

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

Ready The Man from Glengarry

BY RALPH CONNER

\$1.25 Net.

THE ANNUAL VOLUMES OF

The British Workman,	1901	50c
Cottage and Artisan	"	50c
Children's Friend	"	50c
Child's Companion	"	50c
Infant's Magazine	"	50c
Our Little Dots	"	50c
Child's Own Magazine	"	35c
Band of Hope	"	35c

Upper Canada Tract Society

103 Yonge St., Toronto

When the System is Run Down

through acute disease or by reason of continued ill health (from whatever cause) the best "builder" available to the sufferer—young or old—is "Maltine with Cod Liver Oil." In this unique preparation is comprised every principle necessary to restore the wasted frame to the fulness of health. It is a brain and nerve food of inestimable value, a powerful digestant and assimilator of food, a "tissue-builder" and "bone-former." It is delicious as honey, and acceptable to the patient. One of England's greatest physicians (Dr. Fothergill) says:—"There is no remedy that can take the place of Maltine in cases of Debility and Nervous Prostration."

Can be purchased of any Druggist. Where no Druggist is established we will send to the nearest Express Office—CHARGES PAID—on receipt of price, viz. \$1.00 per bottle.

The Maltine Company, 88 Wellington St., West, Toronto

This space
is reserved for

The Dowd
Milling Co.
(LIMITED)

Advertisement

THANKSGIVING.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies
Father unto Thee we raise
This our sacrifice of praise.

For the joy of human love
Brother, sister, parent, child,
Friends on earth and friends above
For all gentle thoughts and mild,
Father, unto Thee we raise,
This our sacrifice of praise.

For Thy Church that evermore
Lifteth holy hands above,
Offering up on every shore
It's pure sacrifice of love.
Father, unto Thee we raise
This our sacrifice of praise.

MARRIAGES.

On Nov. 7, 1901, at the residence of the bride's father, Cumberland, by the Rev. A. D. MacIntyre, Clifford M. Cheney, of Charlestown, N. H., to Minnie, second daughter of John MacCallum, of Cumberland, Ont.

At Irena, Dundas county, on Oct. 9, 1901, by Rev. W. A. Wilson, B. D., Kenneth McIntosh, of Dundela, to Mary Luella, daughter of Joseph Locke.

At 86 Charlotte street, Brantford, Ontario, on Oct. 30, 1901, by the Rev. Vernon Cowser, assisted by the Rev. W. A. J. Martin, Jas. A. Ogilvie, Brantford, to Hattie Lindley, daughter of the late George Lindley.

On Nov. 14, 1901, at the residence of the bride's parents, 215 North Bay street, Hamilton, by the Rev. Neil McPherson, Ella Blacklock, daughter of John Saunders, to Raymond L. Haskins, of Hamilton, Ont.

At Clinton, Ont., on Oct. 31, 1901, by Rev. A. Stewart, Capt. M. D. McTaggart, to Nettie daughter of Mrs. Wm. Broder, of Morrisburg.

At Cannamore, on Oct. 23, 1901, by Rev. J. Kellock, Wm. Sheldrick, to Miss Mary Wedlock of Cannamore.

In this city, on Oct. 9, 1901, by the Rev. W. D. Reid, B. A., B. D., George E. Reilly to Louisa S. W. Elvidge, daughter of the late Mark Elvidge.

At Shigawake, on Oct. 14, 1901, by the Rev. J. M. Sutherland, B. A., pastor of New Carlisle, Moses Simon, of Grand Greve, Gaspe, to Elizabeth, youngest daughter of Joseph Young, sen., of Shigawake.

At St. Andrew's Church, Ottawa, on Nov. 16, 1901, by the Rev. J. W. H. Milne, Dorothy Booth, to Herbert Henderson Stewart, of Montreal.

On November 13, 1901, at the home of the bride's parents, McGregor, Man., by the Rev. Andrew Chisholm, George Frederick Byers to Margaret Elizabeth Muir.

DEATHS.

At East Toronto, Ont., on Oct. 18, 1901, John MacLeod, in his 80th year.

At Ridgeland, Manitoba, on Oct. 1, 1901, James McKercher, formerly of the Township of Roxborough, Stormont Co., Ont., aged 78 years.

Suddenly, on Nov. 12, 1901, at London, Ont., Janet Matheson, the wife of George Laing, of Stratford.

The Ottawa Business College.

During the first two weeks of October, *fifty-nine* young men and young women entered upon a course of instruction at this splendid school. There is no doubt but that this is the result of good teaching and excellent equipment. Students are admitted any time. Write now for particulars.

KEITH & GOWLING, Principals
Orme Hall, 174 Wellington St.

Jas Hope & Sons,
tationers, Booksellers, Bookbinders and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24, 26, Elgin St., Ottawa.

Cook's Friend
BAKING 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

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. 54.

The Bell Organ & Piano Co. Ltd.,
QUELPH, ONT.

To
Sunday
Schools

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

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.
Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. - MONTREAL

CLUB FORT WILLIAM ...
HOTEL Strictly First-Class.

SAMPLE ROOMS FOR
COMMERCIAL MEN . . .
JOE MANION & CO.
Livery in Connection,
Rates: \$150 per day; single meals 50.

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.
Solicitors for Ontario Bank,
Correspondents
JAMES LEITCH, Q.C. - R. A. PRINGLE
J. A. C. CAMERON, LL.B.

An Artist's Instrument

*

IN EVERY WAY the Karm Piano delights persons of artistic taste and judgment. Its solidity and evident thoroughness of construction, its beauty of model and design, its elegance and perfection of finish, and most of all its mellow, ringing, sustained quality of tone make it in every way an artistic instrument.

The D. W. KARN CO.
LIMITED.

Manufacts. Pianos, Reed Organs and Pipe Organs.

WOODSTOCK - ONTARIO.

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 instructions in the following department:

- 1.-CIVIL ENGINEERING.
 - 2.-MINING ENGINEERING.
 - 3.-MECHANICAL AND ELECTRICAL ENGINEERING.
 - 4.-ARCHITECTURE.
 - 5.-ANALYTICAL AND APPLIED CHEMISTRY.
- 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 following Laboratories:
1. CHEMICAL.
 2. ASSAYING.
 3. MILLING.
 4. STEAM.
 5. METEOROLOGICAL.
 6. ELECTRICAL 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

Opportunities

Calls for office help are received daily at the office of the.

NIMMO & HARRISON,
Business and Shorthand

COLLEGE
Corner of Young and College Sts.
TORONTO.

The sound training given by this school is a success to the student.
Learn in Mind our teachers are experience and capable. Analytical instruction. You can be particular mailed free to you. Will send for it.

METROPOLITAN
BUSINESS COLLEGE

OTTAWA, ONT.

THE OPPORTUNE TIME

Grasp it and success is yours. This is the opportune hour to take a business course in this college. Business men all over the province can testify to the thoroughness of teaching in this college.

Metropolitan Business College
Corner Wellington and Bank St.
S. T. WILLIS, Principal

RIDLEY COLLEGE

ST. CATHARINES, Ont.

A Canadian Church School for Boys. A new and entirely separate building for boys under fourteen is now being erected. Reopened Tuesday, Sept. 11th, 1900. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

Bishop Strachan School
FOR GIRLS.

President - The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Prine.

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R.C.A.,
82 King St., East, Toronto.

R. A. McCORMICK

CHEMIST AND DRUGGIST.
ACCURACY AND PURITY
71 Sparks St., Ottawa
PHONE 159.

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

J. YOUNG LIMITED.

The Leading Undertaker
350 Yonge St., Toronto
Telephone 69

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

A cablegram from Manila announces that the islands of Ma-bate and Panay have been connected by cable. It is expected that this will materially assist the army operations now in progress.

Dr. John G. Paton has handed to the Australasian Missionary Committee a draft for £13,000, the result of his recent tour through England and America in aid of the New Hebrides Mission.

Among the recipients of the honorary degree of D.D. at the celebrations in connection with the bi-centenary of Yale University, was the Rev. Dr. Salmord, of the United Free Church College, Aberdeen.

Robert Southey, poet, historian, litterateur, raconteur, explained to a Quakeress how his time was divided up, showing that he was reading twelve or fifteen hours in each twenty-four, and when he finished she said, "But when do you get time to think?"

We have come to the end of the summer. The harvest has been gathered. For all our sowing, whether the seeds be sowed in the soil or in human hearts and minds, there must come the harvest. Blessed are they whose lives are to be followed by blessed reaps over which there shall be eternal rejoicing.

President Roosevelt has been elected first Vice-President of the Long Island Bible Society in recognition of his address before the Society last June. The address has not only been circulated as a leaflet at home but has been translated into several languages and circulated in Mexico and the Argentine Republic.

Anything which widens the breach between college days and the serious, practical life into which the college graduate must plunge, and throws a glamour of unreality about life within college walls, only makes the disillusionment the more difficult and progress the slower when the real work of life is undertaken.

The highest function of religion is to save lost men and women of every class and condition of life. The business of the church is not best accomplished when she gathers up her skirts lest she shall touch some lost soul, and so daintily steps along the narrow pathway until she passes through the gates of pearl and along the streets of gold.

Few of those who know of Lord Cromer as the man of the iron hand and the velvet glove who has made modern Egypt are aware that he is a student of ancient lore as well. He reads a great deal in the intervals of politics, says The Tatler, and, most wonderful in these days, prefers originals. He is, of course, an Egyptologist. His collection of Egyptian and Soudanese arms, amulets, ornaments, head dresses, curios of all kinds, and especially scarabs, would make a professor dance with envy.

The admission soon into the Union of Oklahoma as a State is generally expected. Apparently the only question is, whether there ought to be one State or two. Some ten years ago the ten counties now forming Oklahoma were separated from the Indian Territory prior to 1890, and some maintain that the whole Territory as it then existed should be admitted as one State.

One of the shortest and most eloquent speeches on record was that by the late Senator Dolittle, of Wisconsin. It was upon the eve of the nomination of Lincoln for the second term of his Presidency, and he was called upon to make a speech. His brief speech was as follows—"Fellow-countrymen, I believe in God Almighty; and, so believing, I have faith in Abraham Lincoln."

After the practical annihilation of Galveston by tidal wave a year ago, it is not strange that the city should be bankrupt. But whether wisely or not, considering its situation below sea level, its citizens are rebuilding. They have elected two commissions to act with three chosen by the State to have charge of affairs, so that the government for the present is similar to that of the District of Columbia.

Just now Christian Science comes in for a large amount of discussion. This will continue for a time, but will soon be numbered with the forgotten things. The most significant thing about this new religious movement is the indication it gives of spiritual unsatisfaction. Multitudes have failed to find in the teaching of their spiritual leaders that positive truth which alone satisfies the soul, and they turn to this announcement of a gospel which says there is nothing real. In the utter emptiness of the new faith they will find greater disappointment.

It is estimated that there are eighty thousand unemployed persons in Berlin alone. Distress, especially among the laboring classes, is threatening the whole empire. The demand for manufactured articles in not up to the standards of some years, and it has been a poor season for the farmer. It is claimed that Germany will need to import 1,100,000 tons of rye and 3,000,000 tons of wheat to feed her people. Our exports of bread grains last week amounted to 6,672,000 bushels, compared with 4,952,000 bushels the previous week, and 3,612,000 bushels the corresponding week last year.

The Herald and Presbyter has the following: The death of the eminent medical missionary of Canton, China, Dr. John G. Kerr, M. D., LL.D., removes one of the most useful among all our missionary workers. For forty seven years he engaged in his surgical work in Canton in the name of Christ and for Christ. The record of his labors seems almost incredible. His operations for tumors, cataract and other affections of the eye, amputations, calculus of the bladder, etc., counted up many thousand, there having been 1,300 of the last alone, of which he lost on an average only one in twenty. In the hospital which he conducted there is the record of over 50,000 patients, and those reached by dispensary and out-door practice amounted to over a mil-

lion and a half. He had patients from over four hundred cities and towns. In addition to all his professional duties he conducted a medical school and trained more than two hundred young men, mostly Christians to be capable physicians and surgeons. He translated or prepared many medical works, and numerous tracts, in the Chinese language. His life was long and rich in good works. His influence has been incalculable. Such a life is a noble witness to Christ and the power of his gospel. Such a man is a model to copy after.

The lead of Scotland in education is traditional, and Dr. Macnamara in Edinburgh recently drew a contrast between North and South of Tweed which was altogether in favour of the land o' the brens and glens. At its briefest it was this, that the Scottish people sent their children to school more regularly, kept them at school longer, spent more money on education, and, above all, had an administrative department which was progressive, while that of England, led by Sir John Gorst, was deliberately trying by every act in its power to set back the hands upon the clock-face of education, and to beguile the people with "Rougemontade."

The railroad into Jerusalem is now a familiar thing, but the trolley line is not. It is, however, becoming so. Various lines are projected to connect various places familiar in sacred history, such as Samaria, Bethany, Bethlehem, Lake of Galilee, Jericho, Nazareth, etc. The Palestine of the past is vanishing. More than 200 phonographs lately went to Jerusalem, and in one day recently an American "travelling man" sold nearly \$4,000 worth of modern Yankee goods. American leather, flour, watches, and some canned goods are finding quite a demand. An Illinois windwheel was lately set up on the plains of Bakaa, and the firm that placed it is confident that there is to be a demand for these wheels all through Palestine and Syria, and for other irrigation machinery. A curious thing is that the leaders in these enterprises are often Jews, and they are conducting them as a part of the "back to Jerusalem" movement.

I see, says "The Belfast Witness", that some of the English Nonconformist papers, in calling attention to the anniversary of St. Bartholomew's Day of 1661, when the 2,000 Puritans left the Church of England rather than hold by a Church polity which they believed to be unscriptural, are urging upon the Nonconformists of the kingdom to march on to the securing to the nation of absolute religious equality. It is indeed a sad and humiliating thought that the old stereotyped model of a hierarchical Church, with its prince bishops and Mass priests, with all their assumption of exclusive spiritual right and legal privilege and precedence at all public functions, should still remain to the irritation and annoyance of the most law-abiding and upright citizens of the realm. And it is clear that since there is no apparent tendency on the part of the aggressors to abate their claims, the deeded reforms must come from without. Let every friend of righteousness and liberty gird himself for the conflict and never lay down his sword till the battle is turned at the gate.

The Quiet Hour.

Moses and Pharaoh.

S. S. LESSON.—Dec. 8, 1901; Exodus 11: 1-10.
GOLDEN TEXT.—Isa. 63: 9. The angel of his presence saved them.

BY REV. J. MCD. DUNCAN, B. D.

Yet will I bring one plague more upon Pharaoh, and upon Egypt, v. 1. As long as possible God holds back the final blow. His mercy gave Pharaoh and his people opportunity after opportunity to escape the crowning punishment. But the obstinacy of the king made these opportunities of no avail, and the reluctance of God to smite gave way before Pharaoh's sullen defiance. God sends us the smaller and bricier sorrows of this life to turn us from sin, so that there may be no occasion to inflict on us the more terrible and enduring suffering of another life. It is only our folly in hardening ourselves under present trials that makes future woe inevitable.

Afterwards he will let you go hence, v. 2. The delays were good for Israel. A fire brigade is trained for real service by means of false alarms. Pretended assaults develop in a garrison the readiness which stands them in good stead when a real attack is made. Each preparation of the Israelites to depart would reveal the weak points in their organization, which delay would enable them to strengthen. We can often learn more from our failures than from our successes. Failures wisely used are stepping stones to success. We ought not to be disappointed if God sometimes allows us to fail in work for Him. He is simply preparing us for doing the work better.

Let them ask every one of his neighbour, v. 2. (Rev. Ver). Boldness is born of faith. When we hear the voice of God commanding us, the fear of man vanishes. What was more unlikely than that the oppressing Egyptians should yield so tamely to the demands of the Israelitish slaves? The power of God reversed the position of slaves and masters. The same power will level to the plain every great mountain that stands in the way of our doing His bidding (Zech. 4: 7). He who moved the Egyptians to give the Israelites jewels of silver and of gold, instead of curses and blows, can turn our weakness into strength, our defeats into victories.

Moreover the man Moses was very great, v. 3. "Now the man Moses was very meek." (Num. 12: 3). Moses was not wanting in meekness because he wrote of himself that he was "very great." For he did not ascribe his greatness to any actions of his own. He was great because he was an agent of God, who alone is great in Himself. It is one thing to claim greatness on account of what we do ourselves, it is another to make this claim because of what God has done by us. It does not prove the absence, but the presence of meekness to claim a greatness which is merely derived and reflected.

Thus saith the Lord . . . I will go out into the midst of Egypt, v. 4. Hitherto God had been sending his agents out into Egypt, and the nine lesser plagues had been the result. Now He was to go Himself and every firstborn of man and beast would perish. Sickness, loss, misfortune, are sent upon us sometimes as the penalty of sin. If we think these messengers so dreadful, how shall we dare to meet Him who sends them? Wiser far it is to heed the warning voice of trials

and sorrows than make it needful for God Himself to come forth in judgment.

And all the first born in the land of Egypt shall die, v. 5. This was the final sentence passed upon the Egyptians. They had despised all warnings and now the blow of judgment must descend upon them. Long afterwards, Israel itself was rejected. John tells us in his gospel (12: 36-40), of a time when Jesus, having failed to convince the Jews by miracle and discussion; withdrew from them into the companionship of His own disciples. The God who once judged the Egyptians afterwards judged Israel. There is no caprice or favoritism in God's judgments.

The Lord doth put a difference between the Egyptians and Israel, v. 9. Yes, and the Lord it is who puts a difference between us who live in Canada and the heathen in China. It has been pointed out that, if Paul had turned eastward instead of westward from Troas (Acts 16: 9-13) the Eastern nations might have been the Christians, and the Western, the heathen nations of today. It was the Lord who directed the feet of Paul westward instead of eastward. To Him we owe all the blessings of our Christian civilization.

And he went out from Pharaoh in a great anger, v. 8. Moses was angry and sinned not (Eph. 4: 26). Pharaoh had besought him with the most abject entreaties to remove plague after plague and he had yielded. In spite of these delivances the king had been guilty of the basest treacheries. Then he had just before, as a crowning insult, ordered Moses out of his presence (Exod. 10: 28). It was right for Moses, as it is for us, to be angry at such cowardice and falseness and tyranny. There is such a thing as hating nobly.

And the Lord hardened Pharaoh's heart, v. 10. But the Lord only chose for Pharaoh what Pharaoh had chosen for himself. It is a law that evil acts harden into evil habits. The gambler who first hesitatingly puts down a small stake, in the end risks his fortune. The drunkard who only intends at first to take a glass or two ends by sacrificing everything to his appetite. So Pharaoh hardened his own heart by his own acts of cruelty and deceit, according to a law of God. Is there so much difference, after all, in saying that a thing is done according to a law of God and saying that God does the thing?

A Meditation.—1 Cor. 3: 16.

BY REV. GEORGE W. MONTGOMERY.

Lord God, Thou madest me,
Not for myself, but Thee;
Help me to know Thee in my heart,
To choose, like one, "that better part,"

Lord God, Thou needest me,
Both for the world and Thee;
Accept my heart for Thee alone,
For all my sins Thou didst atone.

Lord God of love, help me
To work and live for Thee;
Fill all my heart, make it Thy home,
"Thy kingdom come, Thy will be done,"

Then in Thy glory, Lord,
According to Thy word:
With all the ransomed host come
To rest in heaven, to dwell with Thee."

As To Amusements.

BY REV. JOHN B. WILSON.

Allow me to recall two pictures in memory's picture gallery—one is luminous with the glory of God, David dancing before the ark. It is a great day in Israel; the ark that had been taken by the Philistines is sent back in terror; it is now being conducted with great solemnity and gladness to the City of David; 30,000 warriors accompany it; before the ark David, the Shepherd boy, now the shepherd of Israel, dances in soul delight and holy triumph.

I uncover another picture with an awful grandness about it—a sort of Titanic greatness. The scene is in a royal palace in the same land; a banquet is in progress; Herod and his high lords are assembled. Salome, the graceful princess, is brought in to dance. The lords are enchanted; hearts heated with wine follow every motion with lustful gaze. Herod forgets crown and throne as he swears, " whatsoever thou shalt ask of me I will give it thee."

In these two pictures we have two principles and two types of enjoyment, and it becomes the Christian, man or woman, to ascertain concerning any particular amusement as to which class it belongs; for the honest inquirer, then, is this rule: " whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

No doubt it would be very convenient to have a catalogue of all lawful amusements hung up in the closet for consultation. But then, what of the unlawful use of lawful things, for there may be nothing wrong in the amusement itself, but much danger and evil in its surroundings; there may be no evil in its surroundings, yet much to you, because of moral weakness. For every one, even though he be a Christian, has within him "the old man," with all his lusts, like hungry hounds demanding to be fed, and a part of the Christian's life consists in denying himself and living to the will of God.

Note the differences in opinion in regard to the pastimes, pleasures and pursuits among the professed followers of Christ. One may be found in a saloon; I will not say that such a man cannot be a Christian, for I remember that Lot dwelt in Sodom, but I do say "A strange place for a follower of Christ." Others will be found in the ball-room. Some will not dance themselves, but have their children taught. Of such cases I cannot help but think that if the daughter of Herodias had never learned to dance, Herod would have been kept from a fearful crime and John would have kept his head.

Other professing Christians may be found at the theaters, but there are others who would not dare attend theaters, but frequent the opera, if the amusement be associated with benevolence, to help the widow and the orphan. This union of amusement and mercy is the triumph of our age.

Then there are a select few who rise higher, both lay and clerical. These object to all such amusements, but they can attend the oratorio; the music is sacred, and it eases their conscience. These church members join in and listen with delight while the Word of God is profaned in song and the sufferings of Christ set to music, amid the cries of "Encore!" from the ungodly, who derive their highest enjoyment from the imitated cries and unspeakable agonies of the Lord of glory.

Now, concerning all such I refuse to judge. I refuse to draw the line between that which might appear right or wrong. I merely hold up this principle as a mirror, "All that ye do in word or deed, do all in

the name of the Lord Jesus." Let any of you who frequent such amusements as I have mentioned, when you return from the gay scenes, open your Bibles and calmly commune with your God; and kneel and approach the mercy seat. Ah! you cannot. The fever of excitement still throbs in your brow, the sights are still before your eyes, the sounds still echo in your hearts; you have no ability—shall I say no heart?—to commune with God.

The amusement has stolen your heart away from God, and to you, at least, such amusements are forbidden. The Christian who is seeking to live the right life will ask concerning any pleasure, Can I enjoy it as from God? Can I enjoy it with God and in his presence? Christians who profess to walk with Jesus, can you take him to your amusements—the saloon, the ball-room, the theater, the opera or the oratorio?—*Baltimore Herald.*

Faithfulness In Small Things.

A poor, lame, weak-minded man worked twelve hours daily in a close, hot room as a saddler's apprentice. He had heard a minister say that the humblest work could be performed to God's praise, but he had never understood the meaning of his words.

One day he looked out of the window and saw a runaway horse passing by, drawing a wagon in which sat a pale, frightened woman and her child. A gentleman ran up to it from the pavement, caught and held the bridle till the horse stopped, and mother and child were saved.

Then the poor old cobbler thought: What if the bridle on that horse had not been sewed well or poor thread had been used? The bridle would have broken and three human beings would have been made unhappy. Who knows but what I sewed that bridle!

Filled with this thought, he performed his work with special diligence and faithfulness after this time.—*Lutheran.*

Matins.

BY HARRIET BEECHER STOWE.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows fee;
Fairer than morning lullaby than the daylight,
Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning-star doth rest,
So, in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer.
Sweet the repose beneath Thy wings o'er-shading,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning
When the soul waketh, and life's shadows flee;
O, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with thee

The Hebrews have a saying that God takes more delight in adverbs than nouns; 'tis not so much the matter that's done, but the manner how 't is done that God minds. Not how much, but how well! 'T is the well-doing that meets with a "Well done." Let us, therefore, serve God not nominally or verbally, but adverbially.—*Jenning.*

Our Young People

The Right Use of Ability—Topic for December 8.

Ability And Responsibility.

BY REV. JOHN F. COWAN, D. D.

Salt would never have been made had there been nothing that needed salting. Light for light's sake is an inconceivable proposition. Salt is correlated with salting, and light with lighting, and so with the things to which they correspond in the spiritual world—talents, blessings, opportunities. The genesis of work might be told very much as the Genesis of the patriarch is related, "And Ability Begat Responsibility."

One requisite to making the most of ourselves is to know ourselves accurately. Conceit stands in the way of many a young person's doing his best. It makes him aspire to do some other man's best; to paint pictures poorly, when he was endowed to paint houses well. It is as though the station baggage-truck should pine to be the limited express, and so spoil its usefulness as a truck.

Too much modesty is just as much of a hindrance to doing one's best. And sometimes laziness gets modesty to pull his chestnuts out of the fire. Sensitiveness often keeps us from accepting the help of our best friends in arriving at a true estimate of ourselves.

But, having made the acquaintance of ourselves,—a thing that some never do,—we shall need God's help to bring out the finest qualities of the complex organism. He who made the machine can best set it going at its best pace. We need the touch of the Master's hand on our lives. We need the firmness of purpose He alone can give. We need the ideals no life but Christ's can hold up. We need the inspirations no other rewards but the heavenly prize can impart.

It is significant that it was the man who had only one talent who was guilty of neglecting it. Men with ten talents, men of large gifts and burning energies, either direct their powers nobly and usefully, or misdirect them irretrievably. It is those who belong to the rank and file of life who need this warning most. Others have an abundant store, and sow to the spirit or the flesh with a lavish hand. But we, with our small gift, what boots our sowing? Our temptation as ordinary men is to neglect to sow at all. The interest on our talent would be so small that we excuse ourselves with the reflection that it is not worth while.—*Professor Drummond.*

A farmhouse had stood empty for a long time. When the new occupants had been in for about a month, one of the family met some of the members of a household belonging on a farm across a valley about a mile away. Said these distant neighbors, "We so much enjoy seeing the lights in the windows of your house, for you always keep the curtains up on the side toward us, that we keep ours the same way now, so that you may enjoy them." Shining "unto all that are in the house" is good, but keeping the curtains up so that people outside and at a distance may be cheered is better still. "Ye are the light of the world." Are we reaching as many as we can? or are the curtains down on one side of the house?

Do you know what is the worst thing that can happen to a house? To stand empty. Not the most careless tenant can do such damage as mere idleness will do. And so if you have any ability—and you *have*—do not let it lie idle while you are waiting for precisely the right chance to use it. Use it, anyway, and the best chances will hunt you up; never fear.—*Russel Sewall.*

Daily Readings.

- Mon., Dec. 2.—Securing God's help. Kings 3 : 5-14, 28
- Tues., Dec. 3.—Talents of mind. 1 Tim. 4 : 14-16 ; 2 Tim. 1 : 1-7
- Wed., Dec. 4.—Spiritual blessings. 1 Cor. 12 : 1-11
- Thurs., Dec. 5.—Talents of heart. Rom. 15 : 1-7
- Fri., Dec. 6.—Opportunity is ability. Matt. 25 : 24-30
- Sat., Dec. 7.—Response to ability. 1 Pet. 4 : 7-11
- Sun., Dec. 8.—Topic. *The right use of ability.* Matt. 5 : 13-16.

Brotherhood.

BY THE REV. CLEARFIED PARK.

Be kind and be patient, my brother,
For others must bear with you;
And please don't censure another
For the very same things you do.

We've all got sorrows and burdens'
We've all got faults to confess,
'Tis not so much clothes and professions,
As conduct and spirit that bless.

The scholars of Venice told us that the "mistress of the sea" had her vast treasure, not through a few great ships, but by a multitude of lesser vessels. And ours is a world where the richest cargoes of the soul sweep forward in fleets made up of those lesser craft named "two talent people."—*Newell Dwight Hillis.*

We can evade responsibility, but not accountability.—*Charles H. Parkhurst.*

No matter how rich the spiritual gift: from Christ may be, unless you stir it up and use it in well doing, it perishes, as the grass and grain in all the fields will spoil if you pack them away green out of the air and light.—*Bishop Huntington.*

Each one of us has a steward-ship somewhere, and some gift qualifying him for it. It may be that we are called to very humble duties; still, they are held from God, and constitute a stewardship.—*Dean Goulburn.*

Human life is but a loan to be repaid with use, When He shall call His debtors to account, From whom are all our blessings.—*William Cowper.*

The Thanksgiving number of The Canadian Housekeeper opens with an article on "Domestic Science, Hindrances to Its Introduction," by the Deputy Minister of Education for Ontario; then follows an excellent article on "The Teaching of Cooking," by Mrs. C. F. Picton-Gadsden. "Light Housekeeping" gives many useful suggestions to people who are obliged to live in one or two rooms. Of a holiday tone are articles on "Dressing and Carving a Turkey" and "Preparing the Thanksgiving Dinner," and very good menus are given for the three meals on Thanksgiving Day. The subscription to this very useful magazine is one dollar per year. Canadian Housekeeper Publishing Co., Toronto.

Our Contributors

A Strong Man's Failure.

(A TALK TO YOUNG MEN BY REV. PROFESSOR
JORDAN, D. D.)

Samson is commonly regarded as the typical strong man. In the great gallery of portraits where Abraham represents faith, Job patience, David kingly chivalry and Daniel moral courage, he is the embodiment of physical strength with its privileges and dangers. Samson lived in a restless, turbulent time when the very life of his people was at stake, and when he was able to play a great part just in so far as he was willing to use his strength in an unselfish spirit to patriotic purpose. It may seem that there is little similarity between such disorderly days and our own orderly life and quiet circumstances. But human nature is the same, the principles that rule in society, the passions that dominate the souls of men are similar. The truth that receives such rhythmic repetition in this book is real however much we may differ as to the arrangement of the actual historical facts. The hour of a nation's weakness is the hour when it has forgotten God and forsaken righteousness. This is written in many forms of history and parable "Lest we forget."

But we are now concerned with this striking picture of a strong man and the leading principle of his life as seen in the part that he played in a rude restless age. In his day war was not a matter of scientific strategy and death dealing machinery. The time had not come for men to say:—

"By sleight of sword we may not win,
But scuffle mid uncleanly smoke
Of arquebus and culverin.
Honor is lost and none may tell
Who paid good blows. Romance, farewell!"

It was well known then who paid good blows, Samson had that credit and reputation; the big burly fellow ravaged like a lion among the crowds of weaker men, his deeds of daring were on a large scale and struck fear into the heart of the foe. In his life we may read with gold letters the lesson that strength of body is God's gift to be used for His glory, and for the good of men. This lesson still needs to be enforced, and warning against the "falseness of extremes" is not out of place. One extreme is to treat the body as a coarse vile thing, a part of our nature that hinders our highest progress and of which we need almost to be ashamed. The other is to make the cultivation of physical strength the chief end of life, and then to use it in base sport or reckless pleasure, or in other words to apply a sacred gift to profane purposes.

There is little need now to spend one's strength against the first position. There was a time when many believed that the cultivation of physical strength clashed with the claims of religion. It was thought that the saintly men must be pale and thin. It was not merely the subjection of the body but its utter abasement that was demanded as a condition of saintliness. Now we have changed all that, we have learned that there is nothing specially Christian about dyspepsia, and that a man's melancholy is no proof that he is near Heaven. The change has not been brought about by scoffing at fanatics and hypocrites, but by advancing

knowledge of physical science and by the thoughtful teaching of broad minded Christian men. We have heard much about "muscular Christianity" and have been reminded that soul and body are closely connected and come from the same source. Hence manly sports and athletic exercises for our young men are vindicated and glorified. In this there is good but there is also danger. When we see wild enthusiasm over a game of football, we are painfully reminded of the many good causes that are languishing for lack of similar energy. We are glad to see such interest in this side of life, but we see clearly that the new oneness may be worse than the old. If it is true that England's battles were won on the playground, it is also true that battles may be lost on the playground. Kicking or striking the ball cleverly may be a poor thing if the man is poor in nature and has no higher aim than the amusement of the hour. The glorification of brute force has its dangers, and the determination to win at all costs may be a delusion and a snare. Professionalism and gambling bring false excitement and real degradation into many forms of amusement which otherwise might be healthful and helpful in the fullest sense. The fact is that only the man who possesses high moral and spiritual qualities can make the right use of extraordinary physical powers.

Samson's Glory:—Samson is not by any means the highest type of man, indeed it is not fair to compare him to men like Paul and John. The Christian religion has produced a loftier ideal of manhood, its great heroes and martyrs are men of refined thought and gentle feeling. Samson shows a wild recklessness which is not saintly in its style; but he came from godly parents and had some real religious zeal. Every man to his own work, he lived in unsettled times, and his work was rough requiring great force and dashing bravery. His glory was largely in his physical strength, but he must have possessed some noble qualities of mind and heart to be in any measure a champion and judge. A mere big bully could not have held a useful position among intelligent and high-spirited people. In his own way Samson realized that his strength was God-given and that it meant a call to special service. This strength was wonderful but it was not miraculous in the modern sense of that word; it came along the ordinary channels of nature when these were sanctified by the influence of religion. It has been well said that a man's education should begin with his parents, it is so also on this plane. Samson owed much to the self-denial and wholesomeness of his parents. The story of his birth as well as his life contains a protest against the use of fiery stimulants which burn up strength while they create excitement. If such warning was needed in those days when life was simpler and freer and so much time was spent in the fresh air, how much more should we heed it now when the conditions of life are more artificial and complex. Cleanness and temperance are the conditions of physical strength; the strong arm, the clear eye and steady nerve cannot be long maintained by those who indulge in wild revelry. Samson at his best represents the soberness of at least two generations and hence there came to him this great glory that he was a man of extraordinary strength and was

called to fight the battles of his country.

This was patriotic just as in our own time it was a patriotic thing for many of our young men to give their lives in the defence of the Empire. The patriotism that fights the visible foe we can all understand and in our moments of war-like enthusiasm we cheer lustily for those who have risked their lives in their country's service. But let us remember that there are many enemies to be met that cannot be conquered by strength of limb and muscle. The glory of a young man is his strength but the question is, will he so use that strength as to attain to higher glory. This was a real glory, it is a splendid thing to be strong, not troubled by aches and pains, not easily tired, fresh and vigorous for work and for battle, to move about among one's fellows with a feeling of safety and superiority. Who would not covet such strength and the glory that it brings!

Samson's Weakness:—Samson was strong and had great glory in this sense that he was able to scatter great hosts of outside enemies but his weakness is shown in his inability to conquer the stormy passions of his own soul. This weakness does not ruin him at once, it grew upon him and was carelessly neglected. In his career there were many days of vigorous working and glorious fighting, times of success when all seemed to be well, but all the while there were forces at work in his life that boded no good. Without being over-critical it is easy to note, as we read the story of his life, faults which it allowed to grow bigger and blacker may cast down and disgrace the strength of men.

He shows even in his deeds of daring a love of display. There is an air of bravado about his most splendid performances. He rushes recklessly into great danger that he may show how grandly he may come out again. He seems to display himself continually and say "Look what a strong great hero I am." We know that strength is naturally joyful and what seems to be boastfulness may be but the manifestation of uncommon energy. If a man has extraordinary strength it may well show itself in his whole bearing. All this is quite true but when strength is too self-conscious, when it grows boastful and seeks applause for itself instead of using itself in service, something of its real glory has already departed. All this is especially true when this activity takes the form of fighting. If a man uses his fists in defending one who is wrongfully assailed, that is a noble use of the "art of self defence," to fight thus in a ring for the sake of money and vulgar fame is a degrading business. To fight in the political realm for a good cause is inspiring and uplifting, but to contend in the same sphere merely for "gain" is a low form of activity however much skill may be displayed. Now Samson made his public work too much a personal matter. He ceased to carry on his country's warfare on a high plane of patriotism, and used his strength and his public position for private purposes. His own intrigues and quarrels became of supreme importance. He fought for himself instead of for his country and his religion. Hence that in his life which might have been a real glory shrank into miserable littleness.

In this way the strong man forgets that his special strength comes from God and is given for sacred purposes. Then

his glory became his snare. He did not cease to believe in God; it was not a case of mental perplexity or skepticism, all the time he boasted that God was with him and offered his strength as the proof of this. But he came to have very poor thoughts of God, he is not quickened by any great ideal of purity and righteousness. Samson's thoughts of God became coarse until Jehovah is to him such an object as himself only on a bigger scale, a colossal hero, strong, fitful and violent. Then comes the loss of loyalty, of loyalty in the form needed for those times and for his work.

Then he falls into unlawful friendships. His profession called for separation from the Philistines that he might contribute his share to guard the life and worship of the Israelites. But he forms attachments among the enemy and allows the daughters of Philistia to bewitch him with their allurements. This is playing wantonly with temptation and exposing himself to needless dangers. Were there not pure, beautiful women in Israel? Why should he leave the daughters of his own people to dally with the frivolous reckless women of these alien tribes? We know that real marriages cannot be arranged simply for reasons of business or politics. There must be warm affection and mutual confidence between the wedded pair. Let us, however, not dignify by the name of love a lust that is unlawful, a passion that is only the madness of a few moments and cannot bear the strain of life's trials. The choice of companions in any case is important to a young man, and of supreme importance the choice of one upon whom he is to lavish his strong constant love.

To find a brave thoughtful young woman as one's life companion and help is a great blessing; but woe to the young man who is fascinated by a woman who has no principle except the determination to gratify her own vanity and her own selfish desires. A young girl who spends her thought and strength on trifles may become a weak simpering creature with little influence of any kind, but a woman with strength of will and power of heart must be either an inspiration towards good or an incitement to evil. If purity and righteousness do not accompany our social intercourse our pleasure will be short-lived and will leave many a bitter memory. A man may meet enemies out on the open plain but if he is to contend with treachery in the woman to whom he has given his heart and home he will need a higher strength than that of Samson.

In the testing hour Samson shows the lack of high principle and pure sentiment which is the prophesy of failure. "Tell me thy secret" the woman says, "how is it that thou art so strong?" The hero plays with the temptation, dallies with the dangers and gets glory out of it for himself. It pleases him to give false reasons so that he may display his strength and make sport of his foes. But at last the secret is out, his strength lies in his long, flowing hair. Perhaps in his careless infidelity he only half believed this himself, perhaps it did not matter so much, after all, whether a man's hair was long or short. In itself it may not, but the long hair was the symbol of a principle, it represented a vow of consecration to holy service. The national flag is simply a bit of cloth, in the hour of battle it may look like a dirty rag, and not be worth anything in the world's market, but men fall round it, dying in its defence because

of all that it represents, because of its stern appeal to piety and patriotism. We need not discuss the wisdom of now wearing badges to represent one's self, denial and consecration, but if the man does take a vow and wear a badge he should be true to it. There are moments when to give up a little thing may mean cowardice, an outrage to our own conscience, and a treachery to our dearest friends. It is little at such times that we get in exchange. When Samson cast off his vow, he surrendered the ablest strength of his manhood to a creature who was waiting to betray him.

Samson's Shame:— This cowardice with all its cunning is the prelude of quick defeat. The strong man who yields to private temptation is not far from public shame. If the building is undermined the storm that is to shake the ground will not tarry. Swift shame came upon Samson when once he had yielded his secret to the woman whose smiles and caresses had led him away from his life work. This means failure in the presence of the enemy. The old cry was raised, the cry that had so often stirred his blood, "Samson, the Philistines are upon thee!" He responds to the battle cry as a splendid warhorse answers to the sound of the trumpet. He struggles to arise against the foe but he is helpless. He has cast off God and God has cast him off. He may stretch and shake himself but the long flowing locks are gone, and with them the presence and power of God. His enemies triumph over him, the champion of Israel becomes a byword and a reproach. He who so often publicly displayed his strength is now the laughing stock of those whom he might have despised.

This discovery of weakness when it was too late. Up to the very moment of his failure Samson had boasted in his strength; the hour of supreme strain came but "he wist not that the Lord had departed from him," and hence he shook himself as at other times but with far different results. His defeat is a surprise as well as a shame. It is the moment of struggle that reveals the hollowness that has crept slowly but surely into the man's life. Often it has been so with nations and churches as well as individual men, after a period of sloth and indulgence the call to battle comes they shake themselves as at other times not knowing that God has left them. Then, even though they drag the ark on to the battlefield, and make great parade of the outside of their religion, the lack of simple faith and resolute righteousness brings its own prompt retribution.

Then there comes to Samson slavery, and to the cause for which he ought to have fought shame. The Philistines can cry "Great David hath subdued our foe and brought out boasted hero low." It is not simply the fall of a man so much as the betrayal of a cause and treachery to a principle. The man may be forgiven, his strength may return, he may teach his scornful foes that it is dangerous to exact over a fallen foe, but a wound has been inflicted upon a great cause that cannot easily be healed. Let the young man who is strong and useful guard himself against inward deterioration and outward disgrace by keeping close to Him who has given us the supreme example of self sacrifice and the highest ideal of service.

Popular Canadian Playgrounds.

The traffic over the Grand Trunk Railway System to the summer resorts located on their line during the past season has been somewhat phenomenal, especially the heavy tourist travel that made the Highlands of Ontario their objective point. From statistics compiled to date over 25,000 passengers were carried into the Northern Districts during the past summer from points all over the continent; in fact, in view of the growing popularity of the regions, it is found necessary every year to increase the accommodation in this district by the building of new hotels and making additions to the hotels that are already located throughout the locality. First class summer hotels are being erected at a cost of thousands of dollars, one now being in operation on Lake Rosseau, Muskoka Lakes, with accommodation for 250 people, and built at an outlay of over \$100,000. The region is bound to be popular as there is no finer country on the continent of America for health, pleasure and recreation than the Highlands of Ontario, and which include the Muskoka Lakes, Magnetawan River, Lake of Bays region, and the 30,000 islands of the Georgian Bay, nor forgetting the many pleasant summer resorts situated on the shores of Lakes Simcoe and Couchiching.

Many are the expressions of praise emanating from travelers who have been in this region. A letter just received by a Grand Trunk official, from Mr Chas. F. Cutter of New York City is a specimen of what is thought of these districts, and reads as follows:—

"We are wishing we were on Lake Rosseau in sight of the autumn glories of 'Fairyland,' this very minute. More and better should be said about Muskoka than the bit of enthusiasm in that hasty personal note, more and better than I am artist enough to say, and in spite of the dictates of selfishness, which say 'Don't tell everybody; Muskoka is too good to give away'."

"Indeed, the kindness of United States and Canadian friends encouraging my wish for a vacation in high and dry air with waterside delights, and free from swarms of men or insects have just given me and mine the best vacation of our lives. In the first place the trip to get there is easier, less expensive, though grander than any other between the Rockies and Switzerland. Rivers, lakes, Niagara Falls and the Gorge, and Lakes Ontario and Simcoe, stretch from New York City to Muskoka Wharf.

The Grand Trunk trip, including all round the island-tipped waters of Lakes Muskoka, Rosseau and Joseph, at one's leisure in charming little steamers, with courteous officers and crew, substantial dinners, soft waters, clear exhilarating air the whole continuous round is perfect. Then camp, cottage, boarding house, or hotel life in this peace and grandeur, with refined friends, good books, and well behaved children, canoes and boating, bass-ribs at your dock, pickerel around the next point, the finest bathing, sleep refreshing, no noise but one's own exuberance, dress to suit yourself, no business but fun, no roads but the trackless princely forests—the whole "shooting match" challenge comparison with all other vacation grounds known to New Yorkers. Our only regrets are at leaving this paradise short of a six months stay."

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 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. Notify the publisher at once of any mis take on label.

Paper is continued until an order is sent for discon tinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or regis tered letter, made payable to THE DOMINION PRESBY TERIAN.

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

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 27th. 1901.

New York City has elected a Mayor pledged to reform, and already questions are being brought forward that will have to be dealt with in the near future. One of these is the question of licensing liquor saloons and permitting these saloons to open during certain hours on Sunday. It has been proposed that these questions be settled by the popular vote. Let them be submitted to the people in such a form that a simple "Yes," or "No," shall determine the policy to be pursued. And it shall determine it in wards, so that one ward might vote in favor of the open saloon, and the next ward vote to close them. The opinion is expressed that were the vote taken over the whole city the answer would be "Yes," to both questions, but if taken by wards, the answer in some of the residential wards would as certainly be "No," to both questions. So it is suggested that each ward be allowed to settle its own policy.

In the current issue of The Presbyterian Journal there is an article by Dr. Thomas A. Hoyt, evidently a Southern minister, that is hard reading for Christian men and women. Dr. Hoyt tells us that the dispute between the North and the South is not settled, and cannot be, so long as the negro remains. He admits that the feeling of the Southerner is largely one of prejudice, but demands that this prejudice be respected. He declares that President Roosevelt's act, in inviting Booker T. Washington to dine with him, has shattered all dreams of peace between the two great sections of the United States. We had imagined that Mason and Dixon's line was obliterated long ago, but Dr. Hoyt would have us believe it has not been. Surely the learned Doctor has been riled about something when he wrote that article! We cannot imagine a Christian teacher of the present day taking the position that the black race must be ground down, and treated as an inferior race of beings, utterly incapable of rising from their degraded position.

TRAINED HELPERS.

The minister of a congregation of five hundred members, and more, cannot give attention to his reading, to his preparation for the pulpit, to his pastoral work, and to the thousand and one petty details of congregational work. He must have help, and this help must be trained. The dream of the Associate Pastor, or the Assistant Pastor, or the Colleague and successor must pass, we fear. It seems to be impracticable in our present state of spiritual development. There is too much self seeking in us as yet to allow this best of all solutions of the problem of pastoral work in large congregations to be applied. In the next century it may work, but it will not work today.

The next best thing is the trained lay worker,—the catechist, the Bible woman, or the Deaconess. We make considerable use of the first named, we know the second by name, but the third has not yet been introduced to the Church. It will not be long ere she presents herself, and seeks recognition, or definite rejection. There is work for the Deaconess, an abundant opportunity to use the consecrated ability of Woman, where none but she can enter and do effective service. The faithful pastor struggles bravely to overtake this work, but he only touches the fringe of it here and there. The most hard-working pastor soon becomes aware of the fact that were he to give all his time not needed for pulpit work to the work of investigating, encouraging, helping, winning those who do not come regularly to his ministry, he could not do more than a tithe of the work that should be done.

The minister should not be asked to do more than direct this work. He cannot commit it into unskilled hands. He must have workers who know how to go about the work which the minister outlines, and whom he can trust when he sends them out. For the minister must keep in touch with the work of the deaconess, and direct it. He cannot allow himself to become separated from any part of his flock, but the work of gathering them at convenient points, preparing them for his ministrations, and reinforcing these with practical effort may well be done for him. In this work the Christian woman, trained for such service, is invaluable.

We have a School for the training and testing of those who seek to do mission work, either at home or abroad. This is definite work, in a definite field, and there should not be any difficulty in taking on this new phase of the work, and training young women for the work now being done in other Churches by the Sisterhoods whom they recognize. We hope the day is not far distant when this new order of workers in the Master's vineyard shall receive recognition, and be assigned their due place on the roll of those set apart for Christian service.

The Bibelot pays its regular monthly visit and is always welcome. The last number is an essay on the "Celtic Movement" by Fiona MacLeod. It is a timely and beautiful contribution to an important question. The author's treatment of the theme shows real insight and well balanced judgment. T. B. Mosher, Portland, Maine.

"WE THANK THEE!"

Thousands will sing these words during the present week, and from thousands of hearts they will rise in soundless prayer. With some it will be but a form of expression, like "good morning," or "Merry Christmas." But there will be those who, after painfully tracing the devious way by which they have arrived at another thanksgiving season, will look up with a fervent, "We thank Thee, O Lord." Yet it will be for protection not for accomplishment. The work that has been done has been painfully small, and even much of this is imperfect. No man can look without shame at the accomplishment of a year just closing. So much more might have been done, and what has been attempted might have been so much more worthily completed.

What we have most cause to give thanks for is that we have been so often saved from the natural consequences of our own foolish acts. Had these come to us we should have been overwhelmed. We did it in ignorance for the most part, thinking, perhaps, that we were doing God service. With infinite patience and loving care He has delivered us from the net into which we had walked, and so gently has this been done that it is only when we look back, with the light of the setting sun of another year full upon the way, that we come to know how often He has interposed to save us.

Must it go on in this way till the end? Surely the coming days have better things for us than a repetition of the blunderings of the past! Certainly they have, and this day there are open doors along the path, which, if we enter, shall give us higher service, and the opportunity to get away from mistakes and into the perfect life of service. We have no patience with the man who unctiously thanks God that he is yet safe, and carelessly stumbles into another pitfall. We should not have to hold out our hands to God with the pitiful cry, "Lord, save me," at every turn. It should be possible to walk a little way without leaning so heavily upon our Guide. And if we can take but one step over the wave without sinking we shall have greater cause for thanksgiving today than we have ever had before. And the joy of the Master in us will be more abundant.

We are in receipt of the Catalogue of Christmas Books published by the Copp, Clark Company, Limited, Toronto, which is indeed "a Royal List of Books." Among the number we notice Gilbert Parker's new book, "The Right of Way"; "The Beneficress," by the author of "Elizabeth and Her German Garden"; "New Canterbury Tales," by Maurice Hewlett; "Circumstance," by S. Weir Mitchell, and many other new books, besides reprints and holiday editions of old favourites. Those who think of giving books, perhaps the most acceptable of all gifts, this Christmas, should procure a copy of this Catalogue before making their choice.

Let all the North-land breezes blow;
I've all that I desire,
Here sheltered from the storm and snow
A book, a pipe, a fire,
Old saws of sages, songs and lovers,
Old friends beneath its friendly covers.

FRANK L. GRAMMON.

THANKSGIVING DAY.

We once more remind our readers of the special collection asked by the Home Mission Committee on Thanksgiving Day, from every congregation and mission station of the church. The collection is for the purpose of providing the \$7,500 required to carry on the work this year among the foreign population of the North West.

We are glad to know that there is likely to be a very general and, we trust, a very liberal response to this appeal. By the cordial co-operation of ministers and sessions, there should be little difficulty in getting, on Thanksgiving Day, the full amount needed.

CLOSE OF THE CHURCH YEAR.

We are asked by Dr. Warden to call the special attention of ministers and congregational treasurers to the fact that the church year now terminates on the 28th February. As the books will close promptly upon the evening of that day, all moneys intended to appear in the accounts for the current year must be received before then.

The Outlook, in its last issue devotes considerable attention to prison life and to prison discipline. At the recent Prison Congress, held at New York, at which there were delegates present from all over the United States and Canada, the method of treating first offenders came up. One warden advocated placing these in the highest grade, so that the encouragement to reform should be the greatest. Certainly this is the purpose of prison discipline. The idea of punishment is also present, but it is secondary, and the real object is to effect the reform of the offender, and his restoration to good citizenship.

Literary Notes.

The Story of Joseph, by J. R. Miller, D. D. Dr. Miller here tells the well known story of Joseph in usual simple but eloquent style, dividing his subject into seven chapters which take the hero from his earliest youth to his old age and death; and from this life of varied experiences the writer draws many practical lessons for all mankind. "When a story of providence begins, we never know what the end will be; and it is surely a marvellous leading that Joseph has. Upper Canada Tract Society.

The November number of Blackwood's Edinburgh Magazine opens with an article by 'Linesman' entitled "Night," "Night on the veldt, and all the winds at rest save one, which every now and then sends a faint warm puff across the miles of withered grass, the uneasy snatches of mutterings coming from a man talking in his sleep. All around dead, utter silence—the silence peculiar to vast spaces—and deep blue velvet darkness resting upon the grassy immensity like a hot, heavy hand; a silence that makes the ears throb with a desire to hear it broken, which is not broken but deepened by the fluttering patter of a meerkat stealing to its burrow, or a beetle settling with a little click upon a sun-baked ant-heap; a darkness that is impenetrable even on the dim yellow shadow of the upland veldt-round, and almost appalling in the kloofs and hollows." Then the writer goes on to describe a night attack. Under the heading "Three Biog-

raphies" are discussed "The Life of Robert Louis Stephenson," "Life, Letters and Diaries of Lieutenant-General Sir Gerald Graham, V. C.," and "The Life of Major-General Sir Robert Murdock Smith, K. C. M. G." Other articles are "A Village in the New Forest," "Life in Labrador," and "With the Fleet at Delagoa Bay". The Drawing-Room Comedy by I. Lochart Lang, "On the Hire System," is very amusing. Leonard Scott Publication Company, New York.

Bible Characters, Stephen to Timothy, by Alexander Whyte, D. D. This is another volume of Dr. Whyte's popular and useful books dealing with the men of the Bible. The author has won for himself a great reputation in this field of exposition. His style is concrete, clear, picturesque; his aim always practical, and there runs through all his discourses a warm evangelical feeling. He makes us feel that he is dealing with living men and that the men of two thousand years ago fought the battle in which we are engaged. Oliphant, Anderson and Ferrier, Edinburgh, Scotland.

Poet-Lore, a Quarterly Magazine of Letters, is now in its thirteenth year and continues to supply a varied programme of literary studies and reviews. In "The School of Literature" Longfellow and Browning are the subject for the present month, and the student of English literature will find many helpful hints. Two Shakesperian topics are also discussed in the present number. There are new and original contributions as well as selections from the great masters. One vigorous article by Mr. Sviggert gives "A Plea for Poe" which is worth consideration. Poet Lore Company, 16 Ashburton Place, Boston.

The Nineteenth Century and After. The issue for November is an interesting number of this important magazine; and the questions discussed are varied and many of them of present interest. Those who are interested in the warlike side can turn to "One Lesson of the War," "The Press-Gang" or "Naval Fashions"; those who study international questions will find suitable food in "Great Britain and Russia" or "The True Origin of the Newfoundland Dilemma." Present politics are discussed by Sir Wemyss Reid, Rev. Dr. J. Guinness Rogers and Edmund Robertson, K. C., M. P. Other questions such as "Can the Sea be Fished Out?" and "Did Elizabeth Starve and Rob her Seamen?" Leonard Scott Publishing Firm, New York.

The opening article of the November issue of 'The Fortnightly' is "Reform through Social work" by President Roosevelt. He is worthy of such a high office who has practiced what he here preaches—"The highest type of philanthropy is that which springs from the feeling of brotherhood, and which rests on the self-respecting healthy basis of mutual obligation and common effort. The best way to raise any one is to join with him in an effort whereby you and he are raised by each helping the other." There are two articles on "Afghanistan and the Indian frontier" followed by a somewhat weird yet, rather pointless, paper, "The mystery of Justice" by Maurice Masterlinck. This writer has a right to the name "mystic" (emphasis on "mystic") if only from this one production. We do trust the Royal pair did not find their tour abroad half so dull and prosy at any time as the writer of this note found the article 'The Royal Imperial Tour' by Edward Salmon. The present condition of things in S. Africa lends additional inter-

est to J. B. Frith's "The Guerilla in history". In 'A Comedy of Proclamations' by 'Diplomaticus' the diplomacy of the Boer war is severely ridiculed as showing incompetency on the part of the Government, and the generals in command. The second article on 'Religion and Science at the dawn of the Twentieth century' by W. H. Mallock appears in this number, but remarks on this series of able papers must be reserved until later.

Mark Everard, by Knox Magee, Author of "With Ring of Shield" This is a romance of 'Murrice England' in the time of Charles II, and the hero, Mark Everard, tells the story himself. From the beginning the book is full of excitement, opening with the attempted abduction of the Queen defeated by Everard. The story goes on to tell of the way in which the hero meets the lady of his fate and defends her by the strength of his own good sword from many plots against her life and honour. We could wish that the author had dispensed with a few of the "Zounds," "Zooks," and "Od's deaths"—the favourite exclamations of the hero, but the story is bright and quite worth the reading. Mr. Magee is a young Canadian and therefore his books should be of special interest to Canadians. McLeod and Allen, Toronto.

The December number of Frank Leslie's Popular Monthly is full of the holiday spirit, containing several Christmas stories, including one by C. R. Sherlock and one by Wm. MacLeod Raine. Among the poems are "A Christmas Masque," by Clinton Scollard, and "His Christmas Folks," by Frank L. Stanton. Those who read last month's Magazine will be glad to see further extracts from "The American Diary of a Japanese Girl." Israel Zangwill has an article on "The Redemption of Palestine by the Jews"; and General Ballington Booth writes of "The Personal Appeal of the Volunteers." We are able to mention only a few of the many note-worthy features of this issue. Frank Leslie Publishing House, New York.

A History of Protestant Missions, by Gustave Warneck Authorized Translation from the Seventh German Edition, Edited by George Robson, D. D. With portrait of the Author and twelve maps. This volume is rightly named a contribution to modern church history. The subject is one of living interest and of great importance. The fact that the book has passed through seven editions in Germany speaks for its thoroughness. The editor, Dr. Robson of Perth, tells us that "There is probably no man living who has a completer knowledge of Modern Missions than Dr. Warneck. They have been his life-long study. Not only the progress of missions, but the question of principle and policy which constitute the science of missions, have drawn from his pen works too numerous to mention here, which command the attention of all students of missions. His pre-eminence in this department has led to his being invited to join the professional staff of the University of Halle, and has gathered round his monthly periodical, Die Missions-Zeitschrift, now in its twenty-seventh year, a circle of able expert contributors." The notes by the editor increase the value of the work materially for English readers. The preacher who reads this book carefully ought to be able to produce many interesting and instructive missionary speeches. Oliphant, Anderson and Ferrier, Edinburgh, Scotland.

The Inglenook.

The Pink Stamp.

BY WILLIS BOYD ALLEN.

How it did snow! Karl, looking out of the window and holding a bear in his hand, said to himself that it was the greatest storm he had ever seen, as indeed it was. Karl was about thirteen years old, the son of a woodcutter in the Black Forest. You can guess by this that he did not think "snow", but "schnee". However, it was all the same to him and to his heavenly Father, who listens to all sorts of prayers every night—German, Russian and Chinese—and understands them all.

Karl had been a cripple for five years. He had been helping his father in the forest, one winter day, and in trying to get out of the way of a falling pine he had slipped and in another moment the tree was upon him. During the long dreary months that followed Karl had learned to carve little toys of wood for the dealers in a town not far away. He made very good toys indeed and was especially proud of his bears, which he made just fierce enough to be natural, and just good natured enough not to scare little children. But machinery crept into the business more and more, and Karl's careful workmanship no longer brought good prices, and his stock of bears and tiny chalets grew larger on his hands, while the little heap of pennies in the cracked china bowl dwindled.

"There's one good thing," said Karl's father, coming in from the storm and shaking off the snow; "we have plenty of wood to burn."

"Ah, but what shall we eat, Wilhelm?" sighed his wife.

"The good God will care for us," said the woodcutter, cheerily, as he threw another big log on the fire and sat down to draw off his heavy boots. "Come here, Irmgart, and have a ride on father's knee." For Karl had a little sister four years old. Soon Irmgart's merry laugh was ringing out, and when the family gathered about the rude table for their poor meal, an hour later, they had forgotten their troubles and were rejoicing in the shelter of the little hut, against which the storm was beating heavily. They had had a merry Christmas, a few weeks before, in spite of their poverty. There had been a tree—set in the firelight, for want of candles—and a few simple gifts. The children had sung:

"O little fir, dear little fir,
How faithful are thy branches!"

"Trust in God," said Wilhelm, over and over, "and all will be well."

But it was hard work to trust on an empty stomach. The snow drifted deep round the little hut, and the woodcutter tramped even to a large town fifteen miles away to sell his wood and Karl's carvings; but he brought back only a few pence and a small bundle of food.

"I almost lose patience," said he that night, after the children had gone to bed, when I see what foolish things the rich buy. There was one shop window quite filled with old postage stamps, some of them marked as high as two marks."

"Now, why could not we sell some of ours?" asked his wife, with sudden hope. "We have always saved the letters from your

brother and from my home. Perhaps they will bring us a few pfennige."

"We can but try," said Wilhelm; but he shook his head doubtfully. "Open the chest, dear, and we will see what we have."

There were not many, after all; only a dozen or so, for the poor cannot afford to write often. Wilhelm put the emptied envelopes in his pocket to take to town, another weary walk the next day.

"Ah, here is one from my father!" he said, taking out one more from a corner in which it had been crumpled. "It was sent from South America, when he was a sailor, forty years ago."

"Ah, what a pity it has not a fine bright stamp!" exclaimed his wife. "See, there is only that old thing of faded pink. It is not worth taking. The new stamp is so much prettier. This looks like one of Irmgart's drawings."

"Yet I will take it with the rest," said Wilhelm, removing with tender hand the worn and yellow letter. "In the morning early I will start."

Wilhelm was bitterly disappointed when he exhibited his treasures to the dealer the next day.

"They are all common—very common," said the man, roughly glancing over them. "I don't want them."

Wilhelm was about to leave, when a stranger in an elegant fur-lined coat entered the shop, and the dealer ran to wait on him.

The gentleman's eye fell upon the woodcutter's heap of soiled envelopes.

"What is this?" he exclaimed in very poor German, for he was an American. "Will you let me examine these?"

"Look! look! An 1850 British Guiana, pink, on the original envelope! Are these yours, sir?" addressing Wilhelm.

"I was about to sell them," stammered the woodcutter.

"The rest are worthless," said the stranger, pushing them back and taking out a well-filled purse. "For the British Guiana stamp I will give you this. It will be a good bargain for me, and you need not sell it unless you wish."

Wilhelm could hardly believe his eyes, but there was the money before him—two crisp bank notes of one thousand marks each. In all five hundred dollars of our money! For that little two-cent scrawl on pink paper was one of the rarest and most valuable stamps known to collectors.

"Trust in God," said the woodcutter, as he helped his wife and children to meat and bread and fresh milk that night, "and all will be well. Have I not always told you so?"—Morning Star.

One day a small boy marched up to the master's desk and inquired "if he would like a bit of pork, as they were going to kill their pig." The schoolmaster replied in the affirmative. When several days had elapsed and nothing more had been heard about the pork, he called the boy up and inquired why he had not brought it. "Oh, please, sir," the boy replied, "the pig got better."

If you think you resemble a great man say nothing. The resemblance may cease the moment you open your mouth.

"This Means You."

We frequently see the sign, "no admittance except on business." But very often this is not enough to keep out the inquisitive and intruding visitor, so sometimes the brief phrase is added "this means you." It would seem as if every one who read the notice "no admittance" would understand that the rule applied to him. Why should he think that it did not? What reason had any for thinking that an exception was to be made in his case? Yet the fact remains, that it is often found necessary to add the special and particular words, "this means you."

Evidently it is a difficult matter to make people believe that what they do not like or approve, has any reference to themselves. How often the Christian minister would like to label his sermons, "this means you." It is a well known fact that rarely does a hearer take the sermon to himself. It sometimes seems as if the sermon specially intended for a certain hearer was the very one that he handed over to someone else. Philip Brooks has spoken of the difficulty of getting the right man to take the sermon which was intended for him. If he says, I preach on diligence in work, those who are already doing their whole duty will make extra efforts. While if I preach on restfulness and trust those who are doing nothing but rest and trust will become even more lazy and negligent.

Who can devise some plan by which the earnest worker can be made to take the sermon on rest and the idler appropriate the lesson of diligence? Nathan the prophet had an easier time than the ordinary preacher. He had only one person in his audience. The erring king could hardly escape the application of the prophet's parable. He certainly could not hand the sermon over to his neighbor. "Thou art the man" was the sentence which clinched the lesson, and brought home to him his sin and shame. Would that the preacher of to-day could say as directly and successfully to the careless hearer, "this means you."

'It's Very Hard.'

"It's very hard to have nothing to eat but porridge when others have every sort of dainties," muttered Dick, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings and work all day, when others can enjoy themselves without an hour of work. It's very hard to have to trudge along through the snow while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over one's head when so many are homeless; it's a great blessing to have sight and hearing and strength for daily labor when so many are blind, deaf or suffering!"

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Dick, there is one thing that I do think very hard."

"What is that?" cried Dick, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."—Phrenological Journal.

The Family That Kissed The Cow.

She was the most winsome little lassie, and she lived in a tiny village in the very heart of the Blue Ridge. The sunshine had crept into the dancing brown curls on her head, and had tinged her there.

Her eyes reflected the blue of the tender skies that bent over her.

It was such an event in her life to go with her auntie to the big, fat-away city. There were so many things that her little country bred eyes had never seen. And, oh, the letter that she wrote!

Elizabeth's family were so impatient that morning for little black Mizzell to return from the village post-office! They knew the letter would be there, for Elizabeth had promised.

Elizabeth's father, the village doctor, walked back and forth the length of the sitting room; her big sister had a sewing girl waiting for her in the sewing-room; her mother—but mothers always have their hands full; even her big brother put down his newspaper, looked from the window, and said he must be going; but he did not budge.

Wasn't it strange that the letter of such a tiny girl could hold them there? Wasn't it strange that not one of them acknowledged to the other why he stayed? When little Mizzell came running in, bringing the papers and the letters, they all drew a little nearer to Elizabeth's mamma.

It was a sweet letter that told of the girl's joy at her first peep at the great world. There were loving messages to her home people, and it ended, "and kiss the cow."

"What a child!" her father said, picking up the letter that had been written with such care.

"What a baby!" her brother said.

"To think of kissing Beauty!" said the big sister, as she swept from the room.

But her mother said softly, "The dear child!"

And then they separated, going to their delayed work.

Out in the meadow Beauty looked up from the tender grass she was cropping to find the doctor standing near her.

"I don't like to do it," he muttered "but"—He stooped over and laid his mustached lips on Beauty's polished horn. He chose the horn because it looked so clean.

Not many minutes later a young man came hurriedly through the gate, casting many looks behind, to be sure he was unobserved.

"Kwe!" but he planted a gingerly kiss right on Beauty's back and beat a retreat.

It was some hours later when the big sister slipped out to the meadow, gave Beauty a hurried kiss and ran back.

When Elizabeth's mamma came out to give Beauty her kiss, she threw her arms about her neck and kissed her right on the forehead; and two great tears rolled down her cheeks—her dear little girl was so far away!

It isn't on record, but Beauty must have wondered why the family had suddenly grown so affectionate, for at milking time they all, on one excuse or another, came to the milking bars.

The little colored girl stood at Beauty's head, thinking of the message she had heard in the morning, and when the cow lifted her head and looked around on them with mildly wondering eyes, she kissed her right on her mealy nose.

"Child," Elizabeth's mother asked, "what are you doing?"

"She said kiss her, an' I jes' natchally noved white folks wouldn't kiss a cow," e little negro said.

Elizabeth's family looked at each other guiltily, and then how they laughed!—The Presbyterian.

Commercial Value of the Missionary.

Under this heading the North China Herald, of Shanghai, the leading secular paper of China, has an admirable editorial, which in turn had been suggested by Mrs. Bishop's interesting book. "The Yangtse Valley and Beyond," in which this distinguished lady traveller had said, "It has been remarked by consuls that missionaries unconsciously help British trade by introducing articles for their own use which commend themselves to the Chinese." The Shanghai paper adds: "This is an interesting side view of the good which, as Mrs. Bishop says, the missionary unconsciously does the trader of his native land. But it is a view which many self-constituted, and as a rule ignorant, critics of missions overlook. We do not wish to claim for missionaries any additional consideration because they unintentionally foster trade." The editor then, in a most interesting way, goes on to illustrate the point he has made, showing how the missionary's glass windows lead to the introduction of glass, and in like manner his stove, his American flour, sugar, lamp, etc. As it is, the missionary who penetrates the whole country, it is he who unconsciously introduces the foreign articles that ere long pave the way for a large import of these very goods, and thus the trader's interests are promoted, as well as those of the producers in a far off land, and in this way the missionary has a 'commercial value' that the critics have never even dreamed of.

The Home Light.

The light of home's a wondrous light,
So tender in its shining,
So soft it follows through the night,
Our weary road outlining,
Though lonely and for years we roam,
Far from the ones who love us,
Yet ever shines the light of home,
Like God's grace spread above us.

The light of home's a wondrous light;
Through life it follows, seeming,
Yet when with age the hair is white,
Clear in the front 'tis gleaming.
It shines from where our loved ones are—
O, this is love's divining!
And through the gates of heaven ajar
At last we see it shining!
—Ripley D. Saunders.

For Those Outside of Your Own Family.

It has always been customary in England, and it is becoming customary here, to remember at Christmas time all the people with whom one has come in contact during the year—as, for instance, the postman, the street-car conductor, the janitor, the office boy, the ice man, the charwoman, the laundress, the waiter at the restaurant where the noonday meal is taken, the night watchman and the newsboy. To these persons money is the most appreciated of all Christmas gifts. Do not forget, when administering your Christmas bounties, the sick in the hospitals. Send toys, books, fruit and scrapbooks to the children's wards, and flowers and fruit, jellies and delicacies to those other invalids who are not too ill to appreciate them. To any sick people whom you may know let your gifts take the form of a surprise, something which shall for the moment make them forget that they have not been able to share in the Christmas shopping. Let your present go with the cheeriest of holiday greetings and tied up with the brightest of ribbons.

CHRISTMAS PRESENTS.**What the Father Will Like.**

For the fathers provide a comfortable lounge, some sofa-cushions, one of the new pocket-knives, a travelling satchel, a photograph case which will hold as many photographs as he has children and one more for his wife. Put all the photographs in, and be sure he will carry it away with him whenever he has to leave home. If his sleeve-buttons are old in design give him a new-style pair, and a new-style key-ring, and anything new which is in his particular line.

Subscribe for his favorite periodicals, give him a new house coat, and if he smokes give him the very latest device for smokers. A new umbrella, a new cane or a new pen-knife will also be in order. The new cases of safety razors, holding one for each day of the week, are also useful presents for men.

Gifts for the Grandmother and Grandfather.

Almost every family has a grandmother, many families have great grandparents, and when Christmas comes they should be thought of even before the babies. For them provide nothing which suggests old age: the newest books; subscriptions to the best of the periodicals; generous-sized china cups and saucers; pretty traveling accessories; bright sofa cushions and footstools; the newest things in carriage robes, traveling clocks or book-rests—something which will make them feel quite sure that you are counting upon having them with you for very many more Christmas Days.

Some dear old great grandmothers seem made for the pretty lace fichus and caps which are seen in great profusion this year. Other pretty gifts are silver-topped shopping bags, cut-glass vinaigrettes and the new lorgnettes. For both grandparents bureau silver is appropriate, and the new traveling rugs, satchel and shawl straps, as well as the new-style easy-chair with book rest, and soft silk-cushions, are particularly suitable.

For Those Who Have Served You Faithfully.

For the servants of the family provide gifts which will not in any way suggest work. Where money can be afforded it is almost always the best way of remembering those who have served faithfully; with it may go boxes of candy and pretty boxes of stationery. For the nurse who has helped to keep your child well and happy through the year provide some special gift—a watch if you feel that you can afford to be so generous, or some gift which shall appeal particularly to her. For the household where many servants are kept, and where there is a sitting-room reserved for their use, a Christmas present that will please all alike will be the addition to their room of a new picture, or a chair, or a table, a new carpet, if that is possible—no matter what, so that it is new, and not something which has done duty elsewhere. Catholic servants are always pleased with prayer books, religious pictures, or a year's subscription to one of their religious papers.

There are 1,100 hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly. This ministry of healing is a most effective and practically irresistible means of gaining entrance into the homes and hearts of the heathen. It removes prejudice, inspires confidence and hope, and reveals the true genius of Christianity as perhaps nothing else can.

Ministers and Churches.

Our Toronto Letter.

Two of those called to vacant charges in Toronto Presbytery have been settled this week. The Rev. Malcolm MacKinnon was settled at Woodbridge on Tuesday last week, as minister of Knox Church, Vaughan and Woodbridge. The charge is a most compact one, and should give a good account of itself under the vigorous ministry of Mr. MacKinnon.

Lasky and West King chose three times before they received the answer for which they hoped. They have an excellent man in Mr. J.H. Lemon, a graduate of Knox College, and one of last year's class. Mr. Lemon took an excellent place in his class work, and at the final examinations. He has a widely scattered field, and will have to drive about twenty miles every Sabbath, but that has not daunted him, and he serves with high aims upon his first field of service. He was ordained and inducted on Thursday of last week, at Lasky. The ordination sermon was preached by the Rev. W. G. Back, of Maple, the charge to the minister was delivered by the Rev. Walter Amos, of Aurora, who kindly took the place of the Rev. J. A. Turnbull, the Presbytery's appointee. The people were addressed by the Rev. Thomas McLachlan, who has acted as interim Moderator during the vacancy.

During the past week there have been special services in St. Paul's Church, Toronto. The three congregations of Bloor St., College St., and St. Paul's have united in these services. They are being continued in the College St. Church this week. Much benefit has resulted from the union of these three congregations in these special services. For a quarter of an hour every evening the members of the three Sessions met for prayer before the regular services began. Under these circumstances we do not wonder that the meetings were productive of a high spiritual life. One expects it when such united effort is possible. How much we miss by holding ourselves so much to ourselves!

The departure of the Rev. Jonathan Goforth to his field in Honan last week will be noted with deep satisfaction by many who long earnestly for the ingathering of the nations. Two of the members of that mission have gone in to the field and have resolved to stay there during the winter. The mission church at Chang to Fu is intact. A storm took the roof off, but the Chinese official sought out the workmen who had first built it, and commanded them to repair the building at the expense of the government. The property of the missionaries has been taken back again into their compound, and the attitude of the Chinese seems better than it has been for many months. The other members of the Honan Presbytery are anxiously awaiting the permission to take their passage back again, and enter upon their interrupted work.

Anniversary socials are not what they used to be. One was held in Toronto last week, and there was not a word of it in the papers, there was no announcement except from the pulpit of that congregation. There was no charge for admittance, there was not even an appeal from the pulpit for cakes and other stuff of that sort. The minister merely reminded the people of the social gathering, and asked all who could, especially the strangers to be there at half-past-seven o'clock. About six hundred gathered before eight o'clock, and packed themselves into the church parlors. The minister acted in a most informal manner as Chairman and the members of the Choir furnished a short programme of music. Then all adjourned to the basement where tables, holding from four to forty were spread. The evening was a purely social evening, when those who are actively engaged in work sought out those who have not yet taken up work, and making themselves acquainted, tried to enlist the new-comers in some part of the work that is being carried on. That is the social as it should be. We mark with unmixed satisfaction the passing of the old-time social, where you paid to eat as much as possible, get as good a seat as possible, laugh as much as possible at the jokes of the speakers, who by the way were chosen for their ability to make fun, and then get home with as little trouble as possible. If any further steps were taken it was to find as much fault as possible with the arrangement and the running of the show.

In spite of the fact that we never lose an opportunity to say that we are one united Church in Canada, our work has a tendency to become sectional. Already there are those who say that

it is about time Manitoba were taking control of her own mission work. It has long been the custom to leave Quebec to bear the burden of the work among the French. We were glad to note the beginning of better things in our own Presbytery at its last meeting. The man chosen for Convener of the Committee in charge of French Evangelization was trained in Montreal, and has brought with him some of the enthusiasm of Montreal men for the work in that Province. He is not disposed to spare after the greater Schemes have had their portion. He proposes to visit the different charges, to speak upon the work in Quebec, and to awaken a deeper interest in that phase of our united work. We hope he may be successful in persuading the congregations here that they are equally responsible with their Quebec brethren for carrying on the work among the French Catholic population.

Northern Ontario.

The Presbytery or Owen Sound will meet in Knox Church, Owen Sound on Dec. 3, at 10 a.m. Rev. W. R. Dickie of Orangeville, preached in Knox Church, Owen Sound, on Sunday last.

A call from Dover, Chatham Presbytery, to Rev. E. A. Neilly, of Hornings Mills, was read and will in due course be presented to him.

Maple Valley and Singhampton presented a call to Rev. G. S. Scott, late of Calary, which was accepted and the induction fixed for the 26th inst.

Rev. E. A. Wicher, of Claude, preached a special sermon to the Ingewood Good Templars who attended church in a body on Sabbath the 10th inst.

Rev. J. W. McMillan, B. A., of Lindsay, will lecture in Knox church, Cannington, on Thanksgiving evening on scenes from his recent bicycle tour of Europe.

The Session of Chalmers church, Flesherston, has put itself on record favouring the movement for special evangelistic services throughout the Presbytery of Orangeville.

A reception to Presbyterian students attending school in town was held on Tuesday evening in Division St. Hall, Owen Sound, by the Young People's Society.

Orangeville Presbyterian met in St. Andrew's church, Orangeville, on the 12th inst. There was a good attendance of members and the Moderator, Rev. G. McKay, of Charleston, was in the chair.

Mr. W. A. Laughlin, student of Montreal Presbyterian College, has been appointed by the Owen Sound Presbytery to the Mission field of Adamsville, Mar and Pike Bay, and entered upon his work there on the 17th inst.

Rev. M. McKinnon, of Hillsbury, called to Woodbridge, tendered his resignation as clerk of Presbytery and Rev. A. Shepherd, B. A. of Tarbert was elected his successor. Rev. J. W. Orr, of Mono Mills, tendered his resignation and his congregations will be cited to appear at the next meeting of the court.

For re-arrangement of the Hillsbury and Waldemar fields it is proposed to join Knox church, west Caledon, with Hillsbury and Price's Corners with Waldemar and discontinue The Maples. Revs. J. R. Bell, Laurel, N. Matheson, Caledon, and Mr. A. Smith, of Shelburne, were appointed to visit the congregations affected.

St. Andrew's congregation, Creemore, have decided to hold anniversary services on Dec. 22nd when a former highly esteemed pastor, Rev. Dr. McDonald, Quebec, is expected to preach morning, afternoon and evening. An old time tea-meeting will follow on Christmas night.

Proton Station congregation is prospering under the pastoral care of Rev. L. W. Thorne. A Christian Endeavor Society has been organized with officers as follows: President, Mrs. R. Neilson, Vice President, Mrs. P. Conley; Secretary, Mrs. A. Skelton; Cor-Sec. Mr. D. Blair; Treas. Miss M. Sherson.

The Mission Band in Erskine church, Melford, recently held their annual thanksgiving meeting when the funds of the Band were largely increased by the parents and friends who lent encouragement by turning out in goodly numbers. The children gave a bright and well rendered missionary programme after which an interesting talk on Indian work was given by Miss Marsh, who spent some years in mission work among the Indians on the Great Slave Lake.

The Feversham congregation, Rev. P. Fleming, pastor, gave a Fowl Supper on the evening of the 8th inst, which was a very gratifying success. A pleasing programme was rendered including interesting addresses by Mr. W. Johnston, Rev. Thos. Scott and Dr. Softly. Mr. Jos. Ferguson ably filled the chair.

Rev. M. McKinnon, of Hillsbury, called to Woodbridge, was, before leaving for his new field, waited on at the manse by a large number his and Mrs. McKinnon's friends and presented them with a beautiful silver tea service, the top of which was found to be lined with new bank notes. Reeve McLaughlin read an address which was feelingly replied to by Mr. and Mrs. McKinnon who thanked their many friends for their appreciated token of good-will.

Rev. James Hastie, for 18 years pastor of Knox Church, Cornwall, has said farewell amid the regrets of the congregation. Before leaving for Ototoks, Alberta, he was presented with a resolution from the board of managers expressive of the deep regret of the congregation at his removal from Cornwall, and their sympathy with Mrs. Hastie, whose illness, necessitating a change of climate, was the cause of their departure, and in conclusion wished them God-speed on their journey in their new western home. The resolution was accompanied with a cheque for \$150. Mr. Hastie replied in suitable terms.

The Flesherston Branch of the Upper Canada Bible Society held a Bible Society meeting in the Flesherston Methodist church on Sabbath evening the 17th inst, and can truly be said to have been the most successful meeting of the kind ever held in that village, thanks to the executive for the departure from the old custom of the week evening meeting when but a score or two could be induced to be present. It being a union service of the village churches a large congregation was present and heard the claims for support which the B. & F. B. Society have as they were clearly and forcibly presented by Mr. A. S. Van Dusen, president of the Branch, who presided. Rev. L. W. Thom, who dealt with statistics and the work of the parent Society in giving translations of the Scriptures and Rev. Ivon Wilson, who in the course of an eloquent address showed the influence the Bible has upon individual and national life. Mr. McLean, Baptist student, assisted in the service. The annual business meeting will be held Dec. 2nd when collectors will make their returns and officers will be elected for the ensuing year.

Sabbath the 10th inst., was anniversary day in St. Andrew's church, Orangeville, and the services which were most successful were conducted by the eloquent pastor of Dunn Avenue church Parkdale, Rev. A. L. Geggie, who exchanged pulpits with Rev. W. R. Dickie. Mr. Geggie's sermon in the morning from Col 3: 1-4 dealt with the facts and factors in Christian experience. His discourse in the evening based on Rom 12: 10, 11, was a powerful appeal for earnestness in religion concluding with an earnest appeal to the unsaved to get into the kingdom. The choir assisted by Miss Irvine and Mr. Thos. Wright tendered excellent service. On Monday evening the Ladies Aid gave an oyster supper and entertainment which notwithstanding unfavourable weather was largely attended the proceeds being upwards of \$100. The programme after the supper was taken charge of by the pastor and consisted of excellently rendered solos by Miss Caldwell and Mr. McDonald, anthems by the choir and a lecture on "Scottish Humor" by Rev. A. L. Geggie, who says the Banner "proved himself a capital entertainer and kept his audience deeply interested for the ninety minutes during which he spoke."

St. Paul's church, Warton, has suffered a great loss by the removal to Walkerton of Sheriff Parke and family who have been highly esteemed and valuable members of the congregation. On the evening of the 8th inst., a large congregation assembled in the lecture room of the church to say "good-bye" to the departing friends and tangibly express their appreciation of the services rendered by Mrs. Parke, who was president of the Pastor's Aid and treasurer of the W. F. M. S. The pastor, Rev. S. Aleson, occupied the chair and after the presentation by Mrs. (Rev.) Aleson and Mrs. Neibergal to Mrs. Parke of a very kindly worded address and beautiful chair from the ladies of St. Paul's, addresses appreciative of the services rendered the church by Mrs. Parke, Sheriff Parke and family were given by Messrs. A. J. Kyle, R. Watt, A. Chisholm, S. J. Cameron and C. Wicher. Pleasing solos were sung by Mr.

Jarvis and Mrs. F. Acheson. Refreshments were served and after a pleasant social hour Sherriff Parke thanked the congregation for the honor done to himself and family and the company dispersed with the hymn "God be with you till we meet again." Sherriff Parke, who has been a resident of Wiarton twenty years was on a previous evening banqueted and presented by the citizens with a beautiful gold headed cane.

The County of Dufferin Christian Endeavor Union met in their ninth annual Convention at Shelburne on the 12th inst. Notwithstanding unfavorable weather there was a good attendance and the convention was most successful. The report presented by the secretary, Miss Crozier, of Orangeville, showed that there were 17 societies in the Union, 11 of which sent in reports showing a total membership of 430, 302 being active members. In active members there had been an increase of 42 but in associate members a decrease of 83. The amount raised for missions \$107.26. "Our C. E. Forces and how to use them" was the subject of an eloquent address by Rev. P. W. Anderson, of Shelburne, and a well prepared paper on Character Building was given by Mr. W. J. Price, of Orangeville. The President, Rev. E. C. Burrie led the consecration service which was impressive. The General Secretary, Mr. A. T. Cooper, of Clinton, gave an interesting address on Endeavor work after which a resolution introduced by Rev. C. W. Watch and P. W. Anderson was adopted giving the executive power to call a convention whenever they felt the necessity of the work demanded it. Officers were elected for the ensuing year as follows: Pres. Rev. R. T. Cockburn, Grand Valley; vice Pres. Mr. Jas. Fuller, Orangeville; 2 vice Pres., Miss Coebean, Shelburne; sec., Miss Hamilton, Grand Valley; trea., Miss Reith, Grand Valley. The Shelburne societies entertained the visitors at luncheon and were tendered the thanks of the convention for their hospitality.

Eastern Ontario.

Whitby Presbyterians are building a manse costing \$3000.

Principal Grant, of Queen's university, Kingston, is now able to be out daily.

At a congregational meeting in St. Andrew's church, Arnprior, it was decided to engage an assistant pastor, one to remain permanently.

A union Thanksgiving service will be held in the Bowmanville church. Rev. W. J. Jolliffe, B. C. L., of the Methodist church will preach. Collection in aid of the Home for the Aged.

Rev. G. R. Fasken, B. A., of St. Paul's church, Toronto, occupied the pulpit of the Bowmanville church on Sunday and conducted the anniversary services. The pastor was in Toronto for the day.

Mr. Daniel, a native of Persia, who is a graduate of Toronto university, spoke in the Middleville church on Sabbath morning and in Tatlock in the afternoon. Mr. Daniel is an interesting speaker and was well worth hearing.

The Rev. J. S. Burnet, of Summerstown, preached at both services in Knox Church, Cornwall, on Sunday of last week and declared the pulpit vacant. The Rev. Murray Watson, of St. Lamberts, P. Q., occupied the pulpit last Sunday.

We are pleased to note that Rev. W. F. Allan, B. D., Denver, Col., formerly pastor of Newcastle, Ont., is enjoying great prosperity. His church recently celebrated its eight anniversary. New members are constantly being added and there are no church debts.

On the morning of Thanksgiving Day, a union Thanksgiving service will be held in Knox Church, Lancaster. In the evening, the annual thank offering entertainment of the W. F. M. S. will be held. A musical programme interspersed with addresses will be presented. Rev. J. U. Tanner, of St. Andrews Church, will be the principal speaker.

In Rev. Dr. Robertson, who addressed the congregation of Knox and St. Andrew's churches, Perth, on Sunday last, the Presbyterian Church in Canada has a remarkably able and striking advocate of Home Missions; a man who is incessant in his labors and confident of the future of his cause. At 10.30 o'clock he addressed the Knox church congregation for fully forty minutes and then went to St. Andrew's church, where he spoke at even greater length. The venerable Dr. had aged considerably since he last visited Perth but his addresses were

still vigorous, buoyant and convincing. The burden of his address was the greatness of the future of the Canadian North-west and the greatness of the need of present action on the part of residents of the older provinces to help the new country while it is still young. He asked for \$250 from each of the two congregations in Perth. During the afternoon Rev. Dr. Robertson drove to Smith's Falls, where he preached two vigorous sermons in the evening. —Courier.

The twentieth anniversary of the pastorate of the Rev. G. C. Heine in Chalmers Church, Montreal, was observed on the 14th instant by a congregational conversation, and on Sunday when special sermons were preached. Mr. Heine's pastorate has been very successful, and the cordial relations existing speak for themselves of the strong tie which binds his people to him.

For nearly thirty-one years the Rev. D. J. MacLean has been the minister of St. Andrew's church, Arnprior. It is needless to say that he is held in high esteem, not only by his own people but throughout the community. Physical disabilities, coupled with increased work on account of the Braeside station, render it necessary that he should have an assistant; and to this end a congregational meeting was held on Wednesday of last week. It was decided after harmonious discussion, that the services of a young minister should be secured, the choice being left on the hands of the session and board of managers. It was agreed that six hundred dollars should be offered as salary; but it was also stated that even a larger sum would be paid to secure the right man. The people of St. Andrew's are liberal, loyal and sympathetic, and in their hands the various departments of church work are in a prosperous condition.

Western Ontario.

Mr. D. L. Wright, of Orillia, has been appointed organist of the St. James church, London.

Rev. A. M. Hamilton, Winterbourne, and Rev. R. J. M. Glasford, Guelph, exchanged pulpits last Sunday.

Rev. Dr. McKay, of Woodstock, spoke to workmen in King street church, London, on a recent evening.

Eleven new members were received at the communion service of Enniskellen and Blackstock on Sabbath last.

The new Presbyterian church at Allandale, was opened on Sunday, November 24th. Rev. M. McIntosh of Elora preached.

Rev. W. C. Clark, Brampton, preached the annual sermon to the St. Andrew's Society in Chalmers' church, Guelph, on Sunday evening last.

The session of Knox church, Woodstock, has accepted the resignation of Rev. R. J. McAlpine from the assistant pastorate of the church. It was decided to take immediate steps to procure a successor.

The anniversary entertainment of Knox Sunday school, St. Mary's was held on Monday evening and was successful in every way. Bro. A. Grant presided.

Rev. J. C. Madill, of Little Britain, has returned from a month's trip to the coast. He was accompanied by his wife who has just recovered from a severe illness.

The young people of St. Paul's church, Woodstock, most hospitably entertained the Baptist young people on the 21st. A large number on both sides were present.

Rev. W. J. Clark, of London, will be present at the annual supper and concert which will be given by the Ladies' Aid Society of the Presbyterian church, of Bleunheim, on Thanksgiving Day.

Special anniversary services were held, in Knox church, South London, last Sunday, conducted by Dr. D. L. McCrae, of Westminster. Dr. McCrae delivered an interesting lecture on Monday evening.

"Mrs. Browning" was the subject of an exceedingly eloquent and scholarly lecture delivered by Rev. Dr. Herridge, at Knox church, Stratford, on the 18th. There was a large and representative assemblage and the address was much enjoyed.

A union thanksgiving service will be held in Knox Church, Acton, next Thursday morning at 11 o'clock. Rev. J. M. Haqar, M. A., will preach the sermon and Rev. H. A. Macpherson will have charge of the opening services and Rev. G. A. Gillette of the closing.

The Rev. A. W. Campbell, B. A., of Uxbridge, filled the pulpit at Avonbank very acceptably on Sabbath. He preached a very able and comprehensive sermon on conscience. We are in doubt at present as to who will preach next Sabbath.

Ottawa.

Next Sunday evening Rev. Mr. Mitchell will preach a sermon to young people.

The annual re-union of the St. Andrew's Bible class took place on Monday night.

Thanksgiving services will be held on Thursday morning in most of the city churches.

In Bank Street church Rev. Dr. Moore officiated in the morning, and Rev. Thurlow Fraser in the evening.

The Woman's Foreign Missionary Society of the Glebe church has arranged to organize a mission band on Friday afternoon.

In the Stewarton Presbyterian church Sunday evening, Rev. Herbison preached an excellent sermon on "Gathering up the fragments."

At Erskine Church, Rev. Mr. Mitchell preached on the subject: "Woman's sphere of greatest influence." The text was based on the words "Keepers at home."

A lecture of unusual interest was given at the Ladies' College, Nov. 8th by Rev. Norman McLeod, of New Edinburgh, on the Religious Character of Robert Burns.



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

World of Missions.

Notes of Foreign Missions.

The Executive of the F. M. C. has agreed to extend a call to the Rev. G. B. Wilson Ph. D. of Winnipeg to become associate to the Rev. W. Gaudin in North Formosa. This is recognized as an unusually important appointment and Mr. Wilson is regarded as a young man of large promise. He has taken a distinguished college course, and will thus if he accepts have a splendid opportunity in Oxford College of taking part in the preparation of a future ministry of the North Formosan Church.

A consideration more important than Scholarship however is that Dr. Wilson is a man of consecrated heart and life. To few men does a more glorious opportunity come for large and far-reaching service.

The Missionaries in China have returned to Honan, and received a hearty welcome from the people. They immediately sent a cablegram asking the men to return. Mr. Goforth left Toronto on the 21st instant and will sail for Vancouver on the 2nd December. Dr. Leslie, Mr. MacKenzie and Mr. Grant will follow later. Mr. MacKenzie and Mr. Grant will go direct from India where they have been doing splendid work in that Mission so over loaded since the famine.

When the Missionaries reached Honan they found that the buildings did not look bad from the outside, but the tearing out of woodwork made serious havoc inside as well, as damaging the walls. In a temple near by were found pieces of flooring, broken shutters, window frames, a broken organ, &c.

Many of the Christians gathered about them, and there were about eighty persons present at service on the first Sabbath.

The general impression amongst Boards is that there is to be an interesting time in China almost immediately.

The Reform Movement is awakening again, and this time will have the support of persons in authority. When the critical time came in Japan, had the churches been able to men the field, the results would have been much greater. We should now be in readiness to double our staff in China which of course means men and money.

But this has been a good year in Canada. Every paper reports increase of trade. Merchants report the largely increased sale of personal comforts. Ought there not to be a corresponding increase in gifts to the Lord's Treasury? There is practically no limit to the requirements of Foreign Missions. The fields are white, but the laborers are still few. With increasing opportunities the urgency increases.

R. P. MACKAY.

Mormons in Japan.

We are sorry to see, just when God is so wonderfully pouring out His Spirit upon Japan, that the Mormons have been seeking to go in and lead souls astray. Their leader is "Apostle Grant," who, when pressed in the papers, has disclaimed that his church any longer teaches the doctrine of polygamy. Yet he has, strange to say, made this admission in the columns of a Japanese paper: "We still believe that under certain restrictions honorable men should be allowed to take additional wives, with the consent of their first wife."—The Missionary.

Health and Home Hints.

For the Invalid.—Every woman loves soft, dainty colors and pretty clothing, and to many an invalid it is a constant trial to wear always the white robe which is customary. Then, too, there is the feeling of being illly prepared to meet one's friends, from which a sensitive invalid is never free, although she may have been confined to the bed, and worn the white night dress for years.

Dressing sacques of bright cashmere or of the dainty printed French flannels to slip on during the day over the customary white gown, will be welcomed by any woman; and her friends also will be glad to see her in colors. Mother Hubbards may be made from the same goods or even from the pretty, delicately tinted outing cloth for daytime wear, or during the winter a robe of eider-down flannel will be comfortable and becoming. These colored sacques or dresses will commend themselves to the practical members of the family also, as well as to the invalid, for they will make a material difference in the washing and ironing.

For the invalid confined to the bed, yet able, in a measure, to wait upon herself, it is a great convenience to have on the wall within easy reach from the bed, a shelf about twelve inches wide and perhaps two feet long, to hold papers, books, pen and ink, etc. It should have a cover of gray or white linen or other wash material about twelve inches wider than the shelf, the bottom of which has been turned up to make pockets about eight inches deep. The hem across the top of these, also the divisions between, should be catstitched in bright floss which launders nicely, and on each pocket should be a flower or some pretty design embroidered in the same silk. Another similar cover but of different color and embroidery design should be supplied to substitute when the first needs laundering, and to provide the bit of change which, in an invalid's room, seems so necessary, for the well must remember that to the invalid her room is her world; her horizon is bounded by its four walls, and all the variety that comes to her life must, in some way, be brought within its confines.

The pockets in the lambrequin will be convenient receptacles for comb and brush, handkerchief, watch, etc. If a small table stands beside the bed, pockets attached to it may hold a bit of fancy-work, paper, envelopes, pencils and such things. It will not only be a source of comfort to the invalid to have all these daily necessities within easy reach, but it will give her a pleasing sense of independence to be able to wait upon herself and save her friends many a little effort of waiting upon her.

To have a valance wherever there is an excuse for one is to be the latest mode. The most desirable bed is a colonial mahogany four-poster with a valance around a tester and all around the frame to the floor. The correct fashion of hanging over draperies now is to have a straight breadth hanging each side of the window or doorway, with a valance all across the top. The openings of bay windows are also decorated with a valance now.

Little Nina went to church with her grandmother, and for the first time put two pennies in the contribution plate. Leaning over she whispered very audibly: "That's all right, grandma, I paid for two!"—The Junior Herald.

CHRISTMAS PRESENTS.

Presents of All Sorts for Little Girls.

For little girls there come ordinary and extraordinary dolls, dolls' furniture, consisting of brass and wooden bedsteads with complete fittings of mattress, pillows, bolster and canopies; dolls' cradles and baskets completely fitted, as well as trunks completely filled; tiny sheets, pillow cases, counterpanes, blankets and comforters; linen closets, dolls' bureaux, washstands with complete china toilet sets, dolls' towels, bath robes and tiny porcelain-lined baths.

For little girls with house-keeping proclivities there are complete sets of kitchen furniture, consisting of stoves, washing machines, ironing outfits, toy sweepers, and kitchen utensils which may really be used.

The dolls this year are provided with real-houses, real furniture, real satchels, shawl-straps, umbrellas and waterproof coats. Other gifts for girls are little workbaskets and boxes fitted with thimbles, scissors, etc. Low tables in white enamel and in willow-ware, are tinted in the delicate shades, and little chairs to match, are apparently waiting for these same little girls.

The children's books this year are bound more prettily than ever, and many come in sets. The new paint boxes, with tubes and brushes, are for the little maiden who thinks she can paint, and the boxes of pencils and the prepared cards for the one who is quite sure that she can draw.

In jewelry, pins, rings, necklaces and the dress studs are always useful gifts, and little girls are always pleased with an addition, however slight, to their stock of bureau silver.

Useful gifts are muffs and collars of fur in white or gray, boxes of handkerchiefs, umbrellas and waterproof coats.

For Those You Have With You Always.

In your Christmas purchasing do not be tempted to forget those who, because of their poverty, are unable to do any shopping either for themselves or for others. Let your presents to them be of a substantial character—a ton of coal, some warm clothing, some money, a box of groceries, or a basket of Christmas marketing topped with a bunch of holly. And to the little children in whose homes Christmas is little more than a name send some of the many bright, new tin toys which are so inexpensive, some candy, some fruit, bright red woollen mittens and Tam o' Shanters, and, if you can afford it, some good stout shoes and warm stockings. A piece of bright-colored plaid will make a pretty gift for the little girl who has never, perhaps, had a new dress in her life. Accompany your Christmas presents with some cheery Christmas greetings and some Christmas greens. Be very sure that this thoughtfulness will bring its own reward, and that in the years to come the memory of the Christmas when you gave most and received least will be the happiest of all memories to you, for "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Conviction for inbred sin is very deep, it enters into the inner chambers of the soul, and goes to the bottom of the root of inbred sin. Repentance must of necessity be deep.

Men who repent of inbred sin, with a godly sorrow that causes them to hate, loathe and abhor it, will not have any trouble trusting Jesus, when they learn that the people of God are made holy by faith.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Red Deer, 3 Sept., 3 p.m.
 Kamloops, Enderby, 4th Sept., 10 a.m.
 Kootenay, Cranbrook, B.C., 27 Aug.
 Westminster Mount Pleasant, 2 Dec. 3 p.m.
 Victoria, Nanaimo, 25 Feb. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, Kewatin, 10 Sept., 10 a.m.
 March, 1901.
 Winnipeg, Man. Coll., bi-mo
 Rock Lake, Manitow, 3th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Stoad Lake, March 5, 1901.
 Melita, Carnduff, 12 March.
 Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 7th January
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to finish business, Fri-1 Ch.
 Chatham, Ridgeway, 10th Sept., 10 a.m.
 Stratford, Matherwell, Sept. 3 1901.
 Huron, Blyth, 21 January.
 Sarnia, Sarnia, 1 Dec. 11 a.m.
 Maitland, Wingham, 9th November.
 Bruce, Paisley, 10th Dec. 10 30 a.m.

SYNOD OF TORONTO AND KING TON.
 Kingston, Belleville, 10th December.
 Peterboro, Port Hope, 10 Dec. 2 p.m.
 Whitby, Whitby, 16th April
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Lindsay, 17th Dec. 11 a.m.
 Orangeville, Orangeville 12 Nov. 11 a.m.
 Barrie, Almadine, 10 Dec., 10 a.m.
 Owen Sound, Owen Sound, 3 Dec. 10 am
 9th, 10 am.
 Algoma, Little Current, 2 Oct.
 North Bay, Huntsville, March 12.
 Saugeen, Palmerston, 11 Dec.
 Guelph, Guelph, 19th, Nov.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 10 Dec.
 Montreal, Montreal, Knox, 10 Dec.
 Gungarry, Maxville, 17 Dec. 10 a.m.
 Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, St. A. March 26th, 10 a.m.
 Inverness, Whycomough, Mar. 19 1901
 H a.m.
 P. E. I., Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7 30 p.m.
 Truro, Truro, 13th Nov. 10 30 a.m.
 Halifax, Chalmers Hall, Halifax, 26th Feb. 19 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 17 Dec. 10 a.m.

RICE LEWIS & SON.
 (LIMITED).
BRASS & IRON
BED STEADS
 Tiles, Grates,
 Hearths, Mantles
RICE LEWIS & SON
 LIMITED
TORONTO,

ATTENTION!
 — DEALERS IN —
PHOTO GOODS
 do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to
S. VISE,
 QUEEN ST. TORONTO.

The Merchant's Bank of Halifax
 After January 1st, 1901.

The Royal Bank of Canada.

Incorporated 1869.
HEAD OFFICE, HALIFAX, N.S.
 President: Thomas E. Kenny, Esq.
 General Manager: Edison L. Pease.
 (Office of General Mgr., Montreal, Q.)
 Capital Authorized - \$3,000,000.00
 Capital Paid up - 2,000,000.00
 Reserve Fund - 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York, and Havana, Cuba.

Highest rate of Interest paid on Deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER, Manager,
OTTAWA BRANCH,
 Cor. Sparks and Elgin Streets.

"My Valet"
 We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods.
 152 Bank St., Ottawa
 Ring us up. Phone 15

Inebriates and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to
STEPHEN LETT, M.D.
 GUELPH, CANADA
 N.B. Correspondence confidential.

J. R. Calisle & Wilson
STAINED GLASS WORKS,

BELFAST, IRELAND.
MEMORIAL WINDOWS A SPECIALTY. . . .

Profitable Business Talks.
 These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. Have added years of experience to years of study in writing an placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.
NORA LAUGHER,
 Writer of Advertising.
 91-2 Ad. Inlet St. E. office 17 Toronto

Don't Overlook This Advertisement!

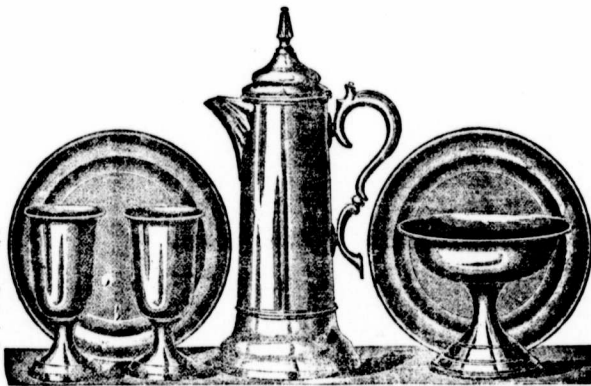
It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE --

For a Few Hours' Work

The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian.**



Look at These Splendid Offers!

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.
 Sample copies free on application. ADDRESS

THE DOMINION PRESBYTERIAN
 OTTAWA, ONT.

FREE --

For a Few Hours' Work

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$18.50.
- Extra pieces can be supplied.

Top Coat

A Special Grey Cheviot Spring Coat for,

\$15.00

to early buyers.
New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO
We are agents for Good Form Closet Sets

Ottawa Northern & Western RAILWAY CO.

Fall and Winter Time Table

No. 1 Train leaves Ottawa (Central Depot) at 4.45 p.m. daily except Sunday.

No. 2 train arrives at Ottawa (Central Depot) at 9.45 a.m. daily except Sunday.

For tickets and general information apply at Ticket Office, Central Depot, Ottawa Agency and Messenger Co., 55 Sparks St., or Company's offices, 31 Central Chambers.

P. W. RESEMANN,
General Superintendent

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.
LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.
Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

John Hillock & Co.

Manufacturers of the
Arctic Refrigerator

165 Queen St. East
Tel. 478 TORONTO

The City Ice Company,

LIMITED

26 Victoria Square
Montreal

R. A. BECKETT - Man.
Pure Ice - Prompt delivery.



A Wedding Invitation

Must be correct and in good taste. Why buy foreign wedding goods when the bridal cards and stationery manufactured by us is as correct as the highest grade imported, and prices much lower?

Ask your stationer for the wedding goods

MANUFACTURED ONLY BY

THE BARBER & ELLIS CO.
LIMITED
TORONTO.

Important to Investors

If you have money to invest, your first consideration is SAFETY, and the next RATE OF INTEREST.

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.
DEBENTURES sold drawing good rate of interest.
DEPOSITS taken. Liberal interest allowed from date of deposit.
Correspondence addressed to the head office of the Company.

Confederation Life Building
TORONTO
will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.
347 Wellington St., Ottawa
Choice Family Groceries
RING UP PHONE 1472

Canvassers Wanted!

The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

APPLY **C. Blackett Robinson, Manager.**
P. O. Drawer 1070,
OTTAWA, - ONT.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) - Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 11th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
Full particulars from **E. C. DAVIE, Managing Director.**
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

New Train Service

BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

LV. OTTAWA 8:30 a.m. and 4:10 p.m. daily except Sunday, and 8:20 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4:10 p.m. for New York, Boston and all New England and New York points through Buffalo sleeping car to New York - no change.
Trains arrive 11:45 a.m. and 7:25 p.m. daily except Sundays, 7:25 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8:25 a.m. "Thru" Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11:45 a.m., **2:25 p.m.**, and p.m. daily except Sunday.

Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:
Central Depot, - Russell House Block,
Cor. Elgin and Sparks sts.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7:40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 11:20 a.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5:30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 10:15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10:00 a.m. and 7:00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.

Office, 59 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - 8:35 a.m., 4 p.m.
(Via North Shore)

Leave Ottawa 4:13 a.m., 8 a.m., 2:33 p.m.
6:20 p.m.

(Sunday Service)
(Via Short Line)

Leave Ottawa - 6:25 p.m.
(Via North Shore)

Leave Ottawa - 4:13 a.m., 2:33 p.m.

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

City Ticket Agent, 42 Spark St.
Steamship Agency, Canadian and N.W. York lines.