

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents.

BALLADE OF THE CANTERBURY ROAD.

Through woods in shimmering mist of green,
By streams where rushes rustling sway,
O'er swelling down and dale between
Through festival and holiday,
And all the mirth of wakening May,
With hedges wrapped in hawthorn snow.
Rings out the chime of chaunting gay;
Sweet pilgrims' songs of long ago.

Ah! joyous group! right little teen,
I warrant had ye by the way;
Small cause for heart-ache, wrath or spleen,
Mid ballad, round, and sweet virelai
That echoed through the lanes all day
And rang through sunset's fading glow,
Or woke the lark when dawn was gray;
Sweet pilgrims' songs of long ago.

And though long since ye all have been
Thrust in the loveless dust away,
Though earth five hundred springs hath seen
And all their pageanted array,
Since rhymed your merriment and play
To chiming bits of palfreys slow,
Your songs still hold grim Time at bay,
Sweet pilgrims' songs of long ago.

ENVOI.

Prince, and all ye who rhyme essay,
Fashions in verse must ebb and flow,
But these stand fast, nor dread decay,
Sweet pilgrims' songs of long ago.

—ARTHUR F. BELL.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA

Calgary, Lethbridge, 5 Sept.
Edmonton, Edmonton, 7 Sept., 9 a.m.
Kamloops, Kamloops, last Wednesday
of February, 1901.
Kootenay, Rossland, February 27.
Westminster, Vancouver, 1st ch., Dec.
1, 2 p.m.
Victoria, St. Andrew's, Nanaimo, Feb.
21, 1901.

SYNOD OF MANTOBA AND NORTHWEST.

Brandon, Brandon, December 4.
Superior, Fort William, 2nd Tuesday in
March, 1901.
Winnipeg, Man. Coll., 11 Sept., 11 a.m.
Rock Lake.
Glenboro, Glenboro.
Portage, Neepawa, 3 Sept.
Windsor, Sioux Lake, March 5, 1901.
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 8th Jan., 10 a.m.
Paris, Paris, January 13, 10 a.m.
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, 11 a.m.
Sarnia, Sarnia, Dec. 13.
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.
Lindsay, Lindsay, 18th Dec, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville.
Barrie, Barrie, Dec. 11, 1-3 p.m.
Algona, Sudbury, March.
North Bay, Newar, March 12, 10 a.m.
Owen Sound, Division St., Owen Sound,
Dec. 18, 10 a.m.
Saugon, M. Forest, Dec. 11, 10 a.m.
Geolph, Chalmers', Geolph, Nov. 29,
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, 1:30 a.m.
Ottawa, Ottawa, Bank St., 7 Dec., 10 a.m.
Brookville.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, Dec. 5, 10 a.m.
Inverness, Whyocoomagh, Jan. 29, 1901,
11 a.m.
P. E. I., Charlottown, 7 Aug., 11 a.m.
Halton.
Wallace, River John, 7th Aug., 10 a.m.
Truro, Truro, 2nd Tuesday of January,
Halifax.
Lunenburg, Rose Bay, 4th Sept., 10:30.
St. John, St. John, 2nd A. Church, 10 a.m.
Miramichi, Newcastle, Dec. 18, 10 a.m.

MARRIED.

At the residence of the bride's parents,
100 Cowan avenue, Parkdale, Ont., by
the Rev. J. A. Clark, pastor of Cowan
Avenue Presbyterian Church, Dr. J.
Eugene Taggart, Ottawa, to Marcia Mil-
dred Mackay, only daughter of Mr. and
Mrs. P. J. Mackay.

On Nov. 28, 1900, at St. Andrew's
Church, Perth, Ont., by the Rev. A. H.
Scott, M. A., assisted by the Rev. Mal-
colm McGillivray of Kingston, Ont.,
Alice Margaret, eldest daughter of Mr.
Henry Taylor, hardware merchant,
and granddaughter of the late Rev.
Samuel Massey, of Montreal, to Mr.
Felix Shaw, of Kingston, Ont.

At the residence of the bride's parents,
13 Bedford road, Toronto, on Wednes-
day, Nov. 28, 1900, by the Rev. John
Neil, B. A., pastor of Westminster Pres-
byterian Church, Humphrey Bydwell, of
Montreal, to Elizabeth Pitt, only daugh-
ter of Mr. and Mrs. P. H. Burton.

At Cardinal, on Nov. 26, 1900, by
the Rev. George MacArthur, B. A., Mr.
Henry Baker Howard, to Miss Christina,
second daughter of Wm. Heddie, Esq.,
all of Williamsburg.

DIED.

At the residence of her son-in-law,
James W. Mickleborough, 12 Meredith
crescent, on Friday, November, 30th,
Martha, beloved wife of John Muldrew,
in her 58th year.

RIDLEY COLLEGE

ST. CATHARINES, Ont.

A Canadian Church School for Boys
A new and entire separate building for
boys under fourteen is now being erect-
ed. Re-opened Tuesday, Sept. 11th, 1900.
For Calendar and full information apply
to REV. J. G. MILLER, M.A., Princi-
pal.

Cooks Friend
B'KING POWDER

Positively the most popular in
the market, after an experience
of nearly 40 years.

NO ALUM.

St. Margaret's College,
TORONTO.

A Resident & Day School for Girls

Attendance limited. Application
for admission to the residence must
be made in advance.

MRS. GEO. DICKSON,
Lady Principal.

SCHOOL
...OF...
Practical
Science
TORONTO

ESTABLISHED 1878
Affiliated to the University of Toronto

This School is equipped and supported
entirely by the Province of Ontario, and
gives instruction in the following de-
partment:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL EN-
GINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEM-
ISTRY.

Special attention is directed to the
facilities possessed by the School for
giving instruction in Mining Engineering.
Practical instruction is given in
Drawing and Surveying, and in the fol-
lowing Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The school has good collections of
Minerals, Rocks and Fossils. Special
Students will be received, as well as
those taking regular courses.
For full information see Calendar.

L. B. STEWART, Secy.

Meneely Bell
Company MANUFACTURE
Superior Church Bells

Prepare Yourself.

For a Good Paying Position

The most thorough courses of study
pertaining to a business life.

Individual instruction. Prospectus
and Calendar free.

NIMMO & HARRISON,
Business and Shorthand
COLLEGE
Corner of Young and College Sts.
TORONTO.

Presentation Addresses

Designed and Engrossed by

A. H. HOWARD, R.C.A.,

32 King St., East, Toronto.

Communion Bells
Baptismal Registers
DONALD BAIN & CO.
STATIONERS
25 Jordan St., Toronto.

CLUB
HOTEL STRICTLY First-Class.

SAMPLE ROOMS FOR

COMMERCIAL MEN.

JOE MANION & CO.

Livery in Connection.

Rates: \$1.50 per day; single meals 50c.

For 35 Years
BELL ORGANS

Have been Favorites for

School, Church & Home Use

We make only high-class Organs and
invite investigation as to their merits

BELL PIANOS

Are chosen and recommended by the
Musical Profession as being strictly
High Grade

Send for Descriptive Booklet No. 34.

The Bell Organ & Piano Co. Ltd.,

OTTAWA, ONT.

THE
Provincial Building & Loan
ASSOCIATION

Head Office — Temple Building

TORONTO

Authorized Capital \$5,000,000

Our revised plans are now complete and
copy of pamphlets may be had on
application.

Permanent Stock par Value

\$100 per Share.

Interest not exceeding 6 p.c. per annum
payable half-yearly on 1st January
and 1st July.

Debenture Bonds \$100 Each
Interest 5 p.c. per annum payable half-
yearly on 1st Oct. and 1st April.

Issued for periods of from one to ten yrs.
TOTAL ASSETS under sworn valua-
tion \$1,925,533 on which we
loan \$710,000.00 or 43.10 p.c.

THOS CRAWFORD, M.P.P.

PRESIDENT.

A.L.D. JOHN DUNN,

VICE-PRESIDENT.

FULL PARTICULARS FURNISHED

E. C. DAVIS, Man. Director

J. YOUNG (A. MILLARD)
The Leading Undertaker
356 Yonge St., Toronto
Telephone 674.

Balmoral Castle Hotel,

MONTREAL.

Conducted on both American and
European plans. Centrally located on
Notre Dame St., near to Victoria square
RATES—American plan \$2.00 to \$2.50
per day. European plan \$1.00 to \$2.50.

GREAT WORK
Is being done this Term in
Central Business College
OF TORONTO

Where 12 regular Teachers are employed
and over 300 students are in attendance.
This is a big school and a popular school
to which business firms look for skilled
help. Eleven young people went direct
from College to situations during one
week, ending Feb. 16. Enter any time.

METROPOLITAN
BUSINESS COLLEGE
OTTAWA, ONT.

The most thorough, practical and pro-
gressive school of Business and Steno-
graphy in Canada.

Send for handsome Catalogue giving
full particulars.

S. T. WILLIS, Principal.

Corner Wellington and Bank Streets

CANADIAN
PACIFIC.
From Ottawa.

Leave Central Station 6:15 a.m., 8:55
a.m., 4:25 p.m.

Leave Union Station 8:15 a.m., 8:45
a.m., 12:30 p.m., 5:45 p.m.

Arrive Montreal.
Windsor St. Station 8 a.m., 9:35 a.m.,
11:10 a.m., 8:10 p.m., 6:40 p.m.

Place Ville St. Station 12:55 p.m., 10 p.m.,
daily. Other trains week days only.

From Montreal.
Leave Windsor St. Station 19:30 a.m.,
10:25 a.m., 4:10 p.m., 6:15 p.m., 11 p.m.,
10 p.m.

Leave Place Viger Station 8:30 a.m.,
10:40 p.m.

Arrive Ottawa.
Central Station 12:45 a.m., 6:30 p.m.,
9:10 p.m.

Union Station 12:40 p.m., 11:10 p.m., 9:45
p.m., 1:40 a.m.

OTTAWA TICKET OFFICES:
Central Station. Union Station.
GEO. DUNCAN.

City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and New
York lines.

Christmas
Excursions.
TO THE
Old COUNTRY.

All Lines Represented.

GEO. DUNCAN, AGENT,

Canadian Pacific Ticket Office,

42 Sparks St., - OTTAWA.

J. R. Carlisle & Wilson,
STAINED GLASS
WORKS,
BELFAST, IRELAND.
MEMORIAL WINDOWS
A SPECIALTY. . . .

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

Note and Comment.

In 1899 there were in India only 797 ordained Indian ministers of the gospel, but last year there were 1,010.

Buddhist priests in Japan are frequent purchasers of the Bible. In one case, a priest had not the money, but begged it in order to get a copy.

Longfellow writes of "leaving footprints on the sands of time," but thousands of years ago our savage ancestors left their nail-prints on the pottery they fashioned, which are the delight of antiquarians to-day.

Russian government has decided to make the metric system of weights and measures compulsory, and the Minister of Finance is now engaged in considering the time and manner of introducing this reform.

The driest place in the world is that of Egypt between the two lower falls of the Nile. Rain has never been known to fall there, and the inhabitants do not believe travellers when told that rain falls from the sky.

In speaking of the social side of English political life, Lord Salisbury said the other day that there is really very little of it. He has never so much as spoken to John Morley, and never even saw Mr. Parnell.

Southwest Africa does not appear to be an inviting field for colonization. It extends along the coast for about 935 miles and has an area of 322,000 square miles, but its population does not exceed 200,000, of which only 2,600 are whites.

Dr. W. A. P. Martin, president of the Imperial College in Peking, who has lived in China nearly fifty years, denies the common story that the dowager Empress of China is of humble birth, and says she comes from a noble Manchu family.

Not until recently have the Japanese book-stores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, bibles are so eagerly sought that they are kept on sale in all the prominent book-stores in Japan.

At the annual cane rush in the Massachusetts' Institute of Technology a promising young man, chairman of the freshman class, was crushed to death; another partially lost the sight of one eye. Such sports make young men, not more manly, but more brutal.

Mark Twain quietly remarked, at a recent banquet given him. "It seems a most difficult thing for any man, however well prepared, to say anything about me which is not complimentary." Thus Mark pays a compliment to the veracity of the human race.

The Church Union celebrations in Scotland are to be followed by a legal fight, the leaders of the Free Church minority having decided "to proceed at once with an action of delator in the Court of Session, so as to end as soon as possible the existing complications."

Here is an astounding statement made by Rev. S. D. Cox: "In 1807 there were 1,700 Mormon missionaries. The gain of Mormonism is that one year was 63,000 converts, and this when the total number of Mormons was less than a third of a million. During the same year the efforts of over four million Presbyterians, Methodists and Congregationalists did not secure more than 50,000 converts, or 13,000 less than the Mormons alone secured."

Japan has just got four new warships, the aggregate tonnage of which surmounts that of the eleven Japanese, as well as that of the twelve Chinese warships present at the fight in the Yellow Sea. Japan will soon be the greatest naval power in the Far East.

The man that discovered coal, one hundred and nine years ago, Philip Ginter, is to have a monument of coal, erected on the spot at which the discovery was made, Summit Hill, Penn. If everybody's monument was of the same kind as his works, some people wouldn't be pleased.

The name of Sir Arthur Sullivan, who died in London last week, may not be added to the list of the world's great musicians, but he gave innocent amusement and refined pleasure to great numbers of his fellow men. He had talent, if not genius, and he made good use of his powers.

The cross is the emblem of suffering and service. For Christ it meant that he suffered, the just for the unjust, and gave his life in service, a ransom for many. For the Christian, the cross which he is to bear means suffering for Christ's sake, and devoted service in his name and for his glory.

A Chinaman, bound recently, with a sword held to his throat, when asked, "Are you a believer in Jesus Christ?" firmly replied, "Yes, I am a Christian." He escaped death, and when asked afterwards how he could testify so boldly, answered that he had just been reading about Peter's denial.

Queen Victoria's New Year's list of honours is likely to be a long one, as it is expected to include rewards for service in South Africa. Among the rumours is a peerage for General Buller, and that he is to take the title of "Lord Buller of Ludysmith." It is also expected that the late Home Secretary, Sir M. W. Ridley, will be raised to the peerage.

The Agent-General of Cape Colony says that of four and a half million pounds spent abroad during the war and in previous years, by that colony, less than £300,000 went to the U. S., and most of that was ordered by sub-contractors and inability of British firms to fill orders in time accounts for most of that sum.

There are said to be about 1,000,000 habitual drunkards in the United Kingdom, and over 50,000 persons are arrested in Scotland every year for being drunk and disorderly. Nearly 100,000 bushels of grain are used every year by the manufacturers of drink. This enhances the price of bread, and necessitates the expenditure of large sums of foreign grain.

Mr. Archibald Blue, of the Statistical Department, Ottawa, has for some time past, been giving close attention to arrangements for taking the fourth Dominion census. According to the wording of the act bearing on this subject, the enumeration should be made about the first of the year, but the practice heretofore has been to fix a date in the first week of April.

Professor Mackinnon opened the Celtic class in Edinburgh University with a lecture on the Campbell's of Argyll. The origin of Campbells he said, went back beyond the period of written records. The late Duke of Argyll considered himself of Dalriadic blood, but the native genealogist in a long pedigree traced the line to the Nemedians, one of the pre-Gaelic tribes that at one time ruled in the land. The name of Campbell first appeared in Scottish record, not in Argyll but in Stirling; in the year 1263 a Gillespie Campbell received a grant of the lands of "Menstran and Satesney" from Alexander the Third. But that the family had lands and power in Argyll long before this date was undoubted.

General Secretary John Willis Baer of the United Society of Christian Endeavor, has recently been elected chairman of the standing committee on Home Missions of the Synod of New York. He is also a member of the General Assembly Committee on the Twentieth Century Fund.

The Queensland Legislative Assembly has just indulged in a continuous sitting lasting seventy-two hours. This beats the Mother of Parliament in a canter. The longest recorded sitting of our House of Commons began at four o'clock on Monday, January 31, 1881, and continued until the following Wednesday morning at half-past nine, thus lasting forty-one hours and a half.

A well-known authority on bacteriology says that all kinds of diseases may be traced to the eating of unwashed fruit, and particularly unwashed grapes. After washing some grapes which had stood for a long time in a basket on a fruit stand, the man of science found that the water contained tubercle bacilli in sufficient quantities to kill a guinea pig in two days. Two other guinea pigs which were inoculated with the germ-infected water died within six weeks.

In one window of the Toronto Telegram office there may be seen a printing press, which, from an historical as well as a typographical point of view, is a curiosity. It is a very old style hand press, and was used to print the Upper Canada Gazette, in York, (Toronto) 100 years ago. The framework is all of wood, and on one side hangs a clumsy hand roller, much the same as those used on the proof presses of today. The capacity was 120 impressions per hour, in curious contrast to the 48,000 per hour of the immense Hoe press "Goldwin Smith," which stands in the same room, and is now used to print the Telegram.

The unfurling of the flag is becoming a feature in the history of schools in New Zealand. In some districts it is made a public holiday; every available flag hangs from the public buildings. The children with their teachers march in procession. At the township of Kaihu lately a grand flagstaff was erected at the schoolhouse. The children met at church. At the school they sang the 100th Psalm, and "Sons of the Sea," and after prayer the Union Jack was unfurled amid great cheering. Then "God Save the Queen" was sung. Afternoon tea was the next feature. The children were again entertained in the evening, and when they were sent home the grownups enjoyed a social hour.

Perhaps the most remarkable man drawn out of retirement in Edinburgh to do honor to Principal Rainy the other day was Emeritus Professor Masson, of Edinburgh University. He is known to the world by his great "Life of Milton," and to a long succession of Edinburgh students as the popular Professor of English Literature. Like his fellow professor for more than a generation in Edinburgh, Professor Campbell Fraser—he was a probationer of the Free Church, and his great reverence for Chalmers is well known. In his address at the Rainy presentation Professor Masson coupled the name of Welsh with that of Chalmers as holding a high place in his affection and this recalls an incident of Masson's career as student in the class of Welsh. Young Masson, then only sixteen years of age, had to write a paper for Professor Welsh. It was a regular class paper. When Dr. Welsh examined it with the other students' papers he was so struck with its surpassing excellence that he did not trust his own judgment in examining it. He sent the paper to his colleague, Sir William Hamilton, whose criticism coincided with that of Dr. Welsh, as he wrote of the exercise:—"This is not the work of an ordinary student; it is the work of a genius." Soon after this Masson left theology to edit a paper in Aberdeen, which did good service for the Free Church at the time. After that he continued his literary career in London, and came back to Scotland to the Chair of English Literature in Edinburgh.

• The Quiet Hour. •

Zacchaeus the Publican.*

BY REV. WAYLAND HOYT, D. D.

He entered and was passing through Jericho (v. 1). "To get the full meaning of this incident the reader must remember the two-fold character of Jericho. It was a city of both priests and publicans. Thus religion and commerce met her without mingling, and Christ is choosing the house of Zacchaeus of the rabbis and priests of Judaism; and this on a journey to the capital where, as all His followers believed, He was about to establish the theocracy. It is not strange that 'they all murmured.'"

Chief publican (v. 2). Better, chief tax-gatherer. The collection of the Roman taxes was carried on under Zacchaeus as head officer. No men were more despised by usual Jews than publicans, since they gave themselves to the gathering of the revenue of the hated Roman government, and were reputed extortioners. Of course, all this odium would focus on the head officer.

And he was rich (v. 2). Specially notice that Jesus did not demand of Zacchaeus as of the young ruler that he part from his riches. The test of supreme devotion to Christ is not the same in all cases, though the demand is invariable.

He sought to see Jesus (v. 3). Undoubtedly reports of our Lord's kindness to tax-gatherers and sinners had reached Zacchaeus. He would get sight of such a one. Let the fame of Jesus, as the kindly and welcoming one, urge you to seek Him. However others may despise and disdain, Jesus never will.

Could not for the crowd (v. 3). See how Zacchaeus triumphed over hindrances: (a) The crowd: often now a crowd will keep from Christ, especially an unsympathetic and sneering crowd; how many times have men told me, "I would be a Christian, did I not fear the jeers of my crowd"! (b) His own physical disability; how many times men say, "My passionate nature, the physical habits I have got into, prevent my seeking Christ!"

Climbed up into a sycamore-tree (v. 4). The tree was the Egyptian flag, which has low, horizontal branches into which one can easily swing himself.

He was to pass that way (v. 4). He puts himself in the way of Christ. Are you not sure that if you would do similarly to Zacchaeus, be determined, refuse to let difficulty master you, put yourself under religious influences; for example, not shun the church and revival meetings, but attend them, you would certainly find Christ?

Zacchaeus (v. 5). There comes the personal, inviting call of the seeking God to us, even the call by name. Have you not heard it?

For to-day I must abide at thy house (v. 5) Christ will thoroughly identify Himself with Zacchaeus. Whom all else disdain Jesus welcomes. Jesus invites to forgiveness, fellowship with Himself. But mark that "make haste." Do not slight or put off acceptance.

And he made haste, and came down, and received him joyfully (v. 6). Notice the swift acceptance, the reception of Jesus; Zacchaeus took Christ into his heart and

home; the consequent joy. The utmost joy is personal acceptance of Christ.

I give (v. 8). The verb is in the present tense. But "the present is used for the future in Greek, 'when an action, still future, is to be designated as good as already present, either because it is already firmly resolved upon, or because it follows according to some unalterable law.'" The fruits of genuine conversion begin immediately to appear in Zacchaeus. The chief sin has hitherto been with Zacchaeus about his money-getting. Immediately he will cease from that sin, and, as far as possible, will at once set to rights the wrong he has thus done. Instead of being covetous he will be generous, he will use his wealth as one intrusted with it should, as a steward.

I restore fourfold (v. 8). Zacchaeus will at once set himself at making restitution. "The Mosaic law (Num. 5:6, 7) requires; when restitution was voluntary, that a fifth more than the sum unjustly taken should be restored. The promise of Zacchaeus includes much more." Zacchaeus will outstrip the mere letter of the law; he is determined to be exactly right. "What a marvellous change such a conversion of every person in a community would make! A change that would reach the pocket and cause full restitution for all gains from cheating, over-reaching, sharp trading; of restitution for slander of good name: for depreciation of character, of work."

To-day is salvation come to this house (v. 9). The result of such conversion is immediate salvation; "to-day" it comes.

A son of Abraham (v. 9) Zacchaeus was such by physical descent; he is now such inwardly and spiritually (Rom. 2:28, 29); he is a Christian. And this is the mission of the Saviour, to seek and save the lost, not in their sin, but from their sin. Let Him thus save you. He is seeking you that He may.

Herod's Remorse.

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, This Jesus is the man whom I murdered! There is, so to speak, a moral memory as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she can not forget. All the universe helps her recollection. Every leaf of the forest contains her indictments, and every voice of the air prompts her remembrance.

The revel passed, the dancing, demon-hearted daughter went back to her bloodthirsty mother, the lights were extinguished, and the palace relapsed into the accustomed order; but the prophet's blood cried with a cry not to be stifled, and angels with swords of fire watched the tetrarch night and day. All men are watched. The sheltering wings of the unseen angel are close to every one of us. The eye seems but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget; but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—Joseph Parker.

Prayer.

Most merciful and blessed God, we come, in the name of Jesus, our elder Brother, to seek Thy blessing. How much this can convey of light, strength, peace joy, we have never yet fully known: we pray that we may do so now; for it is Thy favor which makes heaven what it is; the absence of it makes hell what it is. O Lord, bless us! Thou knowest our condition and our needs, and Thou canst give blessings to us in the way most suited to our wants. If any of us are not Thy children by faith in Christ Jesus, Lord, by Thy Spirit, make us such. If we are, improve us daily, by making us more like Thyself. We would be wholly Thine, would follow Thee fully, would cleave unto Thee with full purpose of heart. Help our weakness and confirm the desire of our souls. We would cling to the cross, afresh we would come to the fountain opened; by renewed faith we would appropriate to ourselves the perfect righteousness of Thy Son, and we pray that for His sake our consciences may be purified and calmed and our sins be all forgiven.—Selected.

Hope.

The difference between discouragement and joyful work is made by hope. It is the most blessed of task-masters. He who works with hope before him knows not fatigue, and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight; it is no burden to the father, for hope stands before him, and points to a vision of autumn glory with waving grain and well-filled store-houses. Hope makes the difference between the nurse and mother. The one toils in mental tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into beautiful womanhood, the boy into a refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest-home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of the harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict.—The Common People.

Quiet Usefulness.

An empty wagon makes more noise than one that carries a heavy fruitage of good. The most quiet lives are often the most useful. Dr. John Hall once said: "The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us."

Queen Victoria's personal family is a very large one. She herself had seven sons and daughters. They have thirty-two children, her grand-children, and there are thirty-four great-grandchildren, making a total of seventy-three descendants.

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10. Fourth Quarter, Lesson XI., December 16 Luke 19:1-10.

For Dominion Presbyterian.

Back to the Holy Spirit.*

BY J. MCKINNON, M. A., B. D.

• Our Young People •

A Courageous Confession.

BY REV. WILLIAM FUTHEY GIBBONS.

"I will not take sides." It cannot be avoided.

"I don't like to confess Christ openly." The man is to be pitied.

"I am afraid—"

Let it never be said by any one of us! In respect to other matters we may suspend judgment or refuse to declare ourselves; but when Christ calls for followers, we must make immediate and positive choice. To refuse to choose is to choose to refuse Him. "He that is not with Me is against Me."

The necessity of Confession.—Not only must a choice be made, but our allegiance must be boldly declared. There can be no such thing as a secret follower. Indeed, the presence of Christ in the heart cannot be hidden; if it could be, there would be good reason to doubt that we had actually received Him. As well try to conceal a live coal in a powder magazine as to try to hide the love of Christ in the heart. That man is to be pitied who tries to conceal his love for Christ.

Sincerity in Confession.—No soul ever confessed Christ without receiving a blessing. But to obtain that blessing there must be the most absolute sincerity. That is, we must be careful that the confession made with our lips represents no more than we have actually received. So the public confession of our faith is secondary in importance to the confession of Christ in daily conduct. The old word *martyr* shows the sincerity of the first confessors. The martyrs backed up their vocal confession of faith with the sternest sort of holy living—and dying. Perhaps our modern Christianity has lost something of its fervor since fires of persecution are no longer kindled. Surely we have need of iron in the blood, if not of chains for the body. But even though the old stern days are over there will always be a place for modern martyrs, because the ideal of Christian living must always remain above the popular standard, "he that will live godly in Jesus Christ will suffer persecution," even in these modern days. The man to be pitied is not the martyr; it is the coward.

Loyalty in Confession.—Why should it be a hard duty to confess Christ? To be sure we must expose our most sacred feelings to make public profession; but are we not bound by every consideration of gratitude and loyalty to confess Christ? Do not these obligations outweigh the natural shrinking from publicity? One of the beautiful features of the feudal system was the loyalty of the subject for his lord. In theory, at least, that loyalty was built love. As a system of human government, the feudal system was a failure; but under the rule of King Immanuel every subject soul is bound by all the bonds of love to acknowledge its allegiance right loyally. Christ "loved me and gave himself for me," is the confession of the saved soul on earth; "unto Him that loveth us" is the song of the redeemed in heaven. Do we find it hard to be loyal to those whom we love tenderly.

The blessedness of Confession.—Confession is a blessing in itself. Even though it should cost us the loss of all things, in confessing Christ we should still gain more than we can possibly lose. The blessing of the cross far outweighs its curse, when we bear

the cross after Jesus. As for the future, we have no measure that will register its benefits. For him who confesses Christ the judgment day has lost its terrors, while he looks forward with joyful anticipation to the welcome, "Come, ye blessed."

Let us open our hearts to the love of Christ, so that shame shall no longer hinder our confession. Let us be ashamed to be ashamed of Him. Let us so fill our hearts with His love that a divine courage shall inspire courageous confession.

For Daily Reading.

Mon. Dec. 10—How to confess Christ. Rom. 10:1-10
 Tues. Dec. 11—Faith and confession. John 20:24-29
 Wed. Dec. 12—Its power in the world. Matt. 16:13-20
 Thurs. Dec. 13—A notable confession. John 9:24-38
 Fri. Dec. 14—Ashamed to confess Him. Mark 8:34-38
 Sat. Dec. 15—Jesus and the confessor. Luke 12:8-10
 Sun. Dec. 16—Topic. Confessing Christ. Matt. 10:32-39. (Meeting led by the pastor.)

Table Talk.

Frank Leslie's popular Monthly for December containing a most interesting article entitled "The Food Killers," which tells of the wonders of the sea. "Life saving on the Great Lakes" is well illustrated. It is something of a relief to find only one short article on the African question—"Twenty years of Empire Building in Africa." A number of excellent short stories, including one by Crockett, complete this number. Frank Leslie Publishing House, New York.

The Ledger Monthly for December is distinctly a Christmas number. It contains an article on "Christmas in Colony Times," as well as several Christmas stories. "Christmas Holiday Entertainments" will prove suggestive, and the housekeeper will find recipes for many good things in the cooking department. The page devoted to sofa cushions show illustrations of several new designs which are very attractive. Robt. Bonner's Sons, New York.

Of special interest in the Missionary Review of the World for December is the Round-Table Conference on "Co-operation in Mission Work," conducted by Rev. Dr. Gracy, and "The Causes of the Crisis in China" by Rev. J. S. Whitwright. Other timely papers are those on "The Zionist Congress in London," "Church Burning in China," and "In the Heart of Brazil." Dr. Pierson contributes sketches of some members of "God's Working Force in the Mission Field." A full list of missionaries known to have been killed in China is given. Funk & Wagnalls Co., New York.

The November number of Blackwood's Edinburgh Magazine is distinctly martial in its tone. "Army Reorganization" discusses the changes which should be made in the home army. Then there were other articles on "Our Soldiers," "After the Annexation," and "The War Operations in South Africa." Neil Munro's romance, "Doom Castle," is continued and "Lord Jim" concluded. The short story, "Brighton's Sister-in-law," is a fine study of life in New South Wales. Leonard Scott Publication Company, New York.

The somewhat hackneyed watchword, "Back to Christ," has doubtless served a good practical end in helping to bring the Church back to the consciousness of what is fundamental and vital in religious faith. Might it not now be profitably supplemented by the watchword, "Back to the Holy Spirit" in consciousness of what is fundamental and vital in religious work? Notwithstanding the manifold religious activities and organizations that characterize our day, it is felt by many that the work of Christ is not going forward as it should, that the results are not proportionate to the effort put forth. There is a felt lack of power and real effectiveness. The reason may partly be found in the lack of general practical recognition in the Church of the real spiritual power in life, or in the failure to duly recognize the Holy Spirit. I say *practical* recognition, because there is a vast difference between being sound in theory and sound in practice in this matter. For example, there will be a difference in effectiveness, we believe, between two sermons equally good, preached by two men equally orthodox, when in the one case the preacher is only conscious of himself, whilst in the other there is conscious dependence upon the Holy Spirit. It is the same with missionaries, Sunday School teachers, and all Christian workers and worshippers. It is the one who does his work "in the Spirit" who has power. It is the Church, the members of which, wherever assembled and however employed, breathe out a consciousness of this Divine Presence, that has power. With all our pride in the progress of the Church through the centuries since the Apostles, is it not possible that in this matter there has been a real decline? The following paragraph from Dr. Clarke's "Outline of Church Theology" deserves our careful attention:

"The early church lived and moved and had its being in the living sense of the Holy Spirit as a present force. The wonderful rush of fulness and power that appears in the experiences of the day of Pentecost is a fair symbol of the characteristic experience of the age that gave us the New Testament. When we read the Epistles and observe how many works of grace and power are attributed to this divine agent, and how incidentally and informally they are mentioned, and yet how glowingly, we see how impossible it is to formulate the doctrine that such impressions imply, and to classify the manifold operations of the living Spirit of God as they are there represented. The Epistles were written in the very atmosphere of power. One who wished to know what the Holy Spirit was to the early church should read them rapidly, noting how various and how glorious are the epistles that are employed, and yielding himself to the free spirit of reverent and joyful intimacy that breathes on every page. This is a subject regarding which we can understand the New Testament only by breathing its life. It was glorious to live with such a sense of present divine energy, a consciousness that God dwelt graciously within and was moving omnipotently without; but there is no good reason why the church of our own age should not do the same, for the Holy Spirit is as real, as near, and as mighty as of old."

A sympathetic reading of the Old Testament leaves a similar impression. One is struck with the wonderfully vivid sense of the reality and nearness of God reflected in nearly all the sacred writings. Is the modern Church, in some degree, drifting away from this consciousness, so rich in blessing and so full of power? If so, we should seek to return to it.

The early Christians did not concern

*Condensation of paper at a recent Conference for the "Deepening of Spiritual Life," held by the Presbytery of Antrim.

themselves much with the mysteries of the Trinity, so far as the inner distinctions of the Godhead are concerned; but the vital relationships with men, and the vital activities and operations among men, of the one God as Father, Son and Holy Spirit, were to them realities. And after Christ's ascension, it was the Holy Spirit, or God as a spirit in actual touch with the spirits of men, who was felt to hold

The Most Vital Relationship

to the work of the Church. It was He that was now with men to fulfil the purpose of the Father and to carry forward the work of Christ to its application and fulfillment in the salvation of men. Looking back over the process of revelation and the progressive development of God's Kingdom on earth, we are obliged to see three distinct periods which might be called the dispensations of the Father, of the Son, and of the Holy Spirit. The first two were preparatory, each containing a promise of something better still to come. In the first period, after a long continued movement of Divine revelation and education, the promise or hope of the Messiah was held out to Israel. In the fulness of time this hope was fulfilled in Christ, and Christ in turn held out to His followers the hope and promise of the Spirit. Before His death He said to His disciples, "It is expedient for you that I go away; for if I go not away the Paraclete (Helper, Comforter) will not come unto you." He had previously told them that this Paraclete, "The Spirit of truth," was to come to "abide with them" and to be "in them." Before His ascension He told them to wait in Jerusalem for the fulfillment of this promise, saying, "Ye shall receive power, when the Holy Spirit is come upon you." On the day of Pentecost these words were fulfilled, and the dispensation of the Holy Spirit, in which we now live, was ushered in. The name is appropriate, however, not because the Holy Spirit was not in the world before and never wrought before, and not because God the Father and Christ the Son are not in as real and vital relations to men now as ever, but simply because the realization through the Spirit of the divine life in man, for which Christ's life prepared the way, is the characteristic divine operation of this age. It is a blessed privilege to live as we do in this time of the Spirit, for the best that God can do for humanity and for the world can now be realized. But Paul's injunction to the Galatians may be as necessary now as then: "If we live in the Spirit, let us also walk in the Spirit." Let us in our actual life and work place the emphasis aright, not on the outward and formal and human, but on the inward and spiritual and divine. Religion is not ritual and show, but spirit and life. True, there must be men, means, machinery, organization and effort of various kind, forming a physical basis for the spirit and life of the Church of God in the world, but all will be powerless and fruitless unless pervaded and energized by the Holy Spirit. The merely human spirit may produce a certain amount of activity and movement, but it is only the activity of an electrified corpse.

In seeking a more practical recognition of the Holy Spirit as the true principle and power of a religious life, it will help us to remember that there can be no unwillingness on the part of God to come thus into the life of humanity. He made man for union and fellowship with Himself. His attitude is that of a father who loves us with a perfect love and therefore seeks for us the highest good. He cannot be unwilling to im-

part to us, as His children, that goodness which is His own glory, and the glory of all moral beings. But we must also remember that He cannot live in us or work for us in any arbitrary, mechanical or magical way, but by an unconscious blending with our spirits, and through our own moral faculties, and with due regard to the spiritual freedom with which He endowed us. Our own effort will therefore be as necessary as if everything depended on ourselves. But, first of all, our spiritual attitude towards God must be such as to render the working of His spirit in and with our spirits possible and natural.

The most vital element in this attitude is faith. "Without faith it is impossible to please Him." It is doubtless true that the Spirit is himself active in producing the very attitudes upon which this work is conditioned—one of the blessed paradoxes of the higher life. "Lord, I believe, help thou my unbelief." "The Lord, the Spirit" is the ever-present Helper upon whom we can cast ourselves in every effort to do the will of God and meet the

Conditions of Divine Blessing.

But faith, as the spiritual apprehension and realization of the unseen verities, and as the personal exercise of confidence and trust in a personal God and Saviour, is the great and indispensable condition of blessing and power. "According to your faith be it done unto you." "All things are possible to him that believeth." "Lord, increase our faith."

Self-surrender is also a vital requirement in man's relation to God. Opposite will cannot work in harmony. In order to rich and full life "in the spirit," men must "submit themselves" to God; the soul must come to that point where it can say, "God, work Thy will in me; I am Thine, do with me and in me as Thou wilt, for Thy will is my good as well as my law." It is then that the Spirit can gloriously "fill" us and use us.

In seeking "the Spirit-filled life," it is also important to remember that the union with God in which it is realized gives our life a certain moral quality, which will therefore depend upon *character and conduct*—upon personality. We cannot possess the Spirit and reject the moral qualities of that Spirit in our personal life. We must recognize the fact that when God comes into our life He comes as the Holy Spirit and as the Spirit of love, for "God is love." That life has the largest measure of the presence and power of the Spirit that has most of the holiness and love of God. We grieve and quench the Spirit by every form of baseness and wrongdoing, but perhaps most of all by our selfishness and lack of love. When we seek His presence and power in our own souls and in our Churches, let us not forget the great manifestation of that presence will be love.

We also find the Spirit spoken of in the word as

"The Spirit of Truth".

an expression which suggests to us that He works in harmony with truth, or reality, by means of truth, and with a view to truth. It is part of His work to "guide us into all truth," that is, moral and spiritual truth, "the truth as it is in Jesus." And we are also told that "the Word of God," or, the truth, is "the sword of the Spirit." Large and accurate knowledge is not a condition of salvation, or even of spiritual power, but doubtless the more men's thoughts correspond with reality, the freer and fuller will be the work and influence of God's Spirit in their souls. The life of the Church and its work in the world will not be what they should be until better means are adopted for

producing a more general acquaintance with Bible truth. The pulpit and Sabbath School are not sufficient. The home and the common school must be made to do their share—by far the largest share. Nor is the mere reading of the Bible enough. Facilities should be provided for the proper understanding of it. Much tittle is sometimes heard about the virtue of reading the Bible itself rather than books about the Bible. Both should be read, with a view to understanding the former. "Scripture is the sense of Scripture." Perhaps not one out of a hundred ordinary readers of the Bible can get at the heart of even the simpler passages and read them with full profit, without some help. "What a boon to any family would be a set of 'The Expositor's Bible,'" so well adapted to the general reader!

So far as the pulpit is concerned, its main business is to "preach the Word." It is a mistake to think that doctrinal preaching is not so practical as ethical preaching, and not so well suited to the needs of this age. The two never can be separated, for

True Conduct and Character

must be rooted in doctrine—the living doctrines of the Word which are always *practical*, because vitally related to life. The external forms in which truth is presented, and the external methods of carrying on religious work must change, more or less, without changing conditions, but the fundamental verities remain the same, and the fundamental needs of human nature and human life are ever the same. Christ promised that when the Spirit came He would "convince the world concerning sin, concerning righteousness, and concerning judgment." These same convictions the world needs to-day as much as ever, and to be in line with the Spirit's work for the world, great verities with their related Gospel facts and truths must be preached. Preaching that puts the main stress upon "questions of the day," or that seeks out odd texts and sensational subjects in order to "draw" or attract notice, will not deepen the spiritual life, build up true character, or save the world.

It is hardly necessary to dwell upon the place of prayer in relation to the Spirit. "If ye then, being evil, know to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Its relation to the Pentecostal outpouring is well known. The power of prayer is quite generally acknowledged. Yet when we look at Christ's promises and practice with regard to it, we cannot but wonder whether it is a power that the Church of God has ever yet learned to use rightly or fully, and whether we have grasped the full significance of Christ's all-night vigils. Doubtless

"More things are wrought by prayer than this world dreams of."

"For so the wide round earth is every way bound by gold chains about the feet of God."

Certainly.

An excitable preacher, fond of illustrating his address by examples from nature, was the other day holding forth to his congregation upon the duties of forbearance and brotherly love, in which matters he declared us to be inferior to the animal world. He took as his justification for this statement the story of two goats which met one another upon a very narrow bridge over a river, so that they could not pass by without the one thrusting the other off. "How do you think they acted? asked the parson fervently. "I'll tell you. One laid down, and let the other leap over him. Oh, beloved, let us live like goats!"

Reminiscences of Septuagenarian.

1854—Then and Now—1900.

IN HARNESS.

Early in the prosecution of my duties I had two experiences that were of service to me in my future official life.

The first was in connection with the death of Christina, one of the Livingston family with whom I was boarding.

She was seized with a sudden illness with soon developed into brain fever, and terminated fatally in a few days. Though young, she was a ripe Christian; and her diary found after her decease, revealed a literary taste, and deep spiritual insight and experience. The calm, submissive obedience to the Master's call, by the beloved patient; and the ready concurrence of the entire family to the divine will, kissing the rod and Him that had appointed it, was a lesson to sympathizing neighbors and friend; their demeanor during the distressing sickness and after the bereavement, was an uplifting example how to carry ourselves in season of heavy affliction and deep sorrow. There you could see the "happiness of those whom God chasteneth" and "the blessedness of the man whom the Lord correcteth," though there were sobbings and tears.

My second experience was in Perth on a flying visit to the manse. As in the occasion of my first visit, the minister was preparing to go out, not to the post office, but on pastoral duty. He said "I am in trouble and I wish you would come with me."

A township treasurer had intimated his loss of public funds, which in coming to deliver in town he had dropped on the way. Some were silent, others not content, with a doubtful shaking of the head, wagged their tongues, not only in intimation of a doubt, but of discrediting the story of the loss.

My friend, in connection with this, told me that lately he had lost his church of ficer by death, and that out of respect for his memory and in consideration of the poverty and helplessness of the family, the congregation had agreed to continue the widow in the position. Rumors were a-floa, and evidences were not wanting of the free use of money by the family and especially by the oldest boy, and suspicion began to be aroused in connection with the treasurer's loss.

Mr. Duncan was in great trouble on hearing that the treasurer and a constable were at the widow's house with a search warrant, and we proceeded thither just to find the men leaving after a fruitless search though confirmed in the belief that their suspicions were well founded.

I can remember the distressed look of the minister as he tried to address the widow, who was swaying and rocking in her chair in great grief. I was not impressed with the manifestations as was my friend. I could not see the aptness of her ejaculations. Coming away, he said with an element of indignation, "I believe they are perfectly innocent of the charge," and emergin from the house he pointed across the street and said, "there is the boy." It occurred to me that the lad looked no more kindly on the minister's visit than he did on that of the law officers. So without the formality of an introduction, I took the liberty of stating the position of things and in two minutes he said, "the money is in the wood."

Returning to the house, Mr. Duncan told the mother of the confession. She arose from her chair, and with firm step conducted her boy into the bed-room from which they soon emerged with the confession that they had the money. She was not then in a particularly humble frame of mind.

The boy put on his cap, and with his sister headed us out of the town and away to the woods, where from under a huge fallen tree they brought a bag, which gave evidence of having been in the flour barrel and various queer places, seeking in vain for a resting place previous to this, its last resort for concealment.

There we sat down in the beautiful leafy shade of the forest, surrounded by singing birds and playful squirrels and kindred denizens of the woods, with evident wondering curiosity regarding our business; and there in the light of the noonday sun we counted out some four hundred dollars—in more senses than one *fitly* *loved*.

Over fifty dollars were gone—and on enquiry, in scarcely a single instance was it expended on the purchase of a useful article. The foolish mother from time to time had let her boy have about ten dollars to squander in trifles.

The treasurer received the money with almost stoical indifference, only a shade of emotion when he said "The loss of the money did not disturb me much; but the suspicion that I was lying, and that my story was a deception was intolerable."

I think the outcome of the matter was the magistrate's sending them away from the town—so that an opportunity for a family to build up a character and establish themselves in the confidence of the public was thrown away. Had they honestly made known "the find" they would have been adequately remunerated, and their future secured, and thus gladdened, instead of grieving their friends who refused to believe in their guilt till it was forced upon them. Death and bereavement in the one case wrought joy; while ill-gotten money purchased shame and disaster in the other.

A pleasurable feature of my visit was an intimation from my friend to accompany him to Smith's Falls, where he was going to preach preparatory services for Rev. Wm. Aiken, and which renewed the memory of my first visit to this locality. To reach it before from Toro to I had spent about four days.

When residing at Smith's Falls a few days this summer I again was struck with the contrast—the journey can be made in about six hours. What a change the world has undergone in the capability of transit in the century by the invention of steam power!

An aged traveller who for the transaction of business had to reach a town by stage—a journey that consumed eleven hours at one period of his life—took advantage of railway service, and filled with astonishment at the early announcement of his arrival there, indignantly demanded a rebate on the plea that he was accustomed to get a whole day's ride for less money.

Nor was this state of matters local; it accompanied the march of civilization and progress. A tall Yankee drew himself together after lounging in his seat in one of the tastiest trains in the eastern states. Rubbing his eyes as if coming out of a reverie, he addressed his fellow travellers, informing them that he had just been "calculated that if steam power increased

as much in the next ten then years as it had in the past, and comparing it with former travel, a passenger will be in Bosting at least two hours before leaving Philymdulphy!! Setting geometrical progression aside, the charge is marvellous.

Smith's Falls shared in evidences of advance. From the individual well there arose a primitive system of sewerage and water distribution by small pipes on the surface of the ground. During this summer the corporation have undertaken a stupendous change in these systems at an enormous expense.

The town is situated on solid rock and at an average depth of ten or twelve feet is being placed a new and enlarged system of sewerage and water supply. In wrestling with this undertaking the contractors have to cut down and through by the use of dynamite; and these explosions in the prosecution of the work, occurring at frequent intervals, make even the most prosaic inhabitant to fancy one's self sharing the honors of beleaguered Mafeking.

When walking on the street one hears the warning call of "the whistle" and like everybody else, seeks the nearest shelter from the shower of falling stones that have been shot thirty feet into the air. On the occasion of a heavy discharge windows are shattered wholesale. After a peculiarly powerful explosion that shook the earth, springing from my seat I hurried to the scene, where with others I regained my complacency at the sight of the great rent "the blessed thing" had effected. After all has been endured and completed, Smith's Falls will have under its control, and for its use the vast body of water with which nature has favored it.

I had the honor of observing the 73rd anniversary of the laying of the foundation stone of the Rideau Canal Locks by sailing to Oliver's Ferry on a private launch and returning by the Queen.

NEMO G. D.

Good Temper a Duty.

When it comes to be recognized more generally, as it ought to be, that good temper cannot only be cultivated, but is a Christian duty, and that one has no moral right to inflict gloom and despondency upon the home members of the community, we shall doubtless see a marked change for the better. Doubtless a sunny disposition is natural to some and not to others. But all may acquire this as well as any other virtue, and its possession is one of the strong recommendations of one's religion. There is no reason why one member of the family—say the unselfish mother—should supply all the sunshine for the home.—Watchman.

Advice From High Sources.

The counsel of those who have been successful in life in some way or other ought to be worth much to those just starting out. Here is what some of our great men have said:

James T. Field: "If I were a boy again, I would practice perseverance often, and never give up a thing because it is hard or inconvenient to do it."

Dr. Johnson: "It is worth a thousand pounds a year to have the habit of looking on the bright side of things."

Dr. John Todd: "A man who wills can go anywhere and do what he determines to do. We must make ourselves or come to no-thing."

Lord Clarendon: "No man is so insignificant as to be sure his example can do no good."

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (10 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Not by the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 11/2 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,
P.O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 5th Dec., 1900.

The Battle of the Standards goes steadily on across the lines. The acrimony of the first skirmishes has passed away, and there is now a keen desire to know the will of the people, as to this matter of Revision. The agitation has done good. Many who had not the remotest idea of what the Confession of Faith contained before the present year have now a pretty fair knowledge of the great doctrines collected there. And the Confession has gained ground in consequence.

Already the Union movement that has brought about the United Free Church in Scotland has crossed into the United States. There are more branches of the Presbyterian church there than there are in Scotland. Speaking recently at a public function the present moderator of the American church, North, pleaded for the union of the Northern American Church and the United Presbyterian Church. The proposition to unite the North and South Presbyterian church has long been up, and many attempts have been made, but they are more widely separated than are the United Presbyterian and the American Church, North. It need not surprise us if this be one of the great issues that emerge at the next General Assembly.

This is a year of feasting and hurrahing. There are not wanting signs that the people are tiring of the repeated "welcomings" given to our returning soldiers. They have done well, and we have told them so by word and by deed. Now let the matter rest, lest we take from the real value of our welcome by making it appear as if it were given because it was the right thing to do. After all, may it not be possible that some of the despised Boers have done as noble deeds as our own men. We know nothing of that side but what is bad. There must be some good in a people who so persistently fight a losing battle because they suppose freedom depends upon it. Can the man cast stones, however, who is always decrying the demands of Christ because it means, he says, the loss of his freedom of action? He too, fights a losing battle, and he knows it, yet he keeps it up,

THE CHURCH TREASURER.

When elders are about to be elected in a congregation it is a time of the gravest anxiety. Earnest men pray that the people may be guided aright, and when the congregation, by its vote, says that it wishes a man to bear rule over it in spiritual matters, it is a matter of deep heart-searching to him whether this be a call from God to him or not. And this is right. But a church treasurer is chosen on the spur of the moment. He has had a business education. He is accustomed to direct business enterprises. He is the wealthiest member and the best contributor. He is the only man that has a right to the place. This is all wrong. No man but one has a right to the position, and that is the one whom the Holy Spirit has chosen.

Consider what is demanded of the treasurer if he fulfils his duty and lives up to his privileges. He must know the people as thoroughly as the minister, must study their peculiarities, must know how to appreciate them, and gain his point every time. An insurance agent would make a good church treasurer, if he were a consecrated man. And he, though treasurer, must be a thoroughly consecrated man, or he cannot fill the office of treasurer to advantage. He must be able to approach the man who has not begun to contribute, who drops a five-cent piece in the plate, as he would to see any other show. He must make that man see that it is his privilege to help along the Lord's work by giving of his substance, or to hinder it by refraining to give. He must be carrying on an unceasing course of education among the people with the same end in view. He must have tact to approach the spiritually blighted man, and persuade him that by withholding his money and his presence he is hurting Christ more than the man with whom he is mad, and that he is hurting himself more than all.

One does not need to pursue this line of the treasurer's opportunity. A field of operation opens out for him that would give employment to a Napoleon of finance. And some church treasurers fill this position admirably. If a member is absent for two weeks the treasurer knows why, and contrives to let him know that he was missed. He is one upon whom the treasurer counted and his place was empty. Every man likes to know that he is missed. The lad who gives five cents in his envelope should never be allowed to think that it will not much matter if his place be empty or if he forgets his envelope. It would not count for much with the treasurer who just receives the money, but to the man who considers himself responsible for the work of those committed to him, it means a great deal; and that is the way the true treasurer looks at it.

The best church treasurer is not after the money, but is seeking the good of the men and women who give him the money. If it be an act of worship to give of our substance to the Lord, and surely no one will gainsay that statement, it is the duty of the only man who knows whether the men and women of the congregation are faithful in this worship or not, to do his utmost to keep them faithful. If there be breaks, and he knows the reason, he will seek to remove the difficulty, at once, if there be such. Very quietly, for

he must seek to do his work so that others shall not know, he will meet the difficulty of the disgruntled man, soothe the feelings of the ruffled man, prick the conscience of the careless man, awaken the drowsy man, drive off the mischief-making man, initiate the young man, and keep all so well up to time that none shall be hindered by the tugging back of the lazy ones. Is this possible for one man? Not as church treasurers are usually chosen.

Because a man has a knack of saying hard things it does not follow that he is obliged to speak so that he hurts other men. Such men have a fight that the duller-witted never experience. The true man tries to help his fellow, and has no pleasure in putting him at a disadvantage. The sharp-tongued man is continually disarming his opponent and placing him at a disadvantage. To hold himself in, to parry and thrust with the heavy hand of the man pitted against him, to win finally by the rarest advantage, is one of the things that tries men, and brings out the calibre of his moral make-up. From the world's point of view the man is a fool who does not take all the advantage he can. From the Christian point of view even an opponent must be treated generously.

An announcement of interest to all lovers of art was made in the November number of *The Studio*, to the effect that the special winter issue (modern pen drawings, European and American) of this excellent publication would be out early in December. It will be devoted to the consideration of the work of the leading pen draughtsmen of today and contain a large number of admirable illustrations. Articles by competent writers dealing with British, American, German, French, Dutch work will appear in this issue. The number and beauty of the illustrations will render "Modern Pen Drawings" peculiarly attractive as a holiday gift, while all interested in the technique of pen and ink work and in the comparison of styles will find it exceptionally interesting and instructive. *The Studio*, 5 Henrietta St., Covent Garden, London, W. C., England.

The Nineteenth Century for November comes to hand with its usual budget of interesting articles. It is evident from the table of contents that considerable interest or, one might almost say, anxiety is still felt regarding the military and naval power of Britain. Three writers give contributions under the heading "Lessons of the War." There is also an article on "Army Manoeuvres in France," the writer of which seems to think that if the French adopted in real battles the tactics there exhibited they also would court dire disaster. However, the bill of fare is by no means wholly military, as the following titles show: "The Cradle of the Human Race," "The Lake Dwellers," "Voice Culture," "Extravagance in Dress," etc. "French Canada and the Empire" is a judicious article on an important question of special interest to Canadian readers. The writer has evidently given much careful study to the question of which he treats, which cannot always be said of similar contributions to English magazines. Leonard Scott Publishing Co., New York.

PROF. MAX MULLER ON MISSIONS IN CHINA.

There is a melancholy interest attaching to the article in the November number of the Nineteenth Century, entitled "The Religion of China, Buddhism and Christianity," by the Right Hon. Max Muller. This is the last of a series of articles contributed by this great scholar and vigorous writer just before his death. This article contains, as one might expect, much valuable information as to the history and varied fortunes of Buddhism and Christianity in China, but it shows the want of appreciation of missionary work which we so often note in the man whose life is completely devoted to scientific scholarship. The information regarding the position of Christians in China at various epochs is no doubt to be trusted, as the evidence can be carefully sifted, but his inference as to modern missionary work can scarcely demand the same respect. No doubt, as the writer says, the Pope's edicts in China and the recent action of the French government in claiming official position for the priests helped to increase the anti foreign feeling, but we question whether these and other true statements justify the conclusion given in the following words: "After our later experience it is quite clear that it is more than doubtful whether Christian missionaries should be sent, or even allowed to go, to countries, the governments of which object to their presence. It is always and everywhere the same story. First commercial adventurers, then consuls, then missionaries, then soldiers, then war."

On this we may make one or two remarks. First, if the will of governments had decided everything there would never have been a Christian church, and no real missionary movement would ever have gone forward; and second, Prof. Max Muller did not say anything about keeping out the "commercial adventurers," who have so often discredited the Christian nations from which they came. It is the missionary alone who is to be kept at home. How does this harmonize with his own statement on the previous page: "We see clearly that what the Chinese hated was not the teaching of Christ, but the foreigners themselves who had come to teach His doctrine and who were making proselytes in China. If the missionary was submissive, he was generally free to teach his doctrine, but the anti foreign sentiment came out at the same time with unexpected strength, a sentiment so deeply ingrained in the Chinese mind that nothing but clocks and other useful and mechanical and scientific inventions found permanent favor with the Chinese."

This anti-foreign sentiment has to be reckoned with by others, as well as missionaries, and we believe that the actions of "commercial adventurers" and European governments have done more to inflame it than even the indiscretions of any of the missionaries.

Prof. Muller cited as a great cause of offence the sending out of lady missionaries. "The European missions would send out not only married but unmarried ladies, and persisted in doing so though warned by those who knew China, and that the Chinese recognize in public life two classes of women only—married women and single women of bad character. What good results could the missions expect from the missionary labors

of persons so despised by the Chinese?" But there are others who know China, and they give strong evidence for their statement that, whatever might be expected, much real good has been done by lady missionaries in China; and such is the mighty influence of the missionary spirit that the "late experience," bad as it is, will not quench the desire to evangelize that great and populous country. If China is to have an "open door" that door must admit not only the agents of commerce, who in their own way do good, but also the servants of Christ who have a living message to proclaim in the land which has been so long the fettered slave of an outworn past. Only by the power of the highest religion will the benumbing thralldom be broken and China learn to look upward and, more, onward to a nobler life.

"What are your assets for the new century?" Most men who attempt to answer that question begin to reckon up their bank and real estate account. That is not an asset for the century, it may be but for a day. Have you anything that will be better stock at the end of the century than it is now? Wise men will get rid of stock that may depreciate, and will, if possible, change it for more stable. That is what the Master urges. Yet most men are holding on to the unstable as if it would pass at par through all eternity.

Schemes of The Church.

Amount Required for Current Year.
WESTERN SECTION.

With a view to guiding congregations and mission societies in the allocation of their missionary money, the following statement has been prepared by the Rev. Dr. Warden.

The first column shows the total amount needed for each scheme for the current year. The second column gives the average per member required to make up these amounts. The last column shows the proportion which each of the schemes should receive of every one hundred dollars to be allocated by congregations:

	Cts.		
Home missions.....	\$94,000	.58	\$32.00
Augmentation.....	28,000	.18	10.00
Foreign missions.....	73,000	.45	25.00
Woman's Foreign Miss. Societies.....	56,100		
French Evangelization including Pointe aux Trembles.....	35,000	.17	9.50
Knox C. College.....	12,000	.09	5.00
Queen's College.....	5,000	.04	2.35
Montreal College.....	5,000	.04	2.35
Manitoba College, exclusive of amounts from Western Synods.....	3,000	.03	1.80
Ministers', Widows' and Orphans' Fund.....	14,000	.0	5.00
Aged and Infirm ministers' Fund.....	14,000	.09	5.00
Assembly Fund.....	7,000	.04	2.00
	\$346,100	1.80	\$100.00

It will be observed that the constituency varies in several of the schemes. The whole Western Section of the church contributes for Home Missions, Augmentation, Foreign Missions and Ministers', Widows and Orphans' Fund and Aged and Infirm Ministers' Fund; the whole church, including both Eastern and Western sections contribute for French Evangelization and the Assembly Fund. The congregations in the Provinces of Quebec and Ontario contribute for Knox, Queen's and Montreal Colleges. The congregations in the Maritime Provinces

as well as in Ontario and Quebec, contribute for Manitoba College. Over and above the estimate here given for Manitoba College, the congregations in the Synod of Manitoba and British Columbia are responsible for an additional amount.

As the contributions for the Woman's Foreign Missionary Society are got through auxiliaries and mission bands, and not directly from congregational missionary societies, the average per communicant is not specified above.

Special attention is called to the fact that the church year now closes on the 28th February, prior to which all contributions for the scheme should be forwarded. Hereafter, instead of individual congregations sending in a statistical return embracing the sums they have contributed to the several schemes, the Treasurers of the Church in Toronto and Halifax are now required by instruction of Assembly to publish annually and submit to the General Assembly, a detailed statement of all moneys received by them for the year ending 28th February.

The church, as a whole, is responsible for the entire amount required for the several schemes, and it is earnestly hoped that congregations will not only liberally contribute, but that, in allocating their money they will have respect to the proportions required for the respective schemes. Where congregations are vacant, it is expected that the office bearers will see to it that the missionary and educational work of the church is not allowed to suffer because of the vacancy. Mission stations as well as congregations, are enjoined by the Assembly to contribute to the schemes of the church.

It is hoped that when the detailed list of receipts are published, there will be no blanks opposite the name of any congregation or mission station, but that all will contribute to every scheme that the contributions will be, in a measure, proportionate to the ability of the congregations and mission stations.

State of the Funds.

The Rev. Dr. Warden has furnished us with the following comparative statement of the receipts for the schemes of the church, from the beginning of the ecclesiastical year to 30th November, 1898, 1899 and 1900:

	1898.	1899.	1900.
Home Missions	\$15,014.59	\$16,313.96	\$16,756.17
Augmentation	2,744.03	2,591.95	2,481.24
Foreign Mission	32,257.29	33,312.62	26,759.33
French Evang.	7,040.85	7,369.94	5,411.75
Pointe - Aux - Trembles...	1,454.75	1,044.90	1,199.72
Widows' and Orphans' Fund	1,155.60	1,658.38	1,834.82
Aged & Infirm Ministers' Fund	1,859.36	3,205.12	1,384.28
Assembly Fund	1,845.74	2,082.67	2,086.71
Knox College	1,947.46	1,029.99	982.55
Queens college	276.55	114.90	198.08
Pres. college, Montreal...	272.48	133.08	166.46
Man. college..	634.29	230.40	510.27

Legacies are not included in the above statement, as in connection with most of the schemes these are placed in a separate account.

At this date last year \$3,500 were received from the W. F. M. S. in excess of the amount got thus far this year. Even had this amount been got, the Foreign Mission receipts would be \$3,053 less than at the corresponding period last year. This is probably owing to the effort made in connection with the India Famine Fund.

By order of the General Assembly contributions for the schemes should be forwarded to the church agent on or before 28th February, when the books close for the ecclesiastical year.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW YORK

BY
REV. JOSEPH HAMILTON.

All Rights Reserved.

CHAPTER V.—(Continued)

The intense interest of this discussion being thus relieved, Mr. Winstall resumed his usual gay humor.

"By the way, Mr. Stewart," he said, "that was a fine anthem we had yesterday morning. And I didn't realize how fine it was until Miss Pearce showed us some of its fine points this morning after breakfast. I am sure we would all enjoy it if Miss Pearce would give those 10 ms. again."

All the company at once united in the request. But Miss Pearce shrank from such a public display. She had a gift for seeing the humorous side of things, and could amuse an intimate friend or two with her drolleries; but this company was too much for her. As Mr. Winstall persisted in his request, however, she proposed that if Mr. Winstall first gave a synopsis of the sermon she would say what she thought about the anthem. This was manifestly fair, but it put Mr. Winstall in a tighter place than he had ever been in before. He pleaded a bad memory and referred the matter to his daughter Lucinda who could do the thing creditably. But Mr. Stewart at once put in a plea for Miss Winstall. "It was not to be expected," he said, "that she could recall many points of a sermon just on the moment, and especially as he might not have made his points so clear as they should be." Miss Winstall was grateful for this timely defence, and gently suggested that perhaps Mr. Stewart himself might give a brief sketch of the sermon. Mr. Erwin heartily seconded the resolution.

"You know," said he, turning to Mr. Stewart, "I shall be wanting to learn how to sermonize myself, and judging from your clear expositions tonight, I would like to learn something of your method. Mrs. Erwin concurred in the request, so Mr. Stewart found he could not escape.

"Well," said he, "I think I can recall the plan of the sermon, so far as it had a plan. You remember the text, Miss Pearce?"

"Oh yes, indeed," she said. "To every man his work."

"Well," he said, chiefly addressing Mr. Erwin, "I tried to put it something like this. I spoke of the universality of the work; all must do something. Then the individuality of it; each man has his own work that can be done by no other. I mentioned several kinds of work that have to be done, and tried to encourage any who thought they could do little by the fact that what seems little often turns out to be the most important. Then I spoke of the effect of good work, and in doing this I did not speak of spiritual work only, but of what is called secular as well, for the secular is often closely allied to the spiritual and necessary to give it shape. I then referred to the urgency of the work, since life is so short, and our opportunities may be few. I closed, I remember, by an appeal for faith in Christ as the supreme work of every one, and the source of all success in whatever special work we do. You remember how emphatic our Lord made that point. 'This is the work of God,' he said, 'that ye believe on him whom He hath sent.' I think that was something

of the plan I followed, but I often fail to make myself clear, I am afraid."

This sketch was listened to by all, with close, respectful attention, and all united in thanking the honored minister. But perhaps there was no one present who listened with such riveted, absorbed attention as Miss Winstall. The sermon, as she heard it yesterday, touched her deeply and this was why she requested Mr. Stewart to give a sketch of it now. She was no sermon taster like Mr. Macfadyen of Drumochty fame; she could not always remember the heads, or even the number of them; but not less did the truth make its impression. She was growing weary of late of her frivolous, useless life, and longed for something worthy to do. This sermon increased her unrest, but gave no solution of her life problem. And this eventful evening aided in her awakening. She hung on Mr. Stewart's words throughout the whole evening. She had loved her father, but she had never seen, as she saw now, the chasm that lay between him and such a man as Mr. Stewart. The one was free, easy, buoyant, self-satisfied, superficial; the other was deep, thoughtful, earnest, devout. And if the one's life was sadder than the other, in her heart she preferred the sadder one with its nobler purposes and ideals.

It is not surprising then, that when Mr. Stewart's earnest sketch was ended the company did not at once call for Miss Pearce's points on the anthem. The fact is the anthem was forgotten for a time. When it was mentioned, as it presently was by Mr. Winstall, Miss Pearce pleaded to have it postponed. Trifling as she might seem at times on the surface, there was a deep vein of seriousness underneath. She had a true instinct that any marked frivolity just now would be out of place. Miss Winstall heartily appreciated her friend for asking a postponement, and gently seconded her request, which was agreed to.

At this stage Miss Winstall took a new departure. She did a thing she had never done before, and had no intention of doing now, until the moment and the situation inspired her. She lifted a bible from a side table, and stepping across the room, offered it to Mr. Stewart. He knew what "taking the book" meant. It is an old Scottish phrase for conducting family worship, and the phrase lingers still in some country places both in Scotland and in Ireland. In fact Mr. Stewart's mother had often told him to "take the book." So he took the book now from Miss Winstall, and as he looked up to thank her he looked into a pair of very tender blue eyes in which there was a dim suggestion of tears. He gave her a bow and a smile which expressed better than words his appreciation of her action.

A solemn hush fell on the company as Mr. Stewart opened the book to read. He turned to the ninety-first Psalm: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Mr. Stewart was a reader of rare effectiveness. His voice was rich, sweet, expressive. He needed no studied inflections; he had them naturally, and they came at will. He had emphasis, but not too marked; and pauses without any straining after effect. The

Psalm being read, the company knelt in prayer. Mr. Stewart commended each and all to the care of the Father in heaven. He sought strength for all to bear life's burdens, and courage and consecration to do life's duties. He prayed for deliverance from all temptations, and a sense of the Divine Presence and favor. He prayed for forgiveness through the atoning blood, and regeneration through the indwelling spirit. He gave thanks for all mercies and privileges, for friendship, and love and home. He remembered the poor, the sick, the lonely, the disappointed, and all who were striving to do right in the teeth of discouragement and opposition. He prayed that all sorrows would turn into benedictions, and so purify every heart for the enjoyment of the heavenly home.

After the prayer not many words were spoken. The occasion seemed to call rather for silence and meditation. The guests immediately departed. As soon as they were gone Miss Winstall asked Miss Pearce if she would retire. Then conducting her to her room, with a hurried but tender good night, she retired to her own.

Opening the casement wide she looked out upon the night. Spring had come at last and the air was balmy. She looked up at the pure silent stars. "The secret place of the Most High," she murmured softly. "The shadow of the Almighty! Oh, what grand words; and how grand to dwell in that secret place! To abide under that shadow! Oh, may that be my portion! The world is poor compared with that. And then, my work? What is that to be? Is there any work for me? If there is, how shall I find it? Oh, if I were once in the secret place I might find it. And will not God himself lead me there? I have a thought that my life will not all be a failure yet. This is the most serious evening I have ever had, but somehow I prefer it to the gayest. Oh, to get into the secret place of the most High."

Thus she meditated. Then she prayed. Surely she was looking after God, if haply she might find him.

CHAPTER VII.

BULLS, BEARS AND ANGELS.

Leaving the Winstall mansion, Mr. Stewart walked with Mr. and Mrs. Erwin to the cars two blocks away. Bidding them good-night he reminded Mr. Erwin of his promise for next Monday, and apologized to Mrs. Erwin for taking her husband from her for one evening.

It was quite a distance to Mr. Stewart's chambers and he concluded to have a walk; he could take the cars further on. He loved a long walk at times, and especially at night, when the streets were for the most part deserted. Then he could pursue his own thoughts and fancies without interruption. This night was pleasant too, so he walked on, taking little note of time until he had gone so far that he determined to finish the journey on foot. The fact is that the time had slipped past because his mind was more tranquil than usual, and he felt a strange peace enveloping him as with an atmosphere. He could not account for the pleasant change. To be sure he had enjoyed the evening, but other evenings that he had enjoyed were not usually followed by elation of spirits, but depression. Well, he thought, we can't account sometimes for our ups and downs; we are a mystery to ourselves.

With this mature reflection he arrived at his lodgings. The house was dark, the family having retired, the hour being late. As he let himself in with his latch key, groped

his way into the parlor, and lighted the gas, he did not quite enjoy that feeling of exhilaration which a man usually feels, or ought to feel, when getting home. It was not home. That was his feeling, and it struck him as a strange thing in his experience. He had not felt that way before. Perhaps it was the contrast between the brilliantly lighted room and the congenial company he had left, and this sombre, lonely, loveless lodging. But that thought took him back in imagination to the pleasant evening he had spent, and the friends he had met, and the play of intellect and emotion he had witnessed and experienced. So he was in a pleasant humor again. "But," he thought, "if going there is to make me discontented with my lot here I must not go back again." Then he went to his room. It did feel somewhat lonely. Why didn't it feel lonely before? Ah, there are lots of things that we don't understand. "And what is the use," thought he, "of philosophising about trifles? What I have to do now is to sleep."

And sleep he did very soon. He dreamed, too. He thought he was in the Stock Exchange. The babel and jargon of voices was utterly bewildering. It almost drove him wild. What brought him there he did not know, but somehow he could not get away. When the uproar and clamor had continued for a while, a kind of cloud or smoke began to fill the place, and increased until no one was visible. The voices grew fainter and fainter until they died away. Then there was a great noise as of a bull beginning to roar, and it increased until it became terrific. Then other bulls joined in, and the roar increased until it was deafening. Then the snarling and hissing of bears was heard like an interlude, and then the groans of men and shrieks of women mingled in the chorus. It seemed like a perfect pandemonium. Then the smoke lifted a little and he saw the bulls and bears in mortal conflict; while beneath them and all around were scattered the bloody, mangled forms of men, women and children, who had been beaten down and trampled and torn in the strife.

Then the scene changed. The horrible sounds gradually died away. The smoke changed to a lighter and brighter hue. It became a cloud of glory, tinged and streaked with lines of pink and gold. The dreamer felt himself floating. He found he could move hither and thither at will. In the distance he saw other moving objects. As some of them floated nearer he perceived that they were angels. And they were of various types and colors. Some of them would float quite near to him and then sail off again into the dim distance. Some of them seemed to move in circles, and others in straight lines. Thus some of them moved around him though not very near, and others completed their circles outside of him. There was one that caught his attention more than the rest. He was attracted first of all by the very white wings of this angel. Then he noticed that the angel moved around him in narrowing circles, coming nearer than any of the others. He grew more interested, and waited for the angel's next appearance. He had not long to wait and the next appearance showed him that the angel had a very beautiful countenance, deep blue eyes, and a profusion of yellow hair.—To be continued.

An Intelligent Cat.

"I have a cat that can read," declared a lady. "At any rate she knows when a letter comes for her."

"A letter!" exclaimed her friend in astonishment.

"Yes, a letter. If you don't believe it I

will prove it to you. Just wait a moment while I direct one." She left the room, and presently returned with a sealed envelope, addressed, "Miss Pussy, No.—Blank street, City." This letter was duly posted.

The next morning the postman came, and soon afterward the servant entered with a bundle of letters, among which was that for Miss Pussy. Placing them near her feline highness on the floor, Pussy's mistress said!

"Now, Pussy, pick out your letter." Surprisingly enough, Pussy at once showed an interest, and in a moment had pushed aside with her paws the envelope addressed to her.

"Wait a moment," said the mistress, "and she'll open it." Scarcely had she said this when Miss Pussy tore open the envelope, and in a moment was literally devouring its contents—catnip!

The Children in Church.

In the morn of the holy Sabbath

I like in the church to see

The dear little children clustered

And worshipping there with me.

I am sure that the gentle pastor,

Whose words are like summer dew,

Is cheered as he gazes over

Those dear little heads in the pew.

Faces earnest and thoughtful,

Innocent, grave and sweet—

They look in the congregation

Like lilies among the wheat;

And I think of the tender Master,

Whose mercies are ever new,

Has a special benediction

For those dear little heads in the pew.

When they hear, "The Lord is my Shepherd,

Or, "Suffer the babes to come,"

They are glad that the loving Father

Has given the lambs a home—

A place of their own, with his people;

He cares for me and for you,

But close to his breast he gathers

Those dear little heads in the pew.

So I love, in the great assembly,

On the Sabbath morn to see

The dear little children clustered

And worshipping there with me.

For I know that our heavenly Father,

Whose mercies are ever new,

Has a special benediction

For those little heads in the pew.

—Margaret Sangster.

Johnnie's Picnic:—An Incident From Life.

BY J. FRED SMITH.

"And you going to the picnic! Why, Johnnie, you've left your shoes at home!"

"Yes, I'm going, Billie," said Johnnie bravely, as he hurried on towards the big waggon.

Billie stopped to speak to Jimmie Wilson, and let Johnnie go on alone. When he thought he would not be overheard, he said to Jimmie:

"He wouldn't go if I was superintendent of the Sunday-school. It isn't nice for boys to go barefoot to picnics." He then looked with childish pride at his nice shoes and stockings.

"That's so," answered the other, trudging along. 'S'pose we speak to Mr. White about it; he may not see Johnnie in the crowd. My mother'd be shocked to have me ride with a barefooted boy through town."

Billie consented, and they hurried round to the side of the hall to speak to the superintendent before the school started. He heard their remarks very kindly, but simply said:

"Johnnie's bare feet won't hurt you any, my boys, and they may do somebody good, before night. We'll let him go."

When the children arrived at the beautiful park, and ran down to the shore of the little pond, there were many who stripped off shoes and stockings, and Johnnie had lots of company for his wading in the water. So he forgot for a while that he was different from the others. When the rest hurried on their shoes and stockings to go to the big tables for dinner, Johnnie felt the lump in his throat again, but went on with the rest.

After such a dinner as he had not had since last year's picnic, Johnnie walked over to the big swing, and was soon in the height of glee. Rising away, away, oh, so high in the air! then sinking swiftly backwards, but to rise again still higher. After a little while Billie and Jimmie came up and watched him. Nobody had swung so high before, and they could not help wondering how he did it.

Pretty soon, Billie asked if he might get in too, and Johnnie gladly "let the old cat die,"—that is, he let the swing stop itself,—and then the two swung together a good long time. Suddenly, when they were high at the back, just starting down on the swift long sweep, they were startled by the cry, "Run away, sissy! Run, quick!" They saw a toddling baby right in their path. They would sure'y kill.

"Down with your feet, Billie! Stop her hard,—and hang on!" yelled Johnnie to his seatmate, as they came down like a flash. But Billie was too scared to do anything but hold on, while Johnnie struck the ground in full force, and held himself straight and stiff until the swing stopped just beside the little girl.

The crowd rushed up to cheer the brave boy, and take the baby out of danger. Then they saw that Johnnie's poor bare feet had great gashes cut in their soles, and that he had stood the pain like a hero to save the little girl's life.

Kind hands quickly bound up the bleeding feet, and two boys, besides some others, felt that those bandages were far more honorable than the finest shoes and stockings that were ever made. What made Johnnie happiest, however, was that one man promised him work at good wages. Do you suppose Johnnie disappointed him?—S. S. Times.

The Art of Listening.

Would there were more people who know to listen! We sometimes deplore the fact that there are so few good talkers; may we not rather regret that those who can talk so seldom find people who know how to hear them?

The habit of interrupting is one which is certainly on the increase. If one will sit quietly by and take notes of a casual conversation, he will be disagreeably surprised to see how few sentences are allowed to run their smooth and even way without some interruption. When the story is in telling by one of a small group, it is bound to be paraphrased by exclamations, needless questions, or would-be jocose speeches. To listen properly one should look at the speaker, and think of what he is saying. Such a listener is in himself an inspiration. We sometimes hear it said of a man or woman: "That person brings out all that is best in me in the way of conversation." And generally the reason for this is that this particular one gives appreciative heed to what is being said.

To look at a book, to turn over the pages of a magazine, or to glance over the columns of a newspaper, is not to listen attentively, and will serve as a damper to the most enthusiastic of speakers.—Harper's Bazar.

Ministres and Churches.

Our Toronto Letter.

There has long been a movement among some of the ministers of Toronto, and the number has gradually grown larger, having for its object the strengthening of the spiritual life of the minister, and through him the building up of the spiritual life of the people. It has not been a desire for individual advantage, but has grown out of a longing after the lifting up of the people committed to the charge of the several ministers. It has been carried on very quietly, too quietly indeed, some would say, for there are some who would have liked to attend the quiet meetings for prayer that have been held, but who did not know of them. Now the movement has taken such hold upon the life of the ministers that it can no longer be hid. It was never the wish to conceal it, rather was it the purpose not to parade it. But semi-public meetings are being held now, and a more general meeting is projected.

It must not be supposed that the men who promoted the Forward Movement, for by that name it is now being called, are men of sentiment rather than of action. They are the most devoted and energetic ministers of our church. To often so-called spiritual movements have been connected with more or less of mysticism and separateness. These men are the men who go down among their fellows, and mingle with them. They do not stand aloof, and while their nature may shrink from some practices that to more rugged workmen seem harmless, they never assume the role of judge, but simply act for themselves in their abstinence from such practices. Their separateness has been spiritual rather than outward, a distinctiveness of character rather than aloofness of person.

There have been meetings for prayer among men of like mind for some weeks past. There have been one or two meetings of a more general nature, when plans have been suggested. There was a general meeting of ministers of all denominations in the Methodist Book Rooms last Monday morning, when plans were more openly discussed. What form the movement will take place later is not announced, nor indeed is it known. It is the belief of those who are prominent in this movement that it is of the Lord, and that his plans are laid. The more nearly we shall conform to these plans the better shall be the results obtained. And the desire is to learn what is the mind of the Spirit in this matter.

At the Presbytery of Toronto last Tuesday the calls from Knox church and St. James Square church were reported upon. In both cases the men called accepted, but will not come till the beginning of the New Year. In all probability both Mr. Winchester and Mr. Gandier will be settled during the first or second week in January. This will fill two most important pulpits in the city, in each of which there will be a call for a man of more than ordinary talent, and for considerable versatility. The morning and evening congregations will, in each case, differ very widely, and the mode of presentation that will reach the hearts of the morning hearers will not touch those of the evening. It is the same message that is needed for each, but clothed in different form, so that in each congregation it may win some. Will the preacher be able to adapt himself to two widely different audiences? It will be a severe test, and should not discredit either if he fail in some particular.

There is disquiet in higher educational circles in this city. The address of Mr. S. H. Blake when he dealt with University matters, has ruffled the composure that usually broods over the hills of learning. It is more than hinted that matters might be more energetically handled at our provincial seat of learning. It is even hinted that there is incompetency in the management of affairs, and that what is wanted above everything else at the University is a man who has the ability to direct a great institution such as it is. Some years ago the students revolted and made certain demands. They were promptly sat upon and so effectively was this flattening process carried out that nothing came of the rebellion. Now one of the flattened men has got rounded out again and has found a newspaper through which to present his views of matters in general and of Toronto University in particular. The former views are crude, the latter are entertaining, but scarcely weighty enough to disturb the deep-seated calm of the University authorities. But the utterances of one who has hitherto been their defender have greatly disturbed that repose, and we outside people are watching to see what is going to be done about it.

Matters are running along smoothly in Knox College. There are no signs as yet of the rapidly approaching annual Alumni meeting, and the Conference of Graduates that is held at that time. Usually these two items are reversed, and the Alumni meeting is made an appendage to the Conference. It is time that the Alumni Association began to take itself seriously. There is room for some good work that only the graduates can do, that the Alumni Association offers an admirable channel for doing, and that ought to be done. There is an impression that when the graduate receives his diploma from the hands of Principi I Cayen he is quit of the College. It may sink or swim afterwards so far as he is concerned. He has done with it. That may be true of one in one hundred of the graduates. It is not true of all. It is not true of them as a class. Were there one man to lead them the graduates would put Knox in the forefront of Canadian colleges within a twelvemonth. While we wait for the man suppose every Alumnus steps into working line.

Eastern Ontario.

Rev. R. A. Gollan, of Dunvegan, occupied the pulpit of Knox church, Vankleek Hill, on Nov. 25th.

Rev. J. Matthews, of Summerstown, occupied the pulpit of St. Andrew's church, Williamstown, on Sunday, Nov. 25th.

Rev. J. Goforth is continuing his good work in Eastern Ontario, giving interesting addresses in many of the towns.

On Sunday last Rev. A. A. Bowers, B. A., conducted the evening service at Cayuga, and Rev. J. Gourlay the evening service.

Rev. Dr. Stewart, of Prescott, will conduct anniversary services in St. Paul's Presbyterian church h. Athens, on Sunday, Dec. 9th.

The Ladies' Aid Society of the Avonmore Presbyterian church, are to hold an entertainment on Thursday of this week, when a good programme will be rendered.

The W. F. M. S. of St. Andrew's church, Appleton, held a public meeting in the church on Wednesday, Nov. the 28th, when an address was given by Rev. J. Goforth.

Rev. James Cornack, of Maxville, conducted the communion service in Knox church, Vankleek Hill, last Sunday morning. The Gaelic service was taken by Rev. H. D. Leitch.

Applications for a hearing for the vacancy in Knox church, Vankleek Hill, have been received from Boston, California, New York and several other American cities, as well as many from various parts of Canada.

Rev. N. Waddell, Lachute, occupied the pulpit of St. Paul's church Hawkesbury on the 25th, Rev. D. D. Millar preached on Dec. 2nd, and Rev. Jas. Binaey, McDonald's Corners, is to preach on Dec. 9th.

The Newtonington Sunday school's annual entertainment will be held on Christmas eve. Great pains are being taken in training the children and there is every reason to believe the entertainment will be very successful.

The Vankleek Hill Reviewer says: There are six churches in this district that are now without pastors. There are two in Hawkesbury, three in Vankleek Hill and one in Beadallbane. It seems that there must be a demand for the clergymen of Eastern Ontario.

A social was held at Knox church, Stratford, on November 29th, under the auspices of the King's Daughters and Sons, and young people of the church. The attendance was exceptionally large, and all present enjoyed themselves thoroughly. The pastor, Rev. M. L. Leitch, was in the chair.

Rev. J. A. Sinclair delivered a most interesting address in Zion church, Carleton Place, on Sunday evening November 25th reviewing the mission work in the Yukon, from which field he has recently returned. He paid a very high tribute to Rev. Mr. Grant, the pioneer missionary, who has done untold good in that district.

The entertainment given in the parlors of the First church, Brockville, on Nov. 29th, under the auspices of the Christian Endeavor Society of that church was largely attended. The entertainment was voted one of the most successful in the history of the society. The pastor, Rev. Robert Laird, M. A., was in the chair.

The annual meeting of the Cornwall branch of the British and Foreign Bible Society was held in Knox church on Sunday evening, November 25th, after the regular service. Rev. James Hastie was elected president; Rev. E. Tennant and Sheriff McNab, vice-presidents, and J. P. Watson, secretary-treasurer. All the reports for the past year were very satisfactory.

Western Ontario.

Rev. Mr. McKay, of Goderich, preached in the Bayfield church last Sabbath.

Rev. W. K. McIntosh of Elora, preached anniversary services at Allandale on the 25th.

The pulpit at Woodville was filled on November the 25th by Rev. Mr. Sinclair, of Tonia.

Rev. J. McD. Duncan, of Woodville, preached at Sonya on Nov. 25th in behalf of the Century Fund.

In Christmas week the church at Linwood is to give a Christmas tree, which will mean a good time for the children.

London promised \$35,000 to the Century Fund and has raised \$200 above that sum. \$19,000 has been paid in already.

The "pie social" gotten up by the Ladies' Aid Society of the Wroxeter church, on Friday, the 30th, was an entertaining affair.

In the absence of the pastor, the Rev. D. Strachan, of Guelph, occupied the pulpit of Duff's and Knox church, Crief, last Sabbath.

Rev. H. A. Macpherson, Acton, preached an able sermon before St. Andrew's Society in St. Andrew's church, Guelph, last Sunday evening.

Last Sabbath evening Mrs. Watt, president of the Guelph Presbyterial W. F. M. S., gave her address on the New York Missionary Council in Duff's church. A large attendance was present.

An organ recital and service of praise was held in Knox church, Stratford, on the evening of Nov. 27th, when the choir was assisted by Mr. Barron, of the Conservatory of Music, London.

A recent service, preparatory to the communion was held at St. Andrew's, London, on Friday night. Rev. Dr. Johnston preached on "The Growth of the Christian Church." At the close of the sermon 40 new members were received.

The Rev. W. A. MacKay, D. D., of Chalmers' church, Woodstock, will conduct the anniversary services of Zion congregation, preaching twice at Wellesley. He will also conduct his popular lecture on Monday night on "How and what to read."

The anniversary services in connection with the church, Varna, were held on Sunday, Dec. 2nd, when Rev. Mr. Martin, of Exeter preached morning and evening. On the following Monday evening a supper was held in the temperance hall.

Owing to the opening of the new Trinity church, Bradford, there was no service in the Presbyterian church Sabbath morning, thus giving the Presbyterians an opportunity of joining with their Church of England friends in their opening services.

Preparatory services were held in King street church, London, Friday evening, conducted by Rev. John Curry, of Belmont, the congregation being unusually large. Twenty-eight new members were received—twenty by confession of faith and eight by certificate.

Rev. Thos. Paton, of Midhurst, preached morning and evening in the Bradford church and delivered two excellent sermons. His evening discourse was along missionary lines, a subject dear to the heart of Mr. Paton as he spent a number of years in mission work in China.

The annual thank-offering meeting of the Missionary Society, in connection with the Bluevale church, held last Tuesday evening, took the form of an illustrated lecture, by Rev. R. S. G. Anderson, of Wroxeter, on "Dr. Mackay and his work in Formosa." The choir sang a few selections, and Miss Ada Cline, of Wingham, sang a couple of solos.

The anniversary services held on November the 25th at Brucefield were very successful. Rev. T. G. Thomson preached on Sunday, while on Monday evening addresses were given by Rev. F. Andrews, of Varna; Rev. F. H. Larkin, of Seaforth; Rev. T. G. Thomson, with Rev. E. H. Sowers as chairman. A good musical programme was much enjoyed also.

Rev. Mr. Larkin, of Seaforth, preached an ab' sermon last Sunday evening on the subject of temperance, in which he emphasized the necessity, even from a pecuniary standpoint, of men, and especially young men who wish to make their way in the world, abstaining from intoxicating liquors, as in these days of commercial activity and keen competition, none but those of the clearest intellects and most exemplary habits can hope to succeed.

After a vacancy extending over ten months the Presbyterians of Bradford and the Scotch Settlement have decided to extend a call to the Rev. Dr. J. Fraser Smith, returned missionary from

India, to become their pastor. The decisive step was taken by these congregations at meetings held recently and the call will be prosecuted before Presbytery at its next sitting, Dec. 11th. Dr. Smith is a man who stands high in the church is also a man of very fine parts, and should he decide to accept the call, the congregations will be exceedingly fortunate.

Ottawa.

Communion services were held on Sunday in Bank St., St. Paul's and Knox Church.

The anniversary services of St. Paul's Church will be held on Sunday the 16th, when Professor Ross, of Montreal, will preach. A social will be held on the 17th.

Rev. Dr. Armstrong, of St. Paul's, finished his course of sermons on the Prodigal Son last Sunday evening, his subject being "Mirth within and a Murrur Without."

The choir of Knox Church gave a reception on Saturday evening last to Mr. J. A. Thompson, a member of the choir, who is leaving the city. Mr. Thompson was presented with a gold locket.

The Woman's Foreign Missionary Society of the Glebe Church has decided to meet at the homes of the members during the winter. The next meeting is to be held on Friday, at the home of Mrs. J. W. H. Milne.

On Friday of this week the Young People's Association of New Edinburgh Church will have its annual debate in the school room. The subject for debate is, Resolved that Ottawa under its present conditions can be better governed by a commission.

The Young Ladies' Bible Class, of St. Andrew's Church gave a reception on Monday evening to the Young Men's Bible Class and the older members of the Sunday School. Dr. Herridge and Mrs. Herridge were present, and the time passed very pleasantly.

On the 17th of December there will be an interesting meeting held at Knox church, when a presentation will be made to Mr. George Hay, in celebration of the fiftieth anniversary of his ordination to the eldership in that church. A special feature of the evening will be the meeting of Mr. Hay and the pastor of 1850.

Northern Ontario.

The congregations of Thornton and Ivy have extended a unanimous call to Rev. Geo. J. Crawford, of Vasey.

The Sunday School of Knox church, Sundridge, have arranged to hold their annual entertainment on Christmas Day.

The anniversary of the reopening of the Presbyterian church at Emsdale took place on the 25th of November, when the services were conducted by Rev. J. Hamilton, who has been engaged in mission work in Brazil for the past eight years. On Monday evening Mr. Hamilton gave a very interesting lecture; he told how he had to master the Portuguese language of the opposition he had to encounter and of the climate of that remarkable and fertile country.

Maritime Provinces.

Rev. Dr. Talling of Toronto, preached at both services at St. Stephen's church, St. John, N. B. last Sunday.

The ladies of St. John's church, St. John, N. B., held a very successful sale of work on the 29th and 30th.

Rev. J. R. Munro, of Antigonish, preached on November 25th in Earlton, N. S., on behalf of the Century Fund.

Rev. D. S. Fraser, the indefatigable sub-agent of the Century Fund, is doing good work in the Truro Presbytery.

On account of ill-health Rev. S. J. McArthur has withdrawn from the pastorate of St. David's church, Maitland, N. S.

The Truro Presbytery has sustained a call from Lower Musquodoboit in favor of Rev. A. Campbell, of Waterford, N. B.

Rev. J. W. Falconer of First church, Truro, gave an interesting lecture on the Crusades, on Monday the 26th in Prince St. Hall.

Rev. J. Carruthers, of James church, New Glasgow, occupied the pulpit in St. Paul's, Fredricton, N. S., on November 25th.

Rev. Geo. Macmillan, of St. Paul's church, Kentville, has resumed his very pleasant "at homes" on Thursday evenings at the manse,

In connection with a series of evening sermons for December on "Coming to Christ at the close of the Century," Rev. J. A. Morrison, Ph. D., has issued a pastoral letter.

Rev. George Sutherland, the first Earlton boy to become a missionary, left for his field of labor in Demerara last week. Before leaving he was the recipient of a present from the people of Earlton.

Rev. Dr. MacRae preached at Harbor Grace, N. S., on Sunday, and it is hoped that he will occupy the pulpit for some time. The congregation is without a pastor, Rev. J. P. Falconer having resigned.

A union prayer meeting was held in Truro, N. S., on Wednesday, November 29th, in the interests of the British and Foreign Bible Society. The principal speaker was Rev. J. W. Falconer, who gave a very able address.

Rev. Robert Murray, editor of the Presbyterian Witness, accompanied by his son Norman, who recently returned from the war in South Africa, spent a few days in Earlton, N. S., last week. Mr. Murray delivered an address in the Hall on Sunday evening.

Winnipeg and West.

St. Giles' church anniversary services were held last Sunday. Rev. Dr. Kilpatrick conducted the morning service. The anniversary social will be held on Thursday evening next. Rev. Dean O'Meara and other speakers will be present.

At Knox church, Winnipeg, on Sunday evening Rev. Dr. DuVal spoke specially to young men, giving them some excellent advice. At the morning service Mr. Angers sang one of Sir Arthur Sullivan's beautiful compositions, "And God Shall Wipe Away all Tears." The solo was effectively sung and gave many people an insight into the lofty and devout mind of the deceased composer.

A largely attended meeting of the Ministerial Association was held at Vancouver on November 20th. A petition from the W. C. T. U. was read, addressed to the Mayor and Alderman, asking laws regarding the sale of liquor and other moral reforms should be vigorously enforced. A lengthy discussion was held on this petition.

Correction

Statements published draw attention to the danger to health arising from the use of improper food materials, specially cheap baking powders.

In themselves these cautions need not be found fault with, when, however it is added that in order to procure perfectly safe and wholesome baking powder from 40 to 50 cents a pound must be paid for it, and all lower priced powders are discredited, correction is imperative.

The many thousands who have been, and still are, using the Cooke's Friend Baking Powder will not believe that fable.

There are, however, other thousands who should be informed that 25 cents is the retail price of a pound of Cooke's Friend Baking Powder in any respectable grocery store, and that it is equal in quality and purity of ingredients to any other baking powder in existence. The Cooke's Friend is absolutely free from alum or any other injurious ingredient.

British and Foreign Items.

Arran has seventeen churches to a resident population of under 5000.

Rev. Dr. Stewart has gifted 95 handsome volumes to the Peterhead Public Library.

Rev. Mr. Dunlop has been elected Moderator of Dumbarton United Free Presbytery.

Rev. Dr. Blair, Dunblane, is first Moderator of the Free United Presbytery of Stirling.

Rev. Dr. J. G. Paton, the venerable missionary lectured in Uddington on the 5th inst.

Rev. Dr. Campbell preached his farewell sermon in Marykirk, Stirling, on the 11th inst.

Rev. Mr. Morrison, Auchtermuchty, has been elected Moderator of Cupar United Free Presbytery.

In ten years over 800 persons were found guilty of murder in Austria. Only 23 were put to death.

Rev. Mr. Geddie, Banff, has been elected Moderator of Strathbogie and Banff United Free Presbytery.

Rev. J. B. K. McIntyre, Largo, has been appointed Moderator of Ardrossan United Free Presbytery.

Rev. D. K. Miller, Eyemouth, has been elected Moderator of Duns and Chirnside United Free Presbytery.

The only thing that makes me respect the devil is the fact that he is a hard worker, says General Booth.

Owing to the absence of British tourists Belgian hotelkeepers have had the worst year they have known.

Rev. Peter Macdonald, minister of the Free Gaelic church, Stornoway, has declined a call from Govan.

Rev. G. Blair, assistant, Leith, has got a call to be colleague and successor in Dunblane United Free Church.

Rev. D. Landsborough, Kilmarnock, has been elected Moderator of Irvine and Kilmarnock Free Presbytery.

Rev. G. Sutherland, Montrose, has been elected Moderator of Brechin and Fordoun United Free Presbytery.

The Southend congregation in Arran has been christened Bennecarrigan to distinguish it from the Kintyre Southend.

At Girvin the Union Sabbath evening services of the Established and United Free churches has been resumed this winter.

The United Free Presbytery of Stirling boasts of 90 members, representing 39 charges, and extends from Dollar to Balquhidder.

Dr. Robertson's church at North Berwick is now known as The Abbey Church, and the Rev. Mr. Davidson's church as the Blackadder church.

The United Free congregation at Kilmacolm of which Rev. A. J. B. Patterson is minister, has decided to erect a new church to cost about £3,000.

On the 9th inst. Rev. H. B. Gray, Lochwinnoch, sailed, along with his wife and family and the Rev. Thomas Gray, his brother, for New Zealand.

The Girvan Free church is now known as the Chalmers Free Church of Scotland and the United Presbyterian church as the Trinity United Free Church of Scotland.

There died at Edinburgh on the 8th inst., the widow of the Rev. David Sutherland, Inverness, and last surviving member of the family of John Macdonald, Esq., Ness Castle.

Sunday, the 4th inst. was an interesting day in the history of the Coatbridge United East Free Church—children's day, the celebration of the union, and the introduction of an organ.

Dr. Conan Doyle says that the salvation given by his little girl when he returned home after his defeat at the Parliamentary election was, "Oh, daddy, I am so sorry you did not pass."

At the Communion in the Melrose Parish church on the 4th inst., there was present Mr. Wm. Millar, Gattonside, who was born at Old Bridgend Toll, near Kelso, on 6th June, 1800, and is thus in his 101st year.

The Christmas Ladies' Home Journal is an exceptionally good number. Edward Bok and Margaret Sangster both have written on the subject of what Christmas should be, and many suggestions are given in regard to the making of presents, and also the making of good things for the table. The "Little Men" play is adapted from Louisa May Alcott's story, and will be sure to have a great deal of pleasure to any of our young people who may take the trouble to get up an evening's entertainment for Christmas day. The Curtis Publishing Co., Philadelphia.

The Contemporary Review for November contains articles on "The American Presidential Election" and "Bryanism," and also discusses the recent "kaki" election in England and its probable effects. Prof. Geddes has a long paper on the Paris Exposition, in which he points out why the exhibition failed to meet the expectations of those who attended it. In "An Empire Adrift," the India question is entered into in a very interesting way, while "The Position in Italy" is also reviewed. Leonard Scott Publication Company, New York.

World of Missions.

Vindication of the Missionary.

As in the case of the native Christians, one of the silver linings to the dark cloud which has hung over China for months past has been the vindication of the missionary. At first the world, and indeed to many church members were inclined to fling stones at the missionary and make him responsible for the storm that has burst over China. But as weeks and months pass, and the world grows to understand the situation better, all admit (and to their credit be it said, many leading secular papers cheerfully admit) that the great Boxer uprising was not anti-missionary, but anti-foreign, and during all these troubles, in every part of China, especially in the stormiest centers, the missionaries have shown themselves among the bravest and most self-denying, and have won the admiration, confidence and praise of many foreigners who before had looked down upon them, and, indeed, scarcely knew them though living in the same communities with them.

A striking illustration of this is seen in the case of Dr. Morrison, Peking correspondent of *The Times*, as elsewhere mentioned in this issue. In closing a series of most valuable and graphic letters to his paper, descriptive of the memorable siege of Peking, Dr. Morrison says: "In the first place, I find that I have not in any adequate way expressed the obligation of all those confined in the British Legation to the splendid services done by the Rev. F. D. Gamewell, of the American Episcopal (Methodist) Mission, to whom was due the designing and constructing of all our defenses, and who carried out in the most admirable manner the ideas and suggestions of our minister, Sir Claude MacDonald."

Another Englishman writes, during the progress of the siege: "Mr. Gamewell, who is in charge of the fortifications, is absolute y indefatigable. Day and night he is continually going round supervising Chinese labor, helping the foreigners who are assisting in the work, and bit by bit he is making the whole place almost impregnable, so far as it is possible. It is the unanimous opinion that but for Mr. Gamewell's services, the Chinese would have gotten into the legations long ere this."

It should be remarked that in early life Mr. Gamewell had received the training of a civil engineer. The missionary ladies, as well as the ladies of the legations, were tireless in their aid, ministering to the sick and wounded, making clothing for the troops, and especially in making sandbags for the fortifications. During the six weeks of the siege they made fifty thousand of these bags, even using the finest silks, satins, velvets and embroidered curtains for this purpose. During the siege there were times when only the most heroic efforts saved the legation from flames, and at such times the ladies of the various missions were indefatigable. In describing one of these scenes a lady missionary of the A. B. C. F. M. writes in the November Missionary Herald: "We ladies formed in line for passing back the pails, etc. Such an olio of articles for fighting fire, and for one's life! Pitchers, large and small, washbowls of all sizes, pails, tin cans, flowerpots, etc."

Minister Conger did not need such exhibitions of missionary character to convert him into a friend; he was that already. Nevertheless, it is most gratifying to read his tribute to them in the following note, which ought forever to silence the defaming globe-trotter. Mr. Conger writes: "To

the Besieged American Missionaries—To one and all of you, so providentially saved from threatened massacre, I beg, in this hour of deliverance, to express what I know to be the universal sentiment of the diplomatic corps, a sincere appreciation of and profound gratitude for the inestimable help which you, and native Christians under your charge, have rendered toward our preservation. But for your intelligent and successful planning, and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me, and your continued patience in most trying occasions, I have been deeply touched, and for it I thank you most heartily. I hope and believe that somehow, in God's unerring plan, your sacrifices and dangers will bear rich fruit in the material and spiritual welfare of the people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, believe me, very sincerely yours, E. H. Conger, Peking, Aug. 18, 1900."—*The Missionary*.

The Mission Nearest the North Pole.

The Rev. E. J. Peck is the well-known C. M. S. missionary to the Eskimo of Blackhead Island, Cumberland sound, to the north of Hudson's Bay. He has been working for 23 years in the frozen north, six of them in this remote island, which can only be reached by a whaler once a year. The much-enduring man has recently written:

"Some are probably aware that for the last six years I have lived at our barren station at Blackhead Island—one of the most isolated, if not the most isolated, mission station now existing. This fact will be obvious when I say that after leaving England again about midsummer this year, on my return journey, I can receive no letters from home for 14 months. In such isolation it is well indeed to have that Eternal Word which gives comfort to one's own soul, and proves also a fountain of blessing to the Eskimo."

Missions as the Century Closes.

Says Dr. George Smith: "Stated broadly, the churches of the reformation at the close of the nineteenth century spend annually from £3,000,000 to £3,250,000 in sending missionaries and Bibles to non-Christians, as against £10,000 at its beginning. They send out about 6,500 men, two-thirds of whom are married, and 4,000 unmarried women, against 150 men only a hundred years ago. Then there was not one convert from the dark races ordained to preach the unsearchable riches of Christ; now there are upwards of 4,000. Then there were hardly 100 native Christian workers; now there is an army of 68,000. Then there were about 7,000 native communicants; now there are nearly 1,500,000, of almost every tribe and kindred and tongue all round the globe. Of all the results, the most significant are these two—the number of women missionaries and the host of native missionaries."

Protestant missionaries in Africa will have to reckon with a formidable organization founded by the late Cardinal Lavigerie, 'The White Fathers.' The order (it can be so described) has at present fifty stations, with a staff of 249 missionaries, 132 nuns and 642 catechists. This body of more than 1,000 workers has gathered 67,190 neophytes and 180,080 catechumens. The White Fathers also control 184 schools, containing 6,000 children. The society is fed by two training colleges or seminaries in Jerusalem, which together have 139 students.

West Indies.

The emancipation of the Javanese is likely to be the fruit of their rapid evangelization, and hence the Dutch government discourages Christian missionary efforts among these twenty-five millions of Mohammedans. Such is the unanswered charge made recently at a missionary conference held in Java. The Dutch have been for just a century and a half in possession of this colony, and the latest report we know of gives 26 missionaries, 20,000 native Christians, 4,000 pupils in the schools, and 40,000 cases treated medically last year. Many a Holander sharply criticizes the government for its oppression, or rather suppression, of the Javanese, and what investigation we have made reveals a vast field for reform.

A Noble Woman.

The Duchess of Sutherland, says the *Christian Herald*, is one of the many members of the aristocracy who are interested in the welfare of humanity, and who try to make the world happier than they found it. The cause of temperance, labor reform, and kindred movements have received her sympathetic support, and she has given unlimited time and labor in befriending the women engaged in the white lead and other deadly industries. At Trentham and Dunrobin she does a good deal for the tenants, and the rooms at Stafford House, her beautiful home in London, have several times been placed at the disposal of the different industries and charities in which she is so deeply interested.

The Old Doctor's Story.

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles to town. I wanted to get my supper, and to wash and dress for singing school. My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men.

"Thank you, Jim," he said, 'I was going myself; but somehow, I don't feel very strong to-day.'

"He walked with me to the road which turned off to the town. As he left, he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm hands at the door.

"One of them came to me the tears rolling down his face.

"Your father," he said, 'fell dead just as he reached the house. The last words he spoke were of you.

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour that those last words were. You've always been a good boy to me."—Selected.

Home and Health Hints.

Hot Water as a Remedy.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out quickly and applied over the stomach acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out, and applied over the seat of pain, will in most cases promptly relieve toothache and neuralgia.

There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat, or rheumatism, as will hot water when applied promptly and thoroughly.

A strip of flannel or towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of croup, will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

Boiled Salmon.

Place on a grate in a fish kettle a piece of fresh salmon weighing about two and a half pounds, and cover with boiling water; add one heaping tablespoonful salt, one onion cut into quarters, one small carrot, six whole peppers, a bouquet and half gill of white vinegar; set the kettle over a strong fire; as soon as the water begins to boil draw the kettle to side of stove, letting it simmer, but not boil, for ten minutes. Then remove the fish carefully to a dish and serve.

Skewers of Oysters.

For a family of six, drain two dozen large oysters, dry them on a napkin, and free them from the beads. Cook in one ounce butter, half a gill of each fine-chopped onion and mushrooms, five minutes, in a small covered saucepan, taking care not to brown the onion; season with half teaspoonful each of pepper and salt; remove, and when cold, brush the oyster over with oil or melted butter; lay them on a dish, sprinkle the contents of saucepan over the oysters and mix well together. Have six small skewers, wrap each oyster up in a thin slice of bacon, put four oysters on each skewer, lay the skewers on a broiler and cook over moderate fire about five minutes on each side. Serve them on toast.

Another way is, to place the oysters with their liquor over the fire and let them heat till they plump, taking care not to boil them, remove and wrap each oyster in a thin slice of bacon; put them on six skewers; brush over with a little butter and broil in the same way. These oysters may be served plain or with Maitre d'Hotel butter, partly melted. The skewers are generally replaced by silver ones when ready to serve.

"Yours in all Truth."

is rendered more emphatic—and appeals infinitely more to the recipient of the letter when the words are written upon good and stylish notepaper

Our new Papeteries, the "Military" and "Imperial" cream, white and nebula blue, with envelopes to match, are in special demand because they are unprecedented in value. Handled by all up-to-date stationers and booksellers.

—MANUFACTURED BY

The BARBER & ELLIS CO., LIMITED, TORONTO, ONT.

The City Ice Company, Ltd | NEW BOOK

23 Victoria Square
Montreal

R. A. BECKET

Manager

PURE ICE—Prompt delivery.

KINDERGARTEN & SCHOOL SUPPLIES | SELBY & CO.
23 Richmond St., West, Toronto

By F. B. MEYER, B.A.

The Prophet of Hope

Studies in Zechariah 75c

JUST READY

the Second Series of

Dr. George Matheson's

Studies of the Portrait of Christ \$1.50

Upper Canada Tract Society

102 Yonge St., Toronto.

Rice Lewis & Sons

LIMITED

Brass
and
Iron
Bedsteads

Tiles
Grates
Hearths
Mantles

Cor. King & Victoria Streets

TORONTO

THE INGREDIENTS OF THE... COOK'S FRIEND



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is the best to buy and best to use.

SUBSCRIBE FOR THE
Dominion Presbyterian



Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's
Seal Brand Coffee.**

EPILEPTIC
LIEBIG'S
FIT CURE
Will cure Epilepsy, F. P., St. Vitus Dance and Falling Sickness. A TRIAL BOTTLE sent FREE of ALL CHARGE to any sufferer sending us their name and address and enclosing this paper.
Address The LIEBIG CO., 179 King St. W., Toronto.

FIT'S.

A Successful Workman Requires Good Tools

And a Piano Student in order to achieve good results must have a Good Instrument. It will pay you to purchase a

**NORDHEIMER,
MASON and RISEH or
GERHARD HEINTZMAN
PIANO.**

They are exquisite in tone and action and are built to last a life time.

SOLD BY **J. L. ORME & SON,**

189 SPARKS ST., OTTAWA.

Church Hymns & - - Gospel Songs

Adopted by Mr. Moody's Northfield Conference, Ocean Grove Association and other prominent assemblies this season

Contains 367 of the Choicest Standard Hymns and Gospel songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents. Send for list of Phonograph Records of Gospel Songs made by Ira D. Sankey. *The Biglow & Main Co.*

THE YORK COUNTY

Loan & Savings Co.

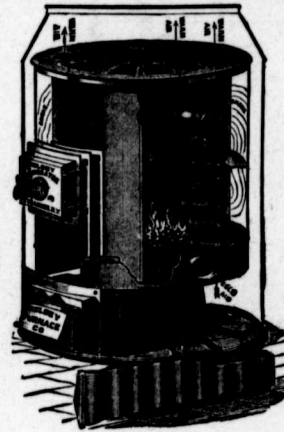
Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free.

Head office, Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President.

Kelsey ^{Warm} ^{Air} Generators

PATENTED.



ARE --
**Heat Makers,
Fuel Savers..**

The Kelsey assures you, most heat with least fuel, mild, warm, healthful air. Freedom from gas and dust, cool cellars, warm housetops. No fire-pot to replace, more years without repairs. Most sanitary system of warming

The Kelsey is the only warm air device that will give proper warming and ventilation in churches, schools, large residences, etc.

Our Kelsey Booklet will make it quite clear why these generators do all we claim for them. Why not write for one?

Made in Six Sizes.

5,000 to 100,000 cubic feet capacity. Most heating surface. Most capacity for warm air.

The James Smart, Mfg. Co.,
LIMITED.

Exclusive makers for Canada.

BROCKVILLE, ONTARIO.

LADIES...

We are showing a very large range of Black Goods and

at the prices . .
they are marked

they are as cheap as can be bought anywhere, and with

the discount
we are offering

they are of a double value.

Don't forget
the Place. . .

THE

**CROSBY,
ARRUTHERS
COMPANY.**

COR. BANK AND
SOMERSET STS.

OTTAWA & GATINEAU RY.

CHANGE OF TIME.

Taking effect Monday, Nov. 20th, 1900.

Train 1, leaves Ottawa 4.00 p.m.
Train 2, arrives Ottawa 10.25 a.m.
Daily except Sunday.

P. W. RESSEMAN,
General Superintendent

AN OFFER From Harper & Brothers

HERE is an exceptional opportunity for you to become a subscriber to HARPER'S MONTHLY MAGAZINE. It is only open for a short time, as on December 1st the MAGAZINE will be restored to its former price—\$4.00 a year, 35c a copy,

If you want the strongest serials, the best short stories, the best descriptive and most timely special articles, the keenest literary reviews, and the finest illustrations in both black and white and color, this offer will interest you.

Here is the proposition—it holds good only until December 1st:

Send \$3.00 now and we will send you HARPER'S MAGAZINE for FOURTEEN MONTHS, beginning with the November number. You will thus obtain for THREE DOLLARS what will cost you or anybody else FOUR DOLLARS AND SEVENTY CENTS after December 1st.

If you want to subscribe to either HARPER'S WEEKLY or HARPER'S BAZAR, another offer is presented:

Send \$4.00, designating which of these you want, and we will enter you as a subscriber for fourteen months, beginning Nov. 1st—in other words, you will get the first nine numbers of your subscription free.

HARPER & BROTHERS
Franklin Square New York City

TURKISH BATHS.

88 SLATER STREET.
Hours for Ladies and Gents
Send for prospectus.

To Sunday Schools

We have just opened up a fresh supply of Sunday School Books from the best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.,
Publishers, Bookbinders,
Stationers, Etc.
232 ST. JAMES ST. - MONTREAL

THE.....

Best Company

For the Best Risks is the Company which makes a specialty of insuring TOTAL ABSTAINERS.

The Temperance and General

IS THAT COMPANY.
HON. G. W. ROSS H. SUTHERLAND
President. Man. Director
Head Office, Globe Building, Toronto.