

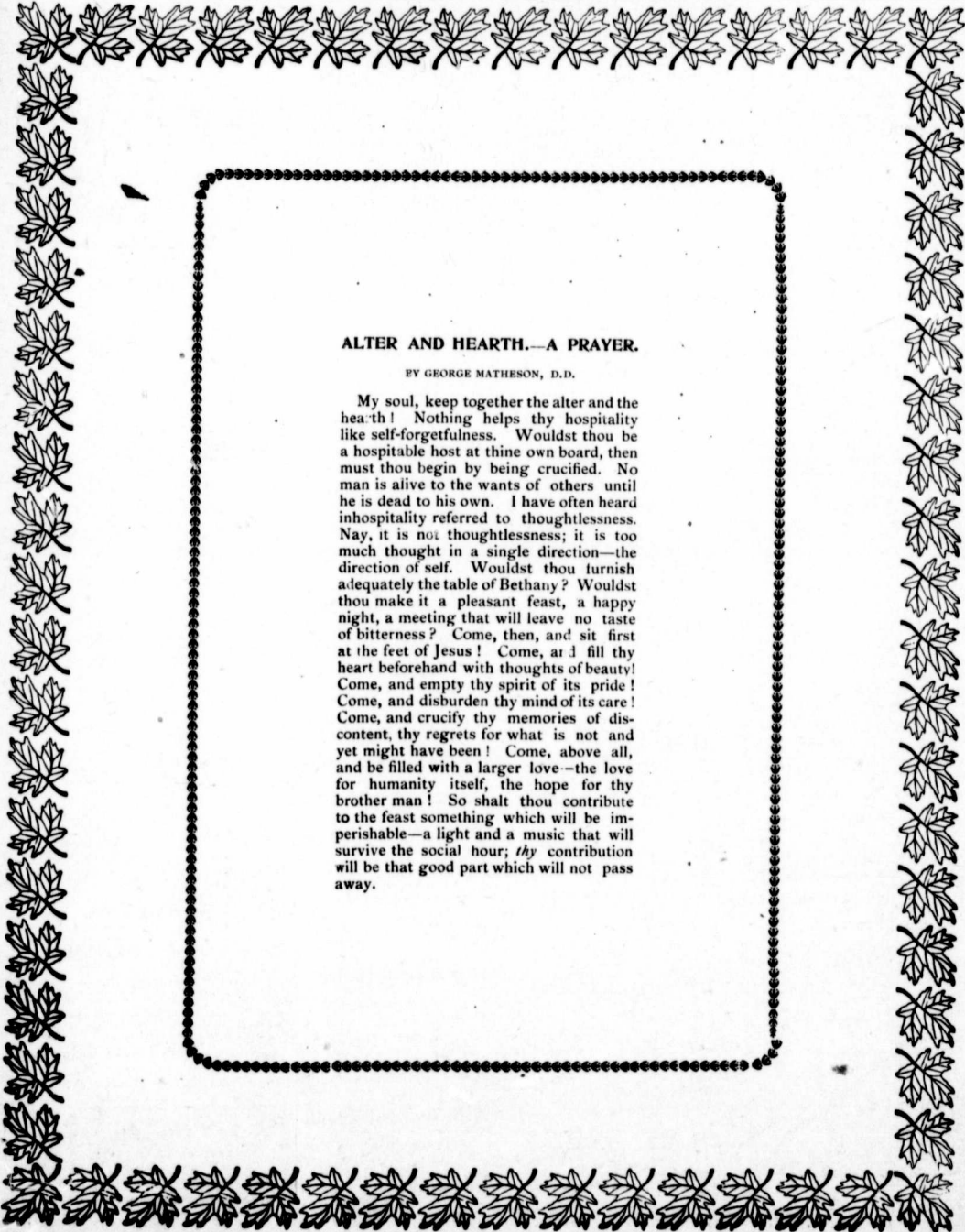
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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## ALTER AND HEARTH.—A PRAYER.

BY GEORGE MATHESON, D.D.

My soul, keep together the alter and the hearth! Nothing helps thy hospitality like self-forgetfulness. Wouldst thou be a hospitable host at thine own board, then must thou begin by being crucified. No man is alive to the wants of others until he is dead to his own. I have often heard inhospitality referred to thoughtlessness. Nay, it is not thoughtlessness; it is too much thought in a single direction—the direction of self. Wouldst thou furnish adequately the table of Bethany? Wouldst thou make it a pleasant feast, a happy night, a meeting that will leave no taste of bitterness? Come, then, and sit first at the feet of Jesus! Come, and fill thy heart beforehand with thoughts of beauty! Come, and empty thy spirit of its pride! Come, and disburden thy mind of its care! Come, and crucify thy memories of discontent, thy regrets for what is not and yet might have been! Come, above all, and be filled with a larger love—the love for humanity itself, the hope for thy brother man! So shalt thou contribute to the feast something which will be imperishable—a light and a music that will survive the social hour; *thy* contribution will be that good part which will not pass away.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA

Calgary, Lethbridge, 5 Sept.  
Edmonton, Edmonton, 1 Sept., 10 a.m.  
Kamloops.  
Kootenay, Greenwood, 1st week Sept.  
Westminster, Chilliwack, 1 Sept., 2 p.m.  
Victoria, Victoria, St. A., 4 Sept., 10 a.m.

SYNOD OF MANTOBA AND NORTHWEST  
Superior, Rat Portage, 11 Sept., 10 a.m.  
Winnipeg, Man. Coll., 11 Sept., 10 a.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, Neepawa, 3 Sept.  
Minnedosa.  
Melita.  
Regina.

SYNOD OF HAMILTON AND LONDON.  
Hamilton, Hamilton, 20th Nov., 10 a.m.  
Paris, Paris, 11 Sept., 10 a.m.  
London.  
Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford.

SYNOD OF TORONTO AND KINGSTON.  
Peterborough, Port Hope, 1 Sept., 2 p.m.  
Whitby.  
A. J. G. Lindsay, 151 Dundas, 11 a.m.  
Toronto, Toronto, 5 Oct., 11 a.m.  
Orangeville.  
Barrick, Barrick, 11 Sept., 2 p.m.  
Algonia, Algonia Landing, Sept.  
North Bay, Emsdale, 19 Sept., 10 a.m.  
Owen Sound, Owen Sound, 18 Dec.  
Saugoy.

SYNOD OF MONTREAL AND OTTAWA.  
Ottawa, Quebec, Chd., 11 Sept., 10 p.m.  
Montreal, Montreal, Melville, 2 Nov., 2 p.m.  
Georgierville.  
Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.  
Lan., Renfrew & Smith's Falls, 16 Oct.  
Brookville.

SYNOD OF THE MARITIME PROVINCES.  
Sydney.  
Inverness.  
P. E. I., Charlottown, 7 Aug., 11 a.m.  
Pictou.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro.

**BIRTHS.**

At Lachine, on Nov. 1, 1919, the wife of Alex. Bissett, of a daughter.  
At Cannington, on October 24th, the wife of C. C. McPhaden, of a son.  
At 391 Chapel St., Ottawa, on the 9th November, 1919, Mrs. S. H. Fleming, of a son.

**DIED.**

At Glenville, Ohio, on November 5, Peter Murray, formerly of Orillia, aged 57 years.  
In Lucknow, on October 22nd, James McCoy, aged 57 years and 11 months.  
In Lucknow on October 23, Murdoch McKenzie, aged 82 years.  
James McKenzie Wingfield, J. P., suddenly at his 1st residence in Melbourne avenue, Toronto, Ont., on November 9, 1919.  
At the residence of his son in law, John P. McLaurin, Breadalbane, county Glengarry, Ont., on Nov. 6, 1919, James Houston, aged 75 years.

**MARRIED.**

On Nov. 7, 1919, at the residence of the bride's father, North Williamsburg, by the Rev. Wm. McElroy, George Smith, youngest son of the late Oliver Smith, of Mattia, to Mary Jane, only daughter of James Dickey, Esq.  
At the residence of Mr. W. M. Bremner, on the 23rd October, by the Rev. Mr. Woodside, Mr. Samuel Lederwood of Pakinham to Mary Shirrow, of Carleton Place.  
In Toronto, on October 21th, by Rev. Dr. Johnston, Mr. Robert Grant, of Toronto to Miss Frances Fannie, daughter of Mr. Thomas Hatter, of Exeter North.  
At Strathelate, Manitow, on Oct. 13, 1919, by the Rev. John McKay, Peter Bell, Esq., late of Kingsbury, Que., to Margaret, daughter of the Rev. John McKay.  
At Omeneco, on October 31st, by the Rev. W. M. Kinnawen B. D., Mr. Wm. Carmel, of Ennals, to Miss Nellie Lamb, of Omeneco.  
At the Manse, New Bridge, on October 20th, by the Rev. R. Grant D. D., Mr. J. A. Borwick, of North Bay, and Rae Hewitt, first daughter of the Rev. W. J. Hewitt.  
At the Manse, Dunbar, on Oct. 30, 1919, by Rev. H. Carmichael, M. A., G. W. McEairn, of Beaulieu, to Isabella Margaret, of Williamsburg.

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## Note and Comment.

The Transvaal has been formally proclaimed a part of the British Empire.

The last of the plague sufferers has been dismissed from the hospital at Glasgow.

Flowers bloom in the Sandwich Islands all the year round; therefore, it is believed that that country is more deserving than Japan of the title "Flowerly Kingdom."

A man who lives up to his income in his most prosperous years is certain to regret his prodigality when lean years come. And the same can safely be said of a nation.

A report is again being circulated by the Continental Press that the Princess Victoria, of Wales, is to marry her cousin, Prince George of Greece, Governor of Crete.

Miners in several anthracite collieries where work was resumed struck again, excessive docking being alleged in one case, violation of wage agreement in another and refusal to reinstate union engineers.

The Philippine commission have proclaimed a civil commission act by which offices in the Philippines will be filled on the basis of honesty and efficiency of officers. Promotion will be granted for continued faithful service.

In the South of China some outbreaks have occurred and are causing some uneasiness. But as the Viceroy of the affected provinces have shown a readiness to suppress the rebels, action by the powers has not been regarded as necessary.

At Queen's University the following scholarships in theology have been awarded:—N. Strathern Dow, \$75; D. M. Solandt, East Berkshire, Vt.; Buchan No. 1, \$65; R. H. Fotheringham, Rothsay; Buchan No. 2, \$55; William Moore, Carleton Place.

Sir Thomas Lipton captured \$350,000 from the pockets of Americans who were willing to agree to sell him pork at a certain price when they did not own a single barrel of it. He had secured control of the available supply and dictated the price to suit himself.

Scotland has 1,000,000 more gallons of whiskey in bond this year than it had in 1898, says the Licensed Victuallers' Gazette. Here is an interesting problem for social reformers. Does this indicate that there are fewer drinkers or that the manufacture is larger?

It has been said that there is not a single noble family in England that is not mourning the death of a relative killed in the Transvaal. Even the Queen is not an exception, has several more or less distant connections of Her Majesty's large relationship have been killed.

Charlotte Brontë's widower, Rev. Arthur B. Nichols, is now over eighty years of age, and spends most of his time attending to his land business at Banagher, Ireland. Though married again he always observes the anniversaries of his first wife's birth and death.

The policy of the Victorian Government includes the reduction of the salary of the Governor to £5,000 per annum, reductions in the numbers of the Legislative Council and Assembly, and a reduction of the numbers of Ministers from ten to eight, with a salary of £1,000 a year each.

A Christian Endeavor society has been operating at Cape Nome, Alaska, under Presbyterian auspices, and has resulted in the organization of a Presbyterian church by Rev. Lyman Scroggs, Rev. Sheldon Jackson, D. D., assisted in the organization, and Governor Brady was present.

It is officially announced that the total population of the United States for 1900 is 76,295,220, being an increase of 13,225,464 as compared with 1890. The Indians, who are included in the census, number 134,158.

The U. S. fish commission steamer Albatross has succeeded in dragging the sea bottom at the depth of 4,200 fathoms, which is 1,200 fathoms deeper than was ever before done. It was ascertained that below 500 fathoms in depth the water has a uniform temperature of 35 degrees Fahrenheit.

Perhaps the most famous man in China to-day is Sir Robert Hart, K. C. B., the inspector-general of customs. The November Atlantic has a most interesting and timely paper on this distinguished man by H. C. Whittelsey, who served under him for some years in the Chinese customs service.

Prof. Raleigh, in his inaugural lecture in Glasgow University, emphasized the importance of the study of the history of English literature and deplored the absence of a worthy history of the kind. If such a history could be produced anywhere, he said, surely the materials for its production were to be found in the literary schools of the Universities.

The Archbishop of Canterbury says he can remember how, in the University of Oxford, a change was brought about by the influence of a really great man—of whom many now speak in condemnation, which is in some respects perhaps deserved. Mr. Gladstone is the man who put a stop to excessive drinking in that university when he was a member of it.

The Queen has decided that on the occasion of the opening of the first Parliament of the Australian Commonwealth the guard of honour of the Duke of York shall be representative of every arm of the British army, including the Volunteers. The Victoria and St. George's Rifle Corps have been chosen to represent the whole Volunteer force.

It is reported from Washington that it is the conclusion of the great nations in settling the Chinese complications to hold the Imperial Government responsible for the Boxer outrages, and that the Empress is, consequently, to be excluded in the reorganization of the Government of the empire. The indemnity question is also receiving attention.

The government of Holland gives ample assurances that Kruger will not be allowed to pursue a propaganda in favor of the extinct African Republic while he is living in Holland. In fact, the one of the Holland authorities is now exceedingly friendly towards Great Britain. The Belgian authorities have intimated that no demonstration in favor of Kruger will be allowed in Belgium.

What next? Mrs. Howard Gould was sued by her New York dressmaker, and demanded a jury of women to decide on alleged misfits, etc.; but the unchivalrous court was adamant, and refused on the ground that "although man is as ignorant of the technicalities of women's dresses as the babe unborn, it would imperil the foundations of justice to admit women to the jury box. Here ends the woman's movement."

Although it is impossible to calculate Mr. Kruger's total wealth, there is evidence that it must amount to several millions sterling. Most of it is said to be invested in Dutch, Belgian, and German securities. It is said that Mrs. Kruger was left behind with a very poorly filled purse, and that, when she applied for a remittance to her refugee husband, he coolly expressed the conviction that her British hosts would see to her comfort. The older he grows and the larger his income (says one who knows Oom Paul) the more invertebrate became his miserliness.

A powerful and determined movement is reported in Germany against every species of alcoholic liquors. Scientists, professors of medicine, physicians, medical directors of hospitals, insane asylums and prisons, and others whose calling obliges them to make a specialty of social pathology, are concerned in the movement. Germans are learning what Bismarck long ago said, that "beer makes stupid."

In the course of a debate in the Second Division of the Court of Session, a somewhat amusing conversation took place between bench and bar. The year 1815 was mentioned as the date when a distillery was started in Haddington, whereupon Lord Young observed that the most of the distilleries in the south of Scotland were started after that date. Lord Trayner asked if the people made their own whiskey before that time. Lord Young said there was no whiskey in Scotland in the days of Rob Roy. Mr. Ure—The Linlithgow distillery was started in 1760. Lord Young—That was after the days of Rob Roy.

In the United States they are deploring a remarkable falling-off in the demand for copies of the Bible; indeed, so great is the decrease, that the society which for three-quarters of a century has been the chief means of distributing the Scriptures in the United States is getting into low water, and there is talk of transferring the business premises from New York to some provincial place where expenses would be lighter. In spite of a great reduction in price, over 400,000 fewer Bibles and Testaments are now sent out by the American Bible Society than was the case even five years ago. The receipts of the society have diminished by one-half. The British and Foreign Bible Society is enjoying quite a different experience.

The Dominion Department of Agriculture is to be congratulated on the quality and condition of the trial shipment of grapes recently received in great Britain. Mr. Morgan, a leading authority on fruit matters, says:—"I have this day received sample crates of the black and red Rogers grapes put up in crates containing twelve boxes each. They were perfectly sound, with the bloom on, and in every way most satisfactory. I have brought them to the notice of several press and fruit trade men, and they have expressed a very high appreciation of them. The boxes, both as regards style, size and appearance, could not be improved upon. The crates were highly suitable for the purpose. I am certain that this important part of the business is as near perfection for the requirements of the trade—both wholesale and retail—as could possibly be." If like care is exercised in every other department of our trade, in butter, cheese, apples, bacon, etc., similar satisfactory results will be obtained.

In a recent sermon which is published in full in The Vancouver World of the 2nd inst., the Rev. E. D. McLaren, B. D., of St. Andrew's church, vigorously denounced the Canadian system of making appointments to certain positions in the public service. His contention is, that such appointments should be made on the ground of intellectual and moral fitness, and not as a reward for party services, and with the view of diminishing the bitterness of party strife and preventing the possibility of charges of partiality or corruption being brought against our parliamentary representatives, he urges the abolition of the system of party patronage and the filling of all appointments to public office in the hands of the permanent heads of the various departments of the civil service. The question is one of great importance and deserves the earnest consideration of men of all shades of political belief. The reform suggested is certainly a very radical one, and many objections may be urged against its adoption. It is quite evident, however, that we must either revert to the dignified system followed in Great Britain where the civil service is entirely separated from party politics, or be content to drift into the "spoils system" of the United States—a system that the great majority of Canadians regard as utterly objectionable.

## • The Quiet Hour •

### Sober Living.\*

BY REV. WAYLAND HOYT, D. D.

Speak thou the thing that befit the sound doctrine (v. 1.) Titus was a companion of Paul, left in Crete by the apostle, in charge of the church there. While Titus was in Crete the apostle wrote him this epistle. Notice the apostle's insistence on sound doctrine; there was no falsely called "liberalism" about him. The truth must always be liberal toward error.

That aged men be temperate (v. 3). Duties of men advanced in life—they are to be "temperate." Dr. Thayer, in his New Testament lexicon, renders the word "abstaining from wine, either entirely or at least from its immoderate use"; no Christian may be the slave of strong drink. "Grave," that is, venerated for character; "sober-minded," that is, exercising self control; "sound in faith," literally "healthy in faith," believing true things and living them.

That they may train the young women to love their husbands (v. 4). Duties of younger women—they are to be shown the duty and beauty of family love and life, as toward husbands and children; the home is woman's empire; it is a peculiar blessing of Christianity that it makes pure and loving homes. Notice what insistence the apostle puts on beautiful example; there is no such preaching as the preaching of the life.

The younger men likewise exhort to be sober-minded (v. 6). Duties of young men—the word "sober-minded" means to be of sound, well mind. No young man can have such a mind who indulges in liquor.

In all things showing thyself an example of good works (v. 7.) If Titus is thus to teach aged men and women, and young men and young women, their duties, he may not himself be other than he teaches.

Exhort servants to be in subjection to their masters (v. 9.) Duties of slaves—for "servants" means slaves, bondmen. Christianity has abolished slavery. What, then, have these directions concerning slaves to do with us? If we are not slaves, it is not infrequent that we find ourselves in very hard places, when it seems to us as if the opportunities we even passionately long for are denied us. What then are we to do? Just what the apostle told Titus to teach these slaves to do in their hard plight; we are "to adorn the doctrine of God our Saviour"; we are to show how Christians should be and act in hard places. And this opportunity, not the very hardest place can deprive us of. And in those old times even the slaves triumphed by their beautiful and holy living.

For the grace of God hath appeared, bringing salvation to all men (v. 11.) But in order to attain to such teaching and living, for older people, for younger people, for slaves, for Titus himself, there must be a sufficiently noble and controlling motive. The apostle goes on to disclose the motive. The Christian has the motive of (a) the "grace of God bringing salvation to all men"; (b) the sacrificing Christ, "who gave himself for us"; (c) the purpose of Christ, "that he might redeem us from all iniquity"; (d) "the blessed hope"; for him the future brightens, how dark and hard soever may be the present; (e) "the appearing of the glory of our great God

and Saviour Jesus Christ." Notice how distinctly and unequivocally the apostle affirms here the essential deity of Jesus. He is to appear in glory; in that glory the lowliest Christian, even the poorest slave, shall have limitless share. Therefore, the Christian, impelled by such transcendent motives, is to live in this present world "soberly," as toward himself having the well-balanced, rightly regulated moral life; "righteously," as toward others holding himself in all the relations of integrity; "godly," as toward God, being and doing as he ought.

Let no man despise thee (v. 15.) Titus is to live so that no man may rightfully say of him "I have a better idea of Christian living than he has, judging by his actions." Let us, each one, in the strength of Christ, so act that nobody will have a right thus to despise us.

### Now or Never.

When Lady Ann Erskine, passing through a London crowd in her carriage, heard borne on the evening breeze the voice of the preacher, she asked her coachman to drive near to hear what he was saying. Rowland Hill saw her and he stopped in his discourse, and said: "Listen! here is a titled lady. The auction of eternity has begun and there are offers being made for her of high birth tonight. The devil says, I will give pleasure, I will give a presentation to the court, I will give luxury, I will give all the attractions of the world for her! Will the hammer fall? 'Hark!' he said, 'there is another voice that bids. It is the voice of Jesus that says, I will give my life for her, I will give my precious blood for her. I that was born the Son of God, that came from glory, will give myself for her. Sinful and never-dying soul, what is to be the decision? Who is to get her? Now or never!' 'Drive on,' said Lady Erskine to her coachman, but up there in her room that night the arrow had gone home, and she put aside her high birth and her society life and her pride of blood, and accepted Christ.

### Forgiveness.

BY JOHN GREENLEAF WHITTIER.

My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So, turning gloomily from my fellow-men,  
One summer Sabbath day, I strolled among  
The green mounds of the village burial-place;  
Where, pondering how all human love and hate  
Find one sad level: and how, soon or late,  
Wronged and wrong-doer each with meekened  
face,  
And cold hands folded over a still heart,  
Pass the green threshold of our common grave,  
Whither all footsteps tend, and none depart,  
Awe'd for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling I forgave.

Paul could not have been a successful apostle in secret, any more than he could have been a successful tent-maker. Tent-making was his trade, and preaching the gospel was his business; and in the nature of the case, public profession was essential to his success in either direction. The same is true of us today, and for the same obvious reasons.

There is more said in the Bible about  
praise than about prayer.—D. L. Moody.

### Still Powerful.

Rev. J. W. MacKenzie, of Efate, New Hebrides, tells an interesting story of a conversion to the Presbyterian Witness, in terms following:

It has frequently occurred to me that it might interest those of your readers who support us here were I to give a short account of one of our converts, a young woman, a half caste, named Sera. Her mother, a very bad woman, left her husband, and ran away to Noumea in a labour vessel. There she took up with a white man, and afterwards came with him to Ambrim, where they had a copra station. He was a man addicted to drink, and after being there two or three years he drank a bottle of gin one night and died from its effects. Little Sera was then about 8 years of age, and along with her mother went to live with the natives of that island. Her mother became the wife of a man who already had a wife, and the two women constantly quarrelled. Sera was betrothed to some one in the village, played with the children, and learned their language and ways, and was as much a little savage as any of them. The unhappy life of her mother had caused her to think of her friends and her own island home, and often she tried to get away in one of the vessels that came to Ambrim. Once or twice she had a good opportunity of making her escape, but she could not prevail on little Sera, who was as wild as a hare, to go on board.

At last, however, she succeeded in getting her little girl into a canoe, and away she paddled without being discovered, to a ship lying in the offing. She was brought home to her own island a soberer woman than when she left it. After being home a day or two she came to us with her little girl and asked us to take charge of her and teach her. She remained with us learning to read, and to do little things about, but often severely trying our patience, and giving us many a sore heart with her wild, thoughtless ways.

As years went by she grew taller and stronger and smarter and more useful, until she was able to do almost any kind of house work, darning, sewing, cooking, baking, &c. Being so smart she was taught to use the sewing machine, and soon became as expert with it as any English girl. She could read fluently both English and native, could write a good hand, and had some knowledge of arithmetic, &c. At length her hand was in marriage, and she became the wife of the chief of Erakor's son. By this time she was a well-behaved, thoughtful young woman, and was admitted to the catechumen's class. In due time she became a church member and took her seat at the table of the Lord. A short time ago she dedicated her little one to the Saviour in baptism, which was a touching sight.

In conclusion, I just wish that some of our supporters could see Sera sitting at her own sewing machine, purchased with her own earnings, as with nimble fingers she shapes into dresses the material supplied her by the manager of the English company's store, for each of which when finished she receives 2s.

When prayer brings no solace to your  
weary heart, try praise.—Anon.

No life is all that the liver of it meant to  
be when he began. We dream of building  
palaces or temples, and we have to content  
ourself as if we can put up some little shed  
in which we may shelter.—Alex. MacLaren.

\*S. S. Lesson, Nov. 25, Titus 2: 1-15. Golden Text—We should live soberly, righteously and godly in this present world.—Tit. 2: 12.

The congregation of St. Paul's Church, Kemble, Presbytery of Owen Sound, is rejoicing in the opening of their new church, a handsome brick edifice, capable of accommodating nearly 500 people. Dedicatory services were conducted on Sabbath, November 4th, by Rev. W. G. Hanna, B.A., of Mount Forest, who preached morning and evening, and Rev. John Sommerville, D.D., of Owen Sound, who preached in the afternoon. The congregation at each of the services were large and appreciative. On Monday evening an entertainment was held at which congratulatory addresses were delivered by Revs. Sommerville, Waits, Thompson, Black, McNabb, Currie and Acheson, of Owen Sound Presbytery, and by Revs. D. McLean, Tara and J. J. Paterson, Chesly. Music, consisting of solos, duets and choruses was furnished by the Warton Presbyterian Church. The church, which reflects great credit upon the enterprise, enthusiasm, and self-sacrificing efforts of the congregation, and their pastor Rev. G. G. McRabbie, Sc.D., costs nearly \$10,000, and is opened practically free from debt.

"THE LADIES' MAGAZINE" is a new candidate for public favor and the initial number, just published, is very handsome. There is "The Ministers Wooing," a short story by Catherian Abbot Stanley; "A Natives Woman," by Teresa F. Wilson; "The Gentle arts of Health and Beauty;" and a variety of short, attractive articles. "The Months Weddings," profusely illustrated, is a distinctive feature of this issue and will be continued. "Doings in the Social World," "Fashionable Gowns," "Little Things about Womans Dress" and "Needle Work for Christmas," will be sure to attract feminine readers. Backed by capital, experience and energy, we see no reason why "The Ladies' Magazine" should not prove a decided success. The Hugh C. MacLean Co., Limited, Toronto.

An attractive looking periodical is "The World's Work," the first number of which reaches our table through the well-known Montreal book sellers, William Drysdale, & Co. The publishers say: "It is with the activities of the newly organized world, its problems and even its romance, that this magazine will earnestly concern itself, trying to convey the cheerful spirit of men who do things." Typographically "The World's Work" is "beautiful as a poet's dream," and as the strong firm of Doubledy Page & Co., New York, are the publishers, a prosperous future for the new venture is tolerably well assured.

### The Two Disciples at Emmaus.

When the two disciples had reached Emmaus, and were refreshing themselves at the evening meal, the mysterious stranger who had so enchanted them upon the road, took bread and break it, made himself known to them, and then vanished out of their sight. They had constrained him to abide with them, because the day was far spent; but now, although it was much later, their love was a lamp to their feet, yea, wings also; they forgot the darkness, their weariness was all gone, and forthwith they journeyed back the three-score furlongs to tell the gladsome news of a risen Lord, who had appeared to them by the way.—Spurgeon.

Give me that which satisfies, not that which deludes and ensnares; an hour of real joy will fade the memory of a thousand sorrows and write a page in life which time can not chisel away.

## Our Young People

### The Thanksgiving Meeting.\*

BY HENRY W. WARREN, D. D.

"The sun kisses the earth, and it blushes with flowers." This is a somewhat poetical expression of the literal fact that the earth responds to the benign influence of the sun. There is reciprocal relation in all creation,—between the smallest mote and farthest star. But nothing so closely connects all material things and God as our psalm and the next, the one hundred and forty-eighth. In them, all mute creation and all celestial and terrestrial rational creatures are called upon to give thanks unto God.

Any one who has an exuberant spirit of praise can attune the universe to the praise his exultant spirit sings. All flowers, stars of earth that with bright mosaics gem the velvet sod, and all stars of heaven join to express and heighten the joy of his spirit. One can find so vast a joy in praise that it needs all creation to express it. Praise is indeed comely.

The propriety of praise is shown in the Perfect Man. We hear Him saying, "I thank Thee, O Father, Lord of heaven and earth," when He saw that the humble babes could grasp and preach a gospel that the wise and prudent could not receive. Facing the kiss of betrayal, the scourge and cross, He took the emblematic cup and gave thanks. We wonder how He could. No conceivable or inconceivable thing could suppress His thankfulness of spirit.

No one can be in the Spirit on any Lord's Day, and listen to the more than organ-roll, like the voice of many waters in a storm, of the saved and perfected ones in heaven, without hearing that its chiefest burden is thanksgiving. Seeing that it is the natural expression of the best life, we do not wonder that the commandment is, "Offer unto God thanksgiving." That it might not be forgotten, a day of remembrance was made, a memorial, a feast to the Lord to keep "throughout your generations" forever (Exod. 12:14).

Lambert, the great Scotch life-saver, who often perilled his life to save others, said that the saddest thing about it was that he soon lost the friendship, and even the acquaintance of those he nearly died to save. Gratitude was too heavy a burden. The sense of being in debt was irksome. Hence he was avoided. But surely that was not the highest kind of life. It is not what we want to live toward God.

Our psalm is delightful as given the multi-form occasions of praise. Give thanks, because, first, it is pleasant and comely (v. 1); second, because the Lord cares for the lowly, the outcasts, the broken in heart; He bindeth up their griefs (v. 3); third, the Lord is great in power, in understanding infinite (v. 5); fourth, He uses all these attributes to uphold the meek and defeat the powers of the wicked (v. 6); fifth, praise the Lord for His personal power, preparing rain, feeding beasts and birds (v's. 8, 9); sixth, for the fact that the Lord taketh pleasure in the right sort of men (v. 11); seventh, for His defence of His people (v. 13); eighth, for His interest in national affairs, (v. 14); ninth, for giving

His statutes and judgments to the nation (v. 19); and finally, that of all the nations of the earth He has not dealt so favorably with any as with ours.

### For Daily Reading.

Mon., Nov. 19.—Personal reasons for thanksgiving. Ps. 18: 1-22  
Tues., Nov. 20.—Praise in the home. Eccl. 5: 18, 19; Acts 2: 47, 47  
Wed., Nov. 21.—The goodness of God. Ps. 107: 1-15  
Thurs., Nov. 22.—Joy for Jesus Christ. Luke 1: 68-75  
Fri., Nov. 23.—National thanksgiving. Psalm 85  
Sat., Nov. 24.—Praise in song. Col. 3: 15-17  
Sun., Nov. 25.—Topic. Praise the Lord. Ps. 147: 1-20. (Thanksgiving meeting.)

### Praise for Victory.

The historian writes of the victory which Frederick the Great gained over the Austrians at Leuthen: "The soldiers knew how the rescue of their nation hung on that battle; and as a grenadier on the field of carnage began to sing, 'Thanks be to God,' the whole army, in the darkness of evening, standing amid thousands of the dead, up-lifted the hymn of praise."

Of Cromwell at the battle of Dunbar it is written, "Inspired by the thought of a triumph so mighty and resistless, his voice was again heard, 'Now let God arise, and let his enemies be scattered!' It was a wonderful victory—wonderful even among wonderful triumphs! To hear the shout sent up by the united English army; to see the general make a halt, and sing the one hundred and seventeenth psalm upon the field."

### A Safe Test.

The late Phillips Brooks had this to say about asking Christ in relation to acts and words:—"There is some act that you are questioning about. If Jesus were at hand you would go out and ask Him, 'Is it thy will that I should do it, O my Lord?' Can you not ask Him now? Is the act right? Would he do it? Will it help your soul? It is not often that a man really in doubt who seriously wants to know the answer to these questions. And if the answer to them all is Yes, then it is just as truly his command that you should do that act as if His gracious figure stood before your sight, and his finger visibly pointed to the task."

A good many try to get their religion, at least their Sabbath evening religion, on the run. Some other preacher than the pastor has a more striking theme, or some other choir has been given the right of way and sidetracked the Gospel for the evening, and your get-religion-the-wing Christian is on hand. President Northrop said a true thing of such people last Sabbath when he remarked: "No man can expect to grow in grace when he is out of the place of duty." God meets a man where he knows he ought to be and ministers grace out of all seeming proportion to the importance of the duty.—North and West.

The Pentland Hills, according to a London newspaper, now falls within the itinerary of the tourist, owing to their association with the name of Robert Louis Stevenson. Swanston, where the novelist spent part of his boyhood, is the favourite resort.

\*Topics for November 25: "Praise the Lord!"—Psalm 147: 1-20. "Let everything that hath breath praise the Lord!"

### Christ in the Garden.

BY REV. J. CARSWELL.

The life of Christ upon earth is now near a close. He has partaken of the Paschal feast for the last time with his disciples, and established the ordinance of the supper in commemoration of that death which He is about to die. The time when He is to be nailed to the accursed tree is near at hand; and as a preparation for those terrible sufferings through which He is to pass, He retires for communion with His Father in Heaven. He did this before all the great events of His life—before His baptism, before His temptation, before sending out the Apostles, and before His transfiguration. He spent certain seasons often indeed whole nights in prayer. Three of the little company that now surrounds the table are to go along with Him; Peter, James and John are to be his only companions on that fearful night, and even they are to remain at a little distance from Him; He is to be alone with His God.

Leaving that supper room they wind their way to Gethsemane's garden. It is now midnight, and all the weary inhabitants of Jerusalem have retired to rest. Yes, the guilty citizens of a guilty city can repose upon their couch of lace, but there is no repose for the guileless Nazarine. The sinful sons of men can sleep upon their downy pillows, but the sinless son of God must spend the night prostrated upon the cold damp ground, with His locks wet with the dew of Heaven, and his eyes dim with the tears of suffering and sorrow. He has to die for a sin-cursed world on the morrow, so there is no time for Him to slumber.

As they move along everything seems to have assumed a deathlike stillness. Not a footstep is heard save their own treading the lonely street. All is dark and dismal except here and there the glimmering of some expiring lamp bursts upon their view. And now they have reached the sacred spot. It was a place well fitted for such a solemn spectacle. Far removed from the slumbering city, and so thickly studded with trees that the rays of the Paschal moon, though shining, could scarce penetrate through the branches thereof—it was well fitted for being the scene of such intense sufferings. But there was another reason which made it all the more suitable. It was a place to which Jesus had often resorted for prayer—a place where He had experienced the pleasure of a Father's Communion, and enjoyed the light of a Father's countenance, but now a cloud was about to obscure that loving smile, and Christ the mediator was about to endure the wrath of an angry God; for though his whole life may be said to have been one continual scene of suffering yet it was not till His death that He drank the bitter cup to the dregs. The nearer He drew to that dreadful period, his sense of suffering became the more intense, and now that only one day intervenes, they seem to have burst upon His view in all the r immensity. He beheld the fearful load of woe He has to bear, and ah how heavy. He tastes the bitter cup. He has to drink and ah how bitter. He fan would shrink from it, but no it must be endured. It was then in the full realization of all the sufferings through which He must pass, in the contemplation of all the pangs that must rend His spotless soul, that "He being in an agony prayed more earnestly, and

his sweat was as it were great drops of blood falling down to the ground."

The account given by the three evangelists, Matthew, Mark and Luke, of that Gethsemane scene not only shows how the Saviour's agony increased, but the terrible severity with which it was characterized. From the combined statement we have the following connected description of this mysterious event. "Leaving nine of the disciples behind, Christ and the other three repair as we have seen, to the garden. No sooner have they arrived there than He begins to be sore amazed, sorrowful and very heavy, and exclaims 'My soul is exceedingly sorrowful even unto death. I feel as if nature would give way beneath the load and death would snatch me before its time. Tarry ye here and watch with me.' In their presence He seeks to restrain his anguish as well as possible, but it soon becomes too intense to be restrained, so He withdraws from them about a stone's cast and kneeling down prayed: 'Father if it be possible, let this cup,—the cup of my approaching death, pass from me; but if not, Thy will be done. Having a short respite from suffering He returns to the three disciples and finding them asleep, He upbraids them for their sloth, and tells them to 'watch and pray lest they enter into temptation.' He again retires from them and prostrating himself on the ground, He repeats the same prayer with this variation, 'O my Father, if this cup may not pass from me except I drink it Thy will be done.' Again having a moments relief—for it would seem that the storm came upon Him in gusts—He goes back to the disciples, and finding them still sleeping for sorrow He repeats the same warning as before, but joins unto it this feeling appendage, 'The spirit indeed is willing but the flesh is weak.' Once more He retires to the thick covert, and now the storm of Divine wrath beats upon Him with awful fury. Higher and higher the surges rise, and just when they seem like to overwhelm Him a Heavenly visitant comes to His aid. He comes, however, not to remove the burden but to sustain Him under it. He comes to prepare Him for a hotter and fiercer contest. He comes to strengthen his sinking nature, and prepare Him for the coming struggle. And now He is in a writhing agony and prays more earnestly. His whole soul is convulsed and his body so affected thereby that sweat oozes out from every pore in thick drops of blood, falling down to the ground. Shuddering nature and indomitable will struggle together in fierce combat. But soon the conflict is over and the victory won. Thy will be done, oh Father, again bursts from his lips. Thy will is my will. I will endure it all, is his fixed resolve. Then might the cry, 'It is finished,' which was uttered on the cross, have echoed and re-echoed throughout dark Gethsemane. Then might a ransomed world have raised the song of salvation; for what has now been enacted on the theatre of invincible will shall assuredly be accomplished on the morrow upon the cross.

It is a fact on which the country may well be congratulated, remarks the "Presbyterian Witness," that when the results of a General Election are known all citizens cheerfully "accept the situation." In the Dominion of Canada we have no "irreconcilables." French, Irish, Scotch, English, native Canadians, of all sects, are loyal to the "old flag."

### Reminiscences of Septuagenarian.

1854—Then and Now—1900.

#### TAKING POSSESSION.

The main portion of my field of labor was in Dalhousie township; but some families were situated in the township of Lanark.

My first resting place was in the quiet, neat little home of George Blair, who with Mrs. Blair, were the sole occupants. After tea on the evening of my arrival, we took ourselves to the garden which gave evidence of care and arrangement and skill that would have done credit to a professional.

I was struck with the particular care with which he bedecked himself with a gauze head gear that covered the neck and face. I wondered if he was so particularly careful about his complexion that he took such pains to shelter his skin from the rays of the beautiful setting sun.

In such cases I always made it a point to wait developments, and not to expose my ignorance, or get on to delicate ground, by speedily or thoughtlessly asking explanations. I had not witnessed his operation of transplanting cabbages for many minutes till I began to feel that I was assailed by numerous unseen foes, which, unlike the North Gower mosquitoes, failed to announce themselves by martial strains heralding their approach. I could see nothing and had to vacate my position without dealing a retaliating blow.

My host took in at a glance my restlessness and retreat and explained the presence and operations of the black fly, which torments the human, and destroys part of the vegetable creation mercifully in certain localities.

After the day's work had been finished Mr. Blair gave me a vivid and interesting description of his toilsome travel to his present home, and the hardships and suffering endured, intermingled with many pleasures in clearing a home in the forest; and how, with patient, continuous and persistent labor and thrift (along with surrounding settlers) they had cleared the forests, constructed roads and bridges, and attained to such comfortable possessions and surroundings.

As an example he told me that, arriving at what is now the town of Perth, he came on foot, following the blaze on the trees, and carrying on his back a "wooden kist" the peculiar treasure of his mother trudging along like a huge mud turtle, an astonishment to the deer and oxen and birds attracted by the unusual spectacle, especially when encountering a fallen tree he with his burden rolled over it and fell on the other side. When night came his burden became a blessing in the form of a bedstead, on which he slept the sleep of the weary—and refreshed thereby resumed his toilsome way.

I was "mum" about my journey to North Gower. To be cured of our complaining let us listen to the deeper sorrows and sorer trials of others.

From him I learned the history of the mission as carried on by Rev. Mr. Finlay and by students thereafter—Duncan McDiarmid and James Tait. Of those he and others spoke in loving, reverential terms.

Quietly I ascertained that they had no liking for a "paper man." So all day Saturday and Sabbath morning I was nervously and feverishly committing pages of large letter paper.

On Sabbath morning we met in the Town Hall, Watson's Corners, which was filled with a class of serious, intelligent and attentive people, such as I have not seen surpassed in my various charges. They were notably an uncritical and sympathetic people—content with and thankful for "veal" if stronger and older meat were not available.

In the audience there were representatives from the other stations, who remained to welcome me and arrange for the division of my duties and time and place for service. There and then I discovered that by taking in new territory at Lavant I would have to be in the saddle 29 miles every alternate Sabbath. But 46 years ago, instead of that terrifying me, it was rather a pleasing feature of the outlook.

My audience consisted of the remnants of the band of emigrants brought out to that locality in 1821, and their children. These settlers, totally unaccustomed to farm life, with resolute wills and trust in Providence, fought their way in that rocky region, and by industry and thrift made homes for themselves and children.

There has always been the reflection, that had these emigrants been located in the richer, freer soil of Western Ontario, to which many of them have emigrated, leaving their old rocky locations deserted, that the same untiring industry and economy would have been rewarded by a return of an hundred fold more than fell to their lot in their Dalhousie homes. But they complained not, and toiled on conscientiously, animated by that stimulating conviction "I have learned that in whatsoever state I am therewith to be content."

From the above learn:

First.—That any attainment worth possessing has to be fought for

Second.—That there is a pleasure and dignity connected with and accompanying the trials and struggles of life.

Third.—That independence of conditions, climate or otherwise "The hand of the diligent maketh rich"

NEMO G. D.

### Who'd Stoop to Pick up a Pin?

BY GEORGE W. ARMSTRONG.

Who'd stoop to pick up a pin? was the interrogation of George as he and his companions were on their way to the fields to have a romp, when he saw his companion James bend down to pick up a pin that lay by the wayside. James made no reply, but safely lodged the pin underneath his jacket collar. No further notice was taken of this circumstance, the boys being so fully absorbed in their day's pleasure.

Arriving at the field, their sports began; football, lacrosse, baseball, and various other games were played. These boys, like other boys when engaged in the exercises of play, almost forgot themselves and heedlessly ran into danger.

George having, during a game of cricket, to fetch the ball out of a neighboring field, had to force his way through a thorny hedge and while doing so got a thorn in his hand. He then, in a half crying tone, called to his companions: "Have any of you got a pin? I've got a thorn in my hand. Oh, how it pains me." His companions ran to look, but none could help for none of them had a pin. "Where's James?" he then called out. "I saw him pick up a pin as we came to the field. Where's James?"

James, on hearing his name was soon on the spot where his wounded companion was suffering, and immediately dislodged the pin

from his coat collar, and extracted the thorn. "Who'd stoop to pick up a pin?" were not the words that fell from the lips of George now, but a hearty "Thank you" for the trouble his friend had taken to get out the thorn.

"Who'd stoop to pick up a pin, George?" said James when George's pain was all over. George, it is hoped, took the hint, and learned a lesson by this kind and gentle reproof.

Boys don't despise "little things"; even pins are useful—never waste them. You will, no doubt, remember reading about the poor boy who became a wealthy banker, through picking up a pin. Let me urge upon you, my young readers, the importance of being careful with little things, then I can guarantee that you will be careful with greater ones. "He that is faithful in little is faithful also in much."

London, Ont.

### Twentieth-Century Recommendations.

The Executive of the Assembly's Century Fund Committee, earnestly desirous of emphasizing the spiritual aspects of this great movement, to which the Church has committed itself, recognizing with much satisfaction, that already several Presbyteries have taken action with this end in view, and after correspondence with the Convener of the Committee on Church Life and Work, recommends to Presbyteries and Sessions:—

1. That every Session seriously take into consideration the whole question of the spiritual condition of those under their care, and arrange, if possible,

(a) that the last month of the year be set apart as a season, in which special prayer shall be made in the congregations and in the families of the Church for the outpouring of the Spirit of God and the deepening of spiritual life throughout the Church;

(b) that earnest efforts be made through the pulpits of the Church and her other agencies on behalf of the young, with the view of leading them to the decision for the service of Christ, and that in such efforts much prominence be given to the case of young men.

2. That God's great goodness to the Church and His call to larger and more devoted service, which the Century Fund seeks to emphasize, have prominence given to them from every pulpit.

3. That there be held in every congregation on the first Sabbath of 1901 a Communion Service, at which the Church throughout the Dominion shall on the threshold of the new century renew its allegiance to its risen Lord. It is felt that this would help to make real its vital unity, and in many ways mark an increase in its spiritual life.

The Executive makes these recommendations in the sincere hope, that they may be adopted with unanimity by Kirk Sessions, and that the Great Head of the Church may graciously pour out abundant blessings upon Zion in these days of the meeting of the centuries,—so big with importance, and so full of appeal. Robert H. Warden, Convener. W. G. Wallace, Secretary. R. Campbell, Agent.

Toronto, 5th Nov., 1900.

Boasting is not only disagreeable and offensive to those who are at all refined, but it is disastrous to the boaster himself.

All the flowers of the Arctic regions are either white or yellow, and there are 762 varieties.

He is a wise man who never lets his wife know that he can put up shelves as well as a carpenter.

### Sparks from Other Anvils.

Christian Guardian: A national source of crime and poverty is the liquor traffic; a national source of waste is in the use of tobacco; an acknowledged source of extravagance, dishonesty and despair is found in gambling. The adoption of any of these in quiet and social ways in our homes is the domestication of prevalent and public evil.

Presbyterian Witness: A school book giving the History of Canada with an Atlas giving its geography, is circulated in England and Scotland. A prize is offered to the scholars that stand the best examination on them. The idea is good. We are sorry to see the book severely criticized on account of its literary blemishes, and the Atlas because of the minuteness of its maps. Such publications ought to be in every way excellent.

United Presbyterian: "He does not preach with so much ability as formerly," was the remark of one concerning a certain minister at the close of a service. There was this difference. On the former occasion the minister had preached to souls hungry for the gospel, on the latter he was one of a score or more who had been invited to preach "with a view" to pastoral settlement. Our own state of mind should be considered when we are weighing the sermon we hear.

North and West: An examination of the roll of the Presbyterian ministers who died last year shows the average age to have been 66 and 67 years. Of that list of 141 names, 64 were over seventy years of age, 27 over eighty and two upwards of ninety. "With long life will I satisfy him and shew him my salvation," says the Ancient of Days of him who has "known his name." And the royal preacher says to those who keep the commandments of wisdom, "Length of days, and long life and peace, shall they add unto thee."

Herald and Presbyter: With the beginning of a new decade and a new century the Church should stir itself up to more vigilant and persistent efforts. Its main business is that of winning souls to Christ. If it is determined and successful in this, all else must go well. An evangelistic church is bound to be evangelistic. It can not be otherwise. It is sure to be missionary, beneficent, aggressive in every way. Filled with the Spirit of God, and devoted to Christ, it will arise and shine. It will bless the nation and the world, and will itself be beautified and strengthened and glorified.

Lutheran Observer: Some choirs make no preparation for the worship of God's house. But this is not true of most choirs. Yet is true of most choirs that their preparation is partial, incomplete—the most essential part is omitted. They select the tunes, they cultivate their voices, they "rehearse," they "practice," they seek to render the mechanical part of the music perfectly, while they forget and neglect the spirit, the soul of sacred song. \* \* \* The religious character of the singer, and of every person composing the choir, enters into the singing and makes up the soul and spirit of this part of the worship. It is not only a cultivated voice, but a consecrated life that qualifies a singer for a place among those who are to lead a congregation in the worship of God.

A boy, kept in after school for bad orthography, excused himself to his parents by saying that he was *spell-bound*.

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C. BLACKETT ROBINSON,  
Manager and Editor.

The Rev. ROBERT V. MCKIBBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN; and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 14th Nov., 1900.

The Sunday Rest Association of the Continent of Europe differs from our own Lord's Day Alliance in the fact that it does not concern itself with the religious aspect of the question. The recent International Congress of the Association held in Paris was the most successful of the Congresses yet held. The topic that created the most active discussion was that of the interference of the State for the purpose of securing the Sunday Rest Day. That the State should give the Sunday to its own employees for their rest was agreed by all, but many considered that if the State decreed that all employers of labor should be compelled to give their employees the rest day, it would be interfering with personal liberty. It was finally resolved that the State should protect the liberty of every citizen in the matter of the day of rest.

What passes for hard thinking is often no more than an idea struck off at white heat that may never have before occurred to the mind of the one who utters it. In the rush of the present day the mind of most every man is in a state of fusion all the time. In response to a question suddenly put, utterance is given to what passes for the outcome of months of thought. The one who has spoken it is told so often that he has thought it out that in time he comes to believe that he has done so. As a matter of fact he has never once thought round the subject upon which he has spoken, far less has he thought his way through it. A secular paper, sometimes a religious paper, interviews a busy man to discover his views upon some subject. He may not have given five minutes serious thought to it before, but offhand he gives an opinion that passes current for a conviction. These, when published, are widely different as possible, yet it is gravely intimated that the wide divergence of opinion shews that many men have been anxiously thinking upon the question under discussion, and therefore it ought to receive the immediate attention of those responsible for its solution.

## THE DOMINION PRESBYTERIAN

### A GREAT DANGER.

The Nineteenth Century, for October, contains an article by Lady Wimborne, on "Ritualism and the General Election," which is worthy of careful reading by those who take an interest in the religious life of England, and surely that includes a great many who dwell outside the mother-land. The general election is over, and as it turned out it was a "khaki" election, and many important questions were swept aside in the tumult raised by the war controversy. The Reformed Church of England perhaps did not go far enough in the revolt against Rome, but the Reformation within that Church was real as far as it went; and it will be a loss to the whole world if the Ritualists can succeed, as they have against them much of the highest learning and finest intelligence of their own Church, as well as the common sense of the English people. These are forces that they have not properly measured and reckoned with. However, their aim is quite clear; the writer of this article quotes the following passage from the Church Times, of March the 24th, 1871:

"We are contending, as our adversaries know full well, for the extirpation of Protestant opinion and practice, not merely within the Church itself, but throughout England. We do not care one solitary straw whether a man preaches in surplice, gown, coat, or shirt-sleeves, so long as he does not preach any sort of Protestantism."

There is no uncertain sound about that; it expresses boldly the well defined aim of the Ritualists; this pretended indifference to the outward form is, however, the mere rhetorical form during all these years the same journal has persistently attacked the Romanising of the Church services. They have succeeded in transforming the ceremonies in a large number of the churches, and have in many of them even introduced the Mass and Confession. A Society has recently been formed by a Church of England clergyman, at Sheffield, called the League of the Holy Mass, all the members of which undertake to hear from one to six Masses a week. Both the Ritualists and their opponents recognise one thing, namely, that the Mass is Catholicism and Catholicism is the Mass, that is, Roman Catholicism. Attempts are also made with some measure of success to re-establish monastic life, with the view of training young men for the ministry; and the teaching in some of the theological seminaries is of a decidedly Roman type. Well, then, might Cardinal Vaughan say that "the ritualistic clergy of this country are the real 'fishers of men who are bringing England 'back to the true faith, and that this is the 'direct answer to the prayers of holy men 'throughout the last three Centuries.'" There is plenty of documentary evidence that we cannot quote or even allude to now, but it is evident that a dangerous situation has been created, and that the rulers of the Church have allowed matters to drift too far. "The country despairing of redress 'from those who alone without danger to 'the Church could have dealt with the evil, 'has now taken the issue into its own hands. 'May we not reiterate the appeal to the 'Conservative Party not to mistake the 'supreme importance of this question, but 'to respond to the desire of the people and

"thus keep in their hands the solution of a 'difficulty which is pregnant of such tremendous changes?" This is the question of one who knows the facts and has the well-being of the Church at heart; but the victorious Conservatives are in danger of ignoring such appeals. The lady who makes this appeal shows her clearness of vision in the following passage:

"It is to the character of its religion that the Anglo-Saxon race owes the position it occupies in the world to-day, and so deeply ingrained is the principle of freedom in the English nature—freedom which asserts and includes the right of private judgment and unimpeded access to the throne of Grace—that the stars in their courses must change before the English nation yields to priestly sway. We cannot believe in the Romanising of the nation, but we tremble for the fate of the Church. Unless the tide of Ritualism which is now flowing with unabated force through its channels can be stemmed and arrested, unless these reformed doctrines which our ancestors died to vindicate can be maintained, the Protestant feeling of the country will declare her unworthy of the proud position she occupies to-day; and these who love her most will only be able to mourn a ruin so great, and sadly own that if the Establishment and Protestantism are found incompatible with each other there is no question as to the side on which their lot must be cast."

### THE WORLD IS BETTER.

If Christ were to come to the earth to-day would He find the world as He would wish it to be? Certainly not! If Christ were to come to you to-day, if He met you as you stepped into your office would He find your life as He would wish it to be? There is no need to answer that question. But if Christ were to come to-day would He find the world any better than it was when He first came? He most certainly would. The influence of His life and teaching, the power of that life in the lives of men and women now on the earth is more in evidence than it has ever been before.

That we still see much to deplore is not necessarily an evidence that there is more sin in the world than there was in former generations. It may be, we believe it is to be because the light in which we walk is clearer. We have seen forms dimly, we see them now in their real character and they are hideous. The natural inference is that sin has become more abundant, and acting upon this inference some have built up theories of the fulfilment of prophecy and the near approach of the consummation of all things. May it not be that we have grown more sensitive to the presence of evil, and this because there is more of good in our own life.

The Evangelist, New York, in the course of an article on "The Tolerance of Christianity" says: "If a man can say—I think of Christ as the Saviour of men, I trust Him to make me right with God, I accept the divine forgiveness of sins offered through Him, I choose Him, as the Guide of life, and will follow Him day by day—that man is a Christian, no matter how erroneous or defective his theology may be." Not many would care to dissent from that statement, fewer still, we hope, would think of imposing doctrinal tenets upon any man or woman who desired to be received as one coming out upon the side of Christ. But even if these were imposed and their acceptance refused, the refusal would not make that person the less a Christian.



## THE U. P. AND FREE CHURCHES UNITED.

As was anticipated the final proceedings consummating the union of the United Presbyterian and the Free Churches of Scotland took place on Tuesday and Wednesday of last week in Edinburgh. In the Synod of the United Presbyterian Church on Tuesday the proceedings were very harmonious, a resolution on union being carried unanimously, but in the General Assembly of the Free Church there on that day they were not quite so agreeable. Five hundred elders of the Free Church objected (through their representative in the Assembly) to the proposed union, but Principal Rainy pointed out their numerical insignificance, seeing there were about ten thousand elders in the Free Church. The resolution on union was then adopted in two votings by immense majorities, the minorities being, respectively, 13 and 27. These minorities, or dissentients, thereafter met and resolved to continue the Free Church on the old principles. Next morning (Wednesday) the United Presbyterian Synod and the majority of the Free Church General Assembly met again in their respective halls and marched from there to the Waverley Market to hold their first General Assembly of the United Free Church. It was an imposing scene, but was somewhat marred by rain. About 3000 ministers took part in the procession, and dense crowds along the route cheered them repeatedly. The temporary hall in the market was draped with crimson and yellow, and decorated with flags used by the Covenanters. Among the general audience were the Earl of Aberdeen, Dr. Parker, Dr. John Watson ("Ian MacIaren"), and delegates from Canada, Australia, Jamaica, Africa, France, etc. The uniting act, or agreement, forming the United Free Church having been duly signed, Rev. Principal Rainy was chosen as its first Moderator and delivered an address. The minority of the Free Church met at the same time in a separate hall and constituted themselves the Free Church General Assembly.

THE NINETEENTH CENTURY (Leonard Scott, 7 and 9 Warren Street, New York) has the usual number of articles on present day topics. The war business is not quite so prominent but there are still echoes of it. A sad interest attaches to the essay on "The Religions of China and Taoism" by Right Hon. Professor Max Muller, as since it was written the veteran scholar has passed away. "An Appreciation of Nietzsche" is given by Oswald Crawford, and is a sympathetic study of a man whose life ended in the dark gloom of insanity, and who, while worshipped by many as an inspired philosopher, is treated by others as a mere madman. We shall call attention more fully to Lady Wimborne's article on "Ritualism and the General Election." Suffice it now to say that it shows a sad state of things in the present state of the Church of England, and impresses us with the feeling that there is still more trouble ahead.

SUBSCRIBE FOR  
THE DOMINION PRESBYTERIAN.

## A TRAVELLING SUPERINTENDENT.

Presbyteries are considering the proposal of the Sabbath School Association that Synodical Sabbath School secretaries be appointed, whose duties shall be to visit the Sabbath school teachers, and give instruction and encouragement to Sabbath school superintendents.

There is need for a forward movement in our Sabbath school work. The net has been drawn recently and the catch is very meagre. The fisher folk are not skilful and the nets are too wide in their meshes. There is need for some practical hints from a skilled fisherman. And surely, when the importance of presenting spiritual truth to the child-mind is considered, the church will not hesitate to seek out such men, and commission them to set out at once upon their work.

They tell us that this work of instructing in spiritual truth is the work of the home, and we grant it freely. But it cannot be done in the home. It is not possible to impart truth until truth has been apprehended. That it has not been apprehended in three-fifths of our Canadian homes is, we fear, too painfully true. We cannot establish a training class for the father and mother, but we can secure good training for those who shall be the fathers and mothers of the next generation. And toward this end the work of the Sabbath school must be directed.

An impression sometimes prevails that the work of the Sabbath school is to impart information, scriptural knowledge. The education to be obtained is chiefly that of Bible History, and it is to be secured as the Chinese secures a knowledge of his language, by committing so much per Sabbath to memory. In future years the goods thus stored up may be useful. They may also become dead stock, they are very apt to become such.

Were it possible to impress the average Sabbath school teacher with the value of the opportunity given in the half hour at his or her disposal to give the child mind a glimpse of the truth the words repeated, if they are repeated, are meant to convey, there would be better work done, more abiding work for this life, more profitable work towards fitting for the higher life. But what teacher cares for anything except for securing a telling array of facts that shall interest the children, and some of them may in time profit by them. Who ventures to get the children in his or her class to understand what the life-record of Joseph is meant to teach? The facts are memorized, and repeated, and then promptly forgotten. The truth underlying the facts, if once seen, could never be forgotten.

If the right men could be secured, and sent out to visit school after school, meeting the teachers there, giving them practical drilling in discovering and imparting truth, there would be an immense advance in the value of the work done in our Sabbath schools.

## ECUMENICAL CONFERENCE REPORTS.

Rev. Dr. Mackay, Foreign Secretary, says: Many subscribers for the report of the Ecumenical Conference are impatient, having expected the reports to reach them by

the 1st of October. W. Henry Grant writes:

"It was the expectation of the Ecumenical Committee that the report of the Conference would be ready for delivery by the 1st of October, but the magnitude and character of the material to be put in form for the book has necessitated much greater labor than anticipated. Also the edition of 25000 copies in two volumes of over 1000 pages has made it mechanically impossible to complete the work in so short a time. The book is now in type, and one-half printed, and the committee has the assurance of the printers that it will be ready for delivery before the 15th of December.

At the meeting of the General Assembly in Halifax it was decided that a diploma should be given to any Sabbath school scholar accurately repeating the Shorter Catechism at one time, also that a diploma should be granted to any Sabbath school scholar accurately repeating two hundred scripture verses at one time, these verses to be selected by the Assembly's Sabbath school committee. The selection has been made and are indicated on a neat card on which is printed all the details with regard to the condition on which the diplomas are to be given. These cards can be obtained by applying to the Rev. R. Douglas Fraser, Presbyterian Sabbath School Publications, Toronto. Rev. John McEwen, 19 Lowther Ave., Toronto, has charge of the issuing of the diplomas and certificate and all correspondence with regard to them is to be directed to him.

THE BIBLOT (T. B. Mosher, Portland Maine, etc.) is again to hand, and is always a welcome visitor. We can always fit in a reading of its choice portions, between the busy hours, or put it in our bag as we go to take the train. This month Mr. Mosher gives us "Old Italian Gardens," by Vernon Lee, the opening paragraph will give us the author's purpose: "There are also modern gardens in Italy, and in such I have spent many pleasant hours; but that has been part of my life and reality which concerns only my friends and myself. The gardens which I would speak about are those in which I have lived the life of fancy, and into which I would lead the thoughts of my idle readers." All that we need say is that he does speak of such gardens in language that is both appropriate and beautiful. The editor has added two charming little poems by A. Mary F. Robinson.

In The Ledger Monthly, New York, for November is the beginning of Hall Caine's new story, "Jan The Icelander," which promises to be very readable. The number also contains several good short stories. An illustrated article describes "American Army and Navy in China," and "Unique Women Bread-Winners," tells of different ways in which women have earned their livelihood. The several departments in this magazine will help the housekeeper materially. Two full pages are devoted to cooking, and even more than that to dressmaking.

## THE WINSTALLS

OF  
NEW YORK

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## A TALE OF LOVE AND MONEY

BY  
REV. JOSEPH HAMILTON.

## CHAPTER IV.

## BEAUTIFUL BEHAVIOUR OF THE BULLS.

When Mr. Erwin awoke in the morning it was with a sense of great peace. Yes, he had the consciousness of a strange happiness before he had the consciousness of its cause. But when he recalled the events of the night before, both his judgment and conscience approved the resolution he had taken. So his resolution never weakened with the cool reflection that the morning generally brings. If he was calmer he was even stronger. Indeed, the peace that had come to him quite overshadowed for the present his anxiety as to what this eventful day might bring. He was surprised that the anxieties that racked him the night before were so dissipated now. But that is part of the reward that comes of doing right. Mr. Erwin knew that in one thing at any rate he was like Paul—he had not been “disobedient to the heavenly vision.” That one conviction gave him great peace and strength. Then with a sense of duty done came a greater degree of hopefulness as to the impending crisis in his affairs. There might be a better issue to-day than he had feared. The tide might even turn in his favor, and give him a happy escape. And even if the worst came to the worst, he had a new faith in Providence that somehow all would be well. Surely the divine wisdom and strength that had so signally aided him to take this new departure would justify the course he had taken, and open up his way.

Mr. Winstall had risen some time before his friend appeared. He was struck by his changed appearance and manner.

“Ah, my friend,” said he, “You seem to have slept off all your worries of last night. Has some good spirit whispered in your dreams that this is not going to be the fateful day you feared?”

“Indeed, something not very unlike that,” said Mr. Erwin, “but it was you who began this transforming process. Don't think I shall ever forget that. But there were other influences that followed. At another time I will tell you all about it. Somehow I do venture to hope that there will be a rift in the cloud even today. And there is one thing I must speak to you about before going down town.”

“Well, it will keep till after breakfast,” said his friend, cheerily. “We are rather late already. Come to breakfast now and we can talk after.”

Breakfast over, the two gentlemen at once repaired to the library. “Now,” said Mr. Winstall, “I suppose you will want to be going soon. And if you have no objection I am going with you. I have to go down town anyway. So we will see this thing through together. Had we not better defer our talk till some other time. I presume there is nothing urgent.”

“On the contrary,” said his friend, “there is something urgent. Thank you most heartily for volunteering your services. That is the very thing I could have wished. But there is one thing I must mention first, and I do not see how I can do that without mentioning other things that will necessarily take a little time.”

“Well, go ahead,” said Winstall, “if you can wait I can. And it may be just as well not to hurry. You need not be exciting your mind unnecessarily before the time. There will probably be no chance of our doing anything for an hour or two yet, whatever way the wind blows.”

This encouraged, Erwin proceeded to tell as much as he thought judicious of last night's struggle and victory. Into the details of that spiritual struggle he did not go, and that for two reasons. First, it was too sacred an experience to be retailed to any human ear; and further, he realized that this friend—good as he had been to him—would not be the man to understand such a crisis, or appreciate the course to which it led. And Erwin's instinct was right. Winstall had never had any deep spiritual conflict of his own; he knew nothing of the joy of spiritual victory; and he had never felt the enthusiasm of any high spiritual resolve. He was generous and kind, a man of fine impulses and many good deeds; but such depths of experience as Erwin hinted at were entirely beyond him. So he could not approve the new line of conduct which Erwin had marked out for himself. Of course he was too polite, and really too kind, to blankly disapprove. But he saw no wisdom in such a course. He saw instead a great deal of risk. Such walking by faith he did not understand. And for such hardship and poverty as his friend was willing to face he saw no compensation. Besides, was not Erwin throwing away twenty years of useful experience in business? If he would only go on for a little longer, with increasing knowledge and experience he might soon be a rich man. All this and more passed through Winstall's mind as Erwin told the story of his experience. Of course Winstall did not say all he thought; but between what he said and what he looked Erwin knew his mind well enough. But he was not disappointed. He would have avoided the story altogether, had that been possible; but he had in honesty to speak of the repayment of the twenty thousand dollars, and the way in which he proposed to refund the money if the worst came to the worst. And it was at this point that Winstall appeared to the best advantage. He was almost offended for the moment that Erwin should bring up that point at all. A moment's reflection, however, showed him that Erwin was right. But he would hold to the original contract. That simply called for repayment when Erwin found it convenient. In fact, Winstall had put it down in his own mind as a loss from the start. He had too much delicacy of course to give any hint of that. Well, it was only a loss after all. In the heartiest and frankest way he refused to modify the terms; Erwin was simply to pay when he was able. Ah, there were worse men in the world than Winstall.

This point duly settled, the two friends repaired to that place of destiny that has made or marred so many fortunes. It was rather late, and business was in full swing. They were intent on one question only. And soon that question was answered. Oh, joy! The stocks had recovered all they had lost for two days before; and the tone was firm, even buoyant. We may well suppose that the

two friends were excited. They were; but they did not show it. Erwin was by far the most excited, but there came to him such self control as he thought he had never known. He turned to Winstall with a calm face and words whose strange emphasis told that they came from the right place, said, “Thank God.”

An interesting question in ethics is here suggested. Was Mr. Erwin a hypocrite in thanking God for this prospective ill gotten gain? Or, if he was not a hypocrite, was he not highly presumptuous in thanking God for aiding a fraud? No; he was not a hypocrite, and he was not consciously presumptuous. We must remember that man is a bundle of inconsistencies. This is mainly owing to the fact that our conscience is not equally educated in all directions. We may be very sensitive in regard to some duties, and very obtuse in regard to others. Mr. Erwin was very sensitive to the evil of unfaithfulness in not giving himself to the ministry. He knew that he had not been obedient to the heavenly vision. But his conscience was by no means sensitive to the evils of the stock exchange operations. And this was not surprising. His own father had operated on the stock exchange; many of his respectable acquaintances were doing the same thing; whatever of wrong there may be in that business was for the most part justified or condoned by a Christian community. Mr. Erwin was not likely, therefore, to have many qualms of conscience about his ill gotten gains. Even Mrs. Erwin, who was of a finer spiritual calibre than her husband had only glimmerings of the evils of the stock exchange. To all this may be added that Mr. Erwin's extreme sensitiveness in regard to one line of duty precluded in some degree his recognition of another line. Mr. Erwin, then, was perfectly sincere in thanking God for his good fortune. We are writing the story of a real, not an ideal man.

Whether Winstall acquiesced in that sentiment he did not say. If New York operators in stocks are in the habit of thanking God, as we hope they are, they certainly don't do it like the Pharisees, by saying long prayers at the corners of the streets. So when Erwin uttered his pious ejaculation, Winstall simply said:

“Well, what will you do? Will you sell now, or take your chance for a rise?”

“What do you think?” asked Erwin. “You have operated in these stocks before. I am willing to be guided by your advice. Will you complete all your kindness by taking the responsibility, or at least of sharing with me the responsibility, of our action just now? Would you sell now or wait?”

“I would wait a little,” said Winstall. “I have heard a thing or two just now from a friend who is on the inside track. I don't think we need hurry.”

This was magnanimity indeed on the part of Winstall. He might have counselled an immediate sale, for the price that ruled at that moment would have saved the necessity of any advance on his part. And the price might go down and let him in for the loss he seemed now in a fair way of escaping; but whatever Winstall was he was not mean. Nor was he wanting in courage, especially in business operations of this kind in which there was a large element of risk. Had he only had the ambition he would probably have become a multi-millionaire. But as we have seen, he had no such ambition. Partly from aversion to taking too much trouble, and partly from a shrewd insight into the real value of a vast, unwieldy fortune, he was well satisfied to quit when he had simply enough. But now for a moment the fever of specula-

tion was on him again. He was interested, indeed excited, over this business of his friend, as much perhaps as he had ever been in any operation of his own. It was just in a case of this kind that he showed to the best advantage. So it was with an unusual tension of heart and brain that he said in a lower and deeper tone than was usual with him:

"I don't think we need hurry."

Even as he spoke the figure went up, and soon went up again. What was the cause of this unusual excitement in these stocks? We have not time to discuss that now. What is to be done now is to keep a keen lookout for the quotations and unload at the right moment. Ah, but who knows just the right moment? If one person might know that, might not another, and thus the game would be spoiled. As it is, it is partly a game of skill and partly a game of chance. On the part of Winstall this morning there was more of skill, and less of chance, than usual. So when the figure rose rapidly, again and again, he still made no sign. Then there was a lull for a time. The figure was stationary for a longer period than usual. Erwin himself made no move. He had an instinct that Winstall had better information on the game than he had, and he would risk all on Winstall's decision. From the tense but calm expression on Winstall's face Erwin felt that the crisis was coming: After those two sharp advances we have said there was a lull. Then there was another movement upward. On that instant Winstall turned to his friend and jerked out the words:

"Now I would let go."

And Erwin did let go. In a short time, and before there was any change in the figure, he had sold all he held.

In that supreme moment Erwin kept his self-possession. His feeling was too deep for outward show. His profoundest feeling was that of thankfulness. In the mental excitement of the time his ideas moved rapidly. There passed in clear review before him the many causes he had for thankfulness. He was more than ever thankful for the resolve he had taken; he was thankful for the joy he knew his wife would have in consequence of that; he was thankful that he was not financially ruined; he was thankful he would have the means of living until he would find his new work; he was thankful that his friend would have no loss and no risk on his account; and he was thankful that he would have no financial burden to carry through coming years.

It takes some time to state all this, but it passed through Erwin's mind in a very few moments. It did not distract him from noticing that the figure had gone up once more. But not a single regret had he for selling too soon. Not a shade of vexation crossed his spirit. But what! The price has fallen! This was the first decline since morning; and not long steady did the figure remain. It went down again. Then it rallied; then it dropped; then it rallied again. Then it fell again; then it fairly rattled down; and before an hour had gone it was at a lower point than it was the night before. O, the hearts that were elated by that rise; and the hearts that were broken by that fall!

But the two friends did not see that ending of the day's business. When their part in the day's business was done Erwin and his friend prepared to leave, and it was yet early. Winstall had recovered his usual flow of spirits. If business of this kind made him so tense, and firm, and almost morose; and if release from business thus restored his good humor, it is no wonder that he elected to be quit of business altogether.

"Will you come into a friend's office close by here," he said, "that we may look into this thing a little. I want to see how you stand now. Oh, those beautiful bulls. Didn't they act splendidly this morning?" and Winstall laughed a loud laugh of supreme satisfaction.

When the two gentlemen reached the inner office Winstall threw himself into an arm chair and laughed with a more boisterous delight.

"Oh, those fine bulls," he said, "didn't they do well? They played me an ugly game once, some years ago. But now we are quits. I forgive them everything. And you my fine fellow, you were a bull too, and you did your part well, though not being a very large bull, you could not push so hard as some." Then pausing, and looking at Erwin, he said more seriously: "What is the matter? You don't seem to enjoy your deal this morning."

For answer Erwin went over to his friend, took his two hands in a very strong grip, and said, "Yes, I do enjoy it. My enjoyment is too deep for words. To you and to my God"—he said this reverently—"I owe a debt which I shall never be able to pay. I might have paid you the money, I hope, had it been needed; but this debt of love I can never pay."

"Then don't pay it," cheerily responded Winstall. "That's the easiest way to settle it. Don't pay it. Consider our account settled. But now, look here. How do you stand? Can you pay all you owe, and how much will you have left? Figure it out roughly that we may see about where you are. Oh, didn't we hit it off nicely?" And Winstall looked as if he might have another peroxysm because of their own sagacity and the beautiful behaviour of the bulls.

Mr. Erwin took a sheet of paper and figured on it for a few minutes, then paused; looked at the paper intently, and with knitted brows went over the figures again. Then with a happier expression he lifted his head, and looking steadfastly at his friend said, "So far as I can make out without my books I can pay everybody, and have fifteen thousand dollars left."

"Bravo," exclaimed Winstall, not so bad after all."

"Not so bad!" replied Erwin, "Not so bad! Don't you remember the state I was in last night? Isn't it a mercy unspeakable that I am honorably through, if I had not a dollar to my name? Ah, how anxious we are to be delivered from our troubles, and how small in proportion is our gratitude when we are delivered."

"Well now," said Winstall, "that looks very like a bit of one of your sermons—your sermons that are to be. It sounds very good, too. I have no doubt you are quite right. But, by the way, won't you reconsider this matter of taking orders?"

"I would rather speak about that some other time," said Erwin. "If you excuse me, I must be going now. Will you join me in a hasty lunch? I can say as Abraham Lincoln did when he got the presidential nomination, 'There is a little woman at home who would like to hear this good news.'"

"Ay, and a good woman she is, too," said his friend. "Yes, let us go to lunch. And will you favor us with your company, you and your good wife to dinner, say tomorrow evening?"

"Well, tomorrow is Saturday," said Erwin, "I don't think we could well go. How would Monday do?"

"All right," said Winstall, "we shall expect you then. And pray give your esteemed wife my heartiest congratulations."

"Just one thing more," said Mr. Erwin, suddenly. "I take it that there was a specially concerted movement of the bulls this morning. Was that the pointer you got from your friend? There must have been a special effort and a strong one, to send up the figure so high. And the collapse shows that the thing was forced, does it not?"

"You are right," said Winstall. "That was the pointer that saved our bacon, if you will allow me to use the phrase. I learned that there were two very large holders of that stock who combined to bull the market, and they have been working on the thing for some time. Today saw the successful climax of their scheme. They did not intend to aid you, of course, but they could not help it. And you were a bull, too, in holding off as you did, but your stock was not the one-tenth of theirs. Nevertheless you helped them and came in for a very fair reward. I have been a bull in a small way myself sometimes, but never with more satisfaction than today."

After lunch the friends parted; the one to a meeting of bank directors, and the other to take the good news to the little woman at home.

#### A Boer Library.

A trooper of the Dublin Hunt contingent of the Imperial Yeomanry, who was taken prisoner with many others at Lindley, writes a letter from Nooitgedacht, which was recently published in a Dublin newspaper. He writes: "Well, here I am in a beautiful barbed wire 'cage' with some 1,500 other unfortunates. Our clothing is picturesque in the extreme. A man with a seat in his pants is as rare as a Jubilee sixpence, and when met with is treated with the greatest deference. Our house is a little sty about two feet high, made of mud and roofed with a ragged blanket. Literature has its votaries. There is a fine circulating library, consisting of two copies of the Half-penny Comic, a year old; three pages from an equally antiquated number of Sketch, and three pamphlets about Dr. Williams' Pink Pills for Pale People, partly printed in English and partly in Dutch. The fact that these well-thumbed pamphlets bear the appearance of having been read and re-read, makes me think Brother Boer knows a good thing when he sees it, and there are a lot of us who would feel all the better if we had some of the pills instead of the pill literature. However, we keep the library in circulation, and like Mark Tapley, endeavor to take as much enjoyment out of the situation as we can."

#### Moral Suasion on a Dog.

A clergyman who went up into the country to preach, and lived there a considerable time, had occasion in his ministrations to drive regularly over a certain road. At a house on that road lived a big bulldog which always came out and attacked him viciously.

The minister stood this for a good while, until, finally, as he drove past one winter day in a low sleigh, a means of correcting the dog by moral suasion occurred to him. He stopped his horse in the road before the house.

The dog rushed out madly, barking and threatening to jump into the sleigh. The minister sat in his sleigh and paid no attention. The dog retired, returned to the assault, retired again, and a third time rushed out to the attack, but did not touch the man. Then he returned to the doorstep and lay down, apparently utterly crestfallen and disgusted with such a man; and, as he paid no further attention the minister drove off.

## Ministers and Churches.

### Our Toronto Letter.

There have been so many events during the past week, events of various kinds and complexities, that one scarcely knows where to begin to record them. On Monday every citizen that we met, with one exception, was utterly incapable of doing business, and could talk on but one topic. If a man asked you a question, ten to one it was if you had heard whether the train bringing the contingent was on time. One man deliberately went on with his work and did not even rise to see the procession. We would give the halt of what we are worth, and that means a good deal to us, to have the cool self control of that one man.

Election day was not half so exciting. Men went about their business, having voted, most of them, before going down to their offices and warehouses. With the results most men seem satisfied, though the secular press is making copy out of accusations against exciting racial hatred and religious strife. The honors, or dishonors, for this cry are pretty evenly divided between Grit and Tory. It will not affect the average man in the least. It serves admirably for a leader to the hard pressed editor now. The intelligent reader will observe that it usually appears in the third or fourth column.

The event of the week from the Presbyterian point of view, has been the course of lectures delivered in Knox College by Professor Kilpatrick, of Manitoba College. Convocation Hall has been comfortably filled every evening. That there was a good audience on Monday night did not surprise us, for curiosity drew many there. But that it continued, that a man lecturing on theological themes actually held his first audience, and kept winning others each night, is not usual. But Dr. Kilpatrick is an exceptionally good lecturer; he is both teacher and lecturer. He leads his audience into deep and still deeper thought, until each listener is thoroughly interested in the sometimes abstruse subject dealt with. Were the subject stated badly, it would not hold the most interested for an hour; and it is a unique compliment to Prof. Kilpatrick that he carried his with him to the close.

The annual convention of the Ontario Lord's Day Alliance has been held during the week. Slowly and steadily this movement is gaining ground. It was the intention that it should grow from a centre outward. There is likely to be a repetition of the first growth of the Christian Church. The centre does not grow. The points to which, with apostolic zeal, the Secretary has gone outside Toronto are already sending of their substance to the centre, as the saints from some of the points where Paul planted churches sent their gifts to the poor at Jerusalem. The trouble seems to be that at the centre there is perpetuated a system that does not meet with the approval of the Christian people of Toronto. Those who are carrying forward the work know right well what the source of the trouble is, but so far have not dealt heroically with it. Were they to adopt heroic measures the cause of the maintenance of the Lord's Day, which lies near to the heart of the Christian public, would receive the most cordial support.

Nothing has been learned as yet of the purpose of those called to fill the pulpits of the city churches or those outside of the city. The Presbytery of Paris met on the Tuesday of this week, but it is doubtful if it would feel free to take up the consideration of the call to Mr. Hamilton from the Markham congregation. True, Mr. Hamilton has intimated to his session that he intended to place his resignation in the hands of the Presbytery, but it has not been formally received as yet; and the stickler for use and wont, and for the carrying out of the letter of the injunction—"Let all things be done decently and in order,"—will certainly raise objection about the unseemly haste. Mention two congregations are kept in an excited condition for another month.

Is there any need to pursue the usual routine when it is well known, even if it be not officially known, that the one called is likely to accept the call. Of course Mr. Hamilton has not given any intimation of his mind in the matter. But he has said openly, and the Presbytery understands that he is about to resign his charge. He does so that the congregation may feel free to enter upon new work in a new field and under new organization. He steps out that the minister may not be in the way, even in thought, of a reorganization of the congregation in its new location.

## THE DOMINION PRESBYTERIAN

That is fully set forth by our correspondence from Brantford. Why then should not the Presbytery feel free to put into Mr. Hamilton's hands the call that has been sustained though it has not been in the hands of the clerk for the regulation period. We believe that the Presbytery will follow this course.

Mr. Back has accepted the call to St. Andrew's and St. Paul's, Vaughan, but will not be inducted there till the 6th of November next. It is as soon as we could expect him to come. We do not know him but we hear good things of him, and shall welcome him because of the good record that has preceded him. He will soon win a place for himself, for the good people of Vaughan do not make mistakes in their choice of a minister.

There is no man in the Presbytery with more experience in interim moderatorships than the Rev. J. A. Grant, of Richmond Hill. We shall get after him for an article upon the trials of the moderator of vacant charges. Doubtless he could many a tale unfold were he so disposed. That he has not given his experiences is an evidence of an admirable reserve that might well be practised by men in other stations who receive confidences. Our system of securing admission to a vacant charge as a candidate encourages a form of application which must often scunner the moderator to whom it is addressed, and tempt him to put it into the fire. We shall hope for something better. Could not some of those who have been often through the mill as moderators devise something that would be an improvement on the present method?

Overflowing audiences greeted Dr. Kilpatrick on Sunday in Bloor St. church, where he preached anniversary services. In the morning he spoke to the "Doubter," choosing Thomas the disciple as the example. The doubt of the present age is not antichristian in the sense in which that of the first half of the nineteenth century is opposed to Christianity. It is an eager groping after the truth a "wistful" seeking after God. Its cause is perhaps the enlarged horizon not given Thomas, and the insistent appeal of the visible pressing the spiritual farther and farther back. The remedy was the abiding consciousness of the living Christ. If He were alive, and we admitted Him into the life, doubt would surely vanish.

### Northern Ontario.

Rev. W. M. Martin, B. D., Exeter, preached in Brucefield last Sabbath.

Rev. Dr. McCrae, on retiring from the pastorate of the Collingwood church, was presented with a purse of gold.

The subject of Rev. Dr. Wait's fortnightly address to the young people in Knox Church, Owen Sound, last Sunday evening was "Primitive and Perfected Manhood."

The Owen Sound Advertiser, says: Rev. R. W. Dickie, B. A., of Orangeville, will conduct the anniversary services of Division street church on the 18th inst. Mr. Dickie is one of the brilliant young men of the church.

The Penetanguishene Auxiliary of the Presbyterian Society, recently held its annual meeting. The contribution sent to the Presbyterial Fund amounted to \$35, and a bale, valued at \$12, was sent to the North-West Indians. Officers elected for the ensuing year:—President, Mrs. W. R. Johnston; Vice Presidents, Mrs. G. H. Wright and Mrs. J. Leatherdale; Secretary, Miss MacL. Jamieson; Assistant Secretary, Miss Beck; Treasurer, Mrs. N. S. Kenny.

Sunday 4th November was a red letter day for the minister and members of St. Andrew church, Fort William, as it saw the opening of the enlarged and newly furnished church. It was foreseen last spring that enlarged space would be necessary for the growing congregation, and plans were got out that called for sittings for about 250 more people than were formerly accommodated. The church as completed is a modern one in every respect. With only a small number of cubic feet added the sittings in the church have been nearly doubled. A gallery has been built around three sides of the building, containing four rows of seats, all of which are arranged for convenience and for good hearing and sight of the speaker. New pews have been put in all through the church that are comfortable and well arranged. Dr. DuVal, of Knox church, Winnipeg, conducted the re-opening services, preaching two sermons to the congregations that filled the church, and formally dedicated it to the worship of God. Rev. W. L. H. Rowand has our hearty congratulations on the enlarged and beautified edifice thus auspiciously dedicated.

### Eastern Ontario.

The Presbyterian congregation of Osceola have purchased a library and are about to erect church sheds.

Rev. Lach. Beaton, Sidney, N. S., has received a unanimous call to the Moose Creek church, Presbytery of Glengarry.

Mr. W. McDonald, who was assistant to Rev. D. J. McLean, of Annprior, during the past summer, occupied Mr. McLean's pulpit again last Sunday.

The Anniversary services held in St. Andrew's Church, Bridgton, were well attended last Sunday. Dr. Beattie of Cobourg, delivered two able and instructive discourses.

Rev. J. Burnett, of Martintown, occupied the pulpit of Knox church, Lancaster, on the 4th inst., morning, and Rev. J. U. Tanner, B. A., conducted the evening service.

In the absence of Rev. Mr. Blair, who preached in Chalmers Church, Guelph, the pulpit of the Presbyterian Church, Campbellville, on Sunday last was occupied by Mr. Cranston, Knox College, Toronto.

The *Almonte Gazette* makes mention of the "two very earnest and excellent sermons" preached in St. John's church, by Rev. Norman A. Macleod, B. D., of New Edinburgh, on the 4th November.

We are always pleased to note improvements made in manses for the comfort of our ministers. The managers of the Dalhousie congregation have had a furnace put in the manse, adding much to its warmth.

On last Sunday Rev. E. S. Logie, Winchester, preached anniversary services in the church at Cedar Hill, and was warmly welcomed by many former friends, who were greatly pleased to listen to the Gospel message from his lips again.

The sacrament of the Lord's Supper was administered in the Kinburn church on Sunday morning, 4th inst., a large congregation being present. The pastor, Rev. N. H. McGillivray, delivered an appropriate sermon from the text "Examine yourselves, whether ye be in the faith."

Mr. S. O. Oshoo, from Persia, medical missionary, who will shortly go to labor among the Mohammedans of his native land, spoke at the services in Middleville and in Darling on Sabbath last. He told what the gospel has done for his people, and what his brother, who was here some years ago, and is a missionary, has been able to do so far.

### Western Ontario.

Rev. R. Leitch, of Delaware, occupied the pulpit of the Komoka church on Sunday afternoon last.

In the absence of Rev. H. A. Macpherson who is in Muskoka, Rev. R. Pogue, of Hespeler, preached in Knox church last Sunday.

At the recent annual thank-offering meeting of the Brucefield Auxiliary, Dr. Menzies, returned missionary from China, gave an effective address.

An exchange of Presbyterian pulpits was had between the Rev. John Ross, of Brussels, and the Rev. R. S. G. Anderson, of Wroxeter, on Sabbath last.

Last Sunday week Rev. F. Smith, Bradford, preached in Knox church, Acton, for Rev. H. A. McPherson, who was conducting anniversary services in West Essex.

A large singing choir has been organized in Knox church, Galt, under the efficient leadership of Dr. Davies. Already 40 have signified their intention of joining.

The Rev. A. Blair, B. A., Nayagawess, preached in Chalmers' Church, Guelph, last Sunday week. His pulpits were supplied by Mr. Frank Gillespie, of Knox College.

Rev. J. W. McMillan, B.A., Lindsay, preached in Erskine church, Hamilton, last Sabbath. The Times properly styles Mr. McMillan "one of the strong young men of the Presbyterian church."

Rev. Wm. Mathieson, a well-known retired Presbyterian clergyman, died at Mount Forest, aged 86. He left a considerable amount of money, most of which is bequeathed to Presbyterian missions and to various charities.

Rev. D. H. Fletcher, D. D., of Macnab St. church, Hamilton, is receiving the hearty congratulations of his friends on the fortieth anniversary of his ordination. He has spent 28 years of faithful ministry in Hamilton, and his bow still abides in strength.

## Ottawa.

Rev. Dr. Moore and Rev. John McNicol exchanged pulpits last Sabbath.

Rev. Dr. Herridge will preach a sermon to young women on next Sunday evening in St. Andrew's church.

One of our exchanges says: Rev. Dr. Wardrop, of Guelph, who was Presbyterian minister in Brockville over thirty years ago, preached there on Sunday. He is over thirty years old, but still possesses a vigor and freshness of which many men not half his age are lacking.

Rev. Robert Edzie, Hintonburg, is endeavoring to have adopted in that municipality a system of manual training similar to the one recently established in Ottawa. He has asked for a room in the public school which is at present unoccupied and which would be very suitable for the purpose.

The second anniversary of the Glebe church will take place on Sunday, Nov. 25th. Special services will be held on the occasion, and on Monday evening the Ladies' Aid Society will hold their annual concert and supper. This will be in connection with the anniversary. Doubtless there will be a large attendance of friends and well-wishers of this young and flourishing congregation on both occasions.

The venerable Dr. Wardrop, of Guelph, took the morning services for Rev. Mr. McLeod, at New Edinburgh, and preached in Erskine Church in the evening. On the latter occasion his theme was Christ the Bread of Life, and the presentation of the truth was at once touching and tender. This congregation will observe the Lord's Supper next Sabbath, and there will be a preparatory service on Friday evening at 8 o'clock. On both occasions Dr. Wardrop will be the preacher.

Members of the Chinese class attending Sunday school at Knox church have had to complain of frequent molestation on their way to church. What aggravates the offense is the fact that the destination of the offending Chinamen must have been apparent to their assailants. The proper authorities should see to it that those law abiding strangers are protected against such ruffianism as is here alluded to. Let not Ottawa reach the unenviable notoriety attained by another Canadian city in this regard.

Rev. Dr. Stewart, of Prescott, preached at both the morning and evening services in St. Paul's Presbyterian church on Sunday. The visiting divine's discourses were scholarly and helpful. In the evening Unrealized Ideals were discussed at length in a manner that left a deep impression on the congregation assembled. Without an ideal, Dr. Stewart stated, life would be a failure. Even if ideals were not reached the constant endeavor in this direction would elevate the life and lend to the life's work an added success. The true ideal of the Christian, Dr. Stewart said should be found in the life of Christ, who while on earth had lived a perfect life.

The Rev. Dr. Herridge, at St. Andrew's church on Sunday evening, preached a sermon to young men, taking for his text the words: "That our sons may be as plants grown up in their youth." Psalms 144:12. Among other good things he said: "It seems to me that Canada affords growing opportunities to the young man who has found out what he is fitted for and is determined to accomplish the tasks which are imposed upon him. The tasks of life are not to be divided into secular and sacred ones. One may serve God in the pulpit; but one may serve God just as truly in the field, in the shop, in the office, as a teacher, or even as a politician. The regeneration of the world will be achieved not by turning the week into a perpetual Sunday, nor by a half disdain of that which has to do with the world alone but by bringing to bear upon every task the principles which are most ennobling to manhood and which best reveal the presence of a Christian gentleman."

At the annual meeting of the Woman's Foreign Missionary Auxiliary of St. Andrew's Church, London, the following officers were elected: Honorary president, Mrs. Alex. Purdon, sen.; president, Mrs. (Rev.) Johnston; vice-presidents Mrs. Ross, Mrs. Watson and Miss Kessack; secretary, Mrs. Taylor; treasurer, Miss Fraser; leaflet secretary, Mrs. J. McIntosh; organist, Miss Gunn. The reports for the year were satisfactory, the membership being good and the offerings generous. Mrs. (Rev.) J. A. Murray gave an account of the organization of the auxiliary some twenty years ago. Miss Gunn was made a life member.

## Quebec.

The Rev. Mr. Cruickshanks preached on Nov. 4th to the people of Georgetown, English River and Howick. The day following he commenced collecting for the Century Fund in the Georgetown congregation and is meeting with success. He is a vigorous speaker and makes a capital agent.

The Georgetown and English River Woman's Missionary Society celebrated their twenty-fifth anniversary this fall by giving the largest contribution to missions ever given in one year, viz., \$252.45. \$45 of this amount was a thank offering. The society sent about two hundred pounds of clothing to needy mission fields early in September.

## Literary Notes.

THE KINKAID VENTURE, by Kate W. Hamilton, is a sensible and interesting story, telling of the way in which a family of young boys and girls made a home in the West. Through many trials they managed at last to make a comfortable living. All children will enjoy reading this book, which will entertain while teaching lessons of self reliance and industry.—The Pilgrim Press, Boston.

THE FOOTSTEPS OF A THRONE, by Max Pemberton. The scene of this story is laid in Russia, which is equivalent to saying that it is of lively interest. The plot is not at all complicated, but the book gives a good idea of the strict police surveillance exercised throughout Russia, and the characters are varied and well drawn. The cover is very neat, being of a pretty green linen. W. J. Gage and Company, Toronto.

THREE COLONIAL MAIDS, by Julia McNair Wright, is a bright story of revolutionary times which will be sure to interest girls of any age. The heroines are New England girls who have lived quiet, uneventful lives up to the time of the war, when life becomes more complex and the characters of the "Colonial Maids" are deepened and strengthened by their many experiences. The binding of this book is very dainty indeed. The Pilgrim Press, Boston.

THE ADVENTURES OF THE PIXIES AND ELAINES by Carrie E. Morrison. This series of stories originally appeared in the Children's Column of the Ladies' Home Journal, and each story is as sweet and dainty a fairy tale as child could wish; while they all teach lessons of kindness, unselfishness and love. The illustrations, some of which are by Reginald Birch, add much to the value of this exceedingly desirable book for children. Dana Estes Company, Boston.

CHATTERBOX for 1900 is, as always, full of interesting reading matter, in addition to a very large number of illustrations and half a dozen colored plates. The stories are of all kinds—long ones for the big boys and girls, short ones for the little children, and anecdotes about many of the great men of history. There are, too, short stories of an instructive nature, such as those on "Australian Animals," "The Esquimaux," and "Among Icebergs." Dana Estes Co., Boston.

MOTHER WILD GOOSE AND HER WILD BEAST SHOW, a new book of verse and pictures, by S. J. Bridgeman, will be sure to be very popular for the little ones, as it contains funny rhymes with the most attractive of bright colored pictures. The verses are adaptations from Mother Goose's rhymes, and are very good indeed, while the get-up of the whole book is distinctly artistic. The following is the introduction:

"This book, not too fat or too lean  
Not the best, or the worst ever seen,  
Is just written for fun;  
And you'll find, when you're done,  
Nothing horrible, hateful or mean."  
H. M. Caldwell Company, Boston.

Very readable is "A Woman's Experience at Cape Nome," in the November Cosmopolitan. It is merely a short sketch of ten days spent in that land of constant daylight, but it is full of interest. Rudyard Kipling and H. G. Wells have each the first instalment of a story, while Crockett has a complete short story. An illustrated article on "The Galveston Tragedy" throws light on that terrible event.

A second edition of Morley's "Study of Cromwell," has been called for.

## British and Foreign Items.

Rev. Dr. Wallace, Hamilton, has been celebrating his semi-jubilee.

An African, who had visited England, described snow as "rain gone to sleep."

Rev. Mr. Duke, Glasgow, has been elected minister of Langholm Free church.

Dr. Joseph Parker states that the rumor of his approaching marriage is "an abominable lie."

It is now stated that Lord Kitchener will succeed Lord Roberts, who leaves South Africa on Nov. 15.

The annual public assembly of the Baptist Union of Scotland was opened in Glasgow on the 17th ult.

Mark Twain alleges that the English people have a keener sense of humor than any other nation in the world.

The parish church of Longforgan, for the first time since the Reformation, was the scene of a wedding on the 17th ult.

A wide-awake American has erected pumps on the Jordan and is supplying churches all over Europe with genuine Jordan water.

The Countess of Aberdeen on the 22nd ult. opened a sale of work done by aged and infirm inmates of Meryflats Poorhouse, Govan.

Rev. Mr. Cameron, Brodick Free Church, protested against union with the U. P. church, and is determined not to join the united church.

Rev. Dr. Campbell, Stirling, has another volume in the press entitled "Lands of the Orient, or Rambles in Kheini, Ethiopia, and Canaan."

Mr. Spurgeon wished to live till he might throw an old shoe at the wedding of the Free and United Presbyterian churches in Scotland.

The beds of the immense coalfields lately discovered in Zululand extend downward for forty-five feet in places, and the coal is of good quality.

On the 14th ult. a new church was opened in connection with the Church of Scotland in St. Cathbert's parish, Edinburgh, near Bonnington Station.

The Landsdowne (Glasgow) congregation has been granted liberty to call a colleague and successor to the Rev. T. Dobbie. The stipend is £600 a year.

It is said that Lord Peel is to assist the Dowager Duchess of Argyll in the production of the autobiography of the late Duke of Argyll, which was left to his widow for completion.

At a recent examination in connection with the Presbyterian Faculty of Ireland, the degree of B. D. was awarded to Rev. David H. Machonachie B. A., Stroom church, Newtownards.

At Perth, on Sunday, the 7th inst., a parson stopped his sermon and rebuked a couple of "young ladies" who persisted in giggling during the sermon. They got up and stalked out of church.

Mr. John Wannamaker, on returning from his holiday to his immense Sunday school, Philadelphia, was received with great enthusiasm. The whole assembly stood up and sang the Doxology as he entered.

Principal Marshall Lang has been presented with a book-case and a collection of books as a parting gift from the officers of the 1st L. R. V., Glasgow, in recognition of his services as chaplain to the regiment.

Lord Ross's telescope, which was the pride of the astronomical world a generation ago, is no longer looked upon as unique. Other enormous instruments have been made, and one will soon be in working order at Oxford.

Surprise and horror were caused at the Hote Schonhard, a fashionable summer resort near the Imperial castle Wilhelmshohe, by the discovery that the chef, a Frenchman, was an Anarchist. He fled before the police could get hold of him.

THE AMERICAN KITCHEN MAGAZINE for Nov. contains excellent articles on "Training children in Dietetics," "The Dignity of Labor," and "What Fine Homemade Bread Should Be Like." In "Reasonable Dishes for November and Thanksgiving" many good recipes are given. The Home Science Publishing Co., Boston.

"How shall we Feed the Young Ravens?" is the opening article in the November number of "Table Talk," which is followed by a short description of "A Creole Breakfast." "Concerning Christmas Gifts" will be of special interest to all readers at this season of the year. Table Talk Publishing Co., Philadelphia.

## World of Missions.

### Honan Notes.

At Hsin Tsun Christians resisted and repulsed their enemies.

Thousands of Chinese refugees are in Tientsin and Peking.

The mission premises at Changte were looted of everything movable on July 16th.

Rain has fallen in Honan in sufficient quantities since July 16th, so as to give the prospect of a full crop.

A messenger was received from Honan on September 1st, the first since the foreigners left. He got there without molestation.

As the missionaries were accused of being the cause of the absence of rain, this rain-fall so near their departure, will to the mind of the Chinese, justify the accusation.

The magistrate superintended the operation in person. The most desirable articles went to his own residence. The doors and windows of the houses were then bricked up.

The wholesale massacres at Peo Tung and Shansi recalled the horrors of Nero's reign. The barbarity of the victory has made for himself a name likely to go down to posterity.

The Christians were commanded to register on pain of being considered rebels. Registration involved the payment of a fee nicely graded according to the ability of the victim to pay.

Messrs. Griffith, Hood and Dr. McClure are in rented rooms in Chefoo. Chefoo is quite peaceful, but two or three war vessels are always in the harbor. Merchant's vessels come and go daily.

At Hsin Chen a mob of Boxers threatened to loot the premises, but the notorious landlord of the mission premises drove the Boxers away and he and his friends managed the affair and divided the spoil.

Letters were sent into Honan by the missionaries to the magistrate of Changte, warning him of the responsibility for the safety of property. Other letters were also sent to other quarters, of a similar nature.

Chu Wang's houses were partly looted before the missionaries left. Everything was afterwards cleaned out. Even the houses were pulled down and carried away, but whether completely destroyed or not, is not altogether certain. The mayor very kindly took the safe to his house.

Proclamations have been issued by the magistrate to the effect that looting Christians would not be considered unlawful, consequently many of them have been robbed of their all, including farm implements. Many have been driven from their homes, and those who were not, were unable to till their land because of lack of implements.

Two prominent Chinese were engaged in a law suit when these troubles began. One immediately turned his front and beat his opponent one thousand blows in such a way as to make it clear it was on account of his being a Christian. All Christians in the compound at Changte were robbed of everything, and forced to leave. Most of them have gone to their homes or friends. Most of these Christians have remained steadfast, but some have weakened.

"Little short of copy, sir." Editor—"Don't you know the standing rule of the office?" New Foreman—"No sir; what is it?" Editor—"When short of copy always run in the portrait of the Dowager Empress of China."

### Missions in Korea.

The first evangelical Christian effort directed towards Korea was made by Rev. John Ross, a Scotch Presbyterian, for seven years a resident missionary in Manchuria. Being near the boundary between that country and Korea, he became interested in the people of the latter and learned their language, into which he translated the entire New Testament. How much God honors and prospers his work is shown by the fact that when Protestant missionaries arrived in the Korea, they found whole communities in the north who were studying the Bible, had taken its truths into their hearts, and like the Karens of Burma, were only waiting for some one to come and explain to them more fully the way of life.

Christian missions have been prospered in Korea to an almost phenomenal degree. The total number of converts at present is about 3,000, many of whom are holding fast to their profession in the face of both social and domestic ostracism, and many are the homes where the dread demons are no longer regarded; where idols have been cast away to the moles and to the hats and "Christ and the Bible, and song, and prayer, and love, and hope and better things have taken their place." The question of self-support is farther advanced than in any other of our mission fields. In no part of the Christian world are to be found more deeply consecrated, fully alive and stirring disciples of the Lord Jesus. The story is told of one, who, entirely without salary, took up itinerating work, carrying his tools with him and laboring at his craft—also preaching Christ wherever he went.—Selected.

### The Lady Dufferin Fund.

From the year 1884 to 1888, the Earl of Dufferin and Ava was viceroy of India. His wife, Lady Dufferin, became deeply interested in the relief of the people, and in 1885 established a fund, which bears her name, for the medical aid and relief of the women of India. The fifteenth annual report of this fund has recently been published, and makes an interesting showing. Its total receipts in the fifteen years have been more than 11,000,000 rupees, equivalent to more than \$3,000,000. This supports 235 hospitals, wards, and dispensaries, all of which are officered by women, and all the patients are from the native women of India. During the year 1899, 1,519,997 women and children received medical aid in these hospitals, which are under the care of 33 foreign lady physicians of the first grade; 73 assistant surgeons, 271 hospital assistants; and practitioners of the third grade are employed in many departments of the work. The report states that, including nurses and compounders, 354 women are at present studying medicine in the medical colleges and schools in the various provinces of India.

"The Moravian Missions in the far north," says the L. M. S. Chronicle, "are still heroic enterprises. In the February number of the Missions Blatt der Brudergerneine is an account of an adventurous evangelistic journey on the coast of Labrador, performed in a sleigh drawn by a team of dogs across tracts of melting snow and ice. The Esquimaux were found in scattered settlements of a few families; for the missionary's lodging and church snow huts had to be hastily erected, from the roof of which water poured as from a spout; ice-cold streams had to be waded, and half-frozen rivers and bays crossed. Food of course, was scarce, and if the missionaries had not had the good fortune to kill a reindeer on the homeward journey, both men and dogs might have starved to death."

## BLOOD POISONING.

### Follows a Wound in the Knee Caused by a Pitchfork.

Five Doctors in Consultation Gave the Sufferer but Little Hope of Recovery—How His Life Was Saved.

Among the oldest families in the township of Augusta, in the neighboring county of Grenville, there is none known better or more influential than those that bear the name of Bissell. The Bissells were among the earliest settlers in the township and have ever since taken an active part in all moves to promote its welfare. The subject of the narrative, Mr. Silas Bissell, is one of the younger members of the family, who some years ago left Canada to make his home in the state of Nebraska. He has passed through an experience almost unique, and considers that he is fortunate in being alive to tell the tale.

The story as told in Mr. Bissell's own words, is as follows:—"In the autumn of 1898 I sustained a serious injury through having the tines of a pitchfork penetrate my left knee. The wound apparently healed, but I did not enjoy the same health as I did previous to the accident, and it was but a short time before I was compelled to take to my bed on account of excruciating pains in my limbs and stiffness in my joints. A doctor was called in and he lanced the knee three times, and then told me the trouble was blood poisoning. He treated me for some time but I steadily grew worse, and finally five physicians were called in for consultation. My entire system seemed to be affected, and the doctors said the trouble had reached one of my lungs, and that they could hold out but little hope of my recovery. After remaining in my bed for eleven weeks, I decided to return to my old home in Canada. I was so much run down and so weak, that it was a question whether I would live to reach there, but I was nevertheless determined to make an effort to do so. After a long journey under these most trying circumstances, I reached my old home. I was so used up, and presented such an emaciated appearance, that my friends had no thought that I would recover. I continued to drag along in this condition for several months, when one day a cousin asked me why I did not try Dr. Williams' Pink Pills. I was willing to try any medicine that was likely to cure me, and I sent for a supply of the pills. After I had been using the pills for about three weeks I felt an improvement in my condition. From that time I gradually grew better: new blood seemed coursing through my veins, the stiffness in my joints disappeared, and the agonizing pains which had so long tortured me, vanished. I took in all ten or twelve boxes of Dr. Williams' Pink Pills, and I have no hesitation in saying that I believe they saved my life, for when I returned to Canada I had no hope of recovery.

Mr. Bissell has since returned to his old home at Lincoln, Neb., but the statements made above can be vouched for by any of his friends in this section, and by all of the neighbors in the vicinity of his old home.

Dr. Williams' Pink Pills cure such apparently hopeless cases as Mr. Bissell's, because they make new, rich, red blood, and thus reach the root of the trouble. These pills are the only medicine offered the public that can show a record of such marvellous cures after doctors had failed. If you are at all unwell this medicine will restore you to health, but be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box.

### Home and Health Hints.

A hairdresser says that an old silk handkerchief is much better to use in stroking the hair night and morning than a brush.

Currants, raisins and similar fruits will be very dear this winter, owing to the almost total failure of the crops in some parts of the world.

In asphyxiation from gas, bathe face and chest with vinegar, and hold some also to the nose. Give strong coffee and apply cold water to the head and warm water to the feet.

Horseradish Sauce.—Beat one half-cupful of heavy cream until thick. Mix one quarter of a cupful of horse radish root with two tablespoonfuls of lemon juice, and add to the cream. Season with salt and cayenne.

A delicious hot gingerbread was served at a home luncheon the other day. It was fresh from the oven, spicy and tender, and on being broken it proved to be full of almonds. They had been split into halves so as not to be heavy enough to sink to the bottom of the dough during the cooking process. The combination of flavors is to be recommended.

Barbecued Beef.—One pound each beef, veal and fresh pork chopped fine. Mix with six crackers and three eggs, two cups milk, one tablespoon salt, one teaspoon ginger, little cayenne pepper, one half grated nutmeg, one bay leaf pounded, one grated onion, one tablespoon lemon. Mix thoroughly and beat well. Shape into a loaf. Put small strips of salt pork on top and bake one and one half hours. Baste often.

Apple ringlets.—Peel, core and cut into thick slices five large apples; mix half a cup of flour with half a teaspoonful of baking powder, half a teaspoonful of butter and salt- spoon of salt. Mix half a cup of water with one well beaten egg, add to above ingredients and mix to a smooth batter. Melt one spoonful of fat in a frying pan, dip the apple slices into the batter, put them in the frying pan, fry light brown on both sides, keeping the pan covered while frying. Serve with dusted sugar over them.

There are two varieties of wheat muffins, those raised with yeast and baked on a griddle as English muffins are, or in the oven in muffin pans, as the New England muffins are, and those made with baking powder. To make a raised muffin which is to be baked in the oven, make a batter with a quart of flour, one tablespoonful of butter rubbed through the flour, one pint of warm milk, half a cake of compressed yeast, or half a cup of liquid yeast, two well-beaten eggs and a teaspoonful of salt. Let the batter raise over night; in the morning fill deep muffin tins half full and let them rise to the top of the tins. Bake them in a quick oven twenty minutes.

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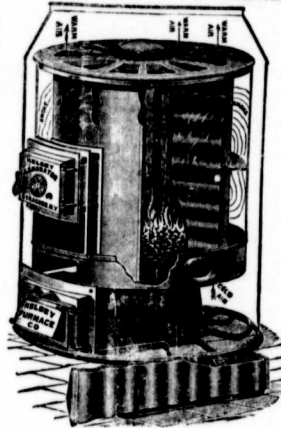
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Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank made payable to the order of the Honorable the Min. of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the check will be returned.

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JOS. R. ROY,  
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