscriptions are historical, and those that are so record the successes and victories of the Pharaohs, not their disasters and defeats. Moreover, to the Egyptian of the age of the nineteenth dynasty the Israelites were but a troublesome Bedouin tribe which had settled on the outskirts of the Delta, and been reduced to the condition of public serfs. It would no more occur to him to make mention of them on the great monuments of Egypt than it would to ourselves to speak of a tribe of gypsies in some public inscription.

But the probabilities notwithstanding, the name of the Israelites has at last been met with in a royal inscription erected in a Theban temple, and it is even possible that there is a reference in the text to the Exodus as well. The fortunate discoverer is Prof. Flinders Petrie, to whom archaeologists are already so deeply indebted. Last winter he was excavating at Thebes, once the capital of Egypt, and there on the western bank, to the south of the Ramesseum, he laid bare the foundations of more than one temple. Among them were the ruins of a sanctuary hitherto believed to be that of Amenophis III., of the eighteenth dynasty. It has turned out, however, that it was really erected by Menephtah, of the nineteenth, who had plundered an older temple of Amenophis III. in order to build his own, using the stones of which it had been constructed for his own later work. One of these stones is a great slab or stela of granite, more than ten feet in length, upon which Amenophis had engraved a record of his architectural achievements. Menephtah built the inscribed part of the stela into the wall of his temple, and upon the uninscribed side caused another inscription to be written. It is in this latter inscription that the name of the Israelites has been found.

Menephtah was the son and successor of Ramses whom Egyptologists have long recognized as the Pharaoh of the Oppression. The excavations of Dr. Naville, at Pa-Tum, the Pithom of the Old Testament, proved that Ramses was the builder of that city, and it was natural to regard the discovery as verifying their conclusion. That Menephtah was the Pharaoh of the Exodus is further indicated by the Egyptian legend of the expulsion of Israelites, preserved by the Egyptian historian Manetho, which places that event in the reign of that prince.

The earlier part of his reign was full of disaster. The Libyans invaded Egypt and overran the Delta. Cities and temples were destroyed, and the people were massacred or obliged to fly. But in Menephtah's fifth year a great victory was gained over the invading hordes. Numbers of them fell on the field of battle or were made prisoners by the Egyptians; the rest were driven out of the country, and Egypt was saved. A hymn of triumph for the victory was composed by one of the poets of the court. It is this hymn which is engraved on the stela discovered by Prof. Petrie.

Toward the end of the poem comes the reference to the Israelites. The poem sums up all the other glorious deeds of the Pharaoh, the result of which had been to inaugurate an era of peace. Even his father's successes are set down to the credit of the son, the Hittites, for example, being said to have been tranquillized," though this was the work, not of Menephtah, but of his father, Ramses II., many years before. A translation of the passage in question has been already published by Prof. Petrie, but it was made from an imperfect copy of the original text, and, therefore is not always correct. The stela is now at the Gizeh Museum, at Cairo, where it can be studied accurately and at leisure. This is what we read upon it:

"Vanquished (?) is the land of the Libyans; tranquillized is the land of the Hittites; captured is the land of Pa-Kana'na (Canaan) with (?) all violence; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innuam (north of Palestine) is brought to naught; the Israelites (I-s-i-r-a e-l-u) are diminished (?) so that they have no seed; the land of Khar is become like the widows of Egypt. All lands are at peace." Khar was Southern Palestine: and the name is identified by Prof. Maspero with that of the Horites of the Old Testament.

The word translated "seed" is elsewhere used in the sense of "offspring"; that rendered "diminished" (?) has not been met with before. But the determinative of "smallness" or "badness" is attached to it, so that it must have some such meaning as that assigned to it above.

It will be noticed that while all the other proper names mentioned in the text are followed by the determinative of "country," that of the "Israelites" alone is without any determinative of the

kind. The Israelites, consequently, must at the time have had no fixed habitation, no definite district to which the Egyptian scribe could assign them, or else have been settled in Egypt itself. At any rate they had no country or city which they could call their own. They were a mere tribe and nothing more. Even their relative geographical position is uncertain; the Egyptian poet passes from south to north, and from north to south without any order or method, and mixes up Libyans and Hittites, Canaanites and Horites in one general description.

It may be, therefore, that the Israelites were still settled in Egypt at the time the poem was composed. But it is equally possible that the Exodus had already occurred and that the Israelites were already lost in the desert which bordered on the land of Khar. In the latter case we must see in the reference to them the Pharaoh's version of the Exodus. It will thus be parallel to Sennacherib's version of his campaign against Hezekiah. As Sennacherib passes over in silence the disaster which obliged him to retreat from Palestine, and records only his victory over the Egyptians, the spoil which he took from the cities of Judah, and the presents made to him at Lachish by Hezekiah, so, too, Menephtah speaks only of the measures that had been taken to destroy the male seed of the Israelites. Whether or not the God of Israel had already exacted vengeance for that destruction in the death of the first-born of the Egyptians, it is at present impossible to say. But the probabilities are in favor of it.

At all events, we cannot but be struck by the extraordinary parallelism between the words of the inscription and the statements which we find in the Book of Exodus (i. 10-21). There too, we read that the Pharaoh dealt "wisely" with the Israelites "lest they should multiply"; that the midwives were ordered to kill all the male children, and that "Pharaoh charged all the people, saying, Every son that is born ye shall cast into the river." The passage on the stela might have been copied from the Scriptural record. It is true that the Pharaoh of Scripture is the Pharaoh of the Oppression rather than Menephtah, but, as we have seen, the poet of the stela felt no scruples about transferring the achievements of Ramses II. to his son, and we are not told that edict for diminishing the male population of Israel was ever cancelled. The Egyptian poet and the Biblical writer alike agree in declaring that the "seed" of Israel was cut off.

OXFORD, ENG.

"John Ross of Brucefield."

HIS VIEW OF THE SECOND COMING OF CHRIST.

In some such words as the following Mr. Ross gave his view of the second coming to a young friend who was inquiring.

"Many years ago my mind was much taken up with the subject. I examined every passage I could find in Old Testament or New that bore upon it, and made them up into two lists ranged one against the other those seeming to favor the pre-millennial view and those that told on the other side. The two lists seemed pretty well balanced. Yet in view of the whole, my judgment inclined strongly against the pre-millennial idea as it is usually set forth, though there is one text in its favor that I was not then, and am not now, prepared to explain (The writer extremely regrets that the special passage has slipped her memory.)

"But as the years go, a theory of my own is developing differing materially from both the ordinary views. Let me give it to you in this way. Christ's second coming—that coming that precedes the millennium, the coming for which we are enjoined to be on the watch—is given in vision in the 19th of Rev. "And I saw heaven opened, and behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." Study the passage and you will see plainly that it describes the riding forth of Christ out of Heaven into the earth on purpose to subdue the whole earth to Himself. It describes the conflict and victory immediately preceding the millennium. Upon its close the Old Serpent is bound with a chain and cast into prison for a thousand years, and the blessed dead begin to live and reign with Christ for a thousand years. This vision describes the pre-millennial coming of Jesus Christ. Watch the passage closely and you will feel that it is not a literal, visible coming that is there announced. It is Christ's seeming pre-eminently as *The Word of God*. The weapon He uses is the sharp sword that proceedeth out of His mouth. The day is coming, and it is not far off, when to those who are watching for Him He shall so shine into His own word, and His glory shall so shine out of it that that Word shall be to them as though their visible Lord was walking at their side—Yes more than that. It only needs that a very small percentage of His professed followers should be awakened to the fact that the word of God is the Word of God, that every command in it is a command of God, every promise a promise of our infinitely faithful God, every threat a threat of the God that cannot lie and

cannot fail. Let that small percentage spend one week under the full power of the Word of God so realized, and the results in the church and in the world would be tremendous. But let Him who is in His own person The Word of God, put Himself at the head of those upon whom He has made His word so to shine out, and lead them on to definite conflict with the church and the world, and there would be such conflict and such victory as the world never dreamed of before.

"I know," he added emphatically "something of what I am talking about. The power of the word of God has at times over my own soul is, I believe, a foretaste of that which is coming in full force soon to those who are watching, to those who are ready to follow Him who rides forth with the sharp sword proceeding out of His mouth."

"And do you think," inquired the young friend, that the conflict will be with the church as well as with the world?"

"When Christ came the first time" was the answer "He came unto His own, and His own received Him not." Unless I am much mistaken when He comes the second time, except those who are watching, the church will be just as unprepared as it was eighteen hundred years ago. Christians generally will not know Him—will not like Him, and will most heartily fight against Him. A remnant from among the churches will be filled with His word and Spirit as never, but in the rarest instances, has been the case before; but they will be counted bands of enthusiasts, fools or hypocrites. But they will really be bands of heroes, every one of them such as David was when he went out to meet Goliath. These are "the people of the saints of the most High to whom the Kingdom and dominion and the greatness of the Kingdom under the whole Heavens" shall be given. It is in them and in their actions that the stone cut out of the mounts in without hands shall break in pieces the iron, the brass, the clay the silver and the gold. It is in them and in their actions that the rod of His power shall go forth out of Zion. While He sits at the right Hand of God, wielding the power of His Melchizedek priesthood, securing by His intercession complete victory for the bands of young people willingly offering themselves in the beauties of holiness to fight His battles with His own weapons and under His leadership. Yes there will be such a smash up then of the churches as well as the nations that they will all together become as the chaff of the summer threshing-floor," with a dramatic sweep of his arm "and the wind shall carry them away and there shall be no place found for them."

Other interesting points were explained but enough has been given to shew the drift of his views.

It is hoped that something in the shape of memoirs of Mr. Ross will shortly be given to the public. Any one having characteristic anecdotes about him, or striking utterances, or any material that might be helpful in executing the work will render a great kindness by sending them as soon as possible to Mrs. Anna Ross, Clinton, Ont.

Schemes of the Church.

AMOUNT REQUIRED FOR CURRENT YEAR.

As the time is now approaching when congregations allocate their missionary money, we append herewith the estimated amount required for each of the several Schemes, Western Section, for the current year. This will be a guide in the distribution of money:—

Home Missions.....	\$80,000 00
Augmentation of Stipends.....	28,000 00
Foreign Missions.....	78,600 00
French Evangelization (including Pointe Aux Trembles Schools).....	49,000 00
Colleges, viz.; Knox (including deficit—\$6,576—from last year).....	18,500 00
Queen's.....	4,000 00
Montreal.....	5,000 00
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia).....	5,000 00
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments).....	10,500 00
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and interest from Investments).....	13,500 00
Assembly Fund.....	6,000 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

The average sum required *per member* for each of the Schemes is as follows:—

Home Missions.....	54 cents.
Augmentation.....	20 "
Foreign Missions.....	53 "
French Evangelization..	80 "

Knox College.....	13 "
Queen's ".....	8 "
Montreal ".....	3 1/2 "
Manitoba ".....	8 "
Ministers W. & O.	7 "
Aged & Infirm.....	9 "
Assembly Fund.....	4 "

Thus an average contribution of \$2.00 per member would provide the total amount required for all the Schemes this year. Many congregations will, of course, greatly exceed this average. It is hoped that in every congregation an earnest effort will be made to reach the average of \$2.00 per member. Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. With the increased price of wheat, and the more hopeful business prospect throughout the country, it ought to be a comparatively easy matter to raise the entire amount asked by the several Committees. This will assuredly be done if every minister and session give their people the opportunity of contributing to each of the Schemes.

Congregational Treasurers are earnestly requested to forward the amount for the several Schemes, without delay, to the General Agent of the Church.

Looks into Books.

GOD, THE CREATOR AND LORD OF ALL, by Samuel Harris, D.D., LL.D. Two volumes. Price \$5.00. New York, Chas. Scribner's Sons; Toronto, William Briggs.

Space is inadequate to such a book, so exhaustive in its treatment of the subject, and crowded with the accumulations of knowledge and their adjustments to the conditions of society. The work is profound without being heavy or tiresome, the product of a philosopher, not of a speculator, who deals with facts rather than with theories. It discusses doctrines, fundamental and vital, to Christian faith. God, the Creator, is first considered from an intellectual standpoint or from a diligent use of all our powers and opportunities to get a clear conception of Him as far as He is revealed to man. This is followed by the correction of certain misconceptions of Him. His attributes are considered "as the varying but harmonious aspects of His indivisible personality, in which they are all at one." God as Reason, "in the aspect of His being as intellect, as intelligent and having knowledge," will, feeling, theodicy, the mystery of which is but the covering of wisdom and love to be revealed in season. The Trinity is reviewed in its practical significance, especially in respect to the Incarnation, with its various lines of evidence. God, the Creator, His chief end in creation and His government in its various relations, closes the first volume and opens the second. Part fourth treats of God, the Lord of all, in moral government, the law of love, the rules of duty, its manifestations, duties to God, distribution of duties to men, the sanction of the law and the Christian doctrine of civil government. It is one of the ablest, clearest and most satisfactory presentations of an abstruse and much misrepresented subject known to this age of uncertainty in Christian faith.

THE MUSICAL STRAND. G. Nownes, 8 to 11 Southampton St., Strand, London, Eng.

The November number is to hand and is very pleasing in contents, made up of well-written illustrated articles on up-to-date subjects and besides these are no less than twelve varieties of pieces.

"SADDLE, SLED AND SNOWSHOE." by John McDougall, Cloth. Price \$1.00. Toronto William Briggs.

This is not fiction but it has all the best elements of the most exciting stories, with the added value that its hero is no creature of any one's imagination but a real boy who has lived to tell the tale of his youth spent in pioneering on the Saskatchewan. In the 60's there were few who braved the rigors of that country except fur traders and the missionaries who fought such terrible fights with hardship almost inconceivable, that they might carry the gospel to the Indians of that far and frozen North. Mr. McDougall's account of those days is the account of an actor in their every incident, and his book is full to repletion with tales of wonderful endurance, terrible privation and thrilling encounter. It is illustrated and published by Curtis and Jennings, Cincinnati.

Almost from his earliest boyhood Admiral A. H. Markham had an ambition to penetrate the mystery of the frozen seas. He says, "I longed to witness the marvels and brave the perilous cold of the far North, and above all, to be engaged in the search for my missing countrymen, who were lost with Sir John Franklin." At last his opportunity came, and what use was made of it is described in an article which the admiral has written for the next volume of *The Youth's Companion*.

MISSION FIELD.

The Power of the Bible in India.

An extract from an address by Rev. Henry Haigh, of India, delivered at the annual meeting of the British and Foreign Bible Society, in London, 1886.

Some years ago a man came into my study in India, bringing a letter of introduction from a brother missionary 200 miles away. He was a thin, gaunt-looking man, one who evidently had in him a large capacity for mysticism and devotion. Two years before he had begun to read a Bible in Sanskrit at the place where my brother missionary lived. He was a great Sanskrit scholar, and the teaching which he had, very soon began to find a new explanation and a strange fulfilment in the Book which was now placed in his hands. He became an enthusiastic student, and, after he had studied for about six months, he proposed, on his own account, to become an expounder of the Bible. He did not profess to be a Christian, and he had no desire to be baptized.

He took the Bible about with him wherever he went, and read it to the people. For a long time he did work of this kind. He would start out without giving him any warning, and stay away for two or three months, and then suddenly return. He said:—

"I have been all through the south of India on this journey, and I have stopped at about a dozen different places. I did this in one place. As soon as I got there I asked for the chief pundit of the place, and was introduced to him. I asked him if he had any people to call together that I might talk, and he called them together—sixty of them; and when they came, I sat down, and I opened the Bible, and I began to chant from the Bible as we chant from our own Vedas. And the chief pundit and the bystanders listened. I chanted from the Psalms, and they said: 'What Veda is that? It is beautiful. We have never heard that Veda before. Where did you get it?' I went on, and then, after I chanted some of the Psalms, I began to chant some of the stories of the life of Christ, and they listened to me and wondered, and at last they said, 'We must have that Veda,' and I have brought home sixty rupees from the people of that place in order that we may send them at once sixty Sanskrit Bibles."

But he did more than that. There was in Mysore a Guru who was perhaps the most powerful ecclesiastical potentate in the whole of India. This man went to him—he had nothing on but just one cloth throne around him—and when he came up to the place where this Guru lived, he asked to be introduced to him. 'Why do you want to see his holiness?' 'I want to speak to him. I am a Sanskrit scholar, and I hear that his holiness is the greatest Sanskrit scholar living, and I should like to converse with him and sit at his feet.' He prostrated himself, and talked in Sanskrit with the Guru for a while. At last he said: 'Your holiness, I have a book, a Veda. I do not know whether you have seen it, but, if you will permit me, I will chant a portion from it,' and his holiness granted permission, and so he began to chant a portion of the Sermon on the Mount, and the Guru listened to it as one would listen to new and ravishing music, and when he had done he said: 'Can you get me a copy of this Veda? I should like to have it, and to turn to it again and again,' and the man said, 'I will get you one if you will,' and then he said, 'I left him, and I have come back to get a special copy for the Guru.'

Two or three days afterward there came a letter from the Guru to the man himself, and he brought the letter with him and showed it to him, and the letter said:—

I have been thinking about that chant of yours which said, 'Ye must be born again,' and I should like to know exactly what the Christian people mean by that, and how they would have people born again. Will you speak to some Christian Guru and get the information I want?"

And so they sat down together, and spent the better part of one day in inditing a long and respectful, but plain and evangelical letter to the highest priest of the Hindus.

Just before I left India, a native teacher brought a man to me, who told me this story, that some three years before a copy of the Gospel had come into his hands. He began to read it, and he found in this Gospel the portrayal of such a Guru as he had never heard of before. His Gurus never came to him without trying to take the money out of his hands. He said:—

"Sir, I read and read, until I felt that this was the Guru that I needed, and so I took the idol which I and my wife had been worshipping for a long time, I put it out of the house, and then I set up a shelf on the wall, and I have put that Book there, and I burn incense before that Book, and prostrate myself before it, and in that way try to worship the Guru of whom that Book tells me."

There was another man living away across country, who had never seen a missionary; he had never seen a native teacher; but

he had read the Bible; he had read it carefully and repeatedly and he had adopted the Guru whom it portrayed. What was the consequence? That man, having seen how good the Guru was, had said to himself: "I must obey this Guru; what are his commands?" and, turning to the Gospel once more, he found the command that he must be baptized in the name of the Father, and of the Son, and of the Holy Ghost. What was he to do? He had never seen a Christian church; he had never seen the ordinance of baptism administered; but he had a way of obeying the command, and so, day by day, he went down to the tank, and, looking up toward heaven, he said, "I baptise myself in the name of the Father, and of the Son, and of the Holy Ghost," and at each name he plunged into the water and came out again. And who should say that that man was not baptized from heaven? More than that he saw a command that he was to remember Christ's death till He came, that he was to eat and drink; and so, although he had never been in a church, day by day he took a handful of rice, and, putting it in his mouth, said; "This I do in remembrance of Christ;" and drinking a little water, he said, "I drink this because Christ died for me;" and that man, though no priest had ever put his hands on his head, and no minister of any church had ever given the sacrament to him, that man had received the supper of the Lord.

OUR YOUNG PEOPLE.

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

Suggested Subjects of Prayer

FOR THE WORLD'S CHRISTIAN ENDEAVOR PRAYER CHAIN FOR 1897.

January.—For the Conversion of the World.

Pray that the beginning of the new year may witness the beginning of a universal revival of religion. Pray for a great manifestation of the power of the Holy Spirit throughout the world, and that the unsaved everywhere may be turned to Christ.

February.—For Armenia.

Pray that Armenia may be spared further persecution, and that a way to prosperity may be opened to the thousands left destitute by the Turk.

March.—For Our Churches.

Pray that churches may be filled with the evangelizing spirit of Christ; that the members may dwell together in Christian unity and service; that they may loyally uphold the pastors' hands; and that the great mission of the church in winning men and training them into Christlikeness may be fulfilled.

April.—For Unsaved Friends and Relatives.

Pray that the members of our own families may be won for Christ, and that Christians may be faithful in witnessing to them for the Master. Pray for the unsaved friends and relatives of others.

May.—For the Cause of Temperance.

Pray that the drink traffic everywhere may be destroyed, and that all Christians may labor together for this end.

June.—For Universe's Peace.

Pray that war everywhere may give way to arbitration, and that Christian nations may become examples of fellowship and mutual toleration.

TO CHRISTIAN ENDEAVORERS.

Christian Endeavorers! Hand locked in hand,
One is your mission by sea and by land!
Wide as the world is the Gospel ye bear,
Rich in redeeming love, free as the air!

Christian Endeavorers! True to your creed,
Strengthen your brethren, and bid them God-speed!
Wide keep the banner of freedom unfurled,
This be your motto—For Christ and the world!

Christian Endeavorers! Do not delay!
Work as your Master did, "whilst it is day!"
Nor till to-morrow leave what should be done,
Ere in the western sky sinks the red sun.

Christian Endeavorers! Fervent in zeal,
Ring out the message with charion peel!
Yours 'tis no longer your colors to hide,
Speak for the Master, be true to your Guide!

Christian Endeavorers! Look not behind!
Strength for the present day's work shall ye find
Dwell not on failures, but resolute be
Still to press onward, unfettered and free.

Christian Endeavorers! Look to the goal,
Seek ye no resting-place here for your soul
Christ as your Captain, His word as your sword,
Forward! and fearing not, praise ye the Lord

CHRISTIAN ENDEAVOR.

FOR THE SABBATH SCHOOL

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

DAILY READINGS.

First Day—Solomon's riches. 1 Kings iv. 21.

Second Day—Solomon's wisdom. 1 Kings iv. 29, 34.

Third Day—Solomon's temple. 1 Kings viii. 6-13.

Fourth Day—Solomon's prayer. 1 Kings viii. 22-30.

Fifth Day—Solomon's kingdom. 1 Kings ix. 1-5.

Sixth Day—Solomon's sin. 1 Kings xi. 4, 9-13.

PRAYER MEETING TOPIC, DEC. 13—WHAT ARE THE TEACHINGS OF SOLOMON'S LIFE AND WRITINGS? 1 Kings iii. 5-16.

Solomon; or, Grace is Better Than Wisdom.

It is a melancholy sight to look upon a lofty and wide-spreading tree, which has gone on for years increasing in magnificence; but suddenly a blight sweeps across it, its boughs droop, and its leaves wither, and nothing of it is left but a dry and unsightly trunk.

It is melancholy to stand and admire some beautiful building, and then to return in a few years and find that building nothing better than a decayed and tottering ruin.

But much more sad is it to behold a man of exalted rank, and of extraordinary wisdom, and who at one time bade fair to be a true servant of God—it is sad, I say, to see such an one falling into sin, and ending his days, which were once so bright, in gloom and misery.

Such was the case with Solomon. His royal father had taken much pains to bring him up in the fear of God; and his heart seemed at one time to be impressed with true religion; so much so, that it was said of him, that 'he loved the Lord, walking in the statutes of his father David.'

He came to the throne at the age of eighteen, David having given up the kingdom to him in his latter days. And his reign was upon the whole a very peaceable one.

Solomon gave himself up to the great and important work of governing his people. His was a high station, and his task was a most difficult one. But the Lord, in order to fit him for it, made him one of the most gracious offers ever bestowed on man. He appeared to him in a vision of the night, and proposed to give him whatever he should ask. This was a large offer indeed; and Solomon did not abuse it. And what, think you, was the choice of the young Prince? Did he ask for beauty, or health, or long life, or honour, or wealth? No, he felt there was something better even than these. He knew that the office to which he was called was a most arduous one. And therefore he asked for Wisdom. Such a petition could not but be pleasing to God; and He at once declared that the wisdom which he desired should be given him; and, in addition to this, that he should also have riches and honors far beyond those of other kings.

How large was this promise which God made to Solomon—that He would give him whatsoever he should ask! And yet He makes to each one of His believing people a promise equally large. 'Whatever ye shall ask in prayer, believing, ye shall receive.' Oh, what gifts the Lord would bestow upon us, did we but ask in simple, earnest faith! If we came with our wants to His throne pleading the name of Christ, we should never be refused, if only we ask for right things and in a right way. Put God often to the trial and you will not find His ear heavy, or His hand slack.

Solomon's history shows that a man may have much wisdom in the head, and yet little or no grace in the heart. He may be wise as to the things of this world, and even thoroughly acquainted with religious truths, and yet have no saving knowledge of Him, Whom to know is 'life eternal.'

But we now leave Solomon; and for a short moment turn our thoughts to One who is far wiser and greater than he was. Think of what Jesus said to the unbelieving Pharisees—'The Queen of the South shall rise up in judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.'

Blessed are those who come to Him, believe on Him, admire Him, and love Him! Blessed are those who, like Mary, sit at His feet, and listen to His words of wisdom! O God, give me an eye to see, and a heart to feel, the loveliness of the Saviour's character.

International S. S. Lesson.

LESSON XI.—CAUTIONS AGAINST INTemperance.—DECEMBER 18,

(Prov. xxiii. 15-25.)

GOLDEN TEXT.—'For the drunkard and the glutton shall come to poverty.'—Prov. xxiii. 21.

TIME AND PLACE.—About B.C. 1000; at Jerusalem.

VERSE BY VERSE.—V. 15. 'Be wise.'—R. V., 'becometh wise.' 'Heart.'—The heart and the reins (v. 16) were regarded as the seat of the deepest, strongest emotions.

F. 16. 'Shall rejoice.'—The parent, or the teacher, supposed to be speaking here, will rejoice in the increasing wisdom of the pupil.

V. 17. 'Let not thine heart envy.'—That is, be envious because they are free from any restraint, and permitted to do evil things. 'Be thou in the fear of the Lord.'—That is, living in constant remembrance of Him, and of His authority.

V. 18. 'There is an end.'—The R. V. reads, 'there is a reward, and thy hope shall not be cut off.'

V. 19. 'Guide thine heart in the way.'—As life is like a journey, only one way is the right one. We are to be sure that we are in that.

V. 20. 'Be not among wine-bibbers.'—That is, those who are given to wine and use it to excess. 'Eaters of flesh.'—Those who are gluttons. The latter is not so great an evil as the former, because it is not so dangerous to the offender himself, or to others.

V. 21. 'Come to poverty.'—The higher reasons are not mentioned here, only the fact that temporal prosperity must be sacrificed by such habits. 'Drowsiness.'—Such stupor as follows intemperance, and the indolence which it leads to.

V. 23. 'Buy the truth.'—The 'truth, wisdom, instruction and understanding' in this verse, all stand for those spiritual blessings which are above all price, and which once obtained are to be parted with on no terms.

V. 24. 'Shall have joy.'—Joy in his character and life.

THOUGHTS.—Parental instruction, when founded upon the principles of righteousness is binding upon the children, for it is the law of God administered through His instruments. It comes from God and leads back to Him. It is the duty or obligation resting upon parents to impart it to their children, for it is their due. They are weak without it, and must be made strong for the battle of life by the constant reception of wholesome instruction. It must be measured to them according to wisdom. It must be given in season. It must be given in love. It must be given faithfully. Then instruction will not fail to instruct. Then it will be a preventative against evil. It will be a preparatory against temptation. It will be security in a life of virtue. It is the best gift a parent can bestow, for it brings the most satisfactory returns, both to parents and children, and tends to the glory of God.

Parental warning accompanies instruction, and is a part of it. Any foreseen evil may call forth a warning from the devoted loving parent. The warning consists in portraying the horrors of the pathway of sin, as contrasted with the way of wisdom. It affords enlightenment to the unsuspecting youth, while instruction reveals the steps that lead to righteousness and peace. Joined together they afford the youth an opening into the heavenly way, and a protection from the pitfalls of vice.

Parental exhortation pours forth the sentiments of an overflowing heart. Possessed of a knowledge of the truth, and an aversion to sin, the parent is prompt in giving the tender, earnest, faithful exhortation, which if heeded will make the life a blessing both to parent and child. It crowns instruction and warning with emphasis, so that the child must feel that the parent is certainly in favor of what he teaches, and anxious to see the fruits of his labor. It gives evidence of love, the most unselfish, which seeks the truest wealth and happiness for the object of its care, leaving no duty undone that might result in bringing loss or failure. The heart of the parent is engaged for his child even to old age. The father's wisdom and the mother's love are united to secure the welfare of the child. Then there remains no doubt as to the duty of a child to a parent. They can never live acceptably before God without obedience and respect to parents, and when they have done this, they will find their way to God, thus parents are workers together with God.

ILLUSTRATION.—'Drunkenness brings poverty.' A patient confessed to his physician that he drank twelve glasses of brandy a day, to which the doctor said, in surprise, 'Have you any coat at all left to your stomach?' 'I don't know about that,' was the answer, 'but I know I haven't a coat left to my back.'

To advertise a certain brand of whisky, a Scotch distiller propounded the following conundrum with the offer of a prize to the one who first reported an answer: 'Why does whisky resemble a certain bridge across the Ayr?' A poor boy who knew by sad experience sent in this answer, 'Because it leads to the poorhouse, the lunatic asylum, and the cemetery.'

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.

The jubilee of the Pointe-aux-Trembles schools was worthily observed on Tuesday last the 24th ult., by a large gathering of friends and old pupils who came to show their continued interest in the prosperity of an institution that has played a large part in the Evangelical work among the French Roman Catholics of the Province of Quebec, during the past fifty years. Organized in 1840 on a non-denominational basis by the French Canadian Missionary Society, composed of such men as Dr. Wilkes, Dr. Taylor, James Court, John Redpath and John Dougall it continued under the control of that Society until 1880 when it was taken over by the Presbyterian Church. A few years later the buildings were considerably enlarged so as nearly to double their capacity and they can now easily accommodate one hundred and fifty pupils. Since the beginning not fewer than 8,500 of the youth of French Canada have been educated therein and no pupil has ever gone forth from the institution without having had the fullest opportunity of learning the truth of the Gospel. Coming from many different parts of the Province, and the majority of them from Roman Catholic families, they have taken the light back with them to their homes and have in many cases become centres of Evangelical influence. It was fitting that the jubilee should be suitably honored. The opening of a new electric railway from Montreal to Pointe-aux-Trembles made the schools more easily accessible than formerly, and though the day proved a disagreeable one a large number made the journey—so large that the space available for their accommodation in the chapel of the school was more than filled and a considerable number of the pupils themselves were unable to gain admission. The chair was taken by Dr. Warden, who, for the past sixteen years has been so closely identified with the institution. The chief address on the occasion was delivered by the Rev. Joseph Provost of Springfield, Mass., one of the earlier pupils who recounted his personal experiences, characterized a number of the former teachers, and traced the influence exerted by those who had been trained in the schools. After several short speeches by the Rev. R. P. Duclos, Rev. Dr. MacKay and others, Miss Emma Vossot was called on to read a complimentary address to the Rev. J. J. Bourgoin, Principal of the boys' school, congratulating him upon the completion of his twenty fifth year of service. At the close of this address Mr. Bourgoin was presented with a testimonial consisting of a gold watch a piece of plate and a purse of money. Mr. Bourgoin's reply in acknowledgment brought the happy occasion to a close, and after refreshments had been served the visitors returned to the city. Though there are signs of an educational awakening in the Province the work of this institution is very far from being done, and there is no reason why it should not continue to hold an important place among the elevating agencies of the church for at least another half century. It is worthy of all the support that can be given it.

Thanksgiving day was observed by the great majority of the Protestant population in the city, and services were held in most of the churches of all denominations. Owing to the fact that the weather was disagreeable and the walking unusually trying the attendance was not so large as on some previous years. The collections were usually devoted to objects of local benevolence either public or congregational. In a few cases they were for the missions of the church.

At the regular fortnightly meeting of the Protestant Ministerial Association, on Monday last, the Rev. C. B. Ross of Lachine read an able paper on the "Times of Hosea, Amos, and Micah" in which he vividly sketched the social and moral condition of the people of Israel as revealed by the addresses of these prophets. The

paper was a most helpful one. The writings of the prophets are largely unintelligible to many because they do not understand the situations that give rise to them and the real lessons they were endeavoring to teach. Mr. Ross made it clear that the prophets were social reformers as well as religious teachers and that their appeals had an important bearing on our own day as well as on theirs. There was a good attendance and the paper evoked an interesting discussion.

The Rev. Murdoch MacKenzie of the Honan Mission preached in Erskine Church on Sunday morning last and in the evening occupied the pulpit of Crescent St. On Monday evening he addressed a meeting in Three Rivers and on Thursday, Thanksgiving day, spoke in Stanley St. Church. In all cases he was heard with the deepest interest and attention. But perhaps the most remarkable address he has yet given was that to the students of the College whom he held spell bound for over an hour as he recited his impressions and personal experiences among the Chinese. Specially interesting were his illustrations of the kind of preaching that had to be adopted in order to hold their attention and meet their objections. If the church ever wants to appoint a Professor of missionary homiletics it will know where to look for him.

North-West Notes.

Mr. John Russell, the student missionary who has had charge of the congregation at Dominion City, has been transferred to Little Britain. On leaving Dominion City a farewell social of the congregation was held at which an address was read and a purse presented to Mr. Russell.

On leaving Kildonan for Toronto, the Rev. Wm. McKinley received from his congregation a kindly worded address accompanied by a purse of \$60.

The Rev. Dr. King preached anniversary sermons in Gladstone on Sabbath the 15th inst and on the following evening the Rev. C. S. Pabliado lectured on "Burns and Ian MacLaren." The collections on Sabbath amounted to \$360 and the proceeds of the lecture were \$60. The congregation under the pastorate of the Rev. J. E. Munro built a church three years ago at a cost of \$5000 and has the debt now reduced to \$1500.

The Synod of Manitoba and the North West Territories met in Winnipeg on the 10th-13th. The attendance was good and kept up well to the last. In selecting the Rev. Joseph Hogg of St. Andrews Church, Winnipeg as its moderator the Synod honored one of its most devoted and laborious pastors and one of its members who takes the deepest interest in its work general. The Presbyterian church within the bounds of the Synod has doubled in numerical and financial strength within the last nine years. A central committee was arranged for to receive the names of licentiates and ministers who wish to be heard in North West vacancies and to distribute them in the most equitable manner. The Synod had two excellent evening sessions of a popular character the first devoted to Home and Foreign Missions and the second to Sabbath Schools and Young People's Societies.

General.

Rev. A. Miller was inducted into Ashfield charge on Nov. 30.

There will be a general exchange of pulpits by the ministers in Maitland Presbytery on December 13th.

Aged Minister's Fund rates. Our ministerial friends are reminded that interest is charged on rates not paid in November.

Rev. Mr. Taylor, of Lochwinnoch, has been presented with a fine horse by the people to whose spiritual wants he ministers.

Rev. Mr. Langill, Bridgebury, has accepted a call from a good Presbyterian congregation in the county of Glengarry and expects to leave this month to take up his labors in that place.

The anniversary services in connection with Knox Church, Elora, were conducted on Sabbath, both morning and evening, Nov. 20th, by the Rev. Mr. Martin, of

Knox Church, Guelph. Large congregations assembled at both services, and all were delighted with the able and eloquent discourses given by Mr. Martin. A liberal offering was received.

A farewell was tendered the Rev. Wm. McKay Omand at Norman, at which he was made the recipient of a well filled purse by the congregation. He will probably supply Kildonan for a while.

The third annual convention of the Auxiliaries to the Mission to Lepers in India and the East, will be held (D. V.) in Association Hall, the afternoon and evening of Thursday, Dec. 3. All are invited.

The friends of Rev. J. Gumming Smith of San Francisco, Cal., will be interested to hear that he has received a very hearty and unanimous call from the "Tabernacle Church," Indianapolis, Indiana, U. S. A.

A special meeting of the Presbytery of Edmonton will be held in the Presbyterian Church, Innisfail, Alta, at 4 p.m., on Tuesday 1st Dec., "for the ordination and induction" of Rev. W. F. Atkinson, licentiate to the charge of that district.

Ministers' Widows' and Orphans' Fund. Ministers are reminded that their personal rates are payable upon the 1st Nov., in advance for the year then beginning. These should be sent without delay to the Treasurer, Rev. Dr. Warden, Confederation Life Building, Toronto.

Mr. William Kannawin, B. A., has had charge of the Presbyterian Mission Wye-field, for the last six months. When leaving Mr. Kannawin was presented with an address and a purse of money. His services were highly appreciated by the congregations over which he had charge.

The Presbytery of Victoria at its last meeting with the hearty concurrence of the congregation, granted the Clerk, the Rev. D. MacRae, of St. Paul's Church, Victoria, three months leave of absence with the view of benefiting his health. This time Mr. and Mrs. MacRae will spend visiting friends in Ontario.

Anniversary services were held on Sabbath, Nov. 8th, at Tait's Corners Presbyterian Church, when Rev. Neil McPherson, of Petrolia, officiated. Rev. Henderson, the pastor, preached in Petrolia. Appin Presbyterians had Rev. Fortune, of Alvinston, at their anniversary. Tea meetings were held on the Monday evenings following each anniversary.

The annual thank offering meeting of the Egmondville Auxiliary W. F. M. S. was held in the church, Tuesday afternoon, Nov. 10. An excellent programme was rendered by the ladies of the society. The attendance was large, and the offering amounted to over \$37. On the following Monday evening under the auspices of the same Auxiliary, a very interesting and instructive address, on "Mission Work in China," was delivered by the Rev. A. Grant, of St. Mary's. The church was well filled, and the collection amounted to \$17.

The Sacrament of the Lord's Supper was dispensed in the East Presbyterian Church, Oak St., Toronto, last Sabbath morning. There was a large addition of new members made to the communion roll of the Church. The communicants were addressed by the Rev. Dr. Moffat, Secretary of the Upper Canada Tract Society. The minister's Bible class began its winter course of study on the "Miracles of our Saviour" and an especially large number of young people were present at the introductory lecture, which the pastor, Rev. J. A. Morison, B. A., delivered in the afternoon, at 3 o'clock.

On Wednesday evening, November 11th, the Womens' Foreign Missionary Society of St. Paul's Church, Simcoe, held their annual thank offering meeting. The meeting was in every way one of the best in the history of the Society, and the offerings were larger than on any preceding occasion. The pastor, Rev. W. J. Day, M. A., occupied the chair. The first part of the programme was rendered by the Boys' Mission Band, the next by the Girls' Mission Band, and the rest by the Womens' Society. A number of recitations and appropriate songs were well rendered by the children. Then followed four interesting readings, all well rendered. The

readings were, "A Sabbath service in Honan," by Mrs. Joseph Jackson; "A Letter from Miss O'Hara, M. D., of Dhar, India," by Miss McCool; "Aunt Hetty's Doffit," by Mrs. Kydd, and "May Kingly's Dream," by Miss Ferguson. Mrs. Mitchell, the Secretary, read the reasons for thankfulness sent in by the members with their offerings. No names accompanied them, and these thanksgivings, couched mostly in scriptural language were a fitting and touching conclusion to a heart stirring and profitable meeting. The President of the Society is Mrs. Dey; of the Boys' Band, Mrs. Joseph Jackson, and of the Girls' Band, Miss McCool.

At the close of the address delivered before the Presbytery of Lanark and Renfrew, by Rev. Wm. Burns, Secretary of the Aged and Infirm Minister's Fund, it was unanimously resolved on motion of Rev. A. H. Scott, of Perth, seconded by Rev. O. E. Cooke, of Smith's Falls, that—"Having heard the statement of Rev. Wm. Burns, Secretary of the Aged and Infirm Minister's Fund, in regard to the present condition of the ordinary fund, and the progress of the endowment resolved that First, in view of its present necessities and of the increasing claims upon it the Presbytery heartily recommend the ordinary fund to the ministers of sessions and urge greater liberality to it. In reference, Second to the endowment fund the Presbytery appreciate the urgent necessity for its completion, and commend the work of the secretary to all our congregations, and desire sessions to offer every facility for accomplishing the direction of the general assembly in the matter."

The Presbytery of Sydney

Met in Falmouth St. Church. There was a large attendance. The Rev. William McLeod was invited to correspond. Mr. M. A. McKenzie's resignation of Grand River congregation was accepted, and Mr. Greenless appointed Moderator of Session. Mr. Grant and the Clerk were instructed to procure supply for Louisburg. Reports from three of the catechists laboring within the bounds of the Presbytery during the summer were read. Presbytery recommended that the amounts due be paid by the Home Mission Committee. Mr. McMillan and Mr. Jack were directed to procure supply for Leitch's Creek and Little Bras d'Or. It was agreed that Mr. Gunn should preach at Pleasant Bay on the last Sabbath of November and first Sabbath of December. Presbytery is asked to raise \$574 for the Augmentation Scheme. Messrs. Jack, Forbes, Rankin, Matheson and Falconer were appointed to allocate. The following Committees were appointed:—Life and work, T. C. Jack, Convener; Young People's Societies, J. A. McGlashan, Convener; Statistics, W. Grant, Convener; Sabbath Schools, J. A. Forbes, Convener. An appeal by Messrs. Matheson and McLennan from a decision of St. Andrew's Session, Sydney, disapproving of the use of the Westminster Blackboard in the Sabbath school was considered. Presbytery while not interfering with the judgment of the Session, expressed its approval of the system of pictorial teaching. The next meeting was appointed to be held on the second Wednesday of December at 10 a.m.

Presbytery of Prince Edward Island

Met at Charlottetown. Messrs. Fullerton, Sutherland and Cameron were appointed a committee to confer with the congregation of Richmond Bay, east and west. Mr. J. G. Cameron was appointed to preach at Richmond Bay west on the 15th inst. The report of the Board of Arbitration to Little Sands was received and held in rotentis. The clerk was instructed to give the usual certificates to Messrs. Foster and Douglas, students laboring within the bounds. The Presbytery agreed to arrange for supply to Dundas congregation for four Sundays. A no clerk was instructed to send a copy of the circular ament the schema to every session within the bounds. The Presbytery recommended that the General Assembly's plan of work be adopted by all the Young People's Societies. The following resolution

was unanimously adopted: The Presbytery desires to place on record, and hereby places on record, its cordial appreciation of the self denying generosity of Rev. W. L. Macrae in giving up five weeks of his well-earned furlough to addressing meetings in the respective congregations within its bounds, and its grateful recognition of the larger knowledge of, and increased enthusiasm in missionary work which have come to these congregations as the result of his labors. The following sums were allocated as the amounts to be raised by the congregations for the Augmentation Fund: Tignish \$30, Alberton \$53, Bloomfield \$35, West Cape \$30, Richmond Bay west \$30, Richmond Bay east \$30, Summerside \$94, Bodeque \$58, Princetown \$89, New London North \$55, Clifton \$55, Cavonish \$40, Strathalbyn \$47, Brookfield \$41, West and Olyde River \$30, Tryon and Bonshaw \$35, St. James', Charlottetown \$95, Covehead and St. Peter's' Road \$60, Zion Church, Charlottetown \$83, Belfast \$70, Orwell \$35, Valleyfield \$60, Caledonia \$30, Woodville \$30, Murray Harbor South \$30, Georgetown \$30, Mount Stewart \$30, East St. Peter's \$30, Dundas \$30, Cardigan \$30, Murray Harbor North \$30, Souris \$46, Montague \$40. The following resolution was adopted: Where as it has pleased Almighty God in His all-wise providence to lay His hand so heavily upon the family of our esteemed brother, Rev. John Gillis, of Dundas; Presbytery hereby desire to record its sincere and unfeigned sympathy with him in his affliction and pray that both he and the remaining members of his family may be comforted by that God who comforteth them that are His, that he may more thoroughly realize the truthfulness of the words: "Whom the Lord loveth He chasteneth," and that with brighter hope they may look forward to that glorious reunion in that world where sorrow and sighing shall forever flee away. The Presbytery adjourned to meet on the first Tuesday in February, 1897, in Zion Church, Charlottetown, at 11 a.m.

In the Shadow of Death.

The Condition of Many Young Girls in Canada.

Pale Faces and Bloodless Lips—Given to Headaches—Extreme Weakness, Heart Palpitation and Other Distressing Symptoms—The Means of Cure Readily at Hand.

From the Leamington Post.

The attention of the Post has lately been frequently called to a remarkable cure in the case of a young girl living within a few miles of this town, whose life was despaired of, but who was completely cured in a short space of time by the most wonderful of all remedies Dr. Williams' Pink Pills. Since reading in almost every issue of the Post of the cures effected by the use of this medicine we felt it to be a duty we owed to investigate this case which has so urgently been brought to our notice, and we are sure the interview will be read with interest by the thousands of young girls all over Canada, as well as by the parents of such interesting patients. The young lady in question is not anxious for notoriety, but is willing to make her case known in order that others who are similarly afflicted may have an opportunity of being equally benefited. The symptoms

her age. She was suffering from extreme weakness, caused by an impoverished condition of the blood, and her chances of life seemed to grow less every day. The best and brightest fade away as well as others, but when we see a young girl of sixteen years, who should be in the best of health, with cheeks aglow with the rosy flush of youth, and eyes bright and flashing, just the opposite, with sallow cheeks, bloodless lips, listless in every motion, despondent, despairing of life with no expectation or hope of regaining health, and with only one wish left, that of complete rest physical and mental, we think it one of the saddest of sights.

In the quiet little hamlet of Strangfield, in Essex County, just such a case was presented to the sorrowing eyes of loving friends a few months ago in the person of Miss Ella Beacom, who frequently said she did not care how soon she died, as life had no charms for her. To our reporter she declared that life had been a burden, but after suffering in this way for months, and after trying all sorts of remedies prescribed by physicians or furnished by friends from some cherished recipe handed down from their grandmother, but without being benefited in the least, she was at last persuaded by a neighbor to give Dr. Williams' Pink Pills a fair trial; but she had tried so many remedies without getting relief that she still refused for some weeks. However, after repeated urgings by her parents and friends she began the use of the pills. Before one box was taken she experienced some relief and after the use of a few more boxes she was restored to perfect health, and there are few young girls now who enjoy life more. She says she owes her life and happiness to Dr. Williams' Pink Pills, and is willing that all the world should know it. Her case attracted much attention and her perfect recovery has created much comment.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are a certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Nerves

Are the Telegraph System of the body, extending from the brain to every part of the system. Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure. Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

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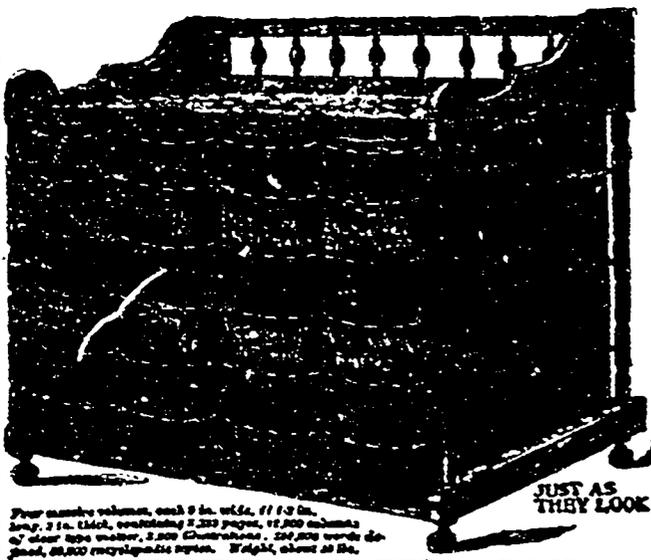
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