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British and Foreign.

There are thirty two miles of book shelves in the British Museum.

Dr. John Watson has formally accepted the nomination of himself for the Moderatorship of Synod.

An Hungarian judge and other officials of the Commune were sentenced to three years' penal servitude for torturing prisoners in order to obtain a confession of a robbery laid to their charge.

The National monument of Mr. Gladstone to be placed in the projected thoroughfare between Holborn and the Strand, will be a colossal work. The statue and base will reach a height of thirty-two feet.

At Edinburgh Free Presbytery last week, Dr. Rainy, in answer to a remark from the Rev. D. M. Macalister, said that the consummation of the union, though a moral certainty, was still problematical as to the exact date.

In a new book by Sir Edward Russell it is told that Mr. John Bright always spoke of Mr. Gladstone as if he were on a higher level. "Oh, it is easy for him," he would say. "His mind has everything in it, and he has only to turn on the steam."

There were nearly 22,000 deaths in 1898 from snake bites in India. According to The Medical News, the efficiency of the new serum is now fairly well established, but the price of a bottle, which is \$1, puts it beyond the reach of most of the victims.

Between January 13, 1898, and August 13, 1899, new lines of railway, with a total length of 3,171 miles, were thrown open for traffic in European and Asiatic Russia. The total length of railways in the whole Russian empire, on August 13, was 39,324 miles.

In 1899 there were only four insurance companies in Japan, with a capital of 1,600,000 yen. In 1898 there were seventy-three registered companies with a capital of 34,720,000 yen. At the same period the thirty-six Japanese companies alone showed an issue of 510,000 policies, the value of 12,400,000 yen.

When the Queen last visited Bristol, sixty-nine years ago, with her mother, she entered, so the story goes, a china shop to buy a doll's dinner service. The one she desired was too dear for her childish purse, but after a consultation with her mother, the Duchess consented to lend her the amount wanted until her next allowance should be due.

The first railway in Corea was opened to traffic on September 18. It runs between Seoul and Chemulpo, and the track is now laid to within 5 miles of Seoul. It was built by the American Trading Company, is of standard gage, and is 26½ miles long. The Japanese government appropriated \$900,000 for its completion. There are two trains in each direction a day.

The Welsh Calvinistic Methodists are a progressive body. The report of the committee appointed to take into consideration the question of starting a twentieth century fund has been adopted by the North Wales Association. It recommends that not less than £100,000 be raised. Already five members have promised £1,000 each, and it is expected that at least ten others will subscribe a like sum.

A doctor and well-known scientist died from the plague in Lisbon. During his illness he was inoculated with the plague serum without effect. Shortly before his death, he said: "The plague is a disease which is not understood by the doctors of to-day. They know no more about it now than in olden times." Deceased had devoted months to the study of the plague, and met his death in the execution of his duty.

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Note and Comment

All our cradle songs are sweeter
For the songs the angels raised,
When the mountain caught the echo,
And the dreaming valleys praised.

Christ is born! Exultant nations,
Send the tidings wide and far,
Christ is born! The world is throbbing
To the puls-beat of the star.

That brilliant but skeptical French scholar, the late Ernest Renan, described the Psalms as "the eternal poems of devout souls."

An article in the Presbyterian Banner states that Richard Harding Davis is in receipt of more than \$25,000 a year, as the fruit of his literary labors.

Most people who are now reading literature at all are reading novels. Beyond all controversy the leading form of present day literature is prose fiction.

Sir Thomas Lipton, in view of the fact that his steam yacht Erin cannot be utilized by the Government as a hospital ship, has sent \$5,000 to the Princess of Wales, to be used at her discretion, for the benefit of the soldiers and sailors.

Is the world growing better or worse? An old question, says the Michigan Presbyterian, and a fruitless one. The world is growing better in spots, and worse in other spots. There is a more practical question: "What am I doing to make the world better—or worse?"

There is a total enrollment of about 3,000 students in Cornell University, consequently the class rooms, lecture rooms, and laboratories are overcrowded. Extensive additions are contemplated. There are now 25,000 volumes and 36,000 pamphlets in the library of the university.

The Fifth Avenue Presbyterian Church, New York, are contemplating giving a call to Professor T. Purves, D.C., of the Princeton Theological Seminary. He has already been asked to consider a call to the vacant pulpit, which action is generally approved by the leading men in the church.

A man in Brooklyn recently advertised that he would pay ten per cent. a week (five hundred and twenty per cent. a year) for the loan of money. Thousands of people, eager to be rich in haste, sent him their money. Then he disappeared. And their money disappeared with him. A due reward of haste to be rich.

The Montreal Witness gives the following characteristic account of the way in which history is taught in Italy: "Who was Maxine?" asked a professor of history when inspecting a clerical school in Italy. "A godless wretch, an enemy of God and of our Holy Mother the Church." "Who was Garibaldi?" "A monster, an adventurer, a godless man, a great enemy of the papacy and of the Holy Catholic Church." "Who was Victor Emmanuel? What did he do for the country?" "King Victor Emmanuel was a man excommunicated by the Church. He was a tyrant, for he deprived the head of the Church of his temporal power and made him a perpetual prisoner." That is how Roman Catholics teach history.

The death is announced at Chemulpo, Korea, of the Rev. John Chalmers, L.L.D., Hong Kong, the distinguished missionary, who has labored in China for nearly half a century. Dr. Chalmers, who attained great eminence as a Chinese scholar, was born at Oldham, in the parish of New Deer, Aberdeenshire, where his father was a farmer. He was educated at Aberdeen University.

The climate of Egypt is magnificent, and there are few winter resorts that are preferable, meteorologically speaking. The air is fine and dry and the sunshine is perfect, while with equal temperature, wholesome food and water, and gentle breezes, there is little to be desired. Unfortunately, the sanitary arrangements in Egypt are very bad, and most of the hotels, even in Cairo, are built on contaminated sites.

At a recent meeting of the General Committee of the Gladstone Memorial in Liverpool, the Lord Mayor of Liverpool presiding, photographs were on view of a design submitted by Mr. Thomas Brock, on which members of the committee, who had inspected it at the studio, reported very favorably. The statue would be ten feet high, and the total height of the monument twenty eight feet. It was resolved to offer £5,000 for the execution of the work.

Although the Germans are largely addicted to their national beverages of beer and wine, they treat drunkards in a practical way. It is stated that they are arrested every Saturday after their week's work is over, and kept in durance until Monday. This is done regularly every week until their sentence has expired, the object, of course, being that the delinquents may during the week earn money for the support of their families. The same method might be used for reforming them in this country.

Thackeray told an amusing story of Carlyle, how that he had spent a day in the reading-room of the British Museum and had given a great deal of trouble to one of the officials, sending him up and down ladders in search of books to satisfy his literary tastes, and how, on leaving the room he had gone up to the man and told him that it might be some satisfaction to know that he had obliged Thomas Carlyle, and that the official had answered him, with a bland smile and the usual washing of hands in the air, that the gentleman had the advantage of him, but probably they might have met at some mutual friend's house. He had never heard of Thomas Carlyle.

That Roman Catholicism has greatly increased in the United States, largely, of course, through immigration, all well informed people know. From 1880 to 1897 it went up from 6,337,380 to 9,856,622, an increase of 54 per cent. But to conclude as some do, that Protestantism is being outstripped is premature. During the same period the number of communicants in Protestant churches increased from 9,463,244 to 16,083,039, a gain of 73 per cent. The preponderance of the Protestant over the Catholic population that appears in the above figures appears still greater, if one bears in mind that the Catholic figures include the whole Catholic population, while the Protestant figures include only communicants, about 80 per cent. of all. The outlying rural districts of New England have been represented as retrograding towards irreligion. But recent observers declare that through the efforts of home missionary societies there has been a turn of the tide, and rival in town after town.

Each car of the armored trains which are now being employed in British operations against the Boers is painted khaki color. Both the engineer and the firemen are completely protected, and the orders are conveyed by bell signals. One of the engines is fitted with a steam pump. Hose is provided of sufficient length to enable water to be taken in from rivers or other sources of supply on the journey. The engine is placed in the middle of the train to allow for the use of Maxim and other guns.

Canadians have no conception of the determination with which the Roman Catholic priests oppose the entrance of the bible into Brazil. The Bible Society Record says: "It is war to the knife against the bible. Nothing stirs the priest up so. Spiritualistic works are often met with, atheistic papers and books may find a nest under the very shadow of the church, and even Protestant journals are tolerated; but the bible, the hated bible, is hunted out, denounced, and destroyed as if it were the essence of all that is evil."

Since the new treaties have gone into effect in Japan, says the Missionary, foreign missionaries, in common with all others who receive salaries, have become subject to the Japanese law of an income tax, which amounts to some three or four per cent of salaries received. Thus our missionaries there who receive as much as \$1,000 a year will henceforth have to pay a tax of \$30 or \$40 annually into the government treasury. Added to the largely increased cost of living in Japan, this will indeed be no light "tax" upon our representatives in that country.

Rev. Dr. Joseph Parker, says the Congregationalist, is out with a trumpet call upon English Dissenters to make disestablishment of the Anglican Church a live issue in Parliament and out of it. He denies that the Anglican Church is Protestant, scoffs at the idea of Dissenters and Evangelicals uniting to purge the Church of its sacerdotalism, and calls for a stirring fight for a "free Protestant country." The significant fact of the situation is that many a ritualist within the Church will say, "Amen, Dr. Parker, as a matter of policy, if not as a matter of principle."

According to Technische Notizen, the celebrated Parisian oculist Dr. Emil Berger has constructed a binocular microscope which admits of seeing objects plastically (i. e., in relief). As is well known, the stereoscopic effect is lost by the use of only one eye, and consequently of our monocular microscope, not to speak of the harmful suppression of the vision on one eye at the expense of the other. This new microscope places the object in a normal distance (about 38 centimeters) from the eye. If the news is creditable, Dr. Berger's invention will prove a great boon to the hundreds of thousands whose profession forces them to use a microscope.

Dispatches from the secular papers from China, says the Missionary, indicate that the colporteurs of the American Bible Society have recently suffered persecution in the extreme northwestern province of Kansu, on the border of Tibet. In a certain town they were invited to circulate Bibles from a Chinese temple. As soon as they were inside of the temple the gates were closed and the colporteurs were set upon and terribly beaten with long, thick sticks of firewood. Four were severely beaten; two others were attacked, but not so severely punished as the other four. Some of the elders of the town took part in the beating. The men were tied, hands and feet, to the pillars of the temple, and spat upon.

Our Young People

1899-1900.

THE HEAVENLY RECORD.

"Time wasted is existence, used is life."—Young.

BY WOODFORD.

TOPIC.—To be more than to say or to do; because actions is determined by character. There is more to rejoice over when we are in character: such that our names are in the book of life, than in our having much authority. If, lacking beauty of character, we had power and authority we should but use these for private ends merely; this would be disastrous—it is pitiful. It is not in mortals to command success; it is possible, by the grace of God, for all to deserve it. Whether or not success crown our efforts here is not the chief matter. What is of the first importance is the being a good and faithful servant; for the names of these are on record. Then are the worthy ones to be confessed before the Father and His angels.

MONDAY.—As science travels further afield the careful interest of the Creator in all that He has ordered from the deep is being made known. The knowledge we are coming to have of material things is giving us to understand how that the very hairs of our heads are all numbered, how that not one sparrow falls to the ground without the Father's knowledge—for in nature there is no waste. We should realize more clearly now than even the Psalmist did how that all our members were written in God's book when, as yet—as members—there were none of them. How precious are such thoughts—thoughts we think after God, and in a very real way therefore His. Who but such an One can search us, for we often are puzzles to ourselves. Who but He can try us and know our thoughts, laying hold of any such, in their beginning, as might later on lead us away from Him; and turning or directing them, that, so being rectified by Him, by them we may be lead in the way everlasting.

TUESDAY.—We posit, with almost gruesome certainty, the law of cause and effect in the material sphere. Should there be any less certainty in the moral sphere? In many instances philosophy can but lead us to the grave, and confess that, as far as reasoning is concerned, the law of cause and effect there seems to be rudely set aside. Revelation aids rather than contradicts reason in making known that there is a book of remembrance. That faithful worshippers are not rewarded in this life is not to be wondered at. There is not enough to reward them here, for gold and precious stones are no equivalent for virtue and holiness. In the place or state prepared for those who let themselves be fitted for the same, gold is plentiful enough to pave the streets with, and precious stones abundant

enough to put in the walls. It is "to be with Christ" that is "far better," to dwell in the divine atmosphere. Besides, it is both childish and unwise to pronounce judgment on work that is incomplete. If, in spite of perplexing appearances, we let our regard for God be sincere and not merely mercenary, the book of remembrance that is being written, when it is opened, shall assign to all "their own places."

WEDNESDAY.—We have come, in the Christian dispensation, to spiritual realities, and apprehending these, as we are enabled and taught by the Spirit of God, we accept the invitation (with all the training and discipline implied) to have our names inscribed in the roll call of the city of God, where are myriads of the full festal assembly of angels, and the church of the First-born (Christ is the First-born, and all believers become so by adoption). Those who can only think of eternal verities as did the majority of the people in the time of Malachi, what would they do if they were given a place among them that are robed in white? Such surroundings would be a very hell for them.

THURSDAY.—In this book are inscribed the names of true workers—of people who work out their own salvation with fear and trembling, ever conscious of the fact that it is God that worketh in them, both to do and to will of His good pleasure. Such people are witnesses for Christ, and others take knowledge of them that they have been with Jesus. In their lives there is a reflection, in and by them the kingdom of heaven is being made to come, and the will of God is being done. So with this life in them here it is quite fitting that their names should be in the book of life there.

FRIDAY.—Rather the names are written in the Lamb's book of life, the record we keep ourselves—we are keeping it now whether or not our names are written there. In that day when the silver cord is broken the book of memory is opened wide (the physical clasp that keeps it closed seems to be opened by the physical wrench of death, e. g., think how the book is partially opened when the silver cord is loosed in the case of one suddenly confronted with death), and as read with conscience, quickened by the vision of superhuman purity (Him that sat on His great white throne), we shall know whether to go to the right or to the left. There is a kingdom prepared for those who by reason of the blessings of the Father have been prepared for the same. There is everlasting destruction from the presence of the Lord for those

who received not these blessings and so degenerated into unfitness—"their own place is that prepared for those who in foolish pride set themselves up against God."

SATURDAY.—There shall enter nothing that defileth, that in any life the controlling tendency of which makes for the working of abominations or the making of a lie. Imperfect in a sense we shall all enter, for progress toward the infinite is to be for ever. But as this goal is to be different according as our faces are set now in one of two directions, so this state is to be according as one's life points, if one journeys deliberately to the City of Destruction—and to allow ourselves to drift thither has this same meaning in this connection—it would be unreasonable to expect that the names of such should be in the Lamb's book of life. By grace are our faces set Zionward! and it is cheering to think that where these ones are now they are given to know that their names are in "the book" before they themselves reach the city of the King. It is cheering while on the journey to know there is awaiting us a welcome-home, and that kindly hearts are waiting for us in great expectation. So we journey or wait alike in hope.

Hints for Talks and Testimonies.

How does one's heavenly record compare with one's reputation?

What is there in one's heavenly record that would not be found in lives written by men?

From the records given in the Bible what idea can we get of the heavenly record?

How long will the heavenly record last?

What use will be made of the heavenly record?

How can we make sure of having our names in the book of life?

What is the consequence of not having one's name in the book of life?

How can we effect the record already made?

How will thinking of the heavenly record help us?

How may we learn to think more often of the heavenly record?

For Daily Reading.

| | | |
|------------------|------------------------------|---|
| Mon., Dec. 25. | —God's book. | Ps. 139: 14-24 |
| Tues., Dec. 26. | —A book of remembrance. | Mal. 3: 16-18 |
| Wed., Dec. 27. | —A book of enrolment. | Heb. 12: 22-24 |
| Thurs., Dec. 28. | —A book of Life. | Phil. 4: 1-3 |
| Fri., Dec. 29. | —Judged from God's record. | Rev. 20: 11-15 |
| Sat., Dec. 30. | —Blotted out because of sin. | Exod. 32: 30-33 |
| Sun., Dec. 31. | —Topic: The heavenly record. | Luke 10: 20; Rev. 3: 1-5. (A New Year's meeting.) |

An urchin in a country parish of Scotland, having been told by his parents to read a newspaper aloud to them, commenced to do so in the usual drawing manner of the parish school. He had not proceeded far when his mother stopped him short, exclaiming:—"You scoundrel! Hoo daur ye read a newspaper wi' the Bible twang!"

Love to God and love to men transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. Much that a mother does for a child, a doctor or nurse for his patients, is very lowly service, that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard and many others shine like stars in the sky.

Presbyterians and Christmas.

BY REV. I. REID HOWATT.

Christmas comes to the typical Presbyterian like a guest he knows not how to greet. He has no objection to the festival; on the contrary, every year he finds himself regarding it more favourably in sundry lights; but yet—the footing is vague. He recalls, for instance, that there was no Christmas before the fourth century; it lacks, therefore, Scripture credential and Apostolic tradition. And when it was instituted it was apparently on lines chosen more for convenience than historicity. The Oriental Church fixed on January 6th, while the Western Church, having a number of old festivals crowding inconveniently close to one another, decreed that Christmas should be spaced off by itself on December 25th; in neither case was there any pretence of commemorative exactitude. If that had been sought for it is possible both these dates might have been put out of court and the verdict been given for the spring-time, since we are expressly told The Birth took place in the lambing season—i. e., when shepherds were “abiding in the field, keeping watch over their flocks by night.” About all this there is a want of reason and right authorization which made our forefathers—men who must grip at something definite—look askance on the festival, and this the more from its being observed on the date of the old pagan festival of the Sunbirth, when the monarch of day began his northward return—the natalis solis of the Romans, the Yule-tide of the Goths. There was here an evident accommodation to pagan customs which might have been politic enough had the matter been secular only, but which could hardly commend its purer and more spiritual import. Our fathers had cause to fear these compromises Rome had been in the habit of making with old paganism, for the old ghost had a way of reasserting its ancient vices under the new garments, as witness the grave historian:—“From the first institution of this festival the Western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, mingling puppet shows and dramas with worship, universal feasting, merry-making, visits and salutations, presents and jocularities, revelry and drunkenness”—a mixty-maxy not yet altogether eliminated. The mind has only to go out on the one hand to Rome’s paper-manger, paste-board angels in pasteboard attitudes of adoration, with the Bambino in its swaddling clothes, and on the other hand to London, Berlin or New York on Christmas night, to see how the ancient pagan ghost still gibbers and mows under the new and holier name.

But while the Puritan frown, so long and so steadfastly set against the festival of The Nativity, had reason on its side, there is now evidence enough of the frown relaxing at least into a tolerant smile, and this not because any principle has been abandoned, but because the complexity of human nature is coming to be more fairly recognized. The brook must taste of the soils through which its waters have percolated, and even the pure things of the tabernacle must to the

end carry suggestions on them of the wilderness way through which they have been borne. Goth and Vandal have left their stamp on the days of the week, and a fairly sized pantheon of Greek and Roman gods is packed up in the names of our months, but no one counts Christianity to be in peril because associated with the Sun-day or the Moon-day, or two-faced Janus or hellicose Mars. These are but knots in the log-line, or flavours of soil lying away back in the centuries; they neither make nor mar the faith itself. That something of this broader view is beginning to soften the austerity with which Puritanism so long regarded Christmas may be taken for granted when we see how the festival is being celebrated more and more every year, not only by Free Churchmen in England, but even by sturdy Presbyterians in Scotland. In the head it is still ear-marked as un-historical and uncanonical, but in the heart it is fading a kindlier welcome as a thing most worthy and suitable in itself.

Nor is it difficult to see why so much that is very human—feasting and merry-making—should cling to Christmas as it does not cling, say, to Good Friday or Easter. What these latter signify strikes straight home even on the dullest, but the grand and comforting doctrine of the Incarnation, beyond its patent and homely aspects, has subtle, psychological bearings not readily understood of the common people. The very language in which these have to be propounded is uncouth in the general ear, and if it is difficult enough for the trained theologian so to steer through Apollinarian, Eutychian, and Lutheran rocks as to avoid fatal issues at Calvary through mistakes at Bethlehem, how much more difficult must it be for the ordinary and unversed hearer or reader to grasp the far-reaching significance of the Divine immanence in the race? To the end, while even sacrificed human nature remains in the mass as it is, the doctrine of the Incarnation will always appeal most readily to the family and the social instinct. It is, then, for the Church to recognize this, and seek to consecrate and guide it. Everywhere there is the desire of the heart to celebrate The Event on Which all our other hopes impinge, and if, in doing this, there should be an admixture of very human, albeit unec-clesiastical, nature, yet so long and so far as it makes for goodwill and fraternity among men, it should be more than recognized: it should be sanctioned.

The benign and solvent brotherliness of this festival is seen whenever we cast our eyes over wider zones than our own home or Church life. Our soldiers on the veldt, covenanted and uncovenanted civilians in India, loneliest squatters in the colonies and voyagers on the most distant waters, all draw closer to each other at this time with cheery greetings and fraternal feastings—and wherefore not? At home it is the time when the poorest of the poor may confidently look for one comfortable meal and some touch of warmth. That is should be specially the children’s time carries its warrant on its face; it is a poor heart that does not aim at making some child happier for the coming of the Christ-Kind. The message for all is the open heart of helpfulness, for His sake Who came among us at

this time. He came, having nothing, needing all, that He might slip a blessing into the heart which was unlocked to serve Him. And so He slips it still.—London (Eng.) Presbyterian.

Literary Notes.

Around the Yule Log by Willis Boyd Allen. This is a collection of Christmas stories, all very bright and well written, and illustrated in the margin in a rather unique manner. Both matter and cover are very seasonable, the latter being yellow linen, ornamented with holly. The Pilgrim Press, Boston and Chicago.

Sacred Songs No. 2 by Ira D. Sankey, James McGranahan and Geo. C. Stebbins. This new book of sacred songs will be specially appreciated by church choirs and Sunday Schools, as it contains a large number of beautiful new sacred songs. It is issued in a cheap music edition with board covers. The Copp, Clark Company, Toronto.

Cyrus, the Magician, a story of magic in the Worship of Diana and the Gospel in Asia, by David Beaton. The object of this book is to show the difference between the imposture of charlatan and the open reasonableness of the supernatural power of Jesus, but apart from this didactic aim we have here a very interesting book which takes us back almost two thousand years. The story is well written and nicely illustrated, and is neatly bound in green cloth. The Pilgrim Press, Boston, Chicago.

The King’s Lyrics. This little volume is a companion volume to the Queen’s Garland, and is a collection of lyrical poems of the time of James I and Charles I. It includes poems of Milton, Richard Lovelace, George Herbert, Robert Herrick, and many other writers. The poetry of this period is delightful in its quaintness and abundance of sentiment. The volume is exquisite, bound in brown and gold and illustrated with a number of beautiful reproductions of old prints. R. H. Russell, New York.

Suspense by H. S. Merriman. This book, while not up to the level of *The Sowers*, is still a very striking one. There is something peculiar about it, in that there are practically only five characters, only three of which are developed to any extent. The book strikes one as being sketchy and we have a feeling of incompleteness, but the characters of the hero and heroine and that of Mrs. Wylie are wonderfully depicted. There is always in Merriman’s characters a certain reserve force and subtle strength which is difficult to put into words, but is felt in all their actions. Those who have read Merriman’s other books will be anxious to read this also, and it will be of general interest at the present time as the hero is a war correspondent. The volume is bound neatly in a light linen and the paper and printing are excellent. Copp, Clark & Company, Toronto.

Ionc March by S. R. Crockett. Mr. Crockett’s versatility is certainly marvellous. Last year he surprised those who thought his art was confined to the lullaby by writing that capital romance of mediæval Europe, “The Red Axe,” and now he comes out with a bright, crisp, up to date story of the modern American girl which is simply charming. *Ionc March* is a strong character. The daughter of a famous American Governor, she has been educated in a European convent, and so combines the energy, independence and adaptability of the American with a dignified refinement which is very pleasing; while her sweet womanliness is only brought out more strongly by her struggles with the world in the effort to earn a living for herself. The plot is well constructed and well carried out. There are also some splendid specimens of English manhood, and a “mean American,” who, though playing an important part, does not appear often. But the life of the story is *Idalia Judd*, the typical American girl, who talks like a streak in the most delightfully expressive “American.” The reader will be interested in every chapter of this book, though it is not at all like what we usually get from Crockett. *Ionc March* is a new departure for Crockett, and while it will be read by many, it will not be so popular as his other works.—Copp, Clark Company, Toronto.

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Thursday, December 21st, 1899.

Greeting to Our Readers.

The Dominion Presbyterian sends Christmas greeting to its readers and hopes that the New Year will be a bright one. This is a special combined issue for Christmas and New Year's.

Reverses to the British arms came thick and fast last week, and many became apprehensive of the final issue. But the British soldier does not feel that way. He has quietly settled down to business, and when his turn comes, and it will not be long delayed, will speedily wipe out the disgrace of the present check.

There are many homes that were bright with light last Christmas, in which the blinds will be drawn on Monday next. Husbands and brothers, in some instances both from the same home, have been made the victims of the deadly Boer guns. High and lowly alike, from the officers and from the ranks, the men have been taken. May there come some light from the All-loving Father into the darkened homes at this Christmas tide.

Reports coming in from the sub-agents indicate a steady advance in the interest of the people in the Century Fund. We are a peculiar class, we Presbyterians. We hate bluster as we hate sin. We hold back much information about the Century Fund that might well be given to the public, and it would help the canvass if it were given. But some might think we were blowing, and so we hold our peace. But when the amounts thus quietly given

are toted up it will need seven figures to express the amount all right, and there will not be six ciphers either.

Some men are an inspiration to us when we look at themselves, but we gain inspiration from others only by examining their work. The latter work quietly. They are never in a hurry, but they do a power of work. As a rule they are not strong men, but they have learned the secret of making every ounce of weight tell. They look ahead and lay their plans so that this bit of work will dovetail into another, and there is no room for a waste spot during the whole day. When we meet men like that in Church work we feel disposed to thank God and take courage.

Help That is Not Help.

A wise teacher will refuse to "work out the example" for the puzzled pupil. She knows that by a little judicious questioning and suggestion the dullest child may be led on to discover the solution for himself. And the discovery is worth much more than the remembered explanations of the teacher would be. The pupil has an increased self-respect, and an actual gain in intellectual strength for the next problem that presents itself.

This method of teaching, which alone deserves the name of education, is difficult. It is an easy matter to show a child how to do decimal fractions, a matter of five minutes. It is something more to train the child to do decimal fractions, a matter of five hours, it may be. The former method has been nothing more than an appeal to the imitative powers, and these are remarkably quick in children. The latter has been an appeal to the reasoning faculties, which are undeveloped. It is the business of the teacher to make this appeal, and so to educate the child placed under her training. Too many teachers adopt the easier method. Impatient for visible results, they refuse to adopt the slow methods. Then, too, the people demand results that may be seen and tabulated, and there are not many who have the courage to go in the face of popular clamor. Certainly the teacher should mould public opinion in this respect, but there are few among them who have the strength to try it and succeed.

This is true of more than the teacher of the children. Many platitudes are being spoken during the present season about the folly of assisting people who are unworthy. But the people will go on helping the unworthy, or pretending to help them, though their so-called help is not a help, but too often a curse. Suppose the spirit of good will moves a strong man to help a weak brother at the present season, is it not worth while to spend one good hour in honest study of the best method of bestowing that help? It is easy to give

the weak man five dollars, but that does not help him. Can you think yourself down to where he stands, and then put yourself where your thought has gone, and help that man to earn five dollars? If you can, you have helped him. Weak men and women are the moral children whom we who are stronger must teach to walk again. We shall not do it by holding them up on both sides.

The People's Choice.

"Who are you going to vote for?" is a common query now-a-days. The answers would be worth careful study, if they could be collected and tabulated. We apprehend that no man would be more disagreeably surprised than the man who has honestly advocated universal suffrage. It is safe to assert that not in one of one hundred elections to be held on the first day of the year, will the actual voice of the people be heard.

It is not unusual to hear such a conversation as this on the way to the polls: "How will you vote?" "For Smith and Jones." "But there are three others! Will you not vote for them?" "I don't know any of them." "Well, these are good men, whose names are on this card. Give them your vote." "All right, I will." Now half-an-hour's careful enquiry would have given this man sufficient knowledge of any candidate to enable him to vote intelligently. Ought such men, who abuse a sacred trust, to be allowed the privilege of the franchise?

We have heard men complacently remark that they would not cast a vote, for none of the men offering themselves were worthy of support. It is too painfully true that many of the men who seek election at our hands, to public office, and to positions of trust, are mere adventurers, utterly unworthy to represent the people, men whom a business man would never dream of putting in a position of trust in his warehouse. But who is responsible for this state of things? Need we wonder that such men offer themselves if they imagine there is a ghost of a chance that they may succeed? If good men hold back because the grime of such men's lives is besmirching, are they clear of responsibility?

It is easier to keep rascality out of office than it is to turn it out. Unfortunately, in many instances, there is now no alternative, and the harder task must be faced. It should be faced in earnest. Every election under an immoral regime is a debauchery of those concerned in it. There are many who are not aware of the sacredness of the trust committed to them; who see nothing more in the use of the franchise than making a mark in a certain place, on a certain paper, with a lead pencil. If a man thinks it worth his while to give a ton of coal, or a suit of clothes, or the promise of a position, for the making of that mark in that particular

place, why should not his generosity be accepted?

There is a sufficient number of the electors in every constituency who know better than this, and upon them devolves the responsibility of freeing the electorate from this blighting curse. Is it not possible to close the present century with men in our municipal halls of whom we are not ashamed? Let us see to it that the men elected are really the people's choice, and not men who have foisted themselves upon the people for purposes of personal gain.

A Chair of Tent-making.

"Alfred Brown, Layman," writes an article in the Atlantic Monthly under the heading, "Wanted, a Chair of Tent-making," which says what is sadly too true, and voices the sentiments of a great many ministers. The problem is that of which Dr. Watson has been treating under the melodramatic title, "Should the Old Minister be Shot?" But the layman has more to say for the old minister than the clergyman. He makes the humorous suggestion that a chair of tent-making should be established in divinity schools, in order that the minister, when he becomes too old for the pastorate, may have the mastery of a craft at which he may make his living. He cites statistics to show that the percentage of theological students in the leading universities is enormously declining, and he attributes this decline to the fact that young men are unwilling to enter a profession in which in twenty years they will be superannuated and left without a means of livelihood. He claims that to-day a man is ineligible for a pastorate unless he is young and is already in a charge. He condemns the candidating system, and justly affirms that the strongest men in the ministry are often the weakest candidates. The writer sympathizes with the aging minister and lays the blame on the restlessness of the people. He attributes it partly, however, to the rise of young people's organizations and the preponderance of women in the church. The article calls to mind another which appeared recently in the Christian Register under the heading, "The Irresponsibility of Parishes," the writer of which tells how a certain parish had settled upon its minister by a legal document a liberal salary for a series of years, and a comfortable pension for the remainder of his life, and contrasts this arrangement with the prevailing relations between minister and people in Protestant bodies in America. He proceeds to point out that, while in the Anglican Church the rector is still supported by the state, and holds his position with great security, and the Roman Catholic Church provides for its clergy both while they work and when

they can no longer do so, the Protestant minister of to-day has not only a precarious hold upon any parish, but is very sure to be looked at askance by all parishes at an age when the doctor, the lawyer, the statesman, the general, the Admiral, or the merchant, is at his best.

The three articles referred to supply many of the reasons why young men who are most capable of other careers are not always strongly inclined to enter the ministry.

W.M.M.

The Nation's Hour of Sorrow.

At this Christmas-tide when we should be rejoicing and singing songs of peace our hearts are filled with disappointment and distress. In Britain, where the people are so closely packed that they can feel each other sigh as well as hear each other cheer, the feeling is more intense, but here in this great Dominion the same feeling reaches to the utmost corners of the land. Our Queen is bowed with grief, sorrowing for the enemies' loss as well as for our own. She has always been a great force for peace and there is tragic sadness in the fact that the closing years of her life are darkened by the horrors of war. The Prime Minister of Britain is bowed with sickness and grief, his life-companion taken from him, his daughter ill, his son shut up in Mafeking. These are only prominent types, the same sorrow reaches all ranks and touches all lives. It is a time for sober thought and earnest prayer. If we believe that on the whole the claim of Britain to exercise principal influence in South Africa is just, there is all the greater need to admit that there has been wickedness on our side as well as weakness and folly. Only by accepting the chastisement in the right spirit can we hope for success. The Recessional poem was at first accepted as a fine piece of work, it should now be taken as a tremendous reality and the appropriate prayer for the present hour is the closing verse:

"For heathen heart that puts her trust
In recking tube and iron shard—
All valiant dust that builds on dust
And guarding calls not thee to guard,
For frantic boast and foolish word
Thy mercy on Thy people Lord. Amen.

John Morley on Calvinism.

"Calvin shaped the mould in which the bronze of Puritanism was cast. That commanding figure, of such vast power, yet somehow with so little lustre, by his unbending will, his pride, his severity, his French spirit of system, his gift for government, for legislation, for dialectic in every field, his incomparable industry and persistence, had conquered more than a pontifical ascendancy in the Protestant world. He meets us in England, as in Scotland, Holland, France, Switzerland, and the rising England across the Atlantic. He had died (1564) a generation be-

fore Cromwell was born, but his influence was still at its height. Nothing less than to create in man a new nature was his far-reaching aim, to regenerate character, to simplify and consolidate religious faith. His scheme comprehended a doctrine that went to the very root of man's relations with the scheme of universal things; a church order as closely compacted as that of Rome; a system of moral discipline as concise and as imperative as the code of Napoleon. He built it all upon a certain theory of the government of the universe, which, by his agency, has executed an amazing influence upon the world. Such a theory might have been expected to sink men crouching and paralyzed into the blackest abysses of despair, and it has in fact been answerable for much anguish in many a human heart. Still Calvinism has proved itself a famous soil for rearing heroic natures. Founded on St. Paul and on Augustine, it was in a sentence this: that before the foundations of the world were laid, it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation, and others to curse and damnation; that, in the figure of the memorable passage of the Epistle to the Romans, as the potter has power over the clay, so men are fashioned by antemundane will, some to be vessels of honor and of mercy, others to be vessels of dishonor and of wrath; that the Potter has mercy on whom he will have mercy, and whom he will he hardeneth. On this black granite of Fate, Predestination, and Foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded."

The above from the second instalment of John Morley's "Oliver Cromwell," appearing in the Century, will form wholesome reading for Calvin's detractors and those who make light of his influence. It has become the fashion with some persons to deery Calvin as a perverted and much overrated man. Such an attitude is supposed to be an evidence of advanced religious views. They shrug their shoulders, and point to questionable episodes in his history, brand him as a fanatic, and depict him as little better than the incarnation of evil.

Speaking of the objection that Calvinism is calculated to drive men into "desperation and wretchedness of most unclean living," the writer asserts that such was not its effect. "On the contrary," he says, "Calvinism exalted its votaries to a pitch of heroic moral energy that has never been surpassed." "They exhibited an active courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice, that men count among the highest glories of the human conscience."

Of Cromwell's relation to Calvinism the writer says that it was the general theory through which the great Puritan looked forth upon the world,—that he established himself on the solid rock of Calvinistic faith. W. M. M.

Unto the upright there ariseth light in the darkness.

The Quiet Hour

For Dominion Presbyterian.

Varied Scenes in a Nation's Life.*

BY REV. W. G. JORDAN, D.D.

The Old Testament is very largely the history of a nation's life written from the religious stand-point. It implies the great truth that religion is and always has been of supreme importance in the national as well as the individual life of man. The lessons covered in this brief review particularly suggests this; they show us the two forces of religion and patriotism beautifully blended and moving toward one purpose. The words "Bless the Lord O my Soul and forget not all his benefits" are specially suited to this review, and to the retrospect which naturally comes on the last Sabbath of another year. We, like the ancient Jews, can look back and say: "Thou hast led us by a way that we knew not of." "Thou hast not taken away the pillar of cloud by day or the pillar of fire by night from before the people." "The lines are fallen unto us in pleasant places. We have a goodly heritage." As we learn, the social and religious life of the Jew which served as a preparation for Christian was the result of a slow toilsome progress under the guidance of divine providence. It is well for us to remember that the same principles have been at work since the time of our Lord and that our best social possessions and privileges have come to us through the toil and tears of noble men and women who in dark days have kept alive the spirit of faith and shown their loyalty to God and the Church. Those who fought these great battles lived according to the principles set forth in these lessons, and we may now appropriately call attention to the most important of them.

1. Joy in the House of God, reverence for the sanctuary as a centre of life and source of inspiration. "I was glad when he said unto me let us go unto the house of the Lord." We may well ask do we possess it intensively, or in other words, is our worship as pure and intelligent as it ought to be and as powerful in its application to social life. In the Psalm which celebrates the glory of God's house we are told that they are set themes for judgment. To the ancient Israelite, worship meant personal purity and civil righteousness; it cannot mean less to us who have received through our Lord still nobler thoughts of worship.

2. In Esther's position and efforts for her people we have brought out strongly the thought that prominence in political and social life is not to be regarded for mere selfish use. In a truly religious and patriotic nation there is to be no such thing as separate castes. In a sense we all advance together and suffer

together. If God has given to any of us higher position and separate privileges, these are to be held in trust for the common weal. A nation that has God on its side is strong, but a nation cannot expect to have God on its side unless its leaders are prepared to work and suffer for righteousness. A man once spoke to Abraham Lincoln about God being on their side and the great man said "You take care that you are on the side of God." Yes, that is the great need—to be on the side of righteousness and liberty; then God will give strength and make peace.

3. In Ezra S. 22. There is a nobler passage which represents this noble trust in God. It needs little exposition; its meaning is plain and it is full of pathos. "For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken to the king saying, The hand of our God is upon all them that seek him for good." How beautiful is the noble shame lest the good name of God should be dishonored.

4. After this we may well read the Psalms of deliverance, 85 and 120, and learn that they who sow in tears shall reap in joy. Men sow as they reap and those who know the tears of penitence and the prayers of patient trust shall reap a great deliverance and an abiding blessing. The greatest things have come to humanity in this way. It is through the hours of strain and sacrifice that the greatest blessings have come to the God-fearing nation. In times of ease and prosperity life has become shallow and worship formal. It is through adversity, through our defeats and disappointments that we feel our great need of God and turn to him in a true seeking spirit. After such sincere turning and prolonged seeking the real songs of gladness come and the sanctuary is alive with a holy joy.

Then follows practical work as exemplified in the career of Nehemiah. He also is a man of prayer and a great statesman and a successful leader, because his work is done for God as well as for man. He can live up to high principle and take a firm stand for righteousness because his life is deeply rooted in God and his attachment to Jerusalem is no small party zeal. These are the subjects that have been brought before us in various forms and that are, as we have said, specially suited to the closing day of another year. The days die away, the years roll around, but the word of our God and the principles of true religion abide forever.

Oh, star that led to him whose love
Brought down man's ransom free,
Where art thou?—mildst the hosts above,
May we still gaze on thee
In heaven thou art not set,
Thy rays earth might not dim;
Send them to guide us yet,
Oh, star that led to Him!

—Felicia Hemans.

The Christmas Worship.

The first act of worship accorded the infant Saviour was giving. The wise men declared that they had come to worship the new king. What did they do? Did they pray? We call praying an act of worship, and so it is. Did they sing? We call singing an act of worship, and so it is. Not by prayer nor by sacred song did they first worship the Christ; but "when they had opened their treasures, they presented unto him gifts: gold, and frankincense and myrrh." Giving was the first act of worship paid by mortal man to the Son of God. And giving to him is true worship still. The contribution plate is never an interruption of worship, but a very important part of worship. Those who object to it would have felt strangely out of place with the Magi in their worship of the Christ, a scene over which the holy angels hovered!—Christian Observer.

Christmas.

The year keeps its best holiday until the last. Other days may be bright with June skies, or rich with autumn colors; or they may be charged with personal meaning as they mark birthdays or other anniversaries, or they may be big with national significance as they commemorate historic events; but greater than all these is the day we are soon to celebrate. Its skies may be sombre and its leaves all dead, but it marks the greatest event of all time and hides in its heart the greatest joy. Its meaning is more than personal or national, and its joy overflows all lines and in some degree floods the globe. It is celebrated on more continents and islands and by more millions of people than any other, and rises into the grandeur of a cosmopolitan day. The great world knows deep down in its heart that this day, beneath all its merrymaking, means more for it than any other on the calendar. Christmas is the diamond of days, and it is fitting that the year should bring it forth as its finest gem to sparkle on the robe of its departing glory.

Christmas differs from the other holidays in that it has a spiritual significance. National anniversaries mark events that are associated with war and victory, and they are fittingly celebrated with martial music and the firing of guns. But no blood was shed and no victor was crowned on the day we are about to observe. Only a child was born, and it seemed to be only a common child. It was not wrapped in silken apparel or royal purple and laid on a downy couch as a child of wealth or noble lineage, but it was wound in a coarse swaddling cloth and laid in a stone manger. No glory gleamed from its flesh as though divinity were streaming through its humanity. Its appearance presented nothing extraordinary and unique, but it looked like any other child. Yet that Child was unique and extraordinary and was verily the Son of God come into the world. God gave his greatest and best gift to men when he gave them that Child.—The Presbyterian Banner.

How often does human selfishness bar the windows of heaven against which divine blessings, both spiritual and temporal, press heavily!

*S.S. Lesson for Dec. 31st.—Review.

Golden Text—"Bless the Lord O my soul and forget not all His benefits."—Ps. 103 2.

The Divinity of Christ.

BY P. W. HUGHES.

We have four Biographies of Christ, written by different men, from four distinct points of view. In this diversity there is unity; combined they form a perfect and harmonious whole. The portrait is without a flaw. While it is that of a perfect man, it is manifestly that of One who was more than man.

The reliability of these biographies, as authentic historical documents, has been fiercely assailed; but the internal and external evidence of their authenticity, have proved impregnable.

One of the strongest of the internal evidences is, the uniqueness of the character portrayed. Its originality is so striking, and throughout, so consistent, that scepticism has admitted its historical truth. In the words of Rousseau: "It has features of truthfulness, so great, so striking, and so perfectly inimitable, that its inventor would have been scarcely less wonderful than his Hero."

These narratives defy imitation. The greatest literary genius, even with them as models, could not write the life of an imaginary God-man, without representing him as so speaking or acting, as to make his ideal character ludicrous. What the old minister startled his people by saying of the Bible, is applicable to those four lives of Christ: "The Bible is a wonderful book, if it be true;" then after a pause he added, "but it is ten times more wonderful if it is not true!" The difficulties of faith are not to be compared with those of unbelief.

Another strong proof of the truthfulness of these Biographies is, that the Christ, whose life they delineate, instead of corresponding with, is in marked opposition to, the Messianic conceptions and expectations of His race. To a Jew, such a Messiah was, and is, an absurdity. This of itself, makes the invention of such a Biography, even if it were possible, absolutely incredible.

II. CHRIST CLAIMED TO BE DIVINE.

"Thou, being a man, makest thyself God" (John x. 33). The Sanhedrim condemned Him on this ground (Matt. xxvi. 65), and if He were only a man, legally condemned Him to death (Lev. xxiv. 16).

III. HIS MOST INTIMATE FRIENDS BELIEVED HIM TO BE DIVINE.

At first, "His own brethren did not believe on Him" (John vii. 5), but they were afterwards believers (Acts i. 14) and two of them, James and Jude, writers of two of the Epistles.

This proves, that while His life was so perfectly human as not to betray His Divinity, there was nothing in it inconsistent with His Divinity. The more we reflect on this fact, the more significant and convincing it will appear. Consider what it means. It means, that His brethren had never in His conduct at home, neither in His play as a boy, nor His work as a man, heard or seen, in word, or look, or act, anything out of keeping with Divinity! The man has never lived, who could live up to such a level for a single day; Jesus did so, all His life.

"The best of men, are but men at the best." Hence the proverb: "No man is a hero to his own valet;" for such a servant sees flaws in the popular idol, which those who see him only from a distance,

cannot detect. Intimate acquaintance is invariably fatal to unqualified admiration and respect, for even the very best of men.

The reverse was the case with Christ. The closer the intimacy with Him, the deeper the reverence and love. John, who was honored with most familiar intercourse, is the Evangelist who dwells most on the Divinity of his Master. To him, as to the other disciples, His life was as unsullied as falling snow. When therefore Jesus asked these men, who for three years had been his constant companions, who had heard His words, and noted His behaviour, not only in public, but in the most unconstrained circumstances of private life; "Who say ye that I am?" Peter, speaking for them all, replied, "Thou art the Christ, the Son of the living God" (Matt. xvi. 16).

IV. HIS RECORDED UTTERANCES ATTEST HIS DIVINITY.

We are, perhaps, too familiar with His words, to realize how startling they must have been to their original hearers. As we read such words as: "I am the Light of the world" (John viii. 12), "He that hath seen Me, hath seen the Father" (John xiv. 9), "Before Abraham was, I am" (John viii. 58), "Come unto Me, and I will give you rest" (Matt. xi. 28), "Learn of Me, for I am meek and lowly" (Matt. xi. 29), "I am the Resurrection and the Life," etc. (John xi. 25), we can scarcely be surprised that some of His hearers were so shocked that they thought Him insane (John x. 20). Such language might well seem intolerable from mortal lips. If the speaker were only a man, then He was guilty of an arrogance, an irreverence, and self-laudation which degrade Him. If not Divine, He was far from being a model man. His words are not "full of grace and truth," unless they are the words of One who was God, as well as man. Being God, "by His words He is justified;" if only man, then "by His words He is condemned" (Matt. xii. 37).

V. HIS WORKS BEAR WITNESS TO HIS DIVINITY.

He Himself insisted upon their evidential value (Matt. xi. 21; John v. 36, etc.). He knew He was credited with working miracles; if the people were wrong, He was bound, as an honest man, to put them right. His character and the genuineness of the miracles which He professed to work, stand or fall together. To expunge the miraculous from His life is to destroy His identity. No such impoverished Christ could have created Christendom.

VI. THE RESURRECTION PROVED HIS DIVINITY.

He foretold that He would rise from the dead (Matt. xii. 42). "Declared the Son of God, . . . by resurrection" (Rom. i. 4). Its historical reality is well authenticated. It is attested by such facts as:

(1) The testimony of many, and reliable witnesses, who had nothing to gain; many of whom suffered martyrdom by adhering to their testimony.

(2) It was believed in, and expected by his disciples (Matt. xvi. 11; John xx. 26-36).

(3) His death filled His followers with dismay. Instead of being scattered, they were soon welded together more firmly than ever. The very men, who, when their Master was arrested, "forsook Him

and fled," or denied they ever knew Him (Matt. xxvi. 56; Mark xiv. 71), by some means became courageous and defiant in the presence of His murderers (Acts iv. 8, etc.). What wrought such a transformation? No adequate cause can be given, other than they themselves gave: "Begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3).

(4) The substitution of the first, for the seventh day of the week, can only be explained by the belief that He rose from the grave on that day. When we remember the sacred character of the Jewish Sabbath, and how interwoven it was with the nation's history, we cannot fail to see, that only an event of tremendous importance and significance, could have induced the first Christians to pay more respect to the first than the seventh day. Nothing but belief in His resurrection, as a thoroughly verified fact, can account for Jews making such a revolutionary change.

VII. THE GROWTH AND SPREAD OF CHRISTIANITY PROVE HIS DIVINITY.

Himself a Jew, the religion He founded, provoked, as it does to this day, Jewish hatred and opposition. It was mortifying to the pride of the elect race, and falsified their long cherished hopes. Putting Jew and Gentile on an equality, it encountered the rage of those to whom it was first preached; and yet it was from among them it won its most signal triumphs. In the conversion of the Apostle Paul, we have illustrated the deep-rooted enmity, and the secret of its power to overcome all obstacles. Judaism and Paganism were alike impotent to arrest its progress; persecution only promoted its growth, and accelerated its expansion (Acts viii. 4).

Christianity ignores all distinctions of race or creed. It claims the world for Christ. Its missionaries and converts are to be found in every quarter of the globe. "The weapons of its warfare are not carnal" (2 Cor. x. 4). It makes no compromise with sin, but insists on holiness of heart and life, and provides the means for their attainment. It has banished idolatry, strangled slavery, raised woman from the degradation to which Islamism and heathenism consign her; and is the beneficent mother of all the kindly charities, which distinguish Christian from other nations.

Whence this universality and success? "Go ye therefore and teach all nations . . . and lo, I am with you," etc. (Matt. xxviii. 19, 20). His presence in, and with His Church, is the only adequate explanation. "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations" (Matt. xxiv. 14). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). He practically staked all on prophecies like these, which, when spoken, seemed so unlikely of fulfilment. Their accomplishment proves His Divinity.

VIII. HIS DIVINITY ESSENTIAL TO OUR SALVATION.

"God so loved the world, that He gave His only begotten Son" (John iii. 16). No lesser sacrifice could suffice. There was that in the nature of sin on the one hand, and in the character of God on the other, which made the Incarnation a Divine necessity.—Glasgow, Scotland.

Ministers and Churches.

OUR TORONTO LETTER.

Fifteen years ago on Sabbath next the Rev. John Neill preached his first sermon as minister of the old Charles Street, now Westminster, Church. It must be a pleasure for ministers and for people to look back over those years. They form a decade and a half of steady progress, not only in membership and in material progress, but in real spiritual strength. In the fine new church building on floor street the congregation has already taken its place among the foremost of the city congregations in aggressive Christian work. Nowhere is the gospel preached with greater simplicity and directness, and the result is seen in an active Christian spirit pervading every department of the work there. Pastor and people are at one, more closely knit than ever in loving and earnest service.

The Sabbath evening service is scarcely a problem in Toronto yet, though in some congregations there is a little uneasiness over the meagre attendance of the membership of the church. When Rev. Geo. Cuthbertson, in a paper read before the Ministerial Association on Monday last, proposed to abolish the Sabbath evening service, there was a general protest. Some took very strong ground in support of the regular evening service. It should not be a service for sinners as distinguished from a morning service for saints, the terms being, of course, used in their limited sense. Some would make the evening service quite as didactic, though not as formal, as the morning service. We presume the kind of service would change somewhat, according to the class attending service.

The minister of St. Enoch's, Rev. Alex. MacMillan, is much in demand as a popular lecturer. Few can better present the inner life of the Scottish Presbyterian, or make one feel the strength of the Scottish religious character. As one listens, the angularities that are so evident to the casual eye, are rounded off and one sees something of the beauty of the lives of those stern, silent men. This season Mr. MacMillan is turning his attention to an interpretation of the characters portrayed by Sir Walter Scott.

Dr. Milligan has long been known as a lecturer, and still holds his place at the head. Oakville people heard him with pleasure on Monday evening last, when the Literary Society of that town held one of its open meetings.

The Rev. Armstrong Black is steadily gaining the strong affection of his people, and the esteem of the community. Many of the old St. Andrew's people are going back to the church, for they love its associations. Forty five have been added to the roll since the new minister came, and almost all who have come from other congregations have come back to their old church home. We shall soon have the St. Andrew's of old, giving as liberally to causes outside their own congregation as they give to themselves "dollar for dollar," as D. J. Macdonnell used to urge.

Rev. Dr. McTavish has been temporarily laid aside with a gripe. He does not know what it is to spare himself, and, should his hands be full to overflowing with earnest work, he could not refuse the appeal of a brother minister to come over and help him. Such men are rare, and are too often the victims of their own kind heart.

Forecasts are already being made of the financial statements for the year. "We are clear at both places, and do not need to appeal for a dollar!" was the cheering comment by the minister of Eglinton and Bethesda. And Mr. Tibb has been doing double duty, carrying on the correspondence department of the Provincial Sabbath School Association, as well as attending to his pastoral duties. Now that a permanent appointment is to be made, he will be able to devote his full time to the work of his pastorate again.

The minister of Queen Street East, Rev. W. Frizzell, was able to resume his duties on Sabbath last, after being laid aside for a few days by an unfortunate accident.

Many who heard the Mayor of Toledo at Bond Street Church last Sabbath, received quite as much gospel as they are accustomed to hear in the prelections from that pulpit. He varied the general theme somewhat by a brief interlude on "How I became Mayor of Toledo" that was interesting, and the crowd showed their interest by hearty applause. After the service the Mayor (of Toledo) held a reception, and, among others, ex-Mayor Clarke was presented.

We felt like protesting against a Sunday show held in the Armories on a previous Sabbath, when an admission fee of ten cents was charged, and, to save prosecution, a minister was secured to conduct an apology of a service. Afterwards the officers of

the regiments held a reception, and in the morning papers of the next day the dresses the ladies wore on the occasion were fully described. But who break the Sabbath more flagrantly than some of our Christian congregations? The flavor of Christianity is a little stronger - that is all. The reality is as far away in the one case as the other. We would as soon attend a Sunday reception as a Sunday concert, and would rather see a military officer in the chair than a Christian Minister.

Knox College at Home on Tuesday evening was a great success. About 700 guests were present and the sedate appearance of the interior was transformed into one of brilliance. Corridors, staircases and halls were draped in lunting, and distributed here and there were huge palms and other potted plants. The guests on arrival were received in the library by the patronesses, Miss Mowat, Mrs. W. Mortimer Clark, Mrs. J. K. Macdonald, Mrs. Caven, Mrs. MacLaren, Mrs. Ballantyne and Mrs. McFadyen. The evening was spent in promenade through the corridors or in listening to the numbers in the excellent concert programme. Two concerts were given in convocation hall, the accommodation being too limited to provide seats for all the guests at the same time.

WESTERN ONTARIO.

Rev. R. Pogue, of Stayner, has accepted the call to Hespler and will be inducted Jan. 4.

Rev. W. K. McIntosh of Allandale has accepted a call to Elora and will be inducted on Jan. 3.

Knox Church, Galt, recently elected several new elders. There are now twenty-nine elders on the session.

At the last meeting of Barrie Presbytery the resignation of Rev. F. Smith, of Bradford, was accepted.

Rev. Dr. Waits, of Owen Sound, and Rev. E. A. MacKenzie, of Chesley, exchanged pulpits last Sabbath.

The congregation of St. Andrew's Church, Glenora, have extended a unanimous call to Rev. Jas. Wilson of Niagara Falls.

Last Sabbath evening Rev. J. G. Shearer, of Friskine Church, Hamilton, preached a special sermon on the Lord's Day Alliance work.

Rev. Alex. Leslie, of Wales, pressed his resignation for the fourth time, at the last meeting of the Paris Presbytery. The resignation was accepted.

Rev. W. J. Clark, of First Presbyterian Church, London, announced to his congregation that their voluntary offering to the Century Fund was over \$5,000.

Rev. Jas. Rollins, of Elmvale, met with a large measure of success in his visits in the interest of the Century Fund to the congregations under the pastorate of Rev. F. Smith, of Bradford.

Rev. Mr. Scott, of St. Andrew's Church, Brantford, gave an interesting lecture on "Palestine," in the First Presbyterian Church on Dec. 14. The lecture was under the auspices of the Woman's Foreign Missionary Society.

Last Sabbath Rev. R. P. McKay, Foreign Mission Secretary preached in Stratford; in the morning in St. Andrew's, and in the evening in Knox. Both sermons were on behalf of missions and were listened to with great interest and by large congregations.

The musical services of Central Church, Galt, on Sunday last partook of the character of a choir reunion, several former members attending and taking part. Among the number were William McIlroy, of St. Thomas, and James Spalding, of Paris.

Rev. J. G. Shearer of Erskine Church, Hamilton, has been offered the position of Field Secretary of the Lord's Day Alliance and has decided to accept the offer. Mr. Shearer is much loved by his congregation and his removal will be a source of sorrow to them.

The Sacrament of the Lord's Supper was observed in the three Presbyterian Churches of Guelph last Sabbath. In the evening there was an exchange of pulpits, Rev. T. Eakin preaching in Knox Church, Rev. W. Ross in Chalmers, and Rev. R. J. M. Glassford in St. Andrew's.

The school room of the new St. James' church, London, was used for the first time last Sunday. The building is of the most modern style and is very complete and comfortable. The pastor, Rev. A. J. McGillivray preached in the morning, and Rev. W. J. Clark in the evening.

The Rev. D. D. Macdonald, late of Lorneville, was inducted on Dec. 14 into the charge at Caledonia. The Rev. Neil McPherson, B.D., of St. Paul's Church, Hamilton, presided; Rev. Dr. Smith, of St. Catharines, preached; Rev. J. G. Shearer, of Hamilton, addressed the minister, and Rev. E. B. Chestnut, of Carleton Place, the people.

Sunday, December 10, was a notable day in the history of the Presbyterians of Arthur, for on that day they dedicated their new and beautiful church to the service of God. Rev. Wylie Clarke, Brampton, assisted by the pastor, Rev. J. J. Patterson, and by the Methodist minister, Rev. K. W. Wright, conducted services in the morning and evening, while the afternoon service was conducted by Rev. T. R. Fasken, of St. Paul's church, Toronto. The church is a very fine one of white brick with a large tower and is heated with hot air and lighted with acetylene gas.

EASTERN ONTARIO.

Rev. Alexander Laird, of Port Hope, preached in Cooke's Church, Kingston, last Sunday.

Rev. K. A. Gollan, of Dunreagan, has been made the recipient of a handsome cutter by the local L.O.L.

Rev. Hugh D. Leitch, of St. Elmo, and Rev. J. L. Alexander, of Middleville, exchanged pulpits on Dec. 10.

Rev. Jas. Simpson occupied the pulpit of the Presbyterian Church, Vankeek Hill, on the evening of Dec. 10.

Rev. F. W. MacLean, of Kirkhill, after an absence of twelve years, has gone on a visit to relatives in Scotland.

Rev. John Day, of Cobourg, has accepted a call to the Renfrew Presbyterian Church, as successor to Rev. Dr. Campbell.

Permission has been granted the people of North Williamsburg by the Brockville Presbytery to sell a portion of their glebe.

The annual thank-offering for 1899 of the W. F. M. S. of Zion church, Carleton Place, including the mission band and junior society, amounts to \$140.

Elaborate arrangements have been made for the annual entertainment in Maxville church on Christmas evening and a most attractive programme will be submitted.

Rev. A. S. Grant, agent for the Century Fund, began work at Carleton Place, this week, and received \$500 for his first subscription, from a member of St. Andrew's Church.

In the absence of Rev. Norman MacLeod, the pastor, Mr. R. J. Farrell of the Y.M.C.A. occupied the pulpit of the New Edinburgh Presbyterian Church last Sabbath evening.

The Woman's Foreign Missionary Societies of two Ottawa churches (Bank Street and Knox) held their annual meetings on December 12, when the officers for the ensuing year were elected.

The death is announced of Rev. Mark Turnbull, formerly minister of Des Joachim and Alice, at his home, Victoria Harbor, B.C. He was in his seventy-fourth year, and was greatly esteemed.

The reopening of Knox Church, Sydenham, took place on Sunday, Dec. 17th, when services were conducted at 11 o'clock in the morning and at 7 in the evening. A special collection was taken up at both services.

Rev. Principal Grant preached on the text: "And there was war in Heaven" last Sunday afternoon, in Convocation Hall at Queen's. Dr. Grant showed what he considered to be the duty of Canadians in the present war.

The congregation of St. John's church, Brockville, expect to open their new church about the middle of January. It was thought that the ceremony would take place this month, but there has been some delay in the installing of the organ.

The members of the Glebe Presbyterian Church, Ottawa, are considering the advisability of erecting an addition to the Church. The present edifice seats 350, but the growth of the congregation has been so great during the last year that more room is imperative.

The anniversary services of St. Andrew's Church, Pakenham, are to take place on Jan. 7. The morning and evening services will be conducted by Rev. D. M. Ramsay, of Knox Church, Ottawa, and Rev. E. S. Logie, of Winchester, will preach in the afternoon.

On Sabbath last Rev. D. Currie, B.D., of Perth preached the annual missionary sermons in the Presbyterian Church, Middleville, and in Darling, and on Monday night he lectured on "A Trip Through Britain," to a large and delighted audience in the new hall.

Rev. Robert Laird of the First Church, Brockville, announced on Sunday that the debt on the church property had been almost provided for, through the successful canvass of the congregation by the committee appointed some time ago at the instance of the Board of Trustees. A congregational meeting was held on Wednesday last, when a most gratifying report was presented.

The thank offering meeting of Appleton St. Andrew's church W.F.M. Society, held recently, was well attended and a good programme was given. Rev. A. S. Grant, of Almonte, who has recently returned from the Klondike, gave a very interesting and instructive address on the work accomplished, and his experiences while at Lake Bennett and in Dawson City. The offering was something over \$80.

Principal MacVicar, of Montreal, conducted anniversary services in St. Paul's church last Sabbath, preaching morning and evening. Dr. MacVicar's sermons were much enjoyed by large congregations. In the morning his theme was the part of God and of man in salvation from the texts "Salvation is of God" and "Work out your own salvation." In the evening his subject was the testing of Abraham's faith. Sunday was the tenth anniversary since the building of the new church.

On Sunday last the congregation of the First Church, Brockville, celebrated their twentieth anniversary of their entry into the present church building. The sermon by the pastor, Rev. Robert Laird, was of a special character, based upon the words "Thy Kingdom Come." In the evening Mr. Laird continued his course of sermons to young people, his subject being "Youth's Temptations." There was a large attendance.

MONTREAL.

The Rev. F. Riedel, B.D., pastor of the German Lutheran Church, has been taken suddenly and seriously ill. His condition is causing anxiety to the members of his congregation and his many friends.

The anniversary celebration of the Chinese Sunday schools took place on Monday evening in Knox Church. Several Chinamen were publicly baptized at the meeting. The movement seems to have taken on new strength during the past year.

The Jewish evangelization convention, reported last week, seems to have been the source of an awakened interest in the relation of the Jews to Christianity, which has appeared, through letters in the papers and other means, among Jews as well as Christians.

The regular monthly meeting of the Northern W.C.T.U. was held last week in the parlor of Chalmers Church, and reports presented of the work done by the several departments. These ladies are doing a good work in making strenuous efforts to repress cigarette smoking among boys, in sending literature to the lumber camps, and in many other ways.

The annual meeting of the members of the Protestant clergy and prominent citizens for the purpose of appointing an outdoor board of relief to look after the poor for the ensuing year was held last week. General testimony is borne to the thorough and effective nature of the work carried on by the board, which undertakes to relieve Protestants and the unchurched.

The Bishop of Huron preached in the English Cathedral on Sunday morning, when his son was ordained to the diaconate by Bishop Bond. Bishop Baldwin is an old favorite in Montreal and never fails to attract many Presbyterians to hear him when his preaching is announced beforehand. He addressed the Y.M.C.A. of the city on Sunday afternoon and made a deep impression upon all who heard him.

An apparent misunderstanding of the Pope's announcement ament the beginning of the new century has been producing a little excitement in hierarchical circles. The Archbishop of Montreal remonstrates with the Witness for the construction put upon the Pope's proclamation by the editors. A priest also writes. A satisfactory feature of these letters is the assertion made in both that the Pope is not held to be infallible in anything but matters of faith and morals. Protestants, in assailing the dogma, frequently forget this.

The many meetings held recently with the object

of organizing charitable work in the City were consummated at an enthusiastic meeting held last week in the Board of Trade building. The meeting was attended by about three hundred and fifty of the most prominent citizens and included a large number of ladies. Nearly every charitable society was represented. A general committee was appointed and a central information bureau formed. Although the co-operation of Archbishop Bruce has not been secured, Sir William Kingston and other Roman Catholics, some of them representing Roman Catholic societies, threw in their lot with the movement.

"Systematic Beneficence and the Century Fund" was the subject before the meeting of the Presbyterian Ministerial Association on Monday morning in the parlor of Stanley Street Church. The essayist was the Rev. E. Scott. A live discussion followed the essay.

Mr. Reid will remain with the congregation of Taylor Church. He announced this decision at the evening service on Sunday. He had been told, he said, that he was throwing away the opportunity of a lifetime in refusing to allow himself to be called to Cowdallen's Church, Glasgow, but he felt that his work in Taylor Church was not done. The congregation were relieved and delighted by the announcement.

The second session of the Presbyterian Sunday School Convention was opened December 13 at half-past two o'clock. Rev. J. D. Anderson, B. A., of Beatharmon was in the chair. After devotional exercises the chairman called upon Mr. Walter Paul, who spoke on "How to conduct the School." Dr. F. W. Kelley gave an address on "How to conduct the Class," and Rev. R. Douglas Fraser, editor of the Presbyterian "Lesson Helps," spoke of the use that is being made of these helps. Mr. Robert Munro read a conference on the teacher's encouragements and discouragements, and Rev. J. E. Duclou, of Valleyfield, spoke on the social questions. At the close of the afternoon's session, a tea was provided for the delegates in the school room. After the tea a conference was opened and with short reports and talks about various schools in the Presbytery, an exceedingly profitable hour was spent. There was a large attendance of the delegates at this meeting. The evening session opened at 8 o'clock, with Rev. Dr. Scriminger in the chair. The first speaker was Rev. D. Mackay, of Crescent Street Church. The subject of address was "The Holy Spirit, the Teacher's Teacher." The next speaker was Rev. T. S. McWilliams, M. A., of the American Presbyterian Church. The convention was brought to a close with the benediction.

MARITIME PROVINCES.

Murray Harbor and Peter's Road, P. E. I., have subscribed \$100 to the Century Fund.

Rev. J. M. McLeod, of Vancouver, preached in St. John's Church, Moncton, last Sabbath. He is the guest of his son-in-law, Mr. C. D. Thomson.

United Church, New Glasgow, is to erect a new and commodious hall for Sabbath School and Lecture purposes. It will be situated in rear of the church.

Farrsboro, N. S., come out handsomely for the Century Fund. One subscriber gives \$1,000 and the rest of the congregation another thousand to begin with.

Dr. Campbell preached in St. James' and Zion Churches, Charlottetown, P. E. I., last Sabbath. A good slice of the million dollars will come from "The Island."

Zion Church, Charlottetown, has been undergoing extensive repairs, and was re-opened last Sabbath. Rev. D. B. McLeod is proving a worthy successor to the late much loved David Sutherland.

Dr. Campbell, Moderator of the General Assembly, addressed St. Paul's congregation, Fredericton, on the evening of December 13th. St. Paul's has done nobly in regard to its own debt and will not forget the Common Fund.

Debts are disappearing under the inspiration of the Century Fund. Sunnysbrae has over-subscribed its chance debt; Caledonia has done the same; Hopewell is well to the front and when the canvass is finished will be found second to none.

St. John's Church, Windsor, N. S., which lost its building by fire last year, promises \$7,000 towards wiping out the debt on their church besides giving somewhat to the Common Fund. Those who assisted them last year will be pleased to find this

plucky congregation making such good use of its recuperate strength.

The death of Mr. P. P. Archibald, proprietor of the Queen's Hotel, Charlottetown, will be sincerely regretted by a very large number of warm friends. Mr. Archibald conducted his business on strictly temperance principles and was eminently successful. He was buried at Halifax, where service was held in the Park St. Church, of which he was for a long time a very prominent member.

Rev. H. H. Macpherson has had a very successful trip to Newfoundland in the interests of the Century Fund. Writing to the "Witness," he says that after preaching in St. Andrew's, St. John's, a meeting of elders and managers was held, at which it was thought that the time for canvass was inopportune, but that being there he might proceed with the work. The result was \$5,865 which will be increased to \$7,000 at last. It is wonderful how easy it is to see "inopportune" in the time proposed for taking up a subscription. At Harbor Grace there are only 23 families; of these no more than 18 can contribute to the support of the church, yet out of their deep poverty they gave \$658.50, about five times as much as the missionary expected. Dr. Carman was on the same errand for the Methodist as at the same time and stated that one member in St. John's had offered to give fifty cents for every dollar subscribed by the Methodists of that city.

New Music.

The following selections have been received from the well known music publishers, William A. Pond & Co., New York: Christmas Carols: "To us a Child is Born," "The King of Kings," "Lullaby," "In a Manger Yonder." Christmas Anthems: "Sing Aloud unto God," bass solo and chorus; "Shout the Glad Tidings," solo, duet and chorus; "Rejoice Greatly," solo, soprano and tenor; "O Holy Child of Bethlehem," "And there were Shepherds." Instrumental: "Meditation," piano, mandolin and guitar; "Love's Wooing" (Romance), "Remembrance" (Meditation), "L.A.S. March" by W. F. Sudds. Songs with music: "The Bells of Shandon," "Love Will Live Away," "Her Little Toy Cottage," "Ecce Panis" or My Soul Inspired with Sacred Love; "Solo" for organ.

All the above music is clearly printed on good paper and gotten up in the usual well known style of this company. Messrs. Wm. A. Pond & Co., 225 Union Square, New York.

Note From a Minister.

"One of the Ministers" writes: It is hoped that this stopping of choirs in the service of praise, because of the unfamiliarity of the tune, may not become too common in our pulpits. It seems to be spreading perhaps it is catching. It may be that it brings a little cheap notoriety. What began from a proper motive is in danger of degenerating into a contemptible trick.

We are justly proud of The Book of Praise. The very best class of Church music is to be found in it. How are we to become familiar with many of the tunes unless they are sung? The suggestion of having them rendered as anthems first is excellent. If they are never to come into use why are they there? We are not surely to be confined to some "twelve" as in the olden time! By all means let there be judiciousness in the introduction of the new tunes, but let them, however, be introduced—for the most part they are the very cream of Church music. In our judgment ministers had better take some other way of regulating the service of praise than by stopping the leaders in the middle of a hymn, or commanding them to sing another.

Foreign Missions.

At this season requests frequently come from ministers and others for a brief statement on foreign mission work for free distribution in congregations. Such a statement has been prepared and can be had on application in any required quantities.

R. P. MacKay.

89 Confederation Life Buildings.

Deaths.

CLELAND.—At 105 Winchester Street, Toronto, on Sunday, December 17, 1895, Rev. William Cleland, a retired Presbyterian clergyman, in his 76th year.

The Inglenook

Miss Loretta's Chafing Dish.

When Miss Loretta Haggood tremulously drew it from its wooden box and tore off its tissue paper covering she regarded distrustfully the elegant, delicately chased, silver chafing-dish, but she murmured "Dear Charles," with as deep and unaffected gratitude as though for ten consecutive years brother Charles' Christmas remembrance had not taken some new form of inappreciativeness, frequently in Loretta's eyes, lacking not only sense, but bordering upon idiotism.

Brother Charles had left the farm as a boy; he was a rich man now and could gratify his taste for travel. He seldom travelled towards the old home, however, since his mother's death, but twice each year came a substantial check to father Haggood and each Christmas and birthday sister Loretta was remembered.

Sometimes Loretta wished the birthdays might be overlooked—they came so often, reminding her she was really an old maid now thirty-seven. But Loretta wrote stilted notes in a prim, old-fashioned hand which quite masked the real gratitude in her heart, thanking brother Charles for bits of rare lace, which she never went anywhere to wear, and foreign curios whose history or value she never suspected.

So she polished up her chafing-dish, made a flush mat from the lining of her old coat to set it on and stood it on the under shelf of great-grandmother's mahogany tea-table in the stuffy parlor which was only used on state occasions, and where it looked hardly more out of place than the cloisonné vases on the mantel which flanked a grinning Chinese joss, or the gay Navajo blanket spread smoothly over the slippery hair cloth sofa in accordance with brother Charles' suggestion.

Miss Loretta always threw a filmy Paris handkerchief over the head of the beaten God, whose glassy green eyes so glared at her when she entered the room that she could never repress a shudder, but she dusted the chafing-dish with real pride in its possession and regarded it as quite a handsome parlor ornament since she had come to disassociate it with the idea of a warming pan—the two utensils having been somewhat absurdly connected in her mind.

Since becoming the owner of one she never encountered the wood chafing-dish that she did not have a speculative moment over its uses in polite society, and so in a vague way she began to connect thoughts of the chafing-dish with gay little evenings, froth and frivolity of a Bohemian nature which gave her an unreasoning thrill of unselfishness every time she came in contact with it as did the mention of champagne which she had never tasted. Both became connected in some mysterious way in her mind with those forbidden things in life which might hold enjoyment—but when Miss Loretta got as far as this she stopped and hurriedly went out of the cold north parlor and shut the door.

The arrival of brother Charles' Christmas package was the one event of the holiday season which distinguished it from all the other dull characterless days of Miss Loretta's existence.

Before her mother's death there had always been some attempt at Christmas festivities. The dreary parlor had been decorated with sprigs of holly and cedar, the fire place heaped with logs and the ruddy fire so brightened the uninviting, cheerless apartment that it became homelike and attractive. Trifling gifts were exchanged with distant cousins, now neglected and forgotten, and with the bountiful Christmas dinner the day had been, even in that quiet, childless house, one of good cheer.

Loretta had tried to keep up mother's old simple

celebration but it seemed to worry father, and the attempts had been dismal failures, so Christmas now was like every other day with Loretta and old James Haggood, except for the remembrance from the only son of the house.

It was the twenty-fourth December the year after the gift of the chafing-dish and brother Charles' generosity had for once taken a happier turn.

He had sent Loretta an exquisite ivory miniature of their mother which he had had made in Paris from an old photograph.

It was framed in gold and Loretta gazed at the dear features in rapturous delight. She had not dreamed anything could give her so much pleasure.

With childish impatience she always opened her one Christmas gift on its receipt, and now she could scarcely let it go out of her hands.

She took it into the bleak parlor with its deathlike chill suggestive of a tomb. She stood it on the table over the chafing-dish, which had never been hospitably warmed; she could feel the jealous eyes of the grinning Chinese god glaring at it through the cobweb of lace.

Miss Loretta shuddered and suddenly resolved this day in honor of a Christmas gift, to make a real holiday, and give the grim parlor once again that look of cheer which loved, and let the fire-light of home fall upon those gentle features reproduced for her.

James Haggood watched his daughter's preparations silently. She swept and dusted with fingers stiffened by cold; twined wreaths of holly and cedar about the faded portraits of dead ancestors on the wall, filled the cloisonné vases with bitter-sweet and half hid the aloof idol in masses of white immortelles.

She polished up the chafing-dish almost tenderly; rearranged the ornaments on the shining surface of the centre-table—the Florentine paper knife, and the Japanese scimitar—and her hand fell idly on the little worn autograph album of her girlhood. She smiled whimsically as she remembered that this, too, had been a Christmas gift—the first and last she had ever received out of her own family nearly twenty years ago.

Miss Loretta sighed as she hurriedly glanced over its yellowing leaves. The chill of the room prevented her lingering over the past, but in the warmth of her heart she began remembering as she continued her common-place task.

Mort Adams had given her that book, and in it were inscribed all the names of her girlhood friends—many had passed away; most had drifted out of her life—and none, perhaps, farther than the giver.

Poor, clumsy, stupid Mort; how the girls used to laugh at him, and how indignant she had been when he singled her out to walk home from church socials and prayer-meetings.

She had played jokes on him in childhood, tormented him in girlhood, and her eyes danced merrily now in recollection of how she had gone sleighing with Anson Wood—a city visitor after promising Mort. Mort had never troubled her much after that.

Miss Loretta removed the fly-specked netting from the long gilt-framed mirror with its little winged cupids on top, and she started as she caught a glimpse of herself and wondered if this sedate, prim spinster were really the gay, mischievous girl who used to go sleigh-riding with the boys and venture on coquetries.

But if time had wrought a change in her it was less remarkable than it had affected on her former admirer, Mort Adams.

He had left Trueville shortly after the sleighing episode, and Loretta had seen him but once or

twice since, when he had returned on a visit, and she had greeted him distantly on the meeting house steps, thinking Mort was actually growing good looking. Then his widowed mother had joined him in the city, where Mort, it was said, was doing well.

Since then wonderful reports had reached Trueville of Mort's success.

He was Hon. Mortimer Gridley Adams now; had made his mark in the law; was attorney for several large corporations, active in politics, and said to be the best after-dinner speaker in his city—Mort Adams—whose tied tongue and helpless bashfulness had often afforded food for Loretta's sarcasms.

Loretta thought it strange Mort had never married. To be sure she had not married either, but that was only, she was wont to say laughingly, because she had never been asked, but Mort surely had been sought after.

Loretta sometimes wondered if in the old days she had cared for Mort how her life would have been, but she had not cared for him nor anyone in that way. Her girlhood had been full of pleasantness, but everything had simply drifted away from her and she fitting uncomplainingly into the little groove made for her, did her duty, and if she felt she had missed something good in life had the happiness of knowing she had been spared seizing the good destined for another.

The family Bible and Brother Charles' birthday reminder convinced Loretta that she was getting old, but she did not feel her age nor show it, but she did not know that.

Her erect figure was still slender and girlish. The silver threads in the mass of her light brown hair softened it, and where the rebellious waves broke into loose curls, touched it with a brightness it never knew in girlhood. Her color may have been less pronounced than in youth, but it was like faded pink of the sea shell, and the character her face had gained by a life of tender self-denial pleasingly replaced what of youthful beauty had disappeared.

Miss Loretta heaped the fire-place with pine knots and gave a satisfied glance around the room made ready for the next day's celebration.

"Expectin' company, Loretty?" asked James Haggood as Loretta came into the general living room and approached the big coal heater to warm her chilled hands.

"Why no, father," replied Miss Loretta cheerfully. "Only trying to celebrate Christmas a little as mother used to do. I thought," deprecatingly, "it would seem pleasant."

"Melbe so, daughter, melbe so. There won't nothin' bring mother back, and I guess that's about all as would make a merry Christmas for me, but do as you like, daughter. I thought you might be lookin' fur company," he continued, with a sly twinkle of remembrance in his eye. "Old Si Burney's just been in and says Mort Adams come up this mornin' and is stayin' to the tavern. Wonder what brings him here? He ain't been here in years."

"Mort? How strange," returned Miss Loretta without a shadow of embarrassment. "I've been thinking about him for the last hour, and I can't tell when he has been in my mind before. What do you suppose he's come for?"

"Some law business, most likely. I heard old Mrs. Williams got him to make her will when she was a visitin' his ma, melbe she's got one of her cranky spells and wants to change it. She'll have quite a property to leave, I'm thinking," and Haggood fell to speculating on Mrs. Williams' worldly possessions.

But Miss Loretta couldn't get Mortimer Adams' visit out of her mind. She wondered if he would come to see her; she was about the only one of his old schoolmates left now; she was vaguely glad she had cleaned the parlor, and unconsciously set to work filling and trimming the big bronze lamp, and the tall brass one with its dangling glass prisms, which she had intended leaving until morning.

She arranged her hair that afternoon with unusual care, and would have ventured on her Sunday gown ad she dreaded the twinkle in James Haggood's eye.

As they were sitting at their simple supper a knock came at their rarely-used front door, which so startled Miss Loretta that she scalded her mouth with hot tea, and old James Haggood had to answer the summons himself.

He returned to find Miss Loretta flushed with apprehension or hot tea standing confused and alert, and he silently handed her a long, white paper box directed to Miss Loretta Haggood.

Nervously she broke the string, and lifting the cover, sank helplessly on the kitchen settle.

Row upon row of crimson and white carnations, over which were carelessly scattered masses of great tea violets, and on top of all a card:

MORTIMER GRIDLEY ADAMS.

Daintily penciled underneath was, "May I call upon you this evening in memory of old times?"

"The boy is a-waitin'. Says he's got to get an answer," said Haggood.

Miss Loretta struggled to the door.

"Why of course. Tell him I'll be pleased to see him," she said—rour unsophisticated little Miss Loretta, who had never had an engraved calling card, and would have doubted if she had a sheet of note paper and envelope which matched if the thought of other than a verbal message had occurred to her.

There was no doubt about the Sunday dress now. Miss Loretta even boldly added a point lace bertha, the worth of which would have appalled her. That there was a fashion in such things and that this might be out of date did not distress Miss Loretta. It suited her, and she could hardly impress Mort as a person of fashion, in any case, she reflected. The delicate pattern of the lace looked beautiful over her fawn colored gown, and the crimson carnations which she elected to wear gave an effectiveness to the costume which made her conscious she was looking her best, which acted like a tonic upon her.

Unaccustomed to city hours, Miss Loretta sat waiting her guest, her feet on the fender, in her transformed little parlor, a full hour before that at which Mortimer Adams usually dined. The firelight played flatteringly on the old colonial wall paper and high wainscoting, toyed with the gilded cupids, and even cast cheerful reflections at the grim joss whose glaring uncovered eyes were greedily viewing the bright bunches of carnations, and evidently regarded the violet odors as incense to his shrine.

During the ordeal of waiting a daring idea came to Miss Loretta. With the revived spirit of her girlhood she whisked the trifles off the old tea-table, raised the chafing-dish from its lowly position, and lifting the cover took out the little book of unused receipts which came with it. Hastily she scanned the lines, drinking in information. In a flurry lest she should be taken red-handed in her work, stifling the feeling of the intimacy of a chafing-dish treat, she hunted up a bottle of alcohol, spread a hemstitched cloth over the polished board, brought out quaint china and old silver, and letting her feminine ingenuity supply what experience could not suggest, arranged for a chafing-dish supper for two—trembling the while.

Would she be able to gracefully dispense its hospitality, cover her inexperience? If Mort was anything like the old Mort she felt confident.

But when he came a few minutes later and Miss Loretta, with her own hands, nervously unbolted the great house door and ushered him into her cheery parlor, she could not recognize in this distinguished man of the world, with his ease of manner and dignified bearing, a trace of the friend of her girlhood.

"Loretta," he said delightedly, taking both her hands cordially in his, drawing her to the light, "this takes me back twenty years, and you—why you haven't changed a particle."

The color suddenly flamed into Miss Loretta's faded cheek, but she glanced up bravely into his earnest eyes in which after all she recognized the old Mort, as she said hastily:

"Oh Mort—I hardly know you now, and if you begin paying compliments I shall get quite frightened."

Adams laughed easily. "I never thought of being complimentary," he said. "It just struck me so—and you know," he added mischievously, "there were some ways I used to think you might change to advantage."

Mort teasing her! This was delightful. "You certainly have changed," she said, "in every way."

"No," he replied, seriously, "not in every way—nor perhaps in many ways. It is only that I've won off the old burly crust. At heart, Loretta, I am quite the same."

Loretta moved uneasily and Adams began questioning her about her father and the old friends with such sympathetic interest she quite forgot herself in reminiscence.

Futively she studied him; his fine physique, his good strong face, and as he drifted into telling her something of his life; its struggles and successes; his daily occupations, she was lost in admiration of his pluck and perseverance and realized how far by his own exertions he had removed himself from her narrow life and ways.

As he touched lightly upon the social side of his life her imagination ran apace, seeing him the centre of a circle of cultured men and refined women, and her eye fell apprehensively on the unused chafing-dish.

Gradually he led her to talk of herself and she was surprised into telling him of the round of her simple duties and few pleasures, giving evidence of the cruel limitations which are the lot of most unmarried women in country towns. She revealed unconsciously the poverty of her Christmas celebrations, and in the delight of having a sympathetic listener, all unintentionally confessed not only the enormity of inappreciation of Brother Charles articles *di vertu* but even admitted her unfamiliarity with her own chafing-dish which was to be christened in use this evening.

"You could not have found a greater adept in its mysteries," said Adams gaily, "If I have a reputation for anything in the way of an accomplishment, it is in chafing-dish concoctions," and thereupon he insisted he was ravenously hungry and would do the honors himself.

As he ordered her about demanding milk, eggs and condiments of all sorts, Miss Loretta felt herself years younger, in fact she forgot they were not boy and girl again, when with her gingham apron tied around his neck Mort used to help her clean up after some candy pull. But time had changed their places. Mort was the masterful one now.

How pleasant and jolly it was. How the chafing-dish seemed to remove the last vestige of strangeness and the distance between them. How sociable the partaking of the feast; how intimate the clearing up. Miss Loretta began to feel her premonitions about the intimacy and dangers of the chafing-dish were not unfounded, but that the Bohemian touch was pleasant she could not deny.

It did not seem strange, somehow, to see Mort opposite her at the little table nor even strange when later he joined her on the old sofa and took her hand in his firm, warm clasp as she told him about the dear mother's death and showed him the new picture.

And it seemed quite natural for her to say lightly:

"This—and your flowers—are my only Christmas reminders—do you remember?" touching the flowers at her belt, "these are not your first Christmas gift to me?" And she showed him the old album.

He smiled sadly. "Eighteen years ago," he said. "You must be nearly thirty-seven now, 'Etta, and I am forty-two and yet (musingly) you seem just like the same girl to me still unchanged. How often I have thought of you! I think you know there would have been Christmas remembrances along with other remembrances every year from me if you had so willed it, Loretta," he said quietly.

"Yes, Mort—I suppose I knew, but I was never worth so much beautiful devotion," she replied gently. "You have never married, Mort?"

"No—though I have sent flowers to many women. I never quite cared again in that way. I have often thought I would come back to see if my memory of you was true, and I find you quite as I pictured you. But I have changed you say—perhaps the change has been such that you might think better of me than in the old days if I gave you time, 'Etta. Do you think you might learn to care for me now?" he asked tenderly.

And Miss Loretta quite contrary to all tradition did not whisper "Oh, Mort, this is so sudden," but answered quite like a nineteenth century bachelor maid:

"It would be a happiness I never could possibly deserve, Mort, but if you ask me to, I should like to try."

And the bulging eyes of the Chinese idol nerly started from their sockets as Miss Loretta was gathered into a strong embrace and turned greener than ever with heathen rage at the sight of what they mistook for a Christmas love feast.

And the fire-light reflected the tender picture in the bright shadow of the beaming silver chafing-dish which glowed and glistened, taking all the credit to itself.—Table Talk.

Christmas Bells.

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet

The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The bells of all Christendom
Had rolled along

The unbroken song
Of peace on earth, good-will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,

Of peace on earth, good-will to men!

Then, from each bell, accursed mouth,
The cannon thundered in the south,
And with the sound

The carols drowned
Of peace on earth, good-will to men!

It was as if an earthquake rent
The earthshoes of a continent,
And made forlorn

And households born
Of peace on earth, good-will to men!

And in despair I howed my head;
"There is no peace on earth," I said;
"For hate is strong,

And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!

The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"

—Longfellow.

No Room for Hate.

Life is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by and on their wings bear healing;
We have no room for anything like hate.
This solemn truth the low mounds seem revealing.
That thick and fast about our feet are stealing—
Life is too short for hate.

—Ella Wheeler Wilcox.

Enriched by Giving.

Every good deed done with a good motive taps a hidden wellspring of blessedness in your own heart.
—Rev. Joseph Hamilton.

To harbor envy is destructive of comfort in your own heart; to "be with" the envious is to corrupt your manners; therefore eschew their thoughts and go not in their ways.

World of Missions.

Appeals for Famine Relief.

BY REV. R. P. MACKAY,
Foreign Missionary Secretary.

Appeals are appearing for Famine Relief in India and the Foreign Mission Committee has been impudently to issue an appeal to the Church. The Executive met on the 1st inst., and carefully considered the situation in the light of all information in their possession. Not wishing to appear unsympathetic in the presence of such dire calamity, and at the same time not wishing to impair the work for which the General Assembly has made them directly responsible, it was deemed best to lay before the Church a full and frank statement of the situation at home and abroad as it at present appears. Conditions change rapidly probably from Honan similar appeals may be heard in a few days, for rains have fallen there also. That it is better in the long run to interrupt regular mission work that is steadily transforming India and China, in order to meet ever recurring distress in both countries, can scarcely be reasonably maintained. If we can help over and above our regular work it will be well.

The Executive accordingly adopted the following resolution:

The attention of the Committee having been called to the severe and wide spread famine which prevails to the northwest of Central India, and threatens Central India itself, note with satisfaction

1. That the distress within the bounds of our field is so far chiefly due to the intrusion, or immigration, of large bodies of people from Rajputana and Gujerat and other affected districts under the care of other missions.

2. That in Maharajah Holkar's Territories, his government has taken steps to relieve the distress by providing work, and by the gratuitous distribution of food.

3. That in the territories of the Rajah of Gwalior while work has been provided an effort is also being made to secure the return of the immigrants to the districts whence they came.

4. That our missionaries have nobly exerted themselves to assist the multitudes pressing in upon them for relief.

5. Therefore, the committee agreed to send at once to our missionaries the sum of five hundred dollars from the Famine Fund now on hand, to be used for the relief of cases of urgent distress, it being at the same time recommended that as far as possible the persons relieved be required to perform some useful work in return.

6. It is further agreed to inform our people that the balance still on hand of the Famine Relief Fund created two years ago is required for the support of the orphans then thrown upon us, of whom there still remain in our care between 300 and 400 for whose maintenance we must provide for some years yet.

The Committee wishes it to be distinctly understood that funds given for the maintenance of the ordinary work of the mission cannot be diverted to any other purpose. The estimates for the ordinary work are this year \$13,000 larger than the expenditure of last year, while the income thus far is slightly less than at the corresponding period of last year. It will thus be seen that unless special efforts are made to bring up the ordinary revenue, and especially if any part of the money contributed in congregations for mission work should be designated for famine relief, we may have to close this year with a debt which will embarrass us for years to come.

The Committee will gladly receive any money which those who wish to contribute for famine relief may be pleased to send in, and request contributors for this purpose to send their gifts through the Rev. Dr. Warden, in order to secure the utmost economy in transmission and efficiency in administration of them and at the same time make them the most effective upon the advancement of our work, because administered by our own missionaries.

At the same time the committee wishes it to be understood that should large amounts for relief--any portion of which should not be needed for this purpose--be appropriated, the remainder may be used by the Committee at its discretion for the prosecution of their ordinary work.

Missionary Statistics of the World.

Since the death of Dean Vahl, of Denmark, and Canon Scott Robinson, there has been no one to prepare the Protestant missionary statistics of the world. It is now in a measure met by Dr. George Smith, missionary author and missionary secretary of the Free Church of Scotland. Dr. Smith has prepared an article for a recent number of the Sunday Magazine, in which he gives the total number of Protestant missionaries for 1897 as follows: Men, 6,576; unmarried women, 3,982; making a total of 10,558. But Dr. Smith has not counted missionaries' wives, who in most instances are faithful missionaries themselves. Estimating the number of missionaries' wives at half the number of men, they would reach a total of 3,288, which, added to the previous total, will give a total Protestant missionary force of men and woman of 13,846. Dr. Smith estimates the number of native ordained ministers at 1,185, and other native helpers at 67,754, making the total number of native helpers 71,939. Dr. Smith estimates the number of native communicants at 1,148,861. He estimates the number of Protestant missionary organization at 397, and the total income from these for the year 1897 he places at \$4,513,970.

How to Give.

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is risen;
Give! as the free air and sunshine are given;

Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart ever glowing,
Not the pale bud from the June roses blowing;
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful thou nearest the sea,
Scatter thy life as the summer shower's pouring!
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Almost the day of thy giving is over;
Ere from the grass dies the bee-hunted clover
Thou wilt have vanished from friend and from lover.
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon heaven's river thy soul-vever slaking
Thou shalt know God and the gift that he gave.

—Fose Terry Coe.

Forgiveness.

A very touching incident is related of Stanley in his last journey across the Dark Continent.

Stanley had much trouble and much suffering on account of the petty thefts of the men. When other means failed to put a stop to the stealing, he doomed the next man caught to death. He was intensely distressed when the next thief caught was Uladi, the bravest and truest of his dusky band. Uladi had saved many lives--his own amongst the rest. Must Uladi die? He summoned his men around him, told them of Uladi's crime, reminded them of the punishment, but said he could not kill Uladi. Some other severe punishment must be found. The council must decide. Flogging was decided upon.

As soon as the decision was come to, Uladi crouched at Stanley's feet, while all the others crowded round in a silent circle. Into the circle one of the spectators went and said: "Give me half the blows, Master." Then another stepped into the circle, and with tears falling down his cheeks, said: "Will the Master give his slave leave to speak?" When Stanley gave him permission, he knelt down by the side of the culprit. "The Master is wise," he said. "The Master knows all that has happened, for he writes it in a book, and then, Master, you can turn its leaves. Perhaps it may tell how Uladi saved Zaidi from the white waters of the cataract; how he saved many men--how many I forget--how he is worthier than any three of us; how he always listens when the Master speaks, and flies at his word. Will, then, Master, thy slave fetch the book? Then, if the blows must be struck, Shumari will bear the one-half and I the other."

On the completion of this touching intercession Stanley threw his whip away. "Uladi is free," he said; "Shumari and Sawaya are forgiven."

A story of love and forgiveness like this touches our hearts and minds, yet how slight a demonstration when compared to the spirit of Christ, who did no evil himself nor was any guile found in him, yet he emptied himself; he suffered and died, not for what he had said or done, but for what he never said or did, and all that we might receive forgiveness through his innocent blood. As great as caritly love may sometimes appear, the love of God transcends it all. --Michigan Presbyterian.

Jewish and Christian Giving.

Years ago I had charge of a certain boy who always demanded Bible authority for all directions given him. Was he told that children should gather their playthings at the close of the day and put them neatly away, he was sure to say, "Show me the verse in the Bible that says so." It was sometimes difficult to meet his demands with a literal "thus saith the Lord."

The day came when I wished to teach him to give for benevolent purposes a tenth of his small weekly allowance. I considered the matter thoughtfully, mindful of the question I should be asked. Of course there was much about the tenth in the Old Testament, but unfortunately the boy was seriously prejudiced against the Jews. Whether this feeling grew out of talks he had held with the cook, who sympathized with it, or was the natural result of certain dealings of his own at the Jew store in the square below, we were not sure, but it was strongly marked.

Therefore I hesitated. If I told him of the Old Testament worthiness and of their care in this respect, I should be confronted with the announcement that they were Jews; and that he was sure I did not want to do anything that they did. However, I determined to try to teach the lesson, and at the same time to correct his false ideas about the Jewish race.

As I expected, after the matter was explained to him, he demanded Bible proof for its importance. With fear and trembling I produced Old Testament proof, and trained not to be the one to start a controversy. I was happily surprised to find him quiet and thoughtful. After serious consideration he said gravely and with a bit of a sigh, "Well! I suppose we ought to be ready to do as much as they mean old Jews, anyhow." Gospel in all lands.



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Freehold Land & Savings Company.

DIVIDEND No. 81

Notice is hereby given that a dividend at the rate of 6 per cent per annum upon the capital stock of the company, has been declared for the half year ending December 31, 1899, payable on and after the 2nd day of January, 1900, at the office of the company, corner of Victoria and Adelaide streets, Toronto.

The Transfer books will be closed from the 16th to the 31st of December, both days inclusive.

By order of the Board.

S. C. WOOD,
Managing Director.

Toronto, Dec. 4, 1899.

Health and Home.

Delmonico potatoes are easily prepared and are an agreeable change for breakfast. Cut fine enough boiled potatoes to measure a pint, season them well with salt and pepper and turn into a shallow buttered dish. Pour over them one cupful of cream, then melt two table-spoonsful of butter and gently pour over the top. Brown them in a quick oven.

The Care of Table Linen. - It is not enough to have fine table linen; it must be well looked after if we want to keep it at its best. You may have a lovely meal to serve, plenty of pretty china, glass and silver, but if your tablecloth is not snowy white and just the right stiffness, your table will be spoiled in appearance.

All mothers of little girls will recognize the truth of the assertion that feminine children are natural cleaners, and some wise mothers whom I know utilize the knowledge to their own peace and the children's content. One little girl of five, whom I number among my friends, is allowed to clean her mother's silver, piece by piece when she has been very good. The ten-pet represents the highest degree of excellence; and when she has been cross and naughty, she is limited to the tea-spoons. Rainy days, when she wants "to do something which she never did before," scrubbing a yard square of paint on a bedroom door utterly contents her, and sweeping the back piazza is her highest bliss. Presbyterian.

Examine the table linen once a week and darn the smallest break. The secret of this homely art lies in running thread so far on each side of the break that it does not immediately fray and pull out the fabric. A tiny hole is easily darned, while a patch is very unsightly and ruins a nice tablecloth. An undercover of cotton flannel makes the cloth look better, as it throws out the pattern of the damask, and it also prevents the table from wearing the linen. Tray cloths should be used under all dishes, the contents of which are liable to be spilled. These cloths save the tablecloth wonderfully, and are easily washed when they become soiled. When small cloths and napkins are washed and dried and ready to be ironed, dip them in boiling water and wring out between dry cloths. Then iron rapidly with a hot flatiron and they will be glossy and stiff. The method of laundering counts for so much in the care of linen, and all spots and stains must be carefully removed before it is put in the wash. If fruit or coffee stains are found upon the linen, place the cloth over a large bowl and pour through it boiling water from the teakettle. Kerosene will take iron rust and old fruit stains from the cloth without injuring the fabric. Wash the soiled spot in the oil before it is put into hot water or it will do no good. Grass stains may be removed by washing with alcohol. For chocolate stains use cold water, then boiling water from the teakettle. Table linen should be washed by itself to obtain the best results, and no soap should be used about it, as it tends to yellow the fabric, especially the yellow kinds, which contain resin. After all the stains have been removed, prepare a suds of warm water and pearlina, and let the linen remain in it fifteen minutes before rubbing; then rub the fabric between the hands in the suds. If any difficulty is experienced it will be better to boil the articles rather than rub on the washboard, as this wears the fabric. Rinse through two or three waters and add a little starch to the second water, if any stiffening is desired. The dainty woman who wishes to keep her table linen up to the standard must be able to direct the laundress if she does not do the work herself, for a housekeeper is judged greatly by the appearance of her table linens.

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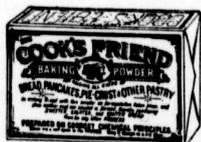
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Independent Order of Foresters

A FEW FACTS ABOUT "THE BEST FRATERNAL BENEFIT SOCIETY IN THE WORLD."

THE INDEPENDENT ORDER OF FORESTERS was founded at Newark, New Jersey, in 1874, as a death assessment society. In 1881 the death assessment plan has abandoned, the society reorganized and its headquarters removed to Canada, where they have remained ever since. To-day the society extends over the whole of Canada and the major portion of the United States, as well as throughout Great Britain and Ireland, and has been introduced on the European continent. The Government of the Order is vested in a Supreme Court, and in the High, Subordinate and Companion Courts, scattered throughout its jurisdiction, and is not only representative but thoroughly democratic, and simple in the extreme.

Since the reorganization of the society in 1881, its progress has been constantly upward and forward, as will be indicated by the following:

Table showing the total membership and the surplus at the 31st December of and the benefits paid during, each of the years named.

| Year. | Total Membership. | Benefits Paid. | Total Surplus. | Surplus per Capita. |
|-------|-------------------|----------------|----------------|---------------------|
| 1881 | 1,019 | \$ 1,300 00 | \$ 4,568 55 | \$ 4 48 |
| 1882 | 1,134 | 12,008 86 | 2,967 03 | 2 61 |
| 1883 | 2,210 | 9,493 09 | 10,857 05 | 4 91 |
| 1884 | 2,548 | 13,214 21 | 23,091 85 | 9 02 |
| 1885 | 3,612 | 26,576 99 | 29,892 62 | 9 18 |
| 1886 | 5,874 | 38,499 82 | 53,981 29 | 9 20 |
| 1887 | 7,811 | 50,014 67 | 61,284 41 | 10 11 |
| 1888 | 11,390 | 66,018 16 | 117,821 06 | 9 98 |
| 1889 | 17,349 | 116,787 82 | 188,130 36 | 10 84 |
| 1890 | 24,804 | 181,446 79 | 283,367 29 | 11 54 |
| 1891 | 32,803 | 261,438 21 | 408,798 20 | 12 05 |
| 1892 | 43,024 | 344,748 82 | 590,897 85 | 13 49 |
| 1893 | 54,484 | 392,183 93 | 838,857 89 | 15 76 |
| 1894 | 70,655 | 511,192 29 | 1,187,225 11 | 16 94 |
| 1895 | 86,521 | 635,002 18 | 1,599,373 46 | 18 03 |
| 1896 | 102,838 | 820,941 91 | 2,015,494 38 | 19 60 |
| 1897 | 124,985 | 992,225 69 | 2,558,852 78 | 20 52 |
| 1898 | 148,985 | 1,176,125 14 | 3,198,370 36 | 21 49 |

On the First of December the membership was over 150,000, carrying a total insurance of about \$185,000,000; the ACCUMULATED FUNDS OR SURPLUS amounted to almost \$4,000,000, and the TOTAL PAYMENT FOR BENEFITS during the existence of the society approximated the magnificent sum of \$8,000,000.

BENEFITS PROVIDED BY THE I.O.F.

(A) MEMBERS ARE ENTITLED, DURING THEIR LIFETIME, as provided in the Constitution and Laws of the Society, to

1.—THE SOCIAL AND FRATERNAL PRIVILEGES of the Court Room.

2.—FREE MEDICAL ATTENDANCE by the Court Physician, except where dispensed with by by-law of the Court. Some Courts also furnish free medicine, and in certain cases trained nurses.

3.—A SICK BENEFIT of \$3 a week for the first two weeks, \$5.00 per week for the next ten weeks, and, subject to the approval of the executive council, \$3.00 per week for twelve additional weeks of any illness. [The Sick and Funeral Benefits are optional. It costs \$2.00 to become enrolled for them; the monthly premiums run from 40c to \$1.00 per month, according to age at enrolment.]

4.—A TOTAL AND PERMANENT DISABILITY BENEFIT of \$250, \$500, \$1,000, \$1,500, \$2,000 or \$2,500 (or one-half the face value of the policy or mortuary benefit certificate) with exemption from the further payment of premiums or Court dues, upon total and permanent disability from disease or accident, which may occur at any time.

5.—AN OLD AGE BENEFIT, consisting of exemption from payment of premiums and Court dues after the SEVENTIETH year of age.

6.—AN OLD AGE DISABILITY BENEFIT, available only after one is SEVENTY years of age, consisting of \$50, \$100, \$200, \$300, \$400 or \$500, (or ONE-TENTH of the face value of the policy or mortuary benefit certificate) payable annually for ten years from the date at which a member is adjudged to be totally and permanently disabled by the infirmities of age. If death should occur before the ten annual payments have been made, the unpaid instalments would be paid in one sum to the member's beneficiaries.

7.—AN OLD AGE PENSION BENEFIT payable annually during total and permanent disability, which a member can elect to take as a substitute for the "Old-age Disability Benefit" upon being adjudged totally and permanently disabled by the infirmities of age. The amount of the pension is determined (a) by the amount of the Mortuary Certificate held, and (b) by the age at which the total and permanent disability occurs. On a \$5,000 certificate or policy at age 70 the annual pension would be \$346; at age 75 it would be \$729, etc.

(B) THE BENEFICIARIES OF DECEASED MEMBERS ARE ENTITLED TO

8.—A BURIAL BENEFIT of \$100 (in case of members who have taken the Old Age Pension Benefit), to ensure decent interment.

9.—A FUNERAL BENEFIT of \$50 (if at the time of death the members were enrolled for the Sick and Funeral Benefits), to assist in defraying funeral expenses.

10.—A MORTUARY BENEFIT of \$500, \$1,000, \$2,000, \$3,000, \$4,000 or \$5,000, or so much thereof as has not been previously paid to the members during lifetime.

COST OF MEMBERSHIP IN THE I.O.F. FEES PAYABLE ON JOINING.

A Charter Applicant or Candidate for initiation into an existing Court, and taking out \$1,400 of Mortuary Benefit, is required to pay the following fees:

1. The Initiation Fee, which must not be less than \$ 1 00
2. The Registration Fee, which is 5c. for each \$500 of Mortuary Benefit taken, 1 00
3. The Certificate Fee, which pays for the Certificate of Membership 1 00
- The Medical Examination Fee, which is 1 50

Total minimum Examination Fees \$ 4 50
 A Candidate taking \$2,000 of Mortuary Benefit would be required to pay \$2.0 Registration Fee, and \$2.0 of Medical Examination Fee, thus making the total cost of admission \$ 6 00
 If taking \$3,000 Mortuary Benefit, the cost would be (Medical Examination Fee being \$2.00) 7 00
 If taking \$4,000 Mortuary Benefit, the cost would be (Medical Examination Fee being \$3 00) 9 00
 If taking \$5,000 Mortuary Benefit, the cost would be (Medical Examination Fee being \$3.00) 10 00

ANNUAL COST AFTER JOINING.

Every Beneficiary Member is required (a) to pay the premiums according to age at admission, the Mortuary Benefit taken and classification according to occupation, and (b) to contribute towards the working expenses of the Order in the form of Court dues (fixed by the members of the Court themselves at or above the established minimum rate), out of which are paid the expenses of the Court, the High Court dues and the Extension of the Order Tax.

PREMIUMS PER \$1,000 IN THE ORDINARY OR PREFERRED CLASS

| Age. | Per Month. | Per Year. |
|------|------------|-----------|------|------------|-----------|------|------------|-----------|------|------------|-----------|
| 18 | 70 | 8 12 | 20 | 98 | 11 76 | 24 | 1 32 | 15 84 | 41 | 1 70 | 21 12 |
| 19 | 78 | 9 36 | 21 | 102 | 12 24 | 25 | 1 38 | 16 56 | 42 | 1 84 | 22 08 |
| 20 | 80 | 9 60 | 22 | 106 | 12 72 | 26 | 1 44 | 17 28 | 43 | 1 92 | 23 04 |
| 21 | 82 | 9 84 | 23 | 110 | 13 20 | 27 | 1 50 | 18 00 | 44 | 2 00 | 24 00 |
| 22 | 84 | 10 08 | 24 | 114 | 13 68 | 28 | 1 56 | 18 72 | 45 | 2 08 | 24 96 |
| 23 | 85 | 10 32 | 25 | 118 | 14 16 | 29 | 1 62 | 19 44 | 46 | 2 16 | 25 92 |
| 24 | 86 | 10 56 | 26 | 122 | 14 64 | 30 | 1 68 | 20 16 | 47 | 2 24 | 26 88 |
| 25 | 88 | 11 20 | 27 | 126 | 15 12 | 31 | 1 74 | 20 88 | 48 | 2 32 | 27 84 |

The Independent Order of Foresters has just completed the twenty-fifth year of its existence, and, therefore, has passed the experimental stage. It has been tried, and never in any case has it been found wanting. It has paid every honest claim promptly and in full. Annual returns are made to the Insurance Department of the Dominion of Canada, the Board of Trade of Great Britain and Ireland, and to the Insurance Departments of the various States in the United States in which the Order is doing business. The Order is subject to and has frequently received inspection at the hands of the officers of various Insurance Departments; and the quinquennial valuation required by the British Government has recently been completed and filed, and it has been accepted.

The Society owns the magnificent fireproof Temple at Toronto, Canada, (shown on another page), which enjoys the unique distinction of being the highest building in the Dominion, and in which the headquarters of the Order are located, besides a bank, trust and deposit offices and vaults, a large loan company, several insurance companies and a number of business and professional offices. The Supreme Officers of the Order are:

- DR. ORONHYATEKHA, Supreme Chief Ranger, Toronto, Ontario
- HON. JUDGE WEDDERBURN, Past Supreme Chief Ranger, Hampton, N.B.
- VICTOR MORIN, B. A., LL. B., Supreme Vice Chief Ranger, Montreal, Que.
- JOHN A. McQUILLIVAY, Q. C., Supreme Secretary, Toronto, Ontario.
- H. A. COLLINS, Supreme Treasurer, Toronto, Ontario.
- THOMAS MILLMAN, M. D., M. R. C. S. E., Supreme Physician, Toronto, Ont.
- HON. E. G. STEVENSON, Supreme Counsellor, Detroit, Michigan.



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