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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.
Edmonton, Edmonton, 4 Sept., 10 a.m.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Lussland, February, 27.
Westminster, Vancouver, 1st ch., Dec. 4, 2 p.m.
Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

SYNOD OF MANITOBA AND NORTHWEST.

Brandon, Brandon, December 4.
Superior, Fort William, 2nd Tuesday in March, 1901.
Winnipeg, Man. Coll., 11 Sept., 10 a.m.
Rock Lake, Glenboro, Glenboro, Postage, Neepawa, 3 Sept.
Minnesota, Shoal Lake, March 5, 1901.
Melita, Melita.
Tegula, Tegula.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 8th Jan., 10 a.m.
Paris, Paris, January 15, 1901.
London, St. Thomas, Knox church, 2nd Tuesday in Jan., at 11 a.m.
Chatham, St. Andrew's, Chatham, Dec. 11, 10 a.m.
Stratford, Stratford, Knox, January 15, 1901.
Huron, Seaforth, 15 Jan., at 10:30 a.m.
Maitland, Wingham, Jan 15, 10 a.m.
Bruce, Paisley, Dec. 11, 10 a.m.
Sarnia, Sarnia, Dec. 18.
Brandon, Brandon, Dec. 4

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrew's, Belleville, Dec. 11, 11 a.m.
Peterboro, St. Paul's, Peterboro, Dec. 18, 9:30 a.m.
Whitby, Whitby.
Lindsay, Lindsay, 18th Dec, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo. Orangeville.
Barrie, Barrie, Dec. 11, 10:30 a.m.
Algoma, Sault Ste. Marie, March 12, 10 a.m.
North Bay, North Bay, March 12, 10 a.m.
Owen Sound, Division St., Owen Sound, Dec. 18, 10 a.m.
Sauguen, Mt. Forest, Dec. 11, 10 a.m.
Guelph, Chalmers', Guelph, Nov. 20, 10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Dec. 11, 8 p.m.
Montreal, Knox, Montreal, Dec. 11, at 10 a.m.
Glengarry, Maxville, Dec. 18, 11 a.m.
Lanark, Renfrew & Carleton Place, Jan. 15, 10:30 a.m.
Ottawa, Ottawa, Bank St., 7 Dec., 10 a.m. Brockville.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, Dec. 5, 10 a.m.
Inverness, Whycocomagh, Jan. 29, 1901, 11 a.m.
P. E. I., Charlottetown, 7 Aug., 11 a.m.
Picton, Picton.
Walter, River John, 7th Aug., 10 a.m.
Truro, Truro, 3rd Tuesday of January, Halifax.
Lunenburg, Rose Bay, 4th Sept., 10:30.
St. John, St. John, St. A., 16th Oct. 10 a.m.
Miramichi, Newcastle, Dec. 18, 10 a.m.

MARRIED.

At Truro, Nov. 29th, by Rev. James W. Falconer, James McKenzie of Truro, to Ida May Logan of Camden.
At Tatamagouche, Dec. 3th, by Rev. Dr. Sedgwick, William Ross of Hazel Hill, to Annie, daughter of George Clarke, Tatamagouche.
At the manse, Pembroke, Ont., on Nov. 21, 1900, by Rev. Dr. Bayne, Annie M., eldest daughter of Mr. D. Gillies, of Niagara-on-the-Lake, to Thomas J. McCaherty, of Westmeath.
At Bloss Street Presbyterian Church, Toronto, December 3, by the Rev. Wm. Wallace, Rev. William Russell Bennett of Madison, New Jersey, to Charlotte Rhoda, daughter of J. Fred. Coleman.
On Dec. 1, 1900, by Rev. Dr. Harridge, Harry F. Williams, son of H. H. Williams, to May Templeton, second daughter of John Sharp, Ottawa.
At St. Andrew manse, Almonte, Dec. 5, by Rev. G. J. Hutcheon, M. A., Mr. Ebenezer, son of Lanark Township, to Mrs. Isabella Ferrill, of Carleton Place.
At the residence of the bride's father, Hillside Farm, Iamsay, Dec. 4, by Rev. J. R. Conn, M. A., Margaret Jean, youngest daughter of Mr. John Stewart, at Penetanguishen, on Nov. 19, 1900, by the Rev. W. R. Johnston, Alex. McLeenan, of Midland, to Ruth, daughter of Charles Elliot, of Tay.
At Kirkfield on November 14, 1900, by Rev. B. Smith, Dr. James Grant, to Emma Jean, daughter of Mr. John Shields, merchant, Victoria Road.

DIED.

At the manse, Port Marian, N. S., on Nov. 8, 1900, Ella Wilson, infant daughter of the Rev. K. J. and Ritta Macdonald, formerly of Beaverton.
At 375 Victoria Street, Toronto, Dec. 6, Charles R. Wilson, aged 62 years formerly of Brockville.

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Note and Comment.

Documents discovered by the European troops in Pekin are said to claim that Mongolian missionaries discovered America centuries before Columbus was born.

Over forty cases of enteric fever have occurred at Plymouth. Glasgow is now free from plague. An outbreak, believed to be plague, is reported among natives in Cape Colony.

British treasury estimates show that for every burgher conquered in the Transvaal war England must pay \$10,000 in war expenses. It will prove the most expensive war in history.

Dr. Chamberlain, inspector of prisons and charities, intimates that the charges made against the method of conducting the blind institute at Brantford have not been proved.

The oldest mummy hitherto found has reached the British Museum from Egypt. It is that of a fair-haired, intelligent looking man, and experts say he may have lived 10,000 years ago.

The Canadian Pacific Railroad Company are about to start work on a new bridge over the Red river, near Winnipeg. It is to have three spans of 240 ft, each, but the estimated cost is not stated.

On the eve of his departure for Australia the Duke of York, who is at present a captain in the Royal Navy, will be promoted to the rank of rear-admiral in the service to which he has belonged since he was a boy.

Dr. Hillis is preaching a series of sermons on the subject, "What is left of Christianity now that the critical epoch has passed?" That enterprising paper, The Brooklyn Daily Eagle, is publishing them every Monday.

A new law which has just come into force in Germany enacts that persons who through drunkenness are unable to manage their own affairs and take care of their families may lose their legal rights and be proclaimed minors.

It is pointed out by Hon. Mr. Bernier, Minister of Inland Revenue, that among the members elected to serve in the new Parliament from Quebec there are 16 English-speaking Protestants, which reflects great credit upon that province.

A case of trance, for duration without a parallel in medical science, is reported from Newcastle (England). For eight months a male inmate of the infirmary has been lying quite helpless, and for the most part unconscious. He is kept alive by liquid nourishment administered by a stomach pump.

Rev. Murdo Mackenzie, in addressing the Free North Church congregation, Iverness, said his relationship to the brethren of the United Church would be as in the past—he would receive them as beloved brethren, opening his pulpit for them, and ready to come and occupy their pulpits when they asked him. That statement has given very considerable satisfaction to all parties to the Union dispute.

Crathie church, in which the Queen worships when at Balmoral, is now a fine, modern building. The old church, which was pulled down a few years ago and replaced by the present building, was a most interesting edifice of the plainest description. The horseshoe gallery, which included all the "seats of the mighty," held the Queen's pew, and the Prince of Wales' (the Abergeildie pew), which was generally occupied by the Prince.

A contract to build the Pacific Cable has been made on behalf of Great Britain and the colonies interested, Canada, New South Wales, Queensland and New Zealand, with the Telegraph Construction and Maintenance Company, for £1,175,000.

Madame Sarah Grand has undertaken to visit the United States and give a series of lectures in the leading cities. She is sure of success, inasmuch as American women give very serious attention to social problems, and will naturally be eager to listen to so eloquent an advocate of reform as Madame Sarah Grand.

The Canadian Gazette in London speaks of lacrosse as the favorite winter game in Canada. They should keep a real, living Canadian on that paper to explain things to the editor. For the benefit of the man in the moon we will explain, remarks the Toronto Star, that lacrosse is the hottest hot weather game in the world.

Sir William Huggins, K. C. B., the astronomer, has been elected president of the Royal Society, in succession to Lord Lister. His special work has been in stellar photography at his private observatory, at Tulse Hill. For the last twenty-five years he has been engaged in obtaining photographs of the ultra-violet portion of the spectra of the stars.

The Chinese minister at Washington, in an important recent address, paid a hearty tribute to missionaries, and at the same time urged on all foreigners a greater consideration in dealing with his countrymen. "Chinese customs and manners are not necessarily bad," said he mildly, "and foreign ways are not always the best."

Dr. Walseley shows great decision of character in small matters. Although an inveterate smoker for many years, he gave it up at a moment's notice, feeling that the appetite for it was getting a mastery over him. One morning during the Egyptian campaign of 1885 he resolved to smoke no more, and he has rigidly adhered to his determination ever since.

Protestant visitors to Oberammergau who have been moved by Josef Mayer's devout impersonation of Christ, will be inebriatedly disgusted by the fashion of the Pope's recognition of his supposed service to the Church of Rome. Mr. L. C. Morant, in "The Nineteenth Century," says the Pope has bestowed on Mayer a pardon, not only for all his own sins, past, present and future, but also for those of all his children.

Lady Hermon Blackwood, daughter of the Earl of Dufferin and Ava, has now given full proof of the genuineness of her "vocation" to hospital nursing—a pursuit which has never before been undertaken by the daughter of a peer in such a serious fashion. She has been for a full year at the London hospital, doing the same work as the other probationers—not exclusive of the housework, to which so many lady probationers object, and has given full satisfaction to the authorities. The career she has chosen, involves, of course, the practical relinquishment of her rank, and Lady Hermon is known at the "London" simply as "Nurse Blackwood."

The express from Paris to Madrid, while travelling at the rate of seventy-three miles an hour, was precipitated down a steep embankment between Bayonne and Dax. Of the thirty-four passengers in the train, all but four were lurching at the time in the restaurant car. Seventeen were killed, including the Peruvian Minister. His wife had both legs broken and her maid was killed. Many others were terribly injured. The car had to be literally broken up before the bodies could be extricated. A London commercial traveller, named Hawke, was amongst the killed. Valuable jewels belonging to an injured lurcher were found amongst the debris.

Preachers in New York were lately addressed by the committee in charge of a vacant pulpit. They were evidently business men, in the habit of saying plainly just what they wanted. Their request was to be informed of the 'lowest terms' for which he would engage to give 'two eloquent and instructive sermons on the Sunday, and one secular lecture in the middle of the week. Another clergyman, who had benevolently consented at the eleventh hour to take the place of one who had been engaged to deliver a special sermon, came to grief by allowing his MS. to be printed without revision by himself. It chanced to be an old sermon, on which he had jotted down, as ministers do, the places and dates of its delivery on various occasions. These were all faithfully displayed in print, together with the text, at the head of the column.

Referring to the probability of Sir Wilfrid Laurier being able to represent Canada at the ceremonies inaugurating the Australian Commonwealth in May next, the Citizen says: "Though the Citizen has not seen eye to eye with the premier in all matters political, it is not blind to his eminent abilities and peculiar fitness, both personal and official, to serve Canada and the Empire upon the occasion, so big with fate to its several portions, of the federation of the British possessions beneath the Southern Cross. We have no doubt that Sir Wilfrid, should he be able to undertake the task, will represent Canada with such grace and wisdom as will win him new honors and this country new influence in the councils of empire." Coming from a paper that did all in its power, during the elections, to defeat Sir Wilfrid's government, this is high praise indeed.

The recent death of Charles Dudley Warner the kindly American essayist and author, reminds a subscriber to the Monetary Times of a visit he paid to Toronto some years ago. He was travelling in Canada at the time, and W. H. Howland induced him to go out to Mimico and turn the first sod of one of the school buildings. Throwing off his cloak, Mr. Warner took the spade and cut a sod. Then, leaning on his spade and looking at the sod, he said with a kindly smile: "My friends, this is not a house, but there is going to be a house on this spot, I feel sure of that—and a good home-like house. The very life of such a place as this Industrial School is the love that pervades it; the kindly personal interest, the individual care. That is what will draw, like a lodestone, these young hearts to better things. The moment you begin to institutionalize these lads, that moment you lessen your hold on them. A prison taint, a reformatory taint, is not only bad for them inwardly. They need a home life, a pure home training, and this it is they have mostly been bereft of; this I can see, you strive here to restore. It will bear fruit in the coming years."

Every bibliophile mentally adds to the Litany the petition, "From the book-borrower, good Lord, deliver us." There is evidence in Rev. G. Campbell Morgan's recent discourse on the Eighth Commandment that he has suffered much at the book-borrower's hands. It is to be feared he spoils the Sunday sense of comfort he himself finds in some of his hearers when, expounding the Commandment against stealing, he said: "Even in most respectable and moral society, however, some forms of common theft have come to be looked upon as regrettable lapses, rather than sin against God. One illustration will suffice. It would be interesting, but extremely painful, to pass through the homes of thousands of Church members, instituting a rigid examination as to the ownership of all the books to be found therein. The habit of borrowing books is in itself pernicious, but the appalling extent of the carelessness as to the return of the same is hardly realised, because people forget that to borrow a book and not to return it is a theft. If these sentences should cause the discovery of some of my books, and they are returned to me, I shall be for ever grateful for having had this opportunity of enforcing the eighth Commandment."

Scottish Folk Lore.*

This is the title of a well printed, neatly bound book, that is sure to have many readers. The writer, Rev. Duncan Anderson, M. A., who for many years was the Presbyterian minister at Levis, Que., is not unknown to our readers, having some time ago published a volume of verse that was well received in many quarters. The volume before us is dedicated to the Earl and Countess of Aberdeen; and Rev. Professor Clark, LL. D., of Trinity College, Toronto, an old fellow student at Aberdeen, writes an appreciative introduction, in which he very truthfully says:

"The phases of Scottish life here represented are passing away. Railways, electric telegraphs and newspapers are obliterating local peculiarities; and the language spoken by the common people fifty years ago will soon be unintelligible to their grandchildren. It is of the highest importance that there should be preserved some permanent memorial of these men and manners and ways of life which would otherwise be forgotten; and the author of this column possesses high qualifications for the performance of such a work.

And "Scottish Folk Lore" amply justifies the expectations raised by the Professor's words of commendation. Mr. Anderson has done his work with such rare skill and discrimination as can only enhance his reputation as an author. We make the following extracts:

The Story-Teller of Stillerton.

"Jean Barden was pre-eminently the story teller of Stillerton. It was true that the meal-miller could spin a wonderful yarn about water-kelpies and their strange doings, and how the miller word, when properly and artistically handled, could instantaneously arrest a water-wheel in full career and perform sundry other wonderful things—all of which tales were greedily swallowed by many of the miller's audience, for audience he often had when the first oats of the season began to arrive at Damhead. But the burly miller could not hold a candle to Jean, who, both in yield and variety, distanced every competitor.

The fact is, that at this distant date, it would be difficult to specify exactly the points possessed by Jean that enabled her to outstrip all other rivals. It is possible that one point was the variety of beings of supernatural origin that filled her repertoire.

The miller had only two strings to his bow—the miller word and the water-kelpie; the blacksmith, during the intervals that occurred between the hammering of the iron and the reheating of it again, dealt chiefly with feats of manly strength that he had witnessed; while the tailor and his apprentice, who made periodical visits to Stillerton to re-clothe the males of the village in new garments, retailed pretty much the gossip that they gathered during their wanderings throughout the country, and which, in those quiet times, when "dailies" were yet undreamt of, were alike interesting to high and low, and young old.

I had almost forgotten little Sand Simms, the cobbler, but I am now under the impression that his forte lay in relating stories that very graphically brought out the pawk character of Scottish humor. But Jean operated in another field altogether—the horrible in what was human, and the blood-curdling in what was supernatural, being the commodities in which she dealt. Nor was

her stock of these by any means limited, as kelpies, goblins, fairies, brownies, elves, ghosts, wizards, witches, and sundry others of a kindred nature, were to her household words. Had she been requested to describe them, I doubt not Jean would have done so with ease, and classified them to the entire satisfaction of the most exacting scientist. Then, in addition to melancholy songs and ballads, all invariably of a lugubrious character, and covering a wide field of weird literature, her vivid imagination, and her peculiar faculty of finding suitable words to express her meaning, would alone have made her remarkable in any community. To us she certainly was remarkable, and charmed us as the snake charms its unresisting prey.

"As if by concert, at a certain hour every evening, the youngsters of the village congregate in Jean's kitchen. The few stools and benches, or deeces, more properly called, that were distributed round the kitchen are soon filled by the expectant crowd. But I had almost forgotten the seat of honor on these occasions. This was at the opposite side of the capacious chimney which stretched half across the gable of the house, and where three or four urchins could easily find both snug and ample quarters. These seats were, however, difficult to obtain, and were for two reasons much sought after by the audience. The first reason was, that on a cold winter night, there was a warmth there not to be found in any other part of the house, and the second was (we will own a somewhat peculiar one) that the occupants of these seats could not be attacked from the rear, and no matter what happened, they were comparatively safe in that quarter.

Jean Barden sits on, or rather in, one of these huge wooden four-poster chairs that have become fashionable again, but now wearing brighter colors than their more homely prototype. Without any preliminary remarks whatever, Jean commenced her tale of the evening, and with little or no interruption, except from a renewal of a light that had burned out, or on account of a chip of fire that had accidentally fallen down, the tale goes on for at least an hour and a half.

At this distant date, I could not restore, so to speak, one story that Jean ever told, but there are certainly pieces of many of them that still cling tenaciously to the memory. Just read over the horrors that Tam O'Shanter saw in Alloa Kirk, and you will have a fair idea of the species of literature on which we feasted on those wintry nights.

One evening we had a ghost story in all its weird associations; a ghost that came and went like a gleam of light; some unquiet spirit perhaps that left the earth with some momentous secret upon its soul, and that was permitted to revisit scenes with which it was familiar in the flesh, in order to communicate what it knew to someone bold enough to demand its errand.

At another time we had stories connected with troublous times when fire and sword swept even the peaceful Garioch: while occurrences of the "45" were reproduced, but all tinged with those shades of coloring that Jean's skilful hand knew so well how to apply.

Then, again, we had the account of some dreadful murder, that had once been committed within the bounds. The circumstances are all laid before us; the culprit is described and produced in Court; the trial takes place once more; the prisoner is found guilty; the judge puts on the terrible black cap of doom; the ghastly gallows appears, and the tragedy ends with probably a few verses of a melancholy song that the unhappy

man is supposed to have composed on the very morning of his execution, something, in fact, fining a counterpart in the Banff free-booter who

"Played a tune and danced it roun'
Beneath the gallows-tree."

As to robberies, they were numerous "as leaves in Vallombrosa," and had comparatively little interest unless some one was shot or knifed on the occasion. In fact, things of the ordinary class had no charms for us. Of dismal love-stories also there were not a few, and in all cases the course never did run smooth. Stern fathers and unfeeling mothers arose to forbid the banns; there were insuperable difficulties that could not be got over, and in consequence, we had a whole school of "Mill O'Titfie's Annies," and too frequently the conclusion poured forth the melancholy wail—

"My true love died for me to-day;
I'll die for him to-morrow."

Reminiscences of Septugenarian.

1854—Then and Now—1900.

SMITH'S FALLS.

We arrived at the manse of Rev. William Aitken about 10 a.m., and found breakfast awaiting the minister. He was of a studious turn of mind and all his services were scholarly. He had contracted in early life the habit of turning night into day and vice versa:

He was one of those who thought that an essential element of literary work was to consume the midnight oil and were deaf to the assurance that more and better work can be done and better health maintained by retiring to rest on the same day on which one arises. But he had no one to blow out the light and enforce regular retirement. He was in vulgar parlance a bachelor. In polite circles the term Old Bachelor or Old Maid is never heard; they are spoken of as "Heaven's unappropriated blessings," though society in general would bow in humble submission, if heaven would be less copious in its bestowal.

He was literary and scholarly even when sipping his porridge. He was generous in his praises of "Brown on 1st Epistle of Peter"—which was the theme of our conversation.

At eleven o'clock we repaired to the church where Mr. Duncan preached an admirable sermon, from what text I cannot remember, but I use the term admirable for two reasons; first, because Mr. Duncan preached, and I heard it; and second, because Mr. Aitken was also a hearer. I could venture a statement and on it risk all my reputation, viz., that it was either "I am the Door," or "The law is good if a man use it lawfully." I have heard them so often and on every occasion with delight and admiration.

It was not his sermon on "the Door" that drew out a noted remark on one occasion. It used to be the custom in returning from church in former days to discuss the sermon, as in groups they sought their homes. Among the various remarks that were advanced one called for special attention. It was from a not very intelligent woman, but ambitious to add her little quota said, "Oh I wis na' he bonnie on the door?" Consternation and perplexity were depicted on every countenance. After a pause there was a general burst of laughter—they saw the reference. The door of the church had been standing ajar and creaked to the annoyance of the minister, who in changed tones and less vehemence asked if "some one would be kind enough to close the door."

*SCOTTISH FOLK LORE. By Duncan Anderson, Toronto: George N. Morang & Company, Cloth \$1.

Janet was awakened by the occurrence to catch the end of the sentence, which furnished the material for her remark.

There is an absurd opposition to what is called "old sermons." There are famous examples for the practice. Dr. Chalmers in his older days, with stacks of material had great ease and delight, when officiating in a new locality, in preaching "Fury is not in me." Dr. John Cairns disappointed many an audience if he took any other theme than "The bright and the morning star," or "His enemies shall be clothed with shame." I could multiply examples.

A minister following down the aisle, as his congregation were emerging, overheard the remark from an unconscious hearer, "That was cauld kail the day," replied, "It ye had supped them clean before there would have been none left to het."

The practice might be nailed with scripture "Every scribe instructed unto the kingdom of heaven is like a man that bringeth out of his treasures things new and old." So in preparing for a special occasion or getting up a job lot, it is commendable to utilize old material. Such sermons, like wine, should improve with age. "Better bear the ills we have than fly to others that we know not of." Better to listen to an expository sermon repeated and which imprints itself in the memory, than a dozen expository ones that one cannot remember even the text on Monday morning.

Smith's Falls congregation then met in a small unpretentious church, and Mr Aiken occupied a small rough-cast manse. Today the church officer occupies the old manse. The old church is supplanted by a commodious brick one, and alongside of it a beautiful brick school house and lecture room; and furthermore, alongside of that is a large brick manse with modern appliances, and occupied by a minister and his wife, all of which would compare favorably with any church in the Dominion.

The sister church is in like prosperous condition. It had the honor and privilege of celebrating the jubilee of Mr. Mylne's ordination (Emeritus pastor) a few months ago. Mr. Cook, his successor, is doing admirable work.

Both congregations enjoy the oversight and assistance of the venerable and loveable Dr. John Crombie, who, though four score years of age, is still Presbyterian clerk and preaches with freshness and much acceptance as opportunity offers. Dr. Crombie is Emeritus pastor of St. Paul's congregation. Thus with revolving years priest and people remain not, by reason of death; but the church of God remains; and the work which the workmen have abandoned, because to them the day is done and the night has come, other workmen have taken their places and are faithfully discharging their duty, impressed with the remembrance that in course of time others will succeed them—as they had taken the places of those who had gone before.

But the most conspicuous of all the contrasts of then and now I cannot in fairness withhold.

Then one could travel from Windsor to Quebec, and with the exception of Dr. Willis and Dr. Burns in Toronto, never come into contact with a D. D. Now all is changed. In every city and town and hamlet they are to be found, with no regard to age or size or color, or nationality, or looks. There is no fixity of standard.

In "White Wings" Wm. Black has a "Giesca" pomposity in conversation with a French lady, where he belittles the Edinboro bodies for their vulgar speech, and assures

her that "I hae often been taen for a Englishman myself." So when I happen to assume a far-off, vacant, stupid look, or let the bow of my necktie get round behind my left ear, I have often been called Dr. myself.

From the above learn:
First—That the country is making visible material progress and the church is keeping step.

Second—That no man however gifted is indispensable either to the state or to the church. When one goes down, however brilliant, the vacancy draws out a suitable successor; and

3rd—Earth's honors are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snow-flake in the river,
A moment white, then gone for ever.

NEMO G. D.

Attractive Christmas Gifts.

BY ADELE K. JOHNSON.

"Christmas is coming and what will it bring?
All that is brightest and best on earth."

We greet thee, O precious holiday, with grateful hearts, generous hands and loving tongues. Long before the day itself do we eagerly begin to fashion pretty gifts for our friends.

A blotter, the size of letter paper, has blue leaves and a cover of old blue celluloid, which is quaintly lettered; "Absorbed Thoughts." Silk crocheted cord, tassel tipped, completes it. Green linen was chosen for a memorandum (a pasteboard foundation), embroidered with two or three cheery, yellow pansies; beneath is a substantial memorandum pad, price 5 cents. A ribbon to hang it up and a narrow one attached to a small pencil, are the finishing touches. A little pocket notebook is neatly covered with a gay, wide flag ribbon, small red pencil added.

Another gift consists of nice letter paper and envelopes in a fancifully decorated box. One has clusters of violets, on one or two rosettes of narrow, dark green ribbon placed diagonally across from each other, and a ribbon finished with a rosette is tied around the box. Sprigs of holly are thrust through the rosettes. Pen wipers are large, circular and practical if intended for a man's use; if for a woman, they may vary according to her requirements. Embroidery, ribbons and artificial flowers may be used for decorations, and toy Japanese animals and musical instruments are often seen.

When the work of a skillful needlewoman, doilies are fascinating gifts. Drawn work, embroidery, Battenburg, crocheted, knitted lace, tatting and combinations form an extensive field. Dainty white aprons, with deep, home-made lace, are very desirable Christmas remembrances.

A seal brown satin shopping bag is lined with a lighter shade of satin which has been embroidered in small pink rosebuds. These show delightfully in the full light brown satin ribbons.

A handsome sofa pillow shows yellow primroses embroidered in solid work on blue linen, a ruffle of linen. The flowers seem to almost nod their happy heads at one. "A dream" of a pillow is square, of light green silk, with dainty fleur-de-lis embroidered in white. A very original pillow is of blue denim embroidered with a cluster of pinks, which are striped red and white, with a part of each flower a clear red. Patriotic needlework still flourishes. A national pillow is attractive. One has the stars of white cloth, buttonholed on the blue denim cover; the edges are finished with a heavy red cord tipped with large red tassels. A red and

blue ruffle may be substituted or—the variations are many. An oblong headrest has a center decoration of "rings covered with crochet silk." In each ring arrange a spider web of silk. Silk puff around the edge.

Practical toilet bags are oblong, made of linen, embroidered, and lined with oil silk. Each separate article possesses one. Convenient is this pin case of linen, "an inch longer than the paper," holds three papers of white and black pins, assorted sizes. The edges are buttonholed, a pocket made at one end, initial embroidered, finished with a flap and fancy tinted button.

A quaint little button bag has a round pasteboard section for the bottom, the bag gathered to this, on the inside are three pockets, with flaps, to hold buttons. There is also room for thread, needles, thimble and scissors, all ready for an emergency.

Most small children would be delighted with a new doll in style, wax, cloth or paper; in character, from brides to naval heroes; or additions to the wardrobe of the old favorite whose charms neither time nor the new treasures can dispel: A good picture was rescued from an old magazine, is carefully mounted on a heavy card. A narrow band of gold paint outlines the edges. It shows an old fashioned hall, a stately palm, a jar of Christmas holly and, dearest of all, a sweet, little curly-haired girl opening the door to a tall, "Grandfather's clock"—"Looking for Santa Claus."

"A merry Christmas may thy porton be,
A loaded table and a loaded tree."

Caught by the Minister.

Our Montreal correspondent writes: The pastor of a Presbyterian church in the east end of the city had an exciting adventure recently. Going to his study in the church, he noticed that a pane of glass was broken in one of the Sunday school room partitions. He moved stealthily to the aperture and, looking in, saw a man's feet protruding from behind some piled-up benches. He withdrew to his study, and leaving the door slightly open, awaited developments. The burglar—for such he proved to be—thinking that he had been unobserved and that the coast was now clear, stole from his hiding-place, and began to get through the window again. The minister pounced upon him when he was half way through. A scuffle followed in which the minister was easily victor. A struggle of another kind then took place in the study, after which the church-breaker was allowed to depart. His subsequent career has been followed by his captor, and has proved satisfactory.

Wisdom in His Words.

In convocation hall, Queen's University, a few days ago, Principal Grant delivered an address, during which he stated that national schism would be the greatest disaster that could ever befall Canada. The problem the country had to solve now was the blending of the French and other races. Canadians should profit by what had taken place in South Africa. He would oppose to the uttermost any man who formed a party based on either race or religion. Every true Canadian should view party as a means to an end, namely, good government, and should support the man and party which at the time seemed to be most inspired by true ideals.

Integrity is the first moral virtue, benevolence the second, and prudence the third; without the first the two latter cannot exist, and without the third the two former would often be rendered useless.

The Quiet Hour.

Parable of the Pounds*

BY REV. WAYLAND HOYT, D. D.

Main object of the parable.—They supposed that the kingdom of God was immediately to appear (v. 11.) The disciples and many others were sure that Christ was now to set up a great earthly empire at Jerusalem. This parable was needed to correct such a notion.

Secondary objects of the parable.—These are two: to set forth the present duty of the Lord's servant; to disclose the ultimate fate of our Lord's enemies.

The present duty of Christians.—Notice certain facts about these servants. (1) These servants were servants entrusted. "And He called ten servants of His, and gave them ten pounds" (v. 13.) That is a great moment when one comes to the consciousness that life and all that goes to make up life are a trust. Such a conception adds dignity and seriousness to life. (2) These servants were furnished capital. "Gave them ten pounds" (v. 13.) Each servant had his pound to begin on. This is true of every one of us. Not one of us begins his life empty handed. Think; there are given us (a) our minds; (b) our moral natures; (c) relationships in which we find ourselves,—child, brother, sister; (d) relationships we assume—husband, wife, parent, friend, relationships businesswise, neighborwise, churchwise; (e) various opportunities; (f) God's revelation to us in His word, and so on almost endlessly. (3) Each servant thus entrusted was to use his pound. "Trade ye here with" (v. 13.) What is the object of trading? Increase; that the less may grow to more. This is expected of us. We are to gain stronger minds, quicker consciences; we are the more scrupulously to do the duties springing out of our relationships; through the use of the Bible we are to grow in grace and in the knowledge of our Lord. (4) These servants were to trade with a view to an accounting. "Till I come" (v. 13.)

Look now at these servants as illustrating ways of Christian living.

(a) Behold the way of utmost diligence in this moral trading. One servant did his very best. Notice this servant's reward (a) Commendation, "Well done, thou good servant." Power—he receives ten cities. (b) Behold the way of partial trading in this moral trading. "And the second came saying, Thy pound, Lord hath made five pounds. And he said unto him also, Be thou also over five cities" (vs. 18, 19.) Here is some diligence, but only partial diligence—but five pounds gained. Notice this servant's reward: (1) He misses commendation; there is no "well done" for him. (2) He has power, but only over five cities. There will be differences of reward. Heaven will not be alike to all. We are justified by faith, but we are rewarded according to our works. Into heaven there shall be entrance for some and for others what the apostle calls "abundant entrance."

(c) Behold the way of no diligence in this moral trading. "And another came, saying, Lord, behold, here is Thy pound, which I kept laid up in a napkin." How many napkins there are in which undiligent Christians are wont to wrap and keep their pounds!

There are the napkins of (1) not feeling like it; (2) of postponement of duty; (3) of diffidence, a wrong humility; (4) of a heedless thoughtlessness; (5) of the inconsistencies of others—why should I be any better than that professed Christian? (6) of prayerlessness and neglect of the Bible; (7) of some allowed wrong habit, etc.

Notice this servant's reward: (1) Reproof, "Thou wicked servant." (2) Loss of power and ability—"Take away from him the pound." In 1 Cor. 3: 15, the apostle tells us of Christians who, though ultimately saved, shall suffer loss, and be saved so as by fire. I think here is a specimen of such a Christian. You will notice that the sentence upon this unskillful one is very different from that upon the avowed enemies of the lord of the parable. His sentence is not their death, but is reproof and loss. Therefore I have interpreted as I have. Learn (1) that even a Christian may meet sad loss; (2) that non-use is wrong as well as misuse; (3) that wrong notions are no excuse—if this undiligent servant had such an idea of his lord, for that very reason he should have been diligent. But he should have known better.

The ultimate fate of our Lord's enemies—Slay them before me (v. 27.) The doom of the enemies is set forth in the Oriental custom, death for treason. It is a figure, but it represents facts; there shall be final doom for the impenitent. It is a terrible and dooming thing to be a rebel against the rule of the gracious Christ.

Fret Not Thyself.

BY PHILLIPS BROOKS.

The little sharp vexations,
And the brains that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do;
When, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

Paul speaks of Luke the beloved physician. Luke's professional services entered into the love which the apostle had for him. Luke was his companion in travel at times; can we doubt that he ministered to Paul? Can we doubt that Paul received the medical service of his companion? And yet Paul was a man of great faith. His faith did not prevent him from using Luke's knowledge and skill. On the contrary, his faith taught him to use the means which God thus placed at his command.

The long verses of the Bible are not always the ones fullest of meaning. What could be more expressive than the two words, "Jesus wept." These were wisely put into a verse by themselves. What a revelation of Christ it is! "He bears our sorrows and carries our griefs." It lightens our burdens to feel that some one knows about them and cares.

A clergyman writing in a recent number of the "Methodist Weekly" says—I have never yet known a so-called "football enthusiast" who was an enthusiast in anything that was truly noble.

The Way to Face Lions.

BY THEO. CUYLER, D. D.

Daniel was one of the model men in the Old Testament; in some respects he is about the best character for young men to study and imitate. In his youth he faced ridicule by refusing to touch the king's wine; in his later life he was not afraid to face the king's lions. There are two or three things about his course in this last matter that young people ought to notice. In the first place, he did not send any apology to the king of Babylon. Apologies for doing a right thing only belittle the act and take off the grace of it. In the second place, he did not brag about what he was going to do. There was no bluster or big talk. When I was a pastor, I used to be rather distrustful of people who, when uniting with the church, made very loud professions and promises. They reminded me of Peter's boastful speech to his Master, "Though all men forsake thee, yet will not I."

Daniel neither apologized nor played the braggart. He saw that there was serious business before him; he knew all about the ferocious lions in the royal park, and he had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house; he threw open his lattice, and worshiped God in prayer, "just as he did aforetime." Actions speak louder than words. The old hero went down on his knees three times in the day; busy man as he was, he took time to pray; brave man that he was, he did not care who saw him, or how soon his godly conduct was reported to the king. Daniel did not ask God to muzzle the lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite and that fire will burn.

There are two roads for every young person in the journey of life. They cannot take both, and every young man must decide which of them he will take. The one is a smooth and easy path of connivance and compromise, with no lions to encounter. The other is by the air line of duty as God's Word and conscience reveal duty; whoever treads that path must expect to be battered with ridicule, and often bespattered with misrepresentation and reproach. There are two kinds of church membership. In the one case, Mr. "Facing-both-ways" tries to stand with one foot in the church and the other foot over in the world; he is secretly disturbed by both; he has too much profession of religion to suit worldly people, and too little practice of religion to please the people of God. The other type of religion is that one who comes on squarely on Christ's side—not pleasing men, but God, which trieth the heart. This latter sort of Christianity is at a premium in these days, for it is quite too scarce. If courageous Christians encounter opposition, they are, after all, the only ones who win converts to Christ.

Daniel dared to be singular, both when he refused the king's wine cup and when he defied the king's lions. The young man or woman who follows the fashion and runs with the crowd, counts for nothing. When they turn round and face the crowd for conscience's sake, they may encounter hard knocks, or scoffs, but they save their own souls, and are in the right attitude to save the souls of others. Every young man who determines to keep a clean conscience and obey Christ's commandments, will encounter some lions in the course of his experience. In business he must often decide between

*S. S. lesson, December 23, Luke 19: 11-27.

selling his conscience and selling his goods: he must prefer to be poor rather than to put a dirty dollar into his purse.

If facing a duty and standing up for Christ costs dearly, it pays gloriously in the end. Retreat always brings ruin. My friend, never be afraid of but one thing, and that is the frown of God! His smile means heaven; his frown means hell!

Your Own Cross the Best.

There is a poem called "The Changed Cross." It represents a weary one, who thought that her cross was surely heavier than those of others about her, and wished that she might choose another instead of her own. She slept, and in her dreams she was led to a place where many crosses lay, crosses of divers shapes and sizes. There was a little one, most beautiful to behold, set in jewels and gold. "Ah, this I can wear in comfort," she said. So she took it up, but her weak form shook beneath it. The jewels and the gold were beautiful, but they were far too heavy for her.

Next she saw a lovely cross with fair flowers entwined around his sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh.

At last, as she went on, she came to a plain cross, without jewels, without carving, with only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again, and it was the best of all and lightest for her.

God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy some one who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. If we could try all the crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own.—J. R. Miller.

"The Lord hath need of him." That is the way kings speak. One of those royal chariots with its horses of fire would seem a more fitting conveyance to carry our Lord to Jerusalem. But he left his own chariots unyoked, to ride upon a colt which was the property of another. There are workers in heaven who would only be too glad to do every service for the Lord, but he puts them all aside and says that he has need of us and ours. So when the Lord puts his finger upon this or that upon which we have some claim and says that he needs it, let us lend it to him knowing that in a short time our property will be returned to us, the more precious because the Lord has made use of it.

The distinctness with which the two natures within us is illustrated in the Bible is very marked. Though the outward man may perish, the inward man may be renewed day by day. The struggle, care, anxiety and misfortune which may rob one of property and flesh may cause him to grow in beauty of character and nobleness of purpose. It is, therefore, not a misfortune if God sends, or permits misfortunes to come into our lives, except as the outward and inward man perish together.

Doing and knowing are blood relations. Obedience is the organ of spiritual vision.

Our Young People

The Foreglow.

To be read in the meeting.

The angel has come down;
The glory now has shone;
The shepherds see the light and hear the voice:
"Fear not, behold I bring
Glad tidings of your King,
Let all the nations of the earth rejoice."

Sing a new song to-night,
Sing, all ye stars of light!
The Lord of Glory leaves His glorious heaven.
To earth behold Him come
From His celestial home.
To us a child is born, a son is given!

O music of the past,
The sweetest and the last
Of all the notes of ages gone is this,
That tells of the great birth,
That sings of peace on earth,
And man restored to more than primal bliss.

O lingering night speed on!
Arise, thou golden sun,
And bring up in its joy the day of days,
When the eternal Word,
Creation's King and Lord,
Takes flesh that He may flesh to glory raise.
—Bonar.

The Glory of Christ.*

BY REV. GEORGE W. DELL.

The glory of Christ, what is it? So long as human language has imperfections and limitations, it will not be possible for a finite mind to give expression to it, or fully unfold it. Artists have tried to paint it but have failed; poets have tried to give expression to it, but at best what they have written is but a mere intimation; and the musician in his sublimest strains has only partially succeeded. But in the holy Scriptures, so far as careful and exact expression of thought can compass it, the glory and eternity of Christ are set forth. John, more than all other writers, passes beyond the limits of time and space and enters into the very presence of "The high and lofty One that inhabiteth eternity, whose name is Holy."

The glory of Christ is revealed not alone in any one act or part of His earthly life. It shines forth as well in His compassion, sympathy and humility, as in His transfiguration on the Mount. In all His life, in all his deeds and words, His glory shines.

The glory of Christ has had, and will have, a mighty influence on all time and all generations. Even unbelievers admit there has never been one like Christ; and every martyr has proved it and declared that Christ possessed all power, yet had no pride. And His glory has been and ever will be, manifest. It is seen in the power that swung the stars into poise, in the love he had for the lilies of the field and the birds of the air; when he took little children in his arms and blessed them. It is seen in a thousand different phases in His life, but it is made illustrious by the spirit in which He used it. How the glory of the Master shines forth in His miracles! and yet it is His life that is the greatest of miracles, for it is the radiance of His life in the flesh which has filled the whole earth with light and life.

The glory of Christ is the most powerful appeal that can be made to minds responsive to grace and truth. While not all feel the influence of a truly noble life, and while meanness and cowardice cannot understand

*Topic for December 23.—"The Glory of Christ!" John 1:1-14.

a knightly, chivalric soul, yet is it ever true that the glory of Christ has lifted His true followers into higher planes of living, and has been an earnest and assurance of that glory in which they shall share. But nowhere is the glory of Christ seen to a greater advantage, and nowhere does it shine with greater brilliancy as at the cross, and the cross ever has been and will be the most glorious manifestation of His glory.

It is in and through the cross that all Christians may share in His glory while here on earth. Not declarations of orthodoxy, nor fanatic zeal, nor frequent outbreaks against error, or even championship of truth, will enhance His glory or win his praise. It is not only possible, but it is the great and exalted privilege of every Christian to reproduce His character in its unity and completeness. The character is like the sunlight which beautifies the earth, and makes even the lowliest service shine with peculiar brilliancy, and gives lustre to the minutest details of life. Christ can be enthroned and reign in every act and thought of our lives.

When the glory of Christ is revealed in us then service for Christ becomes as easy and spontaneous as is the response of the earth to the springtime sunshine. Then prayer and praise, instead of being duty, become natural speech, and fruit-bearing no longer is a necessity but the natural condition and a blessed privilege. It is only as we yield to the grace and truth of Christ that life becomes truly beautiful, and of real value to God ourselves, and our fellow men. The time is coming when we shall see Jesus face to face, and we shall share in the glory He had before the world was.

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

For Daily Reading.

- Mon. Dec. 17.—The glorious gospel. 2 Cor. 4: 1-6.
- Tues. Dec. 18.—Its glorious message. 1 John 1: 10.
- Wed. Dec. 19.—God in Jesus Christ. 2 Cor. 5: 18-21
- Thurs. Dec. 20.—The transfiguration. Luke 9: 28-35.
- Fri. Dec. 21.—Glorified in the disciples. John 17: 5-10.
- Sat. Dec. 22.—Christmas glory. Luke 2: 11-14.
- Sun. Dec. 23.—Topic. The glory of Christ. John 1: 1-14. (Christmas meeting.)

A Christian should hold his tools in general with a loose hand, but in particular with a firm hand. No man knows when he may be deprived of his health, his money, his position, his friends; he must not set his heart on any one of them as a final good, as an essential blessing. But upon the tools he has he must set his heart with great appreciation and concentration that he may learn how to use each one so as to get the best results inside and out. Love not tools less, but craftsmanship more. Work while you have your tools; the hour cometh when you may not have them.

The spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim—the actual doing of the right. Beyond this, it enables them to do right actions by a power not their own.

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Manager and Editor.

Ottawa, Wednesday, 12th Dec., 1900.

THE BIBLE STUDENT FOR DECEMBER.

The current number of this useful magazine looks back in review of what has been attempted and accomplished. It finds reason for congratulation though accomplishment has fallen far beneath what had been planned by the promoters. In its announcement for 1901 it says, in speaking of the origin of the magazine: "There was both room and need for a journal conducted by competent and responsible men; conducted in the interests of no church or party, but of the *Bible as the Word of God*; its matter furnished by the representatives of the most accurate scholarship and best thought in all the Evangelical churches; a journal prepared to welcome all real light from whatever quarter, but feeling free to discriminate between real light and all mere ignes fatui. The Bible Student originated in these convictions and is an attempt to meet this need."

It may not be generally known that in working out its purpose the topics treated from month to month were those which emerged in connection with the study of the International Sabbath School Lessons. This line will still be followed. During the past year there have been presented a series of geographical and historical articles of great value, while the Characteristics of the Gospel of Mark; the Purpose and Plan of the Gospel of St. Matthew; the Characteristics of St. Luke's Gospel; and the Historicity of the Fourth Gospel have all been treated.

A broader list of topics is presented for the next year, and the aim will be to make the magazine representative of the best scholarship and thought of the American church. Our own Knox College will be represented among its contributors, as well as all the leading institutions in the United States. Among the new names are those of Prof. Falconer, of Halifax College; and Prof. Scrimger, of Montreal. The price of the magazine is \$2.00 per annum, but several special offers are made. The Bible Student, 1421 Richland St., Columbia, S. C.

THE ORDINARY MEMBER.

In most of our congregations the majority of those on the roll of membership are just ordinary members. They attend with a fair amount of regularity, they contribute to the maintenance of the church; they vote at the congregational meetings, when they are present, and they sign the call to a new minister if they are asked to do so. They have a pride in the stand their congregation takes in the general work of the church, and feel some sense of responsibility to keep it up to the mark. That they have any further responsibility in its actual spiritual work does not occur to them.

Yet what a latent strength lies in the ordinary membership of every congregation! If a sudden calamity sweeps away the working members of any congregation there are others to carry on the work, and to carry it on successfully too. If the overgrown congregation hives off, or if an active congregation breaks in two because of differences of opinion, there are always men to take up the work of each section. These men would have remained undiscovered had it not been for the call for more men to assume positions of importance in the new congregation, or in the thinned ranks of the old.

Is there nothing for the ordinary member to do but to stand and wait till there is a vacancy among the ranks of the few workers? Is it the Divine intention to keep so strong a reserve force? The enemy is active, and is said to be gaining ground, would you not expect that the reserves would be called out? For this warfare is not one of defense but of conquest. The Christian force is supposed to be aggressive and to be making continuous advances into the enemy's territory. Then is this quiescent condition due to the command of Christ, laid upon his men, or is it because the men will not respond to His call to active service?

There can be little doubt as to the answer to this query. The demands of a man's own spiritual life indicate the true answer. For the Christian who does not enter into actual service remains undeveloped. His spiritual muscles are flabby, his heart is weak, his spiritual intellect is that of the child. When he ought to be a man he is but an infant crying for protection and support. As for work, it is a practical impossibility for him. He may have the mind to do it, he may make a pitiful attempt at it, but it will be the blundering work of the unskilful, nervous beginner.

Probably most of the ordinary members would answer, were you to remonstrate with them because of their idleness: "There is no room for us. The places are all full, and the work of the congregation is carried on well by those who already occupy the places of active service." If that be true, and sometimes it is true, that congregation is undertaking altogether too little work. The normal condition of the Christian is one of active service, not of complacent idleness. If the field occupied by his congregation does not afford scope for the activities of all its members, then that congregation ought to take in another field, and continue in this process till every member had work to do.

The ordinary member, however, will not seek out work for himself. He is no fonder

of work than the ordinary boy is; and he will make quite as many excuses to escape work as the said boy. Some will even say, "John Smith is working in that field, I'm not going to work in the same field with John Smith." That's merely an excuse to get out of working. And similar excuses will continue to be made till that man has done enough work to become thoroughly interested in it. We remember being much impressed with the wisdom of a pastor who used to put a card into the hand of every new member who united with his congregation. On this card there was printed a list of the fields that were being occupied, and the new member was asked to say in which of these he would work. The plan, however, was barren of results.

We met another pastor later who was wiser. He carefully studied his workmen till he found out what each could do. Then he came to the man whom he had sized up and said to him, "I want you to do this work. And they do it," said he. I rarely have a refusal." That places a heavy responsibility upon the minister and his members of session. The minister plans the campaign and carries it forward. Upon him devolves the whole responsibility. He is the general in command, and if the campaign fails he will be blamed. His session constitutes his staff, and with them he takes counsel; but the plan is his own and the success of the plan will depend upon himself. And that plan should take account of every man and woman able to do work in that congregation. Of course he does not trouble himself with the details of the work any more than a military general would do, but he maps it out and holds his lieutenants responsible for carrying it into execution.

HELP FOR GALATIANS AND DOUKOBORS.

Last spring, the Home Mission Committee appointed an ordained, medical missionary to labor among the Galicians in the Dauphin country, Manitoba. The missionary has erected a small hospital and has gratuitously supplied the sick of the community with the requisite medicines, etc. He has recently made an urgent appeal for clothing for the people among whom he labors, and also for money wherewith to purchase supplies of drugs etc. A few ladies in Toronto have kindly agreed to interest themselves in the matter. Any donations of clothing sent to the Young Women's Christian Association, Elm street, on or before Friday of this week, will be at once packed and forwarded to their destination.

Any friends desirous of helping in obtaining the necessary medicines for use by the medical missionary, among the Galicians and Doukhobors will kindly oblige by forwarding the same to the Rev. Dr. Warden, Presbyterian Offices, Toronto. About \$600 in all is at present required.

The Upper Canada Tract Society, Toronto, send us a choice assortment of calendars, cards and booklets, all dainty in design and devotional in sentiment. They will make appropriate gifts to absent friends; and may be had at prices to suit the requirements of the most economical.

"ELECT INFANTS."

Some curious "samples" of current literature find their way into our "deas" at this season of the year. New and old aspirants for our support offer themselves at a dollar a year. The American Religious Weekly of the undenominational type is specially pressing. It glories in being what is called "smart." A specially smart sample lies before us. Its leading article is on the discussion now in progress in the States about the revision of the confession, and more especially on "Elect Infants." The writer is quite sure that the doctrine of the Confession is the damnation of all infants dying in infancy—save a few "elect" ones. He admits that such men as Dr. Warfield, of Princeton, and indeed all the leading Presbyterian divines in the United States, deny that this dogma is in the confession at all. But the non-denominational scribe of the "Watch Tower" knows better. If there are "elect infants," he argues, there must be non-elect infants. If the Westminster divines did not believe that there were non-elect infants, they would have said all infants and not "elect infants." That is the argument, and even so respectable a journal as the New York Independent seems to approve of it. "It would be as easy to say all infants," says the Independent, as "elect infants," if that were intended." Of course it would, and easier too, for it is easier to write "all" than "elect," but those Westminster men have a way of stopping where God stops, and saying neither more nor less than He does. When they had a "thus saith the Lord" for what to say, they said it. Where they had not they had the sense and the grace to say nothing; so they had the wisdom to say "elect infants" and not "all infants," for that is all that God's word says.

But the scribe of the "Watch Tower" will not listen to this. The case is clear. Dr. Warfield and all the rest of the country notwithstanding, the confession teaches the damnation of infants.

Then comes a terrific assault on "the maudlin Presbyterian God," which is scarcely fit to read, much less to repeat; and then follows a sarcastic fling at "the very conscientious Presbyterian brethren who tell us" that John Calvin knew nothing about Calvinism anyway."

That is the kind of "vulgar unintelligence" that too many of the American church and religious weeklies are indulging in at present. Away with the confession of faith, say they. It was framed in the dark ages. It is not "up to date" and so forth. That means, if it means anything intelligent, that it is not American, or socinian or colourless. It says what the bible says, and there it stops. But that is not being "up to date." The Confession for the twentieth century should be an advance on the bible. The old book itself is somewhat out of date with these "smart" people. It should be agnostic, or theosophic, or scientific, or socialistic, or, at the very least, Armenian—anything, in short, but Calvinistic.

Is it not strange that these men seem never to guess that there may be among their readers an occasional intelligent man or woman who sees at a glance that they are only reading "the ignorance of foolish men."

All over the world the ministers of the gospel are meeting for prayer and counsel, in preparation for the second pentecostal blessing. Already there are evidences that the Holy Spirit is moving the hearts of men, and that many are about to enter the Kingdom of Christ. But the forces of the enemy are also active, and we may expect that activity to increase as the power of the Divine Spirit becomes more evident. It may be that a mighty conflict in spiritual warfare is about to open, one that will try many hearts. May we not be found wanting when called upon to stand for the Master who depends upon us.

An effort is being made in all our congregations to bring the contributions to the Schemes of the church up to the usual mark and past it if possible. Some of the contributors have not kept up their usual quota during the year and must now give in a lump sum. The chances are that it will not be given in full, or if it is the bloom has been taken from the gift, and it is placed on the plate now from a hard sense of duty, and with a tinge of regret.

Literary Notes.

THE COSMOPOLITAN, for December, contains, as usual, much good reading matter. An article by Sir Robert Hart, on The Besieged Peking Legations, is of special interest. Rudyard Kipling, Grant Allen, Maarten Maartens—these are but a few of the writers who appear in this number.

The Gist of the Lessons. By Rev. R. A. Torry, D. D. Leather. Vest-pocket size, 25 cents. Upper Canada Tract Society, 102 Yonge Street, Toronto.

A concise exposition of the International Sabbath-school lessons for the year 1901, which will be found very helpful to Sabbath-school teachers and others.

Rev. Principal McVicar, D. D., LL. D., of Montreal Presbyterian College, has consented to prepare for the Teacher's Monthly an Analysis of the Lesson for each Sabbath of the year 1901. This will prove a most valuable feature. Principal McVicar's long experience and brilliant success as a teacher are sufficient guarantee of the quality of the matter furnished by him. This is only one of several new features of the Teacher's Monthly for the in-coming year.

The December (Christmas) number of THE CRITIC will be the finest number of that magazine ever issued. Among the contributors are Mrs. James T. Fields, Mrs. Burton Harrison, Miss Marguerite Merington, Miss Edith M. Thomas, Miss Agnes Reppier, Miss Ruth Putnam, Miss Cornelia Atwood Pratt, Mrs. John Van Vorst, Messrs. William Archer, Hamilton W. Mabie, Andrew Lang, Benjamin E. Smith, J. Ranken Towse, Peter Rosegger, Joseph B. Gilder, and Christian Brinton. There are full-page portraits of Miss Mary Johnston, Dr. S. Wier Mitchell, Messrs. Edward Noyes Westcott, Winston Churchill, Robert Grant, Charles Major, and Paul L. Ford, with facsimile reproductions from the manuscript of their famous novels. Besides these there are also full-page portraits of Mrs Siddons, Miss Kemble, Miss Mitford, Miss Jane Austen, Mrs. Browning, and Rt. Hon. John Morley. The cover of the magazine is white, green, and gold. THE CRITIC, New York.

An interesting leaflet on the Home Mission work of the Church, and another on the Augmentation work, have just been prepared. Copies for distribution in congregations etc. can be had gratuitously, on application to Rev. Dr. Warden, Toronto. Arrangements have been made with the printers to keep the type up till Friday, the 28th Dec. Those desirous of obtaining a supply, must notify Dr. Warden prior to the date mentioned.

Pointe-aux-Trembles Mission Schools.

Rev. E. H. Brandt, who was recently appointed to take charge of this important work, has issued a circular letter to the friends of the schools.

In it he says: We began this session with a great change in our ranks. For twenty-nine years the Principal, the Rev. J. J. Bourgoin, had been here every fall to welcome the numerous boys and girls who came from every part of the land. This year the scholars did not see their good friend whose I've never forgot his pupils. Two weeks before the re-opening the Master had called that great worker to his rest, after a life of active labor, self-denial, and good deeds, which will long be remembered and spoken of among our present and future pupils.

I,—the son-in-law of the late Principal,—have been called to succeed him. Having been connected with the Schools for eleven years, and taught here during seven sessions, I was thus privileged to learn much from my worthy predecessor.

Under my direction these Schools will keep their strong religious character, and my aim will be to maintain here an open Bible in which our countrymen, the young French-Canadians will find a free salvation through Christ, and the freedom promised to the children of God.

We have received this year about 215 applications, and have at present 135 pupils:—75 boys and 60 girls. 63 belong to Roman Catholic families, 66 belong to families converted from the Church of Rome, 6 belong to Protestant families. We have four free pupils, the others pay from 25 cents up to \$9.00 per month.

Regular services and a Sabbath School are held on Sunday; on the morning of that day the pupils have a prayer meeting conducted by themselves.

In casting a glance over these statements you can realize, dear friends, what a great work you are carrying on. You give light to nearly 150 French-Canadians who are your countrymen and brethren in Christ; it means that next spring 150 homes in the Province of Quebec will hear something of what is taught in Pointe aux Trembles Schools. The beautiful stories of the Bible will be related, hymns will be sung, and the great light of heaven will find its way into places still in darkness.

Where would our scholars be without your generosity? In thanking you for your past gifts we bespeak a continuance of interest and prayers on behalf of our work.

All contributions or Scholarships should be forwarded to Rev. Robt. H. Warden, D. D., Toronto.

"I presume the Chinese never even heard of golf." Why do you think so? "Well, they haven't claimed that they invented it." Slow living and high thinking will make better men than high living and slow thinking.

"Is your daughter a finished musician?" "Not yet; but the neighbors are making threats."

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

BY
REV. JOSEPH HAMILTON.CHAPTER VIII.
THE GOLDEN RULE.

The events at the small dinner party were naturally the subject of conversation at Mr. Winstall's breakfast table next morning. Mr. Winstall was good humored as usual, highly extolling Mr. Stewart's ability in conversation, but thought him rather severe on Stock Exchange practices.

"But of course," he said, "preachers can't understand such things. They live away up above such sublunary matters, and so can be very severe on our poor mortals who grow in stocks and shares. But I like Mr. Stewart even if he does hit a little hard. He has certainly a good heart."

"Oh, wasn't he hard on the bulls and bears?" said Miss Pearce. "What funny names you have for people over here. Do you call them bulls and bears because they are so vicious? And have you any tigers and hyenas? I suppose they would be the very worst people."

"No, we have no tigers and hyenas," said Mr. Winstall, "or if we have we don't call them by such bad names. And the bulls and bears are not so bad as their names. You would gather from what Mr. Stewart said that the bulls and bears simply push prices up or push them down. Is there much harm in that? I have been myself both bull and bear at times."

"Which do you like best?" asked Miss Pearce.

"Oh just whatever pays best," said he. "That is the one rule of business."

"Then," said Miss Pearce, more seriously than ever, "I am glad Mr. Stewart hit them as hard as he did. Can business of that kind be good if it owns no law but that of gain?"

"Oh I see that you are becoming an apt disciple of Mr. Stewart," said Mr. Winstall. "I think I had better decline further controversy. Stewart himself was sharp enough, but it would be too bad if you gave him your aid. Possibly the fair Lucinda too might join in the attack."

Whatever the fair Lucinda might think she did not express it. She seemed rather reticent and reserved this morning, but wore an expression of tender thoughtfulness. Changing the subject abruptly, she said:

"What a noble man Mr. Erwin is. I believe he has given up business for the ministry. It must be a great sacrifice. I like a man who can make sacrifices. I hope he will be a grand success."

"Sacrifices are all right if you get something better in return," said her father. "Erwin has sacrificed a fine prospect in life. If he had stuck to business I believe he might one day be a millionaire. What can he get in return equal to that?"

"Lucinda's eyes flashed; her bosom heaved; her color came and went. Would she answer her father's flippant scepticism? Had she the courage of her convictions? Or would it do any good to show just where she stood? She felt she must speak one little word, at all hazards; but she must do it in love and with all filial respect.

"Dear papa," she said, and her cheek was pale now, "Mr. Erwin has chosen the better

part. The world's wealth is not the best thing in the world. Surely it is better to have a good conscience, and a worthy mission in life. In a few years it will not matter who were millionaires. The wise man is the one that chooses the things that are eternal."

Miss Winstall was surprised at her own words. She did not intend to go so far, yet since the words were spoken she would not recall them. Indeed she was rather glad that she had courage to be faithful. Her father was more surprised than irritated. Indeed, he was a little softened, for it seemed that his departed wife was speaking to him through his daughter. That was very like the way she used to talk. So he made no reply, but with as airy a manner as he could assume, asked Miss Pearce what she proposed doing with herself today.

"We have no fixed plans yet," she said, "but I think nothing would be as good as a long walk this fine morning."

"As you will," said he, "but remember the carriage is at your disposal. Have as good a time as you can." And with that he took his leave.

As soon as he had gone Miss Pearce rose, and going over to her friend, laid her hand on her shoulder, and with an earnestness that surprised Miss Winstall, said, "Thank you most heartily, my dear cousin, for your brave words. I think they were needed, and most timely. I feel just as you do on such subjects, but I have not the courage to speak when I ought. And your papa is so kind. Oh, I do hope he is not offended. And I don't think he is. I thought I noticed a peculiar sensitiveness in his expression when you spoke, as if he felt the force of what you said."

"Oh, my papa is splendid," said Miss Winstall. "He has really spoiled us all by over-indulgence. He cannot bear to see anyone suffer. I believe he helps lots of men down town, but he hardly ever speaks of that to us. But the way he speaks of serious things sometimes does hurt me. I don't think he means all he says. Maybe I was too rash, and said too much this morning. I never did speak in that way to him before."

"But I think it is right to speak sometimes," said Miss Pearce, "though I can't do it myself. I was not trained in that way. My people are all very backward in speaking of serious things. But they believe them no less. My father now—would you believe it—cannot pray in prayer meeting, though he has been an elder in the church since I can remember. But he can pray in the family—you should hear him sometimes—and I know he can pray in private, for I have heard him many a time at night when he did not know."

"Well, surely," said her friend, "when the heart is right that is the main thing."

"No doubt of it," replied Miss Pearce, "but sometimes, as when you spoke this morning, I have felt ashamed that I have so often failed in that way. We may be right in our heart, but if we cannot speak we cannot be so useful to others."

"Very true," said Miss Winstall, "and that reminds me of our own family crest and motto. The crest consists of a roll of parch-

ment and a sword. The motto is, "Facta et Verba"—"Deeds and words."

"Splendid," said Miss Pearce. "Our family, so far as I know, has neither a crest nor a motto. But "Deeds and Words" is rather too big a thing for your one family, is it not?"

"That is very true," said her friend. "We have the motto, but we have no monopoly of the thing. Oh, I would gladly let the crest and the motto go to the winds, if I could have the thing itself."

Thus these two earnest girls talked. For both were earnest, each in her own way. And the little confidential talk they had together this morning brought them into a very close and tender bond of sympathy.

"Now," said Miss Winstall, "You were speaking of having a walk. This is a glorious day. Would you like to walk in the morning or afternoon? Or would you like to drive? You haven't seen much of this big city yet."

"I'll tell you what I'd like to do today, or some other day," said Miss Pearce. "I'd like to get on a street car and ride all over your big city. And if you had the double-decked cars, same as we have in Belfast, I'd ride on the top. But I believe you haven't got such cars here. What do you say now to that?"

Such an unconventional proposal somewhat shocked Miss Winstall's ideas of propriety. However, she would be glad if her friend could be gratified; and since New York could boast no double-decked cars, the prospect was not so appalling.

"Well," said she, "if you would like it, it can be done. We can ask papa. He would have to come with us, of course."

"Oh, dear, no," said Miss Pearce, "that would take all the gusto out of our trip. Your papa might want us to take the carriage instead. And we don't want him with us at all. It would be far nicer for us two girls to do the thing all by ourselves. I am told you can ride all over New York for five cents if you know how. Have you ever done that? I would like to try it."

"That is a problem," said Miss Winstall, "that would require some thinking out. Let you know that New York is a big city? It would take a whole day, I believe, to carry out your programme. However, we must think about it. Mightn't we have a little walk this morning, and drive in the afternoon?"

Miss Pearce was agreeable to both, and they were soon ready.

"By the way," said Miss Pearce, soon after they had started, "I suppose Mr. Stuart has a week evening meeting? Do you attend it? I always attend our week evening meeting at home."

"Yes," said her friend, "we have such a meeting of course. But we don't attend. We never thought of it—at least I never did, until now you mention it."

"Well now," said Miss Pearce, "that seems rather strange. I suppose the minister has to be there. And if we don't go, probably others don't go. Wouldn't that be rather discouraging to the minister?"

"I never thought of it so before, and I presume neither did papa," said her cousin. "Isn't it wonderful how many simple things we don't think of till we are reminded? And how much we owe to those who do the thinking and reminding."

"Well, what would you think of going to the meeting this week?" asked her friend. "We could go on the cars, and not bother your papa."

Miss Winstall hesitated. It was a simple matter, yet it confused her a little, she knew not why. Somehow she would like to go,

and somehow she did not like. At length she suggested that they might speak to her father.

The same evening at dinner the versatile Miss Pearce promptly brought up the question. Would Mr. Winstall accompany them to the meeting? She inwardly hoped he would not, but that he would compromise by allowing them to go themselves.

But even to this he demurred on the ground that it would be too late an hour when they would return. He proposed sending the carriage, but to this Miss Pearce objected. At length it was agreed that the two could go alone by the cars, and the carriage would be sent to bring them home.

The next evening was the evening of the meeting. The ladies arrived a few minutes late, and the service had commenced. What surprised them was the small attendance for such a large church. There were reasons for this which may appear later on. When the two entered Mr. Stuart at once observed them. His eyes brightened, and his manner became more animated. Of course this was solely due to his pleasure at seeing two more persons come into the meeting. Even two was an addition to be thankful for. But his animation did not flag through the whole service.

At these week night meetings it was Mr. Stuart's usual habit to speak on some current or social topic such as he felt could not be handled so freely on the Sunday. On these occasions he was more free and unconventional, avoiding all stilted formalities, and trying to draw closer to his people, and draw them closer together. As we have said, the meeting was small, but those who did attend enjoyed the meeting, they often said, as much or more than the Sunday service. This week night meeting was the most discouraging part of Mr. Stuart's work; yet he felt that he was not laboring quite in vain. But it did pain him that he could not interest his people more in these social questions.

As the ladies entered he had just commenced to read a short lesson from the Gospels. On this occasion he took a few verses from the sermon on the Mount, ending with the Golden Rule:

"All things whatsoever ye would that men should do to you, do ye even so to them."

After a brief prayer and a hymn Mr. Stuart said he was going to talk a little about this Golden Rule. He spoke of the objections that are made to it, especially on the ground that it is impractical, and unsuited to the conditions of our modern life. He contended that it was practical; that he who gave it intended it for all time and for all conditions; and that the objections to it would vanish if we would heartily adopt it as the rule of our own life.

He went on then to give an example in which the rule was being carried out at this hour, and had been for years past. He gave the account of an oil factory in Ohio which was managed on this principle. The owner had come to the country from Wales when a boy, without money or friends. First he tried to get work in New York State, but soon hearing of the opportunities in the oil regions of Pennsylvania, he went there and did better. Later he went to Ohio. There he invented a new method of refining oil which made him comparatively rich. He started a factory of his own. Having seen how men were kept down by a rate of wages on which they could not live in decency or comfort, he declared that "going wages" should not rule in his factory. He made the men partakers of his profits; established a kind of Free Republic on a small scale; started several social institutions; mixed

freely with his men; taught them that all are brethren. That man, Mr. Stuart said, is now mayor of a city in Ohio. Interviewed lately as to the spirit and methods of his success, he said this:

"If you will read the Fourth of Acts, and see how property was regarded and treated by the early Christians, you will read what I believe to be the one scientific way in which property can be handled for the good of all. The manifest destiny of the world is to realize brotherhood. We are brothers, no competitors." He said further: We had the following printed on a piece of tin and nailed to the wall, and it's there to-day:

The rule governing this factory: Whatever ye would that men should do unto you, do ye even so to them.

Only Trifles.

When tempted to scorn the little duties calling, let us think of such sayings as the following: One day a visitor at Michael Angelo's studio remarked to that great artist, who had been describing certain little finishing "touches" lately given to a statue, "But these are only trifles." "It may be so," replied the sculptor, "but recollect that trifles make perfection, and perfection is no trifle." In the same spirit the great painter Poussin accounted for his reputation in these words, "Because I have neglected nothing." It is related of a Manchester manufacturer that, on retiring from business, he purchased an estate from a certain nobleman. The arrangement was that he should have the house with all its furniture just as it stood. On taking possession however, he found that a cabinet which was in the inventory had been removed, and on applying to the former owner about it, the latter said, "Well, I certainly did order it to be removed, but I hardly thought that you would have cared for so trifling a matter in so large a purchase." "My Lord," was the reply, "if I had not all my life attended to trifles, I should not have been able to purchase this estate; and excuse me for saying so, perhaps if your lordship had cared more about trifles you might not have had occasion to sell it."

How Bruin Runs.

The dull-looking and lumbering old grizzly bears that city boys and girls see in the park cages, and that a few country folks see in the mountains from time to time, appear awkward and slow of pace, but look out for them when they get to running. At about that time Mr. Grizzly seems to consist of about three-fourths hind legs, and one-fourth head, and how he does hump along! He seems to simply roll over the ground like a giant snowball bounding down a steep hill. Bruin can outrun the fastest horse over a good course, and when hard pressed, he will bound from fifteen to twenty feet at a jump.

Delicious Christmas Jumbles—Old fashion Christmas jumbles are expensive; simple ones, when well made, are good. Mix half a cupful of carefully rendered suet, or any of the lard substitutes, with two tablespoonfuls of butter. Dissolve a teaspoonful of soda in two tablespoonfuls of water; stir it into one cupful (half a pint) of New Orleans molasses. When foaming, add a cupful of strong boiling coffee; add this to the shortening; mix, and add a teaspoonful of cinnamon, a tablespoonful of ground ginger, and sufficient flour to make a soft dough, about three cupfuls. Roll the dough half an inch in thickness; cut with a round cutter, and bake in a moderately quick oven for fifteen minutes.

Sparks from Other Anvils.

Lutheran Observer: "To every man his work"—that ought to be the rule of church-members, for in the work to be done there is need of the active service of all.

United Presbyterian: It is said that we see that for which we are looking. It is certainly true as towards God. If we seek him we will find him. He will reveal himself to the humble and contrite one who seeks to know him.

Christian Observer: The only power which can produce a true revival is that of the Holy Spirit. A true revival is not gotten up, but it comes down. For this the Church should pray, and labor, and expect till it come in mighty power.

Canadian Churchman: A nation may have great natural resources and vast accumulated wealth, but the real riches of a people consist in a constantly growing body of healthy men and women. What both France and Ontario really need to secure a normal growth of population is not legislation but a return to sound principles of morality.

Canadian Baptist: One who has been a wide observer for many years recently declared that those who are the outstanding men in our churches are from families in which the children were trained to go to church, and formed the habit of being present at its services. Very few leading workers are from homes where the children were allowed to stay away from church services other than the Sabbath School. We believe this statement will be found almost universally to be true. It carries solemn lessons to Christian parents.

Christian Leader: Profitable prophecy began with Mr. Carlyle. He scolded us in many volumes, with a wealth of invective only equalled by his countryman, John Knox. The more he inveighed the more he prospered and was held in honour. In ancient Palestine he would have been thrown into a fetid dungeon and possibly decapitated or sawn asunder; in England he received the "caresses of the great," and, I daresay, might have had a peerage if he liked.

Sunday School Times: Duty is before us. We have it to face. As we go forward, we may be sure of help in its facing and in its meeting. We need not turn about in order to find it, nor dread its attack from behind. This is ever the truth with one who is journeying to the Celestial City. John Bunyan says of the panoply of the believer, "In the description of the Christian armor [Paul's description] we have no provision for the back." Therefore let us move forward, nothing doubting.

Christian Guardian: It is well to remember that the politician with the crowds about him, and in the excitement of a political contest, is under every obligation of morality and religion that rests on the laborer or mechanic. The systematic and continuous suspicion of political opponents, and the vigorous renunciation of their words and arguments, may easily degenerate into evil thinking and evil speaking and ornate and eloquent slander.

Herald & Presbyter: Religion is the need of every man. The old-fashioned fear of God has kept many a man straight and upright in times and places of temptation. Bank directors and public boards might well seek for men who hate evil and every false way, and who have the fear of God deeply seated in their hearts. Then, even in cases where Boards are powerless, the inner character will hold the man to the line of integrity. There is nothing to take the place of genuine character, and true character is, in its profoundest depths, loyalty to God and persistent obedience to his holy laws.

Ministres and Churches.

Our Toronto Letter.

Many who knew the eminently quiet, peaceful ministry of the Rev. Thomas Wilson, will regret to learn of his death in this city on Friday of last week. The messenger came suddenly, but he was not unwelcome. Mr. Wilson had not been in good health for some time, and his nervous system was considerably shattered. But he kept the same kindly spirit to the last that has marked his whole life and ministry. He was for many years the pastor of the Presbyterian church in Caledonia, and had reached the ripe age of seventy-eight years.

The students of Knox College have determined to make the most of their opportunities for platform speaking and last Friday evening announced a public meeting at which the programme was contributed by six contestants for the first place as College orator. The contest attracted a very large audience and revealed speaking talent among the students of no mean order. The coveted honor went to a member of a family that has already gained more than the usual quota of honors. Mr. R. J. Wilson was awarded the first place. His brother, Dr. G. B. Wilson has just been ordained and inducted as minister of St. Augustine, Winnipeg. Another brother has just carried off the Bayne scholarship for proficiency in Hebrew, in Knox College. The evening was greatly enjoyed by the many friends who assembled to hear the students.

The Rev. Alfred Gandier will enter upon his new field of labor with the first Sunday of the new century. His induction will take place on the third of January next. The Rev. W. G. Bach will preach the induction sermon. Principal Caven will address the minister and Dr. Black will address the congregation.

It is not definitely known yet when the Rev. A. B. Winchester will take charge of Knox church, Toronto. He will not be released from his present work among the Chinese in Victoria till the end of the year and so will not reach Toronto till the following week. It is the wish of the congregation that he should begin his work with the new century, and they would like the induction to be on the Friday following that of Rev. Alfred Gandier. That will rest with Mr. Winchester, and the possibility of his reaching Toronto in time.

The next meeting of the Presbytery of Toronto will be held on Thursday, the third day of January next, instead of Tuesday as is usual. Some of the members of Presbytery may have other engagements on Tuesday, and to allow them an opportunity to be present, the day was changed.

Special services have been held in Toronto Junction during the past fortnight, and these have been attended with the most encouraging results. Meetings are at present being held in the Fern Avenue church, Parkdale, and other meetings are proposed. In many of the churches there are special meetings for prayer during the month of December, and while no radical change has been made in the usual services, the tone of these is distinctly more spiritual. Special meetings are being held for prayer and council in Central Presbyterian church every Monday evening, to which the ministers and elders of the other congregations are invited. A special meeting of the ministers of all denominations is called for Monday morning in the Association Hall for prayer and conference.

One of the ministers of Toronto Presbytery, the Rev. C. T. Tough, of Hornby and Omagh, is seriously ill, and will need some months of rest before he can return to his duties again. His brethren passed a resolution of sympathy with him, and showed their sympathy by agreeing to fill his pulpit during the time of his illness. Such practical evidences of the brotherly spirit among ministers make life pleasanter for both those who give and those who receive.

The Rev. Dr. Milligan preached the sermon to the Quebec St. Andrew's Society on the Sunday following St. Andrew's Day, and spent some time in the ancient capital. He has returned to his home, and on last Sunday evening continued his sermons on the DeCalogue. These Sunday evening sermons are very popular and the church is taxed to hold all who wish to hear them.

At its last meeting the Moderators of vacant sessions within its bounds to adhere to the regulations adopted by the General Assembly "that students shall not be employed to fill the pulpits of congregations prepared to call except in cases of special emergency; nor shall ministers in

charge be employed to the exclusion of those on the Roll of the Committee, except by special permission of the Presbytery."

Western Ontario.

The Kirkwall Presbyterian church will be completed about Christmas.

Mrs. W. J. Jordan, of Kingston, is visiting friends in Western Ontario.

At the communion held in Knox church, Galt, on Dec. the 2nd, twenty new names were added to the roll.

Rev. R. W. Dickie, Orangeville, has declined a call from a Rossland, British Columbia church, with a stipend of \$2,000.

Worship will be resumed in Knox church, Galt, on Dec. the 16th. This will be the third anniversary of Mr. Knowles' induction as pastor.

Cobourg Presbyterians celebrated the 60th anniversary of their organization on a recent Sunday. A thankoffering was taken instead of a tea.

In Knox church, Acton, a beautiful Christmas cantata is being prepared and a most successful evening's entertainment will usher in the new year.

Rev. Dr. McKay, Woodstock, has been lecturing on "What to read and how to read," and it goes without saying that he made his subject most useful and interesting to his hearers.

The congregation of Knox church, St. Catharines, presented their pastor, Rev. Dr. Smith, with a handsome set of pulpit robes on the occasion of the re-opening of the church last Monday evening.

The Rev. Dr. Dickson was in Ottaville yesterday, attending the Oxford C. E. Convention. He delivered an address in the afternoon on "After twenty years, what?" and in the evening a talk on "Our Influence."

Christian Endeavor anniversary services were held at Chalmers church, London, on Dec. 2nd. Rev. A. J. MacGillivray, of St. James church, occupied the pulpit in the morning and the pastor, Rev. Walter Moffatt, in the evening.

The anniversary services in connection with the Presbyterian church, Varna, were held on Sunday last, when Rev. W. M. Martin, of Exeter, preached morning and evening. His sermons were thoughtful and eloquent, and were listened to by large congregations. The social and supper on Monday evening were well attended and the proceeds amounted to \$93.25.

Two weeks ago Rev. W. J. Clark, First church, London, is taking up a special Sunday evening course during the winter. Before a crowded congregation he spoke of the Roman Catholic, Anglican and Methodist churches, from the standpoint of what was best in them. Last Sunday evening he spoke of Baptist, Congregational and Presbyterianism.

On Tuesday evening the first of a series of four interesting lectures on Scotland was given in Chalmers church, London, by Rev. Walter Moffatt, who recently returned from an extensive bicycle tour through his native land. The lecture was illustrated by magnificent hand-painted limelight dissolving views and was enthusiastically cheered by a delighted audience.

St. Andrew's church, London, was not large enough last Sunday night to contain the crowd that sought admission to the edifice, the occasion being the first of a series of sermons for students to be held in the various churches of the city. Dr. Johnston's subject was "The Supreme Law of Life." The sermon was an earnest appeal for the devotion of life in the period of youth and in the formative time of character to allegiance to Jesus Christ and to service for the world.

During the Sabbath morning services, Rev. Mr. Cockburn, Paris, spoke of the Sunday work which was being carried on a short distance west of Paris on the Grand Trunk railway. A gang of men have been employed there for several weeks past, and the work has been continued during all the seven days of the week. In the name of public decency let there be entered a protest against such proceedings, and it is to be hoped the Lord's Day Alliance will take steps to vindicate the law.

The session of Knox church, Galt, has completed arrangements for a period of evangelistic services, to be held in January, to be conducted by Rev. Wm. Meikle, B. A., of Toronto. Mr. Meikle is recognized as the evangelist of the Presbyterian church in Canada, being a regularly ordained Presbyterian minister, a graduate of Queen's, and freed from pastoral work, that he may devote his whole time to the work of an evangelist, being singularly fitted, both by nature and experience for this duty.

Special religious services are being held in the First Presbyterian church, Seaforth, this week. Revs. Henderson, of Hensall; Musgrave, of McKillop; Sawers, of Stratford, will be the preachers. It is expected that much interest will be felt in these meetings, and that great good will result therefrom. Anniversary services will be held in this church on Sabbath, December 16th. Principal Caven, of Toronto will be the preacher on this occasion.

Eastern Ontario.

The death is announced of Rev. Joseph H. Higgins, M. A., of Mountain, Ont.
Rev. James Bennett, of L'Orignal, was the preacher in Knox church, Vankleek Hill, last Sabbath.

The ladies' aid of Knox church, Lancaster, held a social at the manse which was quite successful, netting something over \$19.

Rev. D. Strachan, St. John's, Brockville, has been preaching a series of sermons on the Lord's Prayer. His theme last Sunday was "Our Daily Bread."

The Rev. C. E. Gordonsmith, L. S. Sc., late of Lancaster, has been preaching during the last month in the Kingston Presbytery with much acceptance.

In the absence of Rev. H. D. Leitch, St. Elmo who has been visiting friends at Glencoe, Mr. McLeod, Presbyterian College, Montreal, conducted services last Sabbath.

Rev. J. A. Sinclair, M. A., returned Presbyterian minister from the Klondike gold fields, preached last Sabbath, morning and evening, in the Town Hall, Lanark village.

The congregation of St. Andrew's Presbyterian church, Campbellford, has subscribed \$1,400 up to date towards the Century Fund, with quite a number yet to be seen. Well done!

Miss King, of Montreal, a returned missionary from China, addressed a large audience in St. Andrew's church, Carleton Place, on her experiences in the East and mission work in China.

A very instructive Bible class is conducted in Kinburn Presbyterian church each Sabbath morning by the pastor, Mr. McGillivray, as he preaches here every second Sabbath morning.

St. Andrew's church, Pakenham, anniversary services will be held on Sunday, Dec. 30th. Rev. J. Hay, B. D., of Renfrew, will preach and a concert will be held on Monday evening, Dec. 31st.

The fine new pipe organ for Knox church, Perth, will shortly be opened by a recital under the charge of Mr. Wm. Reid, of the Conservatory of Music, of Toronto, one of the leading musicians of Canada.

Rev. Kenneth McLennan, M. A., clerk of the synod of Montreal and Ottawa, and Mrs. McLennan, will spend the winter with their son-in-law and daughter, Mr. and Mrs. J. E. Fidler, Molson's Bank, Brockville.

The twenty-first anniversary of the dedication of the First Presbyterian church, Brockville, is announced for the 16th December, when the preacher of the day will be Rev. Prof. MacComb, of Queen's College, Kingston.

Mrs. McNish, wife of Rev. Dr. McNish, Cornwall, who was injured by the collapse of a bridge in the Township of Yonge, Leeds County on August 5th, and brought suit for damages, has been paid \$750 by the municipality out of court.

The ladies' aid of the Clayton congregation are making arrangements for a Christmas tree entertainment to be held in the Forrester's hall Thursday evening, Dec. 20th, in connection with the Sunday school. A good programme will be provided.

In the First Presbyterian church, Brockville, Rev. Mr. Potter, of the Sailor's Mission, gave an interesting account of his work; and in the evening Rev. C. H. Cooke, of St. Andrew's, Smith's Falls, occupied the pulpit. On the same day Rev. R. Laird conducted missionary services in the latter place.

The regular quarterly communion services in connection with Knox church, Vankleek Hill, were held on Sabbath morning, Dec. 2nd, and as usual on such occasions the attendance was very large. The service was conducted by Rev. James Cormack, Maxville, Ont., and Rev. H. D. Leitch, of St. Elmo.

Rev. Prof. Jordan, D. D., of Queen's is kept very busy outside his professorial duties. Last Sunday he preached anniversary sermons at John Street church, Brockville. Next Sunday he will be at Smith's Falls; and on the 23rd inst. the people of St. James Square, Toronto, will again hear Dr. Jordan, who is a great favorite in that church.

The Rev. Mr. Woodside, of St. Andrew's church, Carleton Place, will, on the first Sunday in January, preach from the original manuscript a sermon by the Rev. George Buchanan, first pastor of the Beckwith church, delivered by him in Perth, Scotland, in 1797, and repeated in Comrie, Beckwith, 4th January, 1824. The text is Romans 5, last clause of verse 19, "By the obedience of one shall many be made righteous."

At the annual thanksgiving meeting of St. John's, Almonte, the pastor, Rev. E. C. Mitchell, occupied the chair, and Rev. Stephen Young, who spent two years in the Northwest, described the hardships endured in preaching as many as four times in one day, driving forty miles to meet one day's appointments, and the dangers and trouble incurred in being caught in blizzards and in fording streams. The address was listened to with interest. The givings reached the handsome sum of \$42.10, the largest amount given in any one year.

Ottawa.

Rev. D. D. Miller, Montreal, preached at both services at the Erskine church last Sabbath.

Rev. A. E. Mitchell, Almonte, has received a unanimous call from Erskine church, Ottawa, at a salary of \$1,000 per year.

Rev. Wm. Paterson, of Buckingham, conducted services at the Bank street church last Sabbath. Rev. Dr. Moore preached missionary sermons in the Buckingham church the same day. Quarterly communion service was held in the Glebe church last Sunday, and the Rev. Mr. Milne preached another of the series of sermons from the Pilgrim's Progress. He took for his subject "Pliable."

Rev. McLeod, of New Edinburgh Presbyterian church, Ottawa, has declined the call to the Second Fifth Avenue church in New York city. He was offered a salary of \$3,000, but Mr. McLeod announced last Sunday that he would not accept the call. The announcement gave great pleasure.

The anniversary services of St. Paul's church will be held next Sabbath. Rev. Prof. Ross, of the Presbyterian College, Montreal, will preach at both services on that day and will doubtless have large congregations. A social will be given in the school room on the following Monday evening.

At the Managers' meeting of the New Edinburgh church reports were presented that showed the congregation to be in a financial condition that was very satisfactory to its members. The secretary was authorized to correspond with the owner of property adjoining the manse, with regard to the purchase of a lot. The attendance at the meeting was the largest of the year, and great satisfaction was expressed by every one that Mr. MacLeod had decided to remain in Ottawa.

The Ottawa Presbytery held an adjourned meeting on Tuesday of last week in Bank street church. Rev. D. M. Ramsay presided. The recommendation of the Century Fund Committee that December be observed as a month of prayer and that the sacrament of the Lord's Supper be administered on the first Sunday of the new year was endorsed. A recommendation from the French Evangelization Board in regard to a conference of French workers to be held at an early date was accepted; and the French evangelization committee, Rev. William Patterson, Buckingham, convener, was directed to arrange the time and place.

Rev. Dr. Armstrong preached a sermon to young Christians last Sunday in St. Paul's church. The church, he said, has need of the right kind of men. All men should be Christians, for that is the best type of man. A Christian man employed in the pursuits and callings of the world is what is needed. Do not live an aesthetic life as John the Baptist, but one of the world as Jesus Christ. Sheldon says play cricket but not football. I say play football and any game, but in a Christian spirit. Be a cheerful Christian, but do not put on cheerfulness any more than sauciness. Be a liberal Christian. A small, stingy soul can not be a Christian. Get hold of the spirit of stewardship and be a useful Christian.

Follow out the old Quaker's advice, "Do all the good you can, to all the people you can, all ways you can, and as long as you can."

An effort is being made to organize a cadet corps in the Presbyterian church, Cannington. It will be in charge of Capt. C. F. Bick.

One of the Boer women detained at Port Elizabeth boasts that she has killed three men of the Seathorn Highlanders.

Montreal.

Last week's sale of goods in Taylor Church netted six hundred dollars.

The Rev. J. S. Shearer is in town, speaking for the Lord's Day Alliance.

The Rev. E. A. Mackenzie, of St. Mathew's church, has been lecturing at Farnham on "The Boer War." He also delivered the second lecture in the Caledonian Society's literary series taking as his subject "St. Columba."

The Presbytery met on Tuesday morning. The regular quarterly reports of committees constituted the greater part of the proceedings. Rev. E. Scott gave notice of motion to support Dr. Warden, of Toronto, for the moderatorship of the next general assembly.

At this week's meeting of the Ministerial Association the Rev. Robert Hopkin read a paper on "Poverty; its Causes and Cures." Mr. Hopkin's idea is that the single tax method contains the solution of the difficulty. Several members of the Association agreed with the essayist; others controverted his position.

Two recent papers, dealing with religious subjects, have given rise to considerable discussion and comment. One is an article on "Sabbath Observance," by J. Mowat Reid, which was contributed to the "Herald's" symposium on that subject, and being rejected, was published by the Gazette, and afterwards in pamphlet form. The article is a collection of anti-Sabbatarian views of leading church fathers and reformers. The other paper is one read before the Ministerial Association by Dr. J. Edgar Hill, of St. Andrew's church on "The Parousia," in which the second coming of Christ is made to consist in the operation of the Christian spirit in the betterment of the world. This view, which is by no means a new one, evoked no opposition when presented to the Association, but has evidently produced consternation even in distant parts.

Winnipeg and West.

Rev. J. M. Gray, of Selkirk, has resigned. Rev. A. G. Bell, Balmoral, was appointed to preach in the pulpit vacant and Rev. C. B. Pibblado is to be interior moderator.

Rev. Dr. Gilbert B. Wilson was inducted into the pastoral of Augustan Church, Winnipeg. Rev. John Hogg, moderator, presided; Principal Patrick preached the sermon; Prof. Baird recited the steps taken towards filling the pulpit; and Rev. James Caswell addressed the new pastor in suitable terms, the settlement is a harmonious one in every way, and the young minister commences his work with every prospect of a happy and fruitful ministry.

On Monday evening of last week Prof. Baird presided over a most enjoyable social gathering met to welcome the young minister of Augustan church. Dainty refreshments and a musical programme of considerable merit were features of the social; but the main interest centered about the speeches. Rev. C. B. Pibblado spoke for the Presbytery; Rev. Mr. Armstrong, Methodist, for the churches of the city and Rev. Prof. Kilpatrick for his colleagues of Manitoba College. Altogether Dr. Wilson received a very hearty welcome—one that cannot fail to make him feel quite at home among his new surroundings.

Maritime Provinces.

Rev. T. Cumming, Scotsburn, N. S., was presented with a handsome fur coat by the members of his congregation.

Rev. A. W. Thompson, of Conoa, Trinidad, will spend his furlough in Canada. He expects to be home by Christmas.

The annual thank-offering meeting of the W. F. M. S. was held in Erskine church, Holly village. Addresses were given by Rev. R. G. Strathie, Truro, and Rev. A. Ross, Acadia Mines, who took "Corea" as his subject.

The Presbytery of Lunenburg cordially approves of the recommendations from the Century Fund Committee in re the spiritual aspect of the Century movement and all the congregations are requested to hold a communion service on the first Sabbath of 1901.

Miss Blackadder left Halifax, says the Presbyterian Witness, last week for Trinidad, to resume her work at Tacarigua. She came home for rest, of course; but like Dr. Morton and the other missionaries, her rest was to address societies and congregations and schools almost every day in the week. Notwithstanding her numerous engagements she recovered health and vigor very rapidly and she proceeds on her journey in excellent health.

British and Foreign Items.

The coming Australian wheat harvest promises to be largest ever recorded.

Rev. Dr. Angus has been appointed Moderator of Arbroath and Forfar United Presbytery.

Lawson Memorial United Free Church, Selkirk, will introduce a pipe organ, at a cost of £900.

The five choirs of the Free Churches in Galashiels have united to form a church of over 100 voices.

The question whether Oban or Dunoon will be the county town of Argyllshire will be a burning one ere long.

A Dundee minister is of opinion that the Established Church is burdened with collections for church purposes.

It is noted that more society weddings take place in London on the Saturday than on any other day in the week.

Rev. Kenneth Cameron, Knockbain, has received a bursary of £22 10s. at the United Free Church College, Aberdeen.

Rev. Andrew Patterson, late of Dunfermline, has been appointed assistant in the United Free East Church congregation, Inverness.

The Queen's Indian Secretary, Hafiz Abdul Karim, has returned to Windsor Castle after a year's holiday, which he spent in India.

Sir William Muir is about to retire from the Principality of the University, which he has held since the death of the late Sir Alex Grant in 1885.

The bounds of the United Free Presbytery of Stirling and Dunblane extend from Clackmannan on the one side to Gartmore on the other, and from Larbert to Lochearnhead.

Rev. James Christie, Carlisle, has been selected for nomination as Moderator of next Synod of the English Presbyterian church. Mr. Christie is a native of the "Lang Toun."

Only three congregations in Glasgow are adherents to the Free Church remnant: Hope street Gaelic, Duke street Gaelic and Chilton street. One other congregation is undecided.

The position of affairs in Bracadale, on the west side of Skye is serious. Rev. Duncan Fraser has joined the United Church, but a great portion of the congregation and the missionary are anti-Unionists.

The church in Ireland has met with a distinct and notable loss by the unexpected death of Rev. James Cargin, minister of First Derry. Mr. Cargin preached to large audiences in St. Enock's, Belfast, on Sunday week. A chill on that day was followed by pneumonia, and he passed away on Thursday last.

The Free Church congregation of Ferintosh, Ross-shire, has resolved to stand by the Free Church of 1843. Mr. Munro, the pastor, who was opposed to the union, suggests that were the United Church to make concessions to the minority, his position might be altered. He disapproves of the action of the anti-Union brethren who are agitating other congregations than their own.

An agreement has been come to between the Moderators of the Established General Assembly to nominate Rev. James Mitchell, D. D., of South Leith, as the next Moderator of the Assembly. Dr. Mitchell was ordained in 1855, and previous to his ministry in Leith held an appointment gifted by the Crown in Peterhead. He has been for some years convener of the Assembly's Continental Committee, and has served in several continental chaplaincies. Last winter he did so at Cairo.

At a crowded meeting held in Inverness to express approval of and rejoicing at the Union, Rev. Dr. Mair, ex-Moderator of the U. F. Synod, said he never heard one brother on the Union Committee make any statement that could be twisted into the supposition that he was moved by the motive of politics or Disestablishment. Dr. W. Ross Taylor, ex-Moderator of the Free Church, expressed the belief that there was a mistaking of the plan of union for the basis of union. No new basis had been made. Sheriff Guthrie, in appealing to Rev. Murdo Mackenzie to work for unity, said he believed Mr. Mackenzie still had one of the greatest opportunities that any Scotchman ever had of rendering a great service to his country. He had a feeling that any man who could avert disunity in the Highlands would render to his country as great a service, as a patriot and as a Christian, as any man was ever called upon to render.

World of Missions.

Chinese Martyrs.

Eternity only will reveal what the Christians in China have suffered for their faith. The "noble army of martyrs" has been swelled by recruits from the dragon's soil and in future generations Christian China will point back with pride to those who have maintained the honor of Christ despite the inhuman cruelty of the fanatical, idolatrous Boxers.

The Wang family, whose picture we reproduce, was one of the native Christian families I was privileged to meet in China. Mr. Wang was an intelligent man and was employed as a teacher for the foreigners at Wei-hien. He afterwards studied theology and was ordained to the ministry. Mrs. Wang was an interesting, bright-faced woman. The picture was taken in front of Rev. Frank Chalfant's native guest room by Dr. Faries. The season of the year at which the picture was taken is easily discovered by the heavy wadded garments they wear. It may be noted that Mrs. Wang was a small-footed lady.

Some time before the Boxer uprising Mr. Wang and family had removed to Peking, where he became pastor of the Second Church. His full name as appears in the minutes of the General Assembly, is Rev. Wang Chao Hsiang, the family name being placed first, instead of last, as with us. Previous to the events which led the foreigners to flee to the legation, the Wang family had been marked for massacre by the Boxers. Friends gave them timely warning and the family sought safety. Mrs. Wang, her father, oldest daughter and a daughter-in-law, with a baby two months old, were conducted by a friend to a village some thirty miles from Peking. Rev. Mr. Wang and two sons fled in another direction.

The hiding place of Mrs. Wang and party was not discovered for some days, but at last the Boxers learned their whereabouts and descended like wolves on the fold. They first murdered Mrs. Wang's aged father, then took the baby and, with fiendish cruelty, tore it in two before the eyes of its mother and grandmother. The next victims of their insatiable rage were the two young women, the daughter and daughter-in-law. The exquisite torture of the mother may be imagined, who in the frenzy of her impotent grief begged that she too be killed. Having filled her cup of sorrow to overflowing, the incarnate fiends then killed her too.

Did Roman area ever witness a more cruel hatred than in a thousand cases has been shown by the devotees of a dying idolatry against their own fellow citizens whose only crime is their avowal of faith in Jesus Christ and an effort to frame their lives according to his divine teachings? The book of martyrs has not been sealed and a long entry has been made during the present year. But who shall say that they are not far better off with the vision of His beatific face than those who, with saddened hearts, have been left to inspire likeness to Him in that heathen people? Shall we fail them in this dark hour of their trial? North and West.

Chinese Village Life.

Chinese villages contain nearly as large a proportion of the population (say three-fourths) as is the case with villagers in India. The life of the villagers is one of unceasing toil, seven days each week, and beginning at a very early age (the only exception being the fortnight's holiday at the Chinese New

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Year.) For the most part, also, it is a life of grinding poverty, and often of hunger and want.

Protestant Progress in France.

It would seem to be a case of panic when thoughtful men fear that a nation of thirty-eight millions is being conquered and oppressed by the comparatively insignificant minority of six hundred and fifty thousand of its own citizens. Yet this cry of alarm has been raised in France by M. Renault in two ponderous volumes recently issued: "Le Peril Protestant" and "La Conquete Protestante." The violent attack in the latter work on the ex-Abbe Bouvier, editor of "Le Chretien Francais," was decided by a court to be a defamatory libel and the author was fined. The following extract from a recent article in the "Pays," signed by M. Renault, gives a fair impression of the sincerity of the writer's belief in a real and imminent danger:

"The Protestants advance further and further in the conquest of Catholic France; a day will of necessity come when they will drive the cure from his church, the bishop from his cathedral, and every Catholic from public office."

Beyond the circle of ecclesiastics and literary men, this alarm is felt. "Le Signal" is authority for the statement that in the crypt of the church of Lourdes, among the votive offerings of all sorts, a marble tablet may be seen which bears this inscription: "Prayers are requested for one entire region of France, which is becoming Protestant."

The growth of Protestantism is shown in part in the increase in the number of pastors in Reformed churches within a hundred years from 150 in 1806 to 1,280 in 1900. The influence of Protestants, also, is out of all proportion to their numbers. They were prominent in the movement in favor of justice to Dreyfus; they are the staunchest friends of the republic now while it has so many foes in France. All reforms, temperance, the agitation for pure art and literature, the movement for better observance of the Sabbath, and others, are greatly aided by Protestants, and several are popularly regarded as Protestant affairs. The "Evangelical Reform in Catholicism" also is an important ally; not in an ecclesiastical sense, for it does not call itself "Protestant," but in its essential principles, which are those of the Reformation. In its attack on the errors and abuses of the Church of Rome, in its clear apprehension of the gospel, and in its fervent and fearless advocacy of the truth, it is practically co-operating with the descendants of the Huguenots.

These combined forces, offering to the French people the simplicity of Christ's gospel, are arousing great anxiety in ecclesiastical circles. The priests have taught the people for centuries that Protestantism and atheism are practically synonymous terms. Now they are mightily afraid lest the people may find out that Protestantism is a purer form of Christianity than Romanism itself.—Rev. Alfred E. Myers, in *New York Observer*.

A Converted Sorceress and her Convert

One of the most interesting conversions in our station last year was that of a sorceress, a woman who went about among the people as a doctor, at the same time using exorcism as her principal remedy. She was kept as an inquirer for over a year, and when she was baptized her first convert was baptized with her, a woman of most beautiful character, who for years had been search-

ing for peace and rest. She called this sorceress to attend her sick grandson, and she refusing to more than give the child simple remedies, the interest of the searcher after truth was aroused. She spent the night asking questions as to the Jesus doctrine which so filled with peace the heart of this former sorceress who for years had bowed down to the devils but now had no fear of them, and refused to worship them even though the family offered her a sum of money to do so. This sorceress took down her ancestral tablets and destroyed three ancestral incense pots. Many of her neighbors are watching her, and they say if God can protect her and her family against three sets of ancestors they will know that God is Lord indeed.

The Preacher And His Sermon.

The man of science in his laboratory reverses by a few lines a millennium of errors. The orator rules multitudes, and his words seem to their passions like the throb of the thunder or the splendour of the lightning. Among these mighty forces what room is there for the pulpit? None whatever if the pulpit degrades itself into a mere agent of ceremonialism; none whatever if it sink into the bare bulwark of mere human ordinances; none whatever, and deservedly none whatever, if preachers without thought, without knowledge, with no impassioned love of truth, shut themselves up in the narrow shell of ecclesiasticism, and have nothing better to offer men than empty shibboleths, silvery platitudes and silted euphuisms.

When sermons deal with shams and make believe, and the unrealities of the infinitely little; when they make for superstition and not for truth; for credulousness, not for faith; for religionism, not righteousness, they become mere druff and husks to strong souls who need the Bread of Life. When preachers assume to be praised because they are content to side with the many, to join with the dominant, to buttress the conventional, to answer decadent nations, according to their idols—such preachers are no better than swarms of dead fish, swept down the current of some poisoned stream. The preacher will be useless unless he add something of the prophet to the priest. It is the function of the true prophet to resist, to tell the truth and shame the devil, to champion every righteous and every unpopular cause, to stand up before kings, and not be ashamed to regard the friendship of the world as enmity with God.—Dean Farrar.

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Home and Health Hints.

Johnny Cake.

Two eggs, 1 2 cup butter, 1 large cup of flour, 3 cups cornmeal, 1 tablespoon sugar, 1-2 teaspoon soda. Add enough sour milk to make a rather stiff batter. Bake twenty minutes.

Oatmeal Cakes—To 3 cups of oatmeal, add 3/4 cup of flour, 1/2 teaspoon soda, 1/2 cup butter, 1/2 cup sugar, enough water to mix, and roll quite thin.

Beautiful Cake.—Three cups sugar, 2 cups butter, 5 cups flour, 1 cup sweet milk, 1 lb raisins, 5 eggs, 1 teaspoon baking soda.

Light Frost Cake.—One cup butter, 2 cups white sugar, 2 cups currants, 2 cups raisins, 4 cups flour, 1 2 cup sweet milk, 6 eggs, 1-2 teaspoon soda, 1 teaspoon cream of tartar, salt and nutmeg.

Beat the butter, sugar and yolks to a stiff froth. Dissolve soda in a little hot water, then mix the cream of tartar wian it and add to eggs and butter.

A little camphor and water should be used as a wash for the mouth and throat if the breath is not sweet.

For Corns.—Try this simple remedy:—Take a young ivy leaf, steep it in vinegar and bind it on the corn fresh every morning.

Cleanse water bottles thus: Cut up a potato and pour some vinegar over the pieces. Put this mixture in the bottles and shake well. When clean rinse in fresh water and drain till dry.

If ink is spilled on a carpet, lift the carpet at once, draw the stained portion over a pail, and pour cold water slowly through it. This is a good treatment for any article stained with wet ink.

One of the housekeeper's best friends is bread crumbs. Crushed to a powder they may be used to clean kid, bolting cloth, lamp shades, screens, scarfs and other decorative articles. They will remove grease spots from wall paper.

Chicken and Oysters.

Take some roasted chicken bones and chop them fine, place them in a saucepan and cover with cold water. As soon as it boils add one sliced onion and a bouquet; boil forty minutes, then strain off the broth. Melt one tablespoonful butter in a saucepan; add one tablespoonful flour, cook three minutes; add one pint of the above broth, cook two minutes. Add one pint fine-cut cooked chicken meat, cover and cook five minutes. Scald one-half pint oysters in their liquor; then drain them in a sieve; add the oysters to the chicken; cook two minutes; add pepper and salt to taste, and serve on buttered toast.

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 By-law passed at Annual Meeting of Shareholders, March 14th, 1900 :
 “The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered.”
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