

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents.

A LESSON FROM CANADA.

The Christian Leader, Glasgow, Scotland, 15th
Nov. 1900.

Great Britain, the United States and Canada, have now emerged from critical elections, and in no case have the late governments been ousted from office. Sir Wilfrid Laurier, French by extraction, retains power in Canada, while his doughty opponent, Sir Charles Tupper, who never lost an election during forty years of political life, has been left out in the cold for the first time in his career, together with some of his chief supporters. It is not a critical point, but may be marked in passing, that the Canadian elections were taken quietly on one day with closed public-houses, an arrangement that it would be a great gain to trade and morals to adopt in this country. Sir Wilfrid Laurier's success stands for the cementing of the British and French races in Canada, and should serve well as some guide to the manner in which the racial question will have to be treated in South Africa. And the first thing to be done will be the maintenance of a bilingual policy, such as has checked the exodus of French to the United States. Seeing how loyally the French Canadians glory in being British, one begins to hope that as the fires of war die down at the Cape, racial animosities will die down too. But this will only be if reactionaries like Sir Charles Tupper are kept out of power, and cautious but firm loyalists, with Dutch sympathies, have a voice in the future settlement at the Cape. Antipathies are only moderated by moderation.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.
Edmonton, Edmonton, 4 Sept., 10 a.m.
Kamloops, Kamloops, last Wednesday
of February, 1901.
Kootenay, Rossland, February 27.
Westminster, Vancouver, 1st ch., Dec
1, 2 a.m.
Victoria, St. Andrew's, Nanaimo, Feb.
25, 1901.

SYNOD OF MANITOBA AND NORTHWEST.

Brandon, Brandon, December 1.
Superior, Fort William, 2nd Tuesday in
March, 1901.
Winnipeg, Man. Coll., 11 Sept., bi-mo.
Rock Lake.
Glenboro, Glenboro.
Portage, Neepawa, 3 Sept.
Minnedosa, Shoal Lake, March 5, 1901.
Melita.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 29th Nov., 10 a.m.
Paris, Paris, January 13, 1901.
London, St. Thomas, Knox church, 2nd
Tuesday in Jan., at 11 a.m.
Chatham, St. Andrew's, Chatham, Dec.
11, 10 a.m.
Stratford, Stratford, Knox, January 13
1901.
Huron, Seaford, 15 Jan., at 10:30 a.m.
Maitland, Wingham, Nov. 23, 10 a.m.
Brews, Paisley, Dec. 11, 11 a.m.
Sarnia, Sarnia, Dec. 18.
Brandon, Brandon, Dec. 4.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Andrew's, Belleville, Dec.
11, 11 a.m.
Peterboro, St. Paul's, Peterboro, Dec.
18, 9:30 a.m.
Whitby.
Lindsay, Lindsay, 18th Dec, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville.
Barrie, Barrie, Dec. 11, 10:30 a.m.
Algoma, Sudbury, March.
North Bay, North Bay, March 12, 10 a.m.
Owen Sound, Division St., Owen Sound,
Dec. 18, 10 a.m.
Saugeen, Mt. Forest, Dec. 11, 10 a.m.
Guelph, Chalmers, Guelph, Nov. 29,
10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, Dec. 5, 10 a.m.
Inverness, Waycough, Jan. 29, 1901,
11 a.m.
P. L. Charlottown, 7 Aug., 11 a.m.
Pictou.
Wallace, River John, 7th Aug., 10 a.m.
Truro, Truro, 3rd Tuesday of January.
Halifax.
Lunenburg, Esso Bay, 4th Sept., 10:30.
St. John, St. John, St. A., 16th Oct., 10 a.m.
Miramichi, Newcastle, Dec. 18, 10 a.m.

MARRIED.

At the residence of the bride's mother
Mrs. Haggart, Martintown, Clengary, on
Monday, Nov. 19, 1900, by the Rev. H.
McKellar, Alexander Benham Allan,
to Mrs. Jennie Haggart Parks, all of
Montreal.

At 92 Brunswick avenue, Toronto, by
the Rev. Dr. Moffat, Mr. Harry J. Fitz-
gerald, of Lakelife, Ont., to Miss Nellie
McDonald, of Windsor.

On November 21, 1900, at the residence
of the bride's father, 44 Leadenhall ave.,
Toronto, by the Rev. Alexander McGilli-
vary, Augustus K. Bitchart, of Toronto,
to Isabel L. Dunlop, daughter of John
H. Dunlop.

BIRTHS.

On Wednesday, November 24, at 42
Borough street, west, Toronto, to
Mr. and Mrs. Higgins, a daughter.

At Clover Hill, 40 St. Joseph street,
Toronto, November 22, Mrs. J. Kerr Os-
borne, of a son.

DIED.

On Nov. 19, 1900, at the residence of Mr.
Thomas Adair, 107 Bloor street west,
Toronto, Donald Sinclair, Esq., ex-M.P.
P., Registrar of Deeds for the County of
Bruce.

On Nov. 19, 1900, at the residence of
her brother, J. Lorne McDougall, of
Hintonburg, Isabella, daughter of the
late John Lorne McDougall, Esq., of
Renfrew, Ont.

At Orillia, on Sunday, November 18th,
1900, Emma King, relict of the late
George Campbell Macomb, aged 57.
At her late residence, "Fotallach,"
Darlington, on Saturday, November 17,
1900, Jean Greenness, widow of the late
Roger Galbraith, Bowmanville.

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By order,
JOB R. ROY,
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Note and Comment.

The Rev. G. Campbell Morgan, of London, it is said, has declined the call to become successor to the late D. L. Moody at Northfield.

The famine works in the Punjab and Ajmere have been closed. The number of people on relief has been reduced to a million and a-half.

There were nearly 6,000 entries for homesteads in Manitoba and Northwest Territories for the eight months ending Aug. 31st, as compared with 4,804 for the same period last year.

There are few more prosperous colonies belonging to Great Britain than New Zealand. Its climate is surpassed nowhere in the world, its mineral wealth is vast, and its energy boundless.

General Buller declares that the war in South Africa must be credited to the refusal of Lord Beaconsfield in 1877 to give Sir Bartle Frere the troops and money he asked for to consolidate the country.

Rev. D. Frew, St. Ninians, is not only the father of the late U. P. Church, but also of the United Free Church, his ordination taking place 7 days before that of the oldest Free Church minister now living.

No special unfavorable symptoms in the Czar's condition have been developed, and there is a feeling of confidence in Russia that will recover. Prayers in his behalf are being offered in the churches.

The recent loss of the steamship Monticello is the greatest disaster which has occurred in connection with coasting steamships in the water of the Maritime Provinces since the loss of the Fairy Queen half a century ago.

The clock which is being placed in the tower of the new Toronto City Hall will be the largest in Canada. It will have four 30-foot dials—10 inches less in diameter than the clock on the Parliament building in London, England.

It is understood in London that a statement in the Natal Mercury means that Lord Kitchener will depopulate the small towns in the Transvaal and concentrate their populations in the large towns, following out a reconcentrated policy.

The guerrilla warfare still continues in South Africa, but while in the early part of the war Boer surprises of the British used to be the rule British surprises of the Boers are now steadily reported. The rooibates have learned their enemy's tricks and are outwiping them.

Queen Victoria and the Prince of Wales are seeking to discourage the practice of docking the tails of horses, and that therefore this method of disfiguring and ill-treating valuable and sensitive animals may soon pass out of fashion in England. It ought to be abandoned everywhere.

The Duke of Argyle highly praises the attitude of Canada in regard to the war in Africa, and says the loyalty of the Dominion is a loyalty to liberty, and her attachment to Great Britain becomes stronger as years roll by. Our former governor-general rightly gauges the position of Canada.

Dr. Cameron Lees was present at the Union rejoicings in Edinburgh on the 31st ult., and gave the new Church his benediction. "Peace be within your walls," he said, "and prosperity within your palaces. For my friends' and my companions' sake, I say it, may the blessing of God be in you."

In the Senate of France, last week, M. Piot introduced a bill aiming to arrest the depopulation of France. It provides for a tax on celibates of both sexes after they reach the age of 30, and upon childless couples who have been married five years, the tax to be maintained until a child is born to them.

A Chinese Imperial decree degrades Prince Tuan from his rank and orders his imprisonment for life; and a cable despatch states that he has been apprehended. A Shanghai correspondent thinks this will render it impossible for Prince Tuan's son, the present heir-apparent, ever succeeding to the Chinese throne.

Ten years ago the Presbytery of New York, remarks the Christian Observer, voted in favor of Revision 67 to 15. Three weeks ago the vote on Revision in New York Presbytery was 71 to 71, and the casting vote of the Moderator determined the vote of the Presbytery as desiring the dismissal of the whole subject.

One of the Liverpool clergy of the Established Church of England is trying to employ church women as regular supplementary curates, and he suggests that much organizing work of the parish might better be done by women than by clergymen. He declares that he can get three women to work for the price of one curate and do three times the work.

The Salt Trust of the United States has increased the price of a good quality of table salt nearly 130 per cent—from \$1.10 a hundred pounds to \$2.50. The trust controls directly 95 per cent. of the salt output of the country and is said to be able indirectly to dominate the remaining 5 per cent. of the production. Its principal mines are in Michigan.

The Ontario Immigration Department reports that the number of persons coming into the province from other countries this year is over 30 per cent larger than has been the case in previous years. An American is offering to buy 10,000 acres of land in new Ontario with a view of establishing a small colony of settlers there. The premier province has certainly a "growing time."

Hon. Mr. Mulock is not likely to find much difficulty in dealing with registered letter insurance. The sole question to be considered is that of revenue. If it can be made to cover cost and probably yield a profit he will be justified in adopting it; not otherwise. And there are data on which a computation can be made to determine with reasonable accuracy what the result would be.

Dr. Parkhurst announces that a syndicate of wealthy men propose to start an ideal newspaper in New York. He says that its main end will be to tell the truth. It is described as a newspaper that will print all the news, without fear or favor; one that will not be influenced by advertisers or patronage; a newspaper of limitless enterprise and abundant capital; one with a high moral purpose, unshakable and unpurchasable. A newspaper conducted on such lines would exert a wonderful influence for good in any community.

The recent elections in Newfoundland resulted favorably for the Liberals, and are considered a victory over Mr. Reid, a rich contractor, who built a railway across the island for the Government. The government was unable to pay what it owed him for building the road, and the road itself, together with great land grants, passed into Mr. Reid's hands. He thus became probably the greatest land holder in the world. In association with his sons he has opened up mines, operates coastwise steamships in connection with his railroad, owns and operates the trolley lines in the capital town, has established paper pulp mills to work up the forest resources tapped by his railroad, and seems to have turned the island of Newfoundland into something like one immense private estate.

Miss Maxwell, Edinburgh, the leading lady deaconess of the Church of Scotland, reports that there are more than 400 branches of the women's guild in Scotland, with a membership of 36,000.

The historic "Byron's Tree" in Banff Old Manse garden has been blown down. Byron, when a boy, lived for some time in Banff, and it was during this period that the tree became connected with his name.

Early in the history of the South African war, says the Times, a soldier belonging to the neighborhood of Newry was reported by the War Office to have been killed at Stormberg. Keen public sympathy was felt for his wife and family, for whose wants due provision was made. Last week the young soldier walked quietly into his home, and was confronted with the usual obituary card framed and suspended on the wall as a record of his death, and by a wife who could scarcely believe he was still alive and in the flesh.

The strictest incognito, says the London Onlooker, was preserved by the Princess of Wales during her visit to Paris. She stayed at a very quiet hotel and her name was registered as Mrs. Stevens. Her first visit to the exhibition was kept so secret that not even the newspapers heard anything about it, and it was only when she went again with the King of Greece that there was any public knowledge of her visit. During her stay in Paris she went out 'driving' in an automobile once or twice; and she also visited some of the shops.

Canada will not send any troops to join in the inauguration ceremonies of the inauguration of the Confederation of the Australian Colonies, but she will send her hearty good wishes for the success of the new confederation. A few days ago a rumor obtained currency that Hon. Mr. Mulock would go as the representative of Canada on the occasion; but it is now said that his duties in Canada will make this impossible. Cape Colony will send a delegate to be present at the celebration. Canada will also find a suitable representative to send.

The appeal issued to the members of the congregations who refuse to go into the union with the U. P. church and others by the anti-union Assembly states that, "At all costs we are prepared to adhere to the Westminster Confession of Faith and the other standards of the church of 1848 as heretofore understood." It is urged that office bearers should not recognize the jurisdiction of the new Church Courts, but lodge a protest, and resist all attempts to enrol them under the flag of the new church. Individual members are asked not to lift their certificates of membership, but intimate to the minister or session clerk of the nearest congregation "which remains faithful to the Free Church" that they adhere to the Free Church. Collections, monthly and quarterly, will be taken for the sustentation and other funds of the church as formerly.

Prof. George Adam Smith has replied to an attack by a newspaper correspondent. He writes:—I hold, and have always taught, that in the Old Testament we have from God a genuine and a unique revelation of Himself, the God and Father of our Lord Jesus Christ, and of His purposes of grace to all mankind. And I firmly believe that on the lines of the recent criticism, a more firm apologetic can be laid down for the revelation than the older Biblical criticism was able to provide. As some lectures of mine on the whole subject are shortly to be published, I need not further trouble you with my views, but will only add that while to an increasing number of devout Christians recent criticism has afforded an explanation (on the lines of Christ's own teaching and the doctrine of the Reformers) of many of the literary and moral difficulties of the Old Testament, it has also confirmed their faith in the great evangelical truths of the Christian religion.

* The Quiet Hour. *

Bartimaeus Healed.

BY WAYLAND HOYT, D.D.

They come to Jericho (v. 46.) Jesus and His followers had passed through Peraea, the eastern side of the Jordan, had crossed the Jordan by its fords near by, and had now come to Jericho on the way to Jerusalem. Jericho was distant from Jerusalem about twenty miles. Matthew tells of two blind men: Mark and Luke of one. This one was the more earnest and prominent, and so more mentioned. It is more difficult to reconcile the statement here with Matthew and Luke, who say this incident took place, Matthew, as our Lord departed from Jericho; Luke, as our Lord was come nigh unto Jericho. I do not think it well to try to harmonize. The Gospels are most condensed accounts. Evidently not all the facts are given us. If they were, there would be no discrepancy. The essential fact is the healing of the man.

Bartimaeus, a blind beggar (v. 46). Bartimaeus means son of Timeus. Blindness is very common in Palestine; the prevailing rock is white limestone, and the reflection from it of the dazzling sunshine is exceedingly trying to the eyes; also, the long and rainless heat during a large portion of the year so bakes the soil that it is easily broken into the finest dust, which, wind-blown, settles on the eyes, often producing severe inflammation resulting in blindness. And beggary is as common as blindness. Notice that our Lord did not withdraw Himself from usual human wants and woes. He went and wrought among them. As He was no recluse socially, so He was not from human ills and sorrows. This is a gracious fact. Jesus, though now glorified, does not hold Himself apart from us.

When he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me, (v. 47). Another well says: "Suddenly and unexpectedly sometimes our greatest opportunities come to us. Here a day of grace dawns without notice; for a golden moment divine omnipotence and mercy are within this blind man's reach. One of the English kings was named Ethelred the Unready. Many, not kings, have his melancholy characteristic." But notice that this man seized his opportunity; your opportunity for approach to Jesus is now; do not neglect it. Notice, too, that this man would not accept the common speech concerning Christ—"Jesus of Nazareth," they called Him; "Thou son of David," he called Him; yield Christ His utmost claims; have high thoughts of Him not low ones. Mark, too, the instantaneousness of his prayer; so do you instantly call on Christ. Mark, also, the personal quality of his prayer—"mercy on me;" that is what we all need, personal blessing from the personal Christ. Mark, too, that the hope of this blind man was in Christ, not in himself; you cannot save yourself any more than this man could cure himself; you must cry to Christ.

Many rebuked him, that he should hold his peace; but he cried out the more a great deal (v. 48). Very often in conversion, of which this miracle is an acted parable, the

S.S. Lesson, December 9, Mark 10: 45-52.—Golden Text.—Lord, that I might receive my sight.—Mark 10: 51.

place of crying to Christ is the place of conflict. "Like the 'many' here, there are many things which rebuke one and bid him hold his peace. Sometimes one's own sin is such a rebuker, making him feel that for such a sinner calling on Christ is useless; sometimes one's want of feeling is such a rebuker; sometimes one's preconceived notions of conversion, sometimes the inconsistencies of Christians, sometimes friends, sometimes doubts and scepticism. The only way rightly to treat such rebukers is "the more a great deal" to cry to Christ.

Jesus stood still, and said, Call ye Him (v. 49). Jesus hears prayers; the man's cry arrests Jesus; Jesus will surely hear your prayer. Jesus would associate others with Himself in ho'ly service—"Call ye him." Are you calling anybody to Christ?

Casting away his garment (v. 50). The place of conversion is also the place of casting away—"casting away his garment." It was the long outer robe which Orientals wore, which impeded quick motion. This the blind man flung aside that he might swiftly go to Jesus. So, precisely, are there often things which one must "cast away" if he would become a Christian and receive healing forgiveness from the Saviour. Bad companionship, evil habit, a wrong business, or a wrong twist in a right business, an unholo grudge—such hindering things as these must be cast away.

Rabboni, that I may receive my sight (v. 51). The blind man prays a great prayer; dare to pray for great things. Jesus is the giver of vision. How must we need to pray this very prayer, Lord Jesus, "that I may receive my sight."

Thy faith hath made thee whole (v. 52). Why did faith make the man whole? Because by faith the man laid hold on Christ who could make whole.

Straightway (v. 52). There was a moment in which the man passed from blindness to sight. So, too, there is a moment of conversion; that moment is when we totally accept Christ as Saviour and Lord, as this man accepted Him as healer.

And followed Him (v. 52). Notice the test of true conversion. He who has really come to Christ will follow Him. Is this test plainly evident in you?—Christian Endeavor World.

Immortal.

Once we have loved we never lose,
That is not love which can forget,
Through loss and loneliness and grief
This gem is as its coronet,
That true love never can forget.

That is not faith which drops its hold,
Once we have trusted, in our clasp
Forever lies life's changeless gold,
Nor withers in our loosened grasp;
True faith through all times keeps its clasp.
—Margaret E. Sangster.

God often lets His people reach the shore as on the planks of a shipwrecked vessel. He frequently takes away our supports, not that we may fall to the ground, but that He may Himself become our rod and our staff; the embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness and His mercy celebrate their triumphs."

How to be Great.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gift of your ministry; to bear chafing annoyances and trivial experiences as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

The Refuge of Lies.

"We have made lies our refuge, and under falsehood have we hid ourselves." Is it not a lie to think that we can resist Omnipotence and prosper? Is it not a lie to suppose that we can rush upon the bosses of Jehovah's buckler, and escape unscathed? Is it not a lie to act as if what the Holy One pronounces to be "filthy rags" could suffice for a protection in the day when He arises to judgment? Is it not a lie to think that the creature can satisfy the soul, though we feel that it melts away while we try to grasp it? Is it not a lie to suppose that sin can afford pleasure to the soul, while it draw down the wrath of God, and ripens us for everlasting burnings. Yet these, and such as these, are the delusions to which men cling; to these they flee, in the hope that they can find a refuge there from Him whose eyes are as a flame of fire. A converted Chinese once said that he might as well seek shelter from a thunderbolt behind his own shadow, as from the justice of God behind his own righteousness, and will not that man rise up in judgment against those who seek an asylum in lies?

But bless the Lord, O my soul! He who is the Truth has been here. He came to withdraw us from our refuges of lies, by showing how they crumble about us and threaten to bury us in their ruins. He answered the question, What is truth? by the announcement, "I am the Truth," the truth concerning God—the truth concerning man—and the truth concerning the mode of making them walk together like those who are agreed. Hast thou then, O my soul, learned the truth, and has it made thee free? Are the devices of the evil heart, and of the father of lies, now an abomination to thee? Then the Spirit of truth has led thee to the God of truth. No refuge of lies will satisfy thee. The Rock that is higher than we will be thy confidence, and "a man shall be a hiding-place from the wind, and a covert from the tempest, like rivers of water in a dry place, and the shadow of a great rock in a weary land." "When He, the Spirit of truth, is come. He will guide you into all truth."—W. K. Tweedie, D.D.

The Power of Love.

There is no power like love. I loved my little boy long before he loved me. One night I heard him say to his mamma, when he thought me asleep, "I love papa." What a thrill of joy that gave me! I had loved him from infancy, but now he was beginning to love me. A few weeks before he might have seen me carried out of the house in a coffin, and perhaps, not knowing better, have thoughtlessly laughed about it. But now my love for him had found a response. Something like this is the feeling God has when a sinner melts under his love. Love produces love. What a power it might become in our pulpit and Sabbath school classes and meetings! The reason we have so little love for Jesus Christ is that we are so little acquainted with him. The more intimately we get acquainted with the Son of God the more shall we love him, and we may get acquainted with him by reading about him in his word.—D. L. Moody.

God's Personal Care.

The earth and the lily spring from it held lessons of God's loving providence and teach man the secret of tranquility. Agassiz found a lily on the banks of the Amazon whose cup was measured by feet and not by inches; found birds so beautiful that he called them birds of paradise. But even our humble lilies of the valley and our field sparrows have wit to tell nature's overruling care. The lily's lesson is that each blossom carries an equipment of root and leaf fitting it to fully achieve those ends named beauty and sweetness. The lily does not sow and reap with man's tools, but it sows and reaps with the tools that God hath appointed for flowers. It thrusts its roots down and pumps up the sap and moisture for food and drink. It thrusts the stalk up and untwisting the sunbeam seizes upon the hue and color that it doth need. Setting up its laboratory in the roots, it dissolves the minerals as food for its strong stalk. Through the chemistry of the leaves it absorbs the gasses of the air and works them into glowing textures. Using the instruments and tools given, the flower achieves its mission of tranquil yet passionate beauty, and every sweet blossom that waves and riots in the sunshine whispers that if a flower, working as a flower, achieve its appointed end of beauty, that man, working as a man, can achieve those ends named happiness and peace.

Those modest flowers that, without haste, tumult or anxious worry, have toiled in their sheltered nook and extracted the whitest hue from black soil and the sweetest perfumes from noxious odors, have earned the right to rebuke man for his paroxysms of effort, his fevered querulousness, his worry that wastes his life. The things about which man frets and twists are things that have never happened in his career, and happen these fears never will. As the test of the flower is beauty and the test of the bird that it soars and sings, so the test of the children of God is radiant joy, tranquil gladness and that inspiring atmosphere that betrays trust in God's all-loving providence. That which is easy for a blossom and a bird ought not to be hard for a man who bears God's image.—Rev. Newell Dwight Hillis.

We cannot create spiritual power, but we may create its conditions.

Our Young People

Good Tidings.

For reading in the meeting.

Good tidings every day.

God's messengers ride fast;
We do not hear one half they say,
There is such noise on the highway,
Where we must wait while they ride past.

Their banners blaze and shine
With Jesus Christ's dear name
Ancient story, how by God's design
He saves us, in his love divine,
And lifts us from our sin and shame.

Their music fills the air,
Their songs sing all of heaven;
Their ringing trumpet peals declare
What crowns to souls who fight and dare,
And win, shall presently be given.

Good tidings every day,
The messengers ride fast;
Thanks be to God for all they say;
There is such noise on the highway
Let us keep still while they ride past.

Saxe Holm.

Wise Listening.

BY ARTHUR W. KELLY.

How can one have any control at all over the sense of hearing, unless, indeed, by stopping the ears altogether? How can the ear help receiving the sounds that reach it? What power has it to cause sounds to come? Yet we know that it is largely a question for the will to decide whether or not we notice a given sound. Whether what we hear leaves an impression on the mind is a matter that rests with us still more. Those that have ears need to be bidden to hear as well as to take heed how they hear. There are none so deaf as those that will not hear.

Listening is a matter of heeding, of giving attention. We listen to one sound by shutting out others. The art of not hearing is no small part of the art of listening. We make our own choice of what shall command our attention. A shipbuilder after listening to Whitefield said that during other sermons he had in his mind built ships from stem to stern; while the great revivalist spoke, he was not able to lay a plank. In that case the power of the preacher had done for him what he should have done for himself at other times. He that courts the din of hammers has decided to let that shut out other sounds. If your mind is in the office, or in the schoolroom, or on a bicycle-ride, or at a football game, it does not matter much where your ears are. If you want to hear God speak, see that you give him the best chance to be heard. It was when God saw Moses turn aside that the voice came.

Two persons go to the same gathering. They hear the same address. The one is stirred to the greatest enthusiasm; to the other the words are senseless jargon. The sounds are the same; but to the one they are his mother tongue, to the other they are an unknown language. Listening depends on training. Paul's speech may have been contemptible in the judgment of some, but not to those skilled in discerning spiritual things. We wonder sometimes how it is that certain persons seem so often to hear God speak directly to them and to be so sure of His guidance. If our ears were more frequently strained to hear His words, we might learn to catch His lightest whisper.

What we hear depends on what we are
Topic for Dec. 9.—How to listen.—Matt. 13:1-28
"He that hath ears, let him hear."

trying to hear. If we are on the lookout for errors in pronunciation and grammar and rhetoric, what fault can we find if those are what we hear? If we are seeking help and strength, we may find them. George Herbert reminds us that, when nothing else is to be gained, God takes a text and preaches patience to the hearer. Who can tell how many unprofitable discourses Christ heard in the synagogues? But it remained His custom to go. Others might be there to criticize; He went to worship.

The voices of the captain, the general, the guide, may be sweet or harsh. Of that the sailor at the helm, the soldier on the field, the traveller on the mountain, may think not at all. Not the voice, but what it says, is important. Not to pass judgment, but to do, is the hearer's part. So with the messages that come to us. It is not we that test them but they that test us. It is not for us to pick out what we like and dismiss the rest from our thought. It is not for us to listen for the moment, and straightway to forget.

Much is said against hearing for others instead of for ourselves. It is all true in the sense in which it is meant. But there is a listening for others sakes that is a duty. The great occasions when God has spoken to men have been occasions when what came to them was meant for them to share. It seems like a perilous course to make the spread of Christ's kingdom depend so largely on human ears and on words breathed into the air from human lips. But it is by hearing that faith comes, it is by preaching that souls are to be saved. When listening, one is to bear in mind the charge. "He that heareth, let him say, come." Christian Endeavor World.

For Daily Reading.

Mon. Dec. 3.—Use for ears. Mark 8:14-21.
Tues. Dec. 4.—The art of hearing. Luke 11:1-18
Wed. Dec. 5.—Curious ears. Acts 17:16-21
Thurs. Dec. 6.—Jesus a hearer. John 8:120-27
Fri. Dec. 7.—Ears and tongues. Luke 12:11-3
Sat. Dec. 8.—Taking heed. Deut. 28:1-6
Sun. Dec. 9.—Topic. How to listen. Mark 13:1-23.

As Christ Did.

We are to touch men wherever and however found. We are to put the mind of Christ into life and effort and to make His Gospel a living, ameliorating and at all times and under all circumstances. When the church rises to this high conception of her privileges and her obligation, we may look for a ripening harvest upon a most magnificent scale. Indifference will flee away, and warm earnest and persistent work will take its place. Talent, genius, wealth and energy will be consecrated to and find their fullest and noblest development in the cause of Christ. The slums will be reached; the home will be improved and elevated; the city will be redeemed and purified; the nation will be regenerated; society will be leavened; mankind will be benefited and saved, and the Lord of the harvest will get increasing glory and honor from the mighty and blessed gatherings of Christian evangelization.

There is no individual liberty apart from social responsibility.

Public wrongs will not be righted till men are saved from personal sin.

Reminiscences of Septuagenarian, 1854—Then and Now—1900.

NO. 13:11.—IN HARNESS.

Clicked off in my last for want of space I had to deny myself the gratification of indulging in the habit of appending the usual three practical applications. I was also cut off from concluding my convictions concerning the proper course to follow, if one would acquire the highest attainment in public address.

The object to be aimed at is naturalness, and doubtless there are general principles to be observed, and certain rules to be understood and practised, in order to attract and hold and edify the hearer in any assembly.

It has long been a question of debate whether the "self-made man" who without educational advantages or academic training has acquired the power of arresting the attention, and persuading the judgments of the masses that are swayed by his eloquence, would have by these advantages attained to the possession of the powers that are now his without classical training and collegiate associations. It is open to legitimate suspicion, that powers mental and other factors that had been cultivated and aroused by the very circumstances of disadvantage, would have lain dormant and never been evoked had he been coached and tutored and prompted by professional assistance. So it is a matter of doubt whether vocalization and posing and gesticulation would not hinder and mar, rather than improve or embellish, the average speaker.

There is, however, one thing undeniable and that is that the privilege of hearing model speakers and closely studying their modes and manners, is an incalculable benefit to any one whose calling in life is to address his fellow men.

In the early fifties to hear Dr. Burns, especially the Sabbath preceding the annual congregational meeting; or Dr. Willis, as in 1852 in Knox church on the evening of the communion Sabbath he preached from the text "I know that my Redeemer liveth" or on another occasion as he dealt on 'the Doubter' with burning eloquence, and on the same lines and with like power as did Dr. Kirkpatrick on a late Sabbath. Or from day to day to wait on the ministrations of the then Mr. Irvin, first minister of the Irish Presbyterian congregation (now Cooke's church) was to get an impression and leave a memory.

When the late Principal Caird of Glasgow University preached, it was a day of expectation seldom disappointing. The memory and influence of these occasions could not be shaken off; they were permanent and abiding. But he only appeared once during the session, and that intensified the expectancy and gave character to the event—frequent repetition would have lowered and cheapened even Principal Caird's popularity.

But to return to my "Reminiscences." I was appointed to the house of John Livingston for the summer.

One of the many pleasing features of this simple God-fearing community was the presence and influence of two old-fashioned, well characterized school masters, viz. John Donald and John Livingston. Neither of them was a scholar if measured by present standards; but many of our school sections would be enriched today in the possession of such teachers. Both

men owned farms which were cultivated by the families, while they devoted their time and talents to the educational upbringing and training of the young in their neighborhood. Both were very primitive in their ideas and modes and matter of teaching. Both were conservative to severity in their adherence to what they had seen in the customs and conduct of Scottish schools 75 years ago. Both held firmly to the Shorter Catechism, the Bible, Watt's hymns and "the laws," like charity, "above all." These they faithfully adopted and practised. They were godly men and impressed their character on the rising generation around them.

The Livingston family were connections of Dr. Livingston, of Blantyre. They successfully cultivated, despite great disadvantages and privations, their natural love and taste for the pure and beautiful and elevating.

Next to the question of where I was to live came up the question "How was I to be conveyed to my different appointments?" David Brownlie soon settled that by volunteering the use of "old June" of French and Indian breed, and of which I had my suspicions. On my first attempt to mount (for no buggy could exist in that region) she refused to stir; and after she did start, attempted to go wherever she had a mind to.

What possessed her I could not divine. Whether it was a beastly protest against the infringement of the fourth commandment, or an expression of displeasure at not having been consulted as to the services she was to be called upon to render, I never could ascertain. She like multitudes of "protesters" refused to divulge and kept it to herself as do many others in like circumstances.

In anticipation of such occurrences, and in view of coming into contact with unmanageable brutes offered us for service I had in my possession a pair of spurs in case of any refusal to go, and a double bridle with a bit that would enable me to prevent the hardest mouthed brute from getting away beyond the reach of Whoa! In the gentle pressing of one of my heels to her side "June" playfully caught my foot in her teeth, but at the application of the spurs to both flanks, she quickly, as if by intuition, tumbled to the acknowledgement of the axiom "a body can't be in two places at the same time," so off she set, and as she headed in the right direction she soon discovered that it was a pleasure to me to ride as fast, or even faster, than she could run. So the bridle was in requisition only to hold her up and guide her course.

In these pleasant primitive gatherings there were ludicrous occurrences.

At the Lavant old Sandy the plasterer, was the precursor, who himself did not know what tune he was going to sing till after he had raised it, and I doubt if even then. On one occasion when wrestling with a common metre tune to a long metre Psalm, as I in vain attempted to explain to him what the matter was, he asserted that he was right; I then led out myself, and with loud apology "Aye that's it, sir," he resumed the leadership.

As a companion to the various stations I frequently had a man, representative of a class met with in every community, whose piety declares itself more in outward attendance on public assemblies than in the sanctity of home life. My friend indulged more in soliloquy than conversation or dialogue. As an example,

after a long period of silence he ventured the interrogation, "Did you ever hear the 'darlint' W. C. Burns? Ah! that godly man, sometimes when he was preaching would soar aloft like the 'alahaster!' Och, aye 'Redemption Lord to Israel from all his troubles send.'" These referred more to his own, which were largely imaginary or self-occasioned.

From the above learn:—

First.—That there are diversities of gifts, and differences of administration and diversity of operation, but the same spirit.

Second.—That we owe it God and our fellow men and ourselves that we should covet earnestly the best gifts, and refuse to present any offering "that costs us nothing;

And lastly.—That as there are such diversities of gifts, so there are diversities of people—and that in dealing with them it behooves us to "be wise as serpents and harmless as doves."

NEMO G. D.

The Greatest Thing in Two Worlds.

BY REV. A. E. MITCHELL.

It is said that over the triple doorway of the Cathedral of Milan, there are three inscriptions on the splendored arches. Over one is carved a beautiful wreath of roses, and underneath is the legend: "All that pleases is but for a moment." Over the other is sculptured a cross, and these are the words beneath: "All that troubles us is but for a moment." But underneath the great central entrance in the main aisle, is the inscription: "That only is important which is eternal."

Yet, notwithstanding that we have read so often, and been told so many times that the unseen things are the only real things, and that the things we see and taste and touch are but shadows and semblances of the things unseen, we still allow the present to obscure the future and estimate values from the amount of present comfort and happiness they can bring. By reason of our shortsightedness we spend much time and energy in the building of houses and the getting of gain, forgetting that these are merely temporal and cannot be an abiding factor; while we allow the greatest things in two worlds—the greatest factor in life and only abiding thing in eternity—to be neglected; and that is Character. While a man may have a good character and at the same time enjoy material possessions, yet if called upon to make a choice, he may not find it an easy thing to choose character, on account of the seductiveness of material things. So false are they in their suggestions, so unable to realize all their promises, that there is danger of being misled by them, and ultimately ruined.

Time is such a small traction of life, that we can agree to the following principles: "Nothing that does not help us in eternity can be worthy of our best endeavor"; and the only acquirement man can take with him when he leaves this world is Character.

What can we take with us through death's gates? has been answered by some one in these lines:

"What may we take into the vast forever?
That marble door
Admits no fruit of all our long endeavor,
No fawn-wreathed crown we wore,
No garland lore—
What can we wear beyond the unknown portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains—
Naked from out the far abyss behind us
We entered here,
Into the silent, starless night before us
Naked we glide."

So true is this that it was hardly necessary for a great conqueror to ask that he might be

buried with his hands uncovered to show that he was taking nothing with him of his great conquests. There is a treasure and only one man can take with him—it is character; and yet while he takes it with him, he also leaves it behind him. Some one has said "The only thing that walks back from the tomb with the mourners and refuses to be buried is character." It lives in the community where he was known, and yet that same thing—that which a man is—he carries with him into the other world.

There can be nothing of so vast importance to any one as the building up of a good character, for man is not born with one; it grows with him as he grows from childhood to manhood; his parents, teachers, companions, all whom he meets in life; his temptations and struggles, his difficulties and aspirations, all go towards the foundation of that which the man really is; hence there may be a vast difference between Character and reputation.

Character is what the man is, as God sees him, and is the only basis on which God forms His estimate of him; therefore it must show itself upon all occasions. Originally it was the stamp by which a brick-layer or engraver or other worker marked the thing he had made. So in life it marks what a man is, that which he is made by his experiences.

Reputation, on the other hand, is what other people think of him—and unlike character everyone is born with a reputation, one that will help him in the working out of his career, or be a clog to the wheels in any progress he may seek to make.

If, then, character be the greatest thing in two worlds, we can readily believe that the moral government of God is all moving towards the building up of this only abiding reality in men and women. What inexplicable things take place in national life and individual life; things that stagger us, and we are bound to say the whole thing is beyond us, yet we do know that in the individual, his sickness and health, poverty and wealth, disaster and success, failure and triumph, and all the other things in his life, are designed to accomplish one end—the development of his best and highest and truest self. Is it true that all things work together for good to them that love God? Then their sorrows and joys, their crying and tears, their shadows and sunshine, their clouds and blue sky, are all God's chisels and hammers with which he is fashioning for us a Character. Are we not told that we are to be presented faultless in eternity? Then look at the crude materials the Great Artist has to work on, and surely we shall say as Angelo did "As the chips accumulate the image grows."

Does any one love God with all his heart? If not then why complain if He break the little gods that estrange our affections from him? Do we always give God the glory? Do we not sometimes say, *I did this?* This is *my* work? Why complain then if our selfishness is rebuked?

Is there no danger of becoming materialistic? Then why murmur if our dreams of wealth and luxury are made at times to end in smoke; and our harvests given to the grasshopper and the grub? God will not allow anything to interfere with the working out of the one purpose He has in view for every life. The heavens in all their glory will pass away; the everlasting hills will be shaken out of their place; but out of the ruins of all things stands that towards which all things move—Character, the only abiding reality.

The other important thing is this: That nothing that does not help us in eternity is worthy of our best endeavor. Let us go farther and say that nothing should call forth

our best endeavors so much as the making of character. No man should be satisfied with the doing of anything less than his best. He can afford to have no lower ideal than Christ. Some one has said that "God never yet permitted us to frame a theory too beautiful for His power to make practical", but this will require the putting forth of our very best endeavors. In the presence of a great painting a young artist said to Ruskin: "Ah, if I could put such a dream on canvas." "Dream on canvas" growled the critic. "It will take ten thousand touches of the brush on the canvass to make your dreams" so in the development of the best within us—there will need to be self discipline, much anguish of soul, great self-denial and much crying and tears. Yet we must be willing to pass through it all if the angel in the rough block is ever to be set free. What will it matter in that day that we have endured much, spent many sleepless nights, fought even with beasts of evil passions, if we have been made more Christ-like, more like Jesus, who was holy, harmless and undefiled?

I do not ask O Lord, that life may be
A pleasant road;
I do not ask that Thou would take from me
Aught of its load.
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead
Lead me aright,
Though strength should falter and though
Heart should bleed,
Through peace to light.
Almonte, Ont.

Enough for Each Creatures Need.

BY H. ISABEL GRAHAM.

What precious lessons the tiny birds
Of teach of a Father's care
As over the grassy sward they trip
Or build in the bloom so fair.

Our speech is foreign to them; our lives
They never can understand,
Around them a world of mystery
Is stretching on every hand.

Yet, knowing their time of going forth
They trust for their daily bread
As on through the storm and blinding heat
Their way-weary wings are led.

They cannot fathom the mind of man
His castles that fall or rise,
But sing of hope and a flowery clime
With changeless and sunny skies.

Such faith be our in the cloudy days
When warring with doubt or creed,
God out of his store of knowledge gives
Enough for each creature's need.
Seaforth, O.

Sparks from Other Anvils.

United Presbyterian:—The Saviour described the Pharisees as "loving the chief seats in the synagogues." Those may be very humble Christians who love the back seats in the prayer-meeting room. If so, their humility operates to the disadvantage of the meeting. It would be well if such would acquire a little more holy forwardness.

Morning Star: Of what use is it to invent and establish improved methods in the system of casting votes, so long as retail liquor-dealers, trusts, and corporations control the caucus and the primary? Improvements in our political machinery must be radical in order to be of real value. The Christian Church, somehow, should wield a united influence to this end.

Presbyterian Witness: Lawrence Wilson of Montreal, President of the Licensed Victuallers' Association, claims to have a large share in the honors of victory this week. "Hugh John has been defeated

owing to his prohibitory law." He says, "We can return or defeat any government." "Our politics are bread and butter first, last and all the time.—Mr. Wilson is frank and consistent. Prohibitionists would do well to imitate his consistency. Some will do so: many will not.

Christian Observer:—Some men argue against political preaching on such grounds as that the preacher is not qualified to discuss political questions, or that he will introduce partisanship into his church, or that he will diminish his own influence. Is there not a stronger reason—namely, that the discussion of politics in the house of God on the Lord's day is a serious breach of the fourth commandment?

Christian Guardian:—If a man has been under hardship and has grown hard, if he has had many troubles and disappointments and says that he cannot believe in the goodness of God, we can sympathize and pity. But if a man has been in prosperity, and has grown hard, if he has had many blessings and encouragements, and refused to see their providential purpose, and says he cannot believe in the goodness of God, then we cannot see the same ground for pity, but much reason for rebuke.

Bystander in Weekly Sun:—Would it were possible to hold Great Britain guiltless of the whole history of horrors! Unfortunately, she it was who first, in Lord Elgin's words, "from purely selfish motives trampled on an ancient civilization," and thus gave rise to the violent antagonism of Chinese to foreigners of which we see the fell results. Worse even than selfish the motives were; for the object of British aggression on China was to force the opium trade upon a people whom its native government, in this at least paternal, was endeavoring to protect from the pest.

Canadian Baptist:—A man may use alcoholic liquors for a time without doing apparent injury to his life, but sooner or later there is a reckoning day, and at the age of forty-five or fifty years he may be paralyzed, suffer a stroke of apoplexy, or contract some other serious disease resulting from chronic alcoholic poisoning. Man does not need to be so intoxicated as to dethrone his reason in order to have the drug do him harm. Alcohol produces in an hour the same effects upon the brain as a long strain of overwork, with the resulting exhaustion of gray matter, and a persistent use of it is only a short cut to death.

Presbyterian Banner—Some citizens of Colorado have now put a blacker blot upon the name of their state than can be found on the name of any southern state. A negro boy has been burned at the stake for the usual crime. Wherein this case differs from and receives a darker hue than such burnings in the south is the long preparation that was made. It was no sudden outburst of fury that hurried the wretched victim to the stake, but the deed was planned and executed through cool premeditation and deliberate action. Not only are southern negro burners outdone, but we have never read of anything done by the Boxers in China that was more barbarous and horrible. The crime of that negro boy was bad enough, but some things are worse. Such lawless deeds cannot correct and prevent lawlessness; one crime cannot cure another. Lawful procedure is a more impressive punishment of crime and a stronger means of prevention. There seems to be only a step between our civilization and barbarism, and we need to be watchful and to put forth our most strenuous efforts to prevent that step from being taken.

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C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, 28th Nov., 1900.

We have received from Rev. Dr. Warden a statement intended to guide congregations in their allocation of missionary money, which will appear next week.

How many men honestly try to help some brother up during the day? Most of us see the defects in character in the men we meet, but how often do we see the improvement that are as patent as the defects, if our eyes were cultivated to detect improvements? A good proof-reader will glance hurriedly over a page of matter, and unfailingly detect a letter that is misplaced. He sees nothing of the beauty of the workmanship, his business is to detect errors. Most of us are admirable proof-readers of character. We have trained ourselves along this line till it is impossible for the slightest defect to escape us. But if we possess the spirit of Christ why could we not cultivate the other side of vision, till, like Him we were quick to see the good that lies hidden beneath the most sodden character.

Now and then one reads of a will that has been entered for probate, where the testator leaves a considerable sum to the missionary or educational or benevolent Schemes of the Church. We are always sorry that that man or woman were not alive to see to the disposition of the money so left. It costs good money to administer a will, and there is little blessing in it. Why should not those who have placed a bequest of this kind in their will, become their own administrators, and see to it that there money was properly spent during their lifetime? Suppose a generous man has put Knox College—we chose this simply as one of many that would be benefited by a gift—in his will for twenty thousand dollars. If he dies next week Knox College will benefit to the extent of that amount, less the cost of administration, which is sometimes considerable. Why should not the testator give this money and see that it is properly expended. It would benefit him, it would mean more to the College, and it would set a good example to other generous testators.

THE DOMINION PRESBYTERIAN

THE LIGHT OF THE CENTURY.

The nineteenth century is passing away and it behoves the Christian man to enter upon the new century in the spirit of gratitude and hope. Sometimes it seems hard to do this when we look round upon the life of the world and see so much that is alien to the spirit of the Prince of Peace. That Great Britain, one of the leaders in civilization and Christian missionary work should have spent the last hours of the century in fierce strife, is a disappointment, and, in some respects, a shame. There are many things in our internal life also which tend to humble us before God. It is easy to rouse a noisy patriotism. We need, however, the higher patriotism which seeks the real purity and the true strength of a nation's life. But when we have faced the most ugly and tormenting facts, there is still cause for gratitude, and in speaking of the English speaking world we may say indeed that Jesus Christ has been the light of the century. The evangelist says that "In Him was life and the life was the light of men." And when all deductions have been made we may say that in no century has this truth been more fully exemplified than in the one that is fast hastening to its close. There are some who claim that the Christ was really discovered in our century. That is an exaggeration, but there is some truth in it. We may reverently say that He has been born again into the world. Each new century must have its own vision of the Christ. Dr. Faber, in his book on the place of Christ in modern theology, points out that at the beginning of the century no life of Christ could be found in a minister's library, except, of course, the inimitable life given in the four gospels. Now the case is different. Every well equipped theological library contains several good books which make a noble attempt to put the life of the Master into the speech of our time and make it a living contribution to modern literature. The phrase "Back to Christ" may be used in a one-sided way and may sometimes express a shallow aversion to the fully developed Christian doctrine; but it does express a noble aspiration and a real effort. Men feel that they want the Lord Jesus moving in the life of today as He stirred the life of nineteen centuries ago. There is a tribute to the fact that He does bring a revelation of God and manifest the brotherhood of men. Literature is a reflection of life, and the "Life of Christ" has been so prominent in literary forms, this is not a sham or an artificial creation. It corresponds to a great reality in the outside world. So we can point back to great movements for the freedom of the slave, the care for children, the uplifting of the poor and the rescue of the degraded, and say that these have had their inspiration in that "enthusiasm of humanity" which comes from the heart of the Christ.

The new philanthropy has taken many forms and with small people may sometimes have produced "fads." Many people have taken part in such movements, who had their doubts and difficulties with regard to points of Christian dogma, but

they have recognized the spirit of the Christ and felt the atmospheric influence of His loving presence. Of these it may be said: "Inasmuch as ye done it unto one of the least of these my brethren ye have done it unto me." The light of the Christ's life in our century has shown that religion is not dogma, and not mere mechanical membership in a church, but life, the life of faith in God and love toward man. There is no need on this account to undervalue doctrine or despise Christian fellowship, the communion of saints. But we must acknowledge that these have not achieved the purpose of their being unless they have enabled us to grasp the life of Jesus and carry it into our common work. It is because we have a real Saviour who meets all our needs, practical and intellectual, as well as emotional, that we can go forth to meet the new century in the hopeful spirit which makes possible true worship and real missionary work. "Jesus Christ, the same yesterday, today and forever." He will again show himself as the leader of faithful souls and the king of those who seek righteousness.

Presbyterianism in the Colonies: The Chalmers' Lectures, by Dr. R. Gordon Balfour. This is a neat, well-bound volume of about 300 pages, 75 of which deal with Presbyterianism in Canada. That is certainly not much space to devote to such a wide subject. However, the sketch contained in these few pages is interesting and pays a deserved tribute to some of the early workers in this great field. We note on page 44 an interesting reference to the late Dr. Donald Fraser. Speaking of those who had ministered to Crescent street congregation, Montreal, then Cote street, the writer says:—"It was certainly remarkable that a congregation thus fed for years on the finest of the wheat, accustomed to the best sermons of some of Scotland's best preachers, should have chosen for its minister a young man who had grown up among themselves, and who had been engaged in business in Montreal but not with much success, and who had studied for the church chiefly in Toronto. Perhaps it was even more remarkable that this young man not merely maintained the congregation but increased it until the fame of his preaching led to his being recalled to his native land, where the last year of his course as a divinity student had been spent. I refer to the late Dr. Donald Fraser, the popular and esteemed minister, first of the Free High Church, Inverness, and afterwards of Marylebone Presbyterian church, London." MacNevin and Wallace, Edinburgh.

An Enquiry concerning the Human Understanding, by David Hume. There is no need to review this volume, seeing that it has survived more than a century of criticism and is still fresh and stimulating. A knowledge of this book is, of course, indispensable to the student of philosophy. The Open Court Company have rendered service in making it accessible in this cheap form. The Open Court Publishing Company, Chicago.

CARING FOR THE STRANGER.

One of the questions that was anxiously debated by the Synod of Manitoba and the Northwest was that of caring for the stranger that had come out to them seeking for a home. They have come into a land where the light shines abundantly. All about them are churches and their accompaniments; and the light from these is always in evidence. Many of these people have come from lands where the light struggles through a tangled mass of tradition and formalism, beneath which, with bowed heads, the people stumble tremblingly forward. Is it enough that we allow them to live in our land? Is not their presence a mute repetition of the cry by the Greek proselytes—"We would see Jesus."

The Western men are fully alive to the importance of the work that the incoming of these people of another race and tongue, and almost another religion, imposes upon them. Right manfully are they trying to overtake this work; but they cannot do it. It is a work that will tax the strength of the whole Church, and we in the East must recognize the mute appeal as one for us to answer also. We must work through our Western brethren. We must make them our administrators; but we shall be obliged to supply them liberally with means to carry on the work, our work and theirs.

We liked the spirit of that young man who went straight from College halls to live among these people. In a few short months he had learned some of their virtues; and it was these he spoke before the Synod. That was wise, that was Christian. We do not say that men should be blind to the faults that are only too plainly evident, but we do say that no man who seeks the good of another will be everlastingly parading his failings, or even thinking of them. We heard a description of some of these foreigners some years ago. There was much said that led us to think well of them, but we have forgotten that. We only remember the clever and amusing description of some of their uncleanly habits. That may be our fault, but we are persuaded that we are not singular in our trick of memory. Why should these things be paraded for the amusement of those who came out to hear a missionary address, to learn what is needed and how it may best be supplied, to make the stranger a good citizen by leading him to become a good Christian?

Three notable articles appear in the Presbyterian College Journal, for November. They are "The Nations of Canaan," by Rev. Prof. Campbell, L.L.D.; "Does God Answer Prayer?" by Rev. J. F. McLaren, D.D.; and "Some Social Problems for the New Century," by Rev. G. H. Smith, M. A., Ph. D., D.D. They are all productions of a high class order, and would reflect credit on the best magazines published anywhere. Prof. Campbell continues his racy "Talks about Books," which formed an attractive feature of the College Journal in past years. This periodical has always reflected credit on the editorial staff; but if this number is a fair sample of what may be expected during the ensuing six months all previous records will be surpassed.

JUST BEYOND.

If we could learn the secret of many of the failures that lie strewn along life's pathway, perhaps it would surprise us to know that most of them had at one time higher ideals than we ourselves have cherished. These hopes soared so high that they despaired at length of any fulfilment, and so sank into the limpness of failure. The men who have succeeded are as a rule the men who have not looked far beyond them when they started out. Their goal lay just beyond, a strong effort and they would reach it. The effort gave them additional strength and higher vantage ground, and the goal which still lay just beyond still drew them on. This is not half so romantic as the "Excelsior" idea, but it is more true to life.

We were travelling among the Foothills towards the Rockies. Everyone who has been in the West knows that, in that clear atmosphere, an object ten miles distant seems but two. Especially is this true of the great mountain peaks. Standing at the base of one of the Foothills we could see the top of one of the snowcapped peaks, as it seemed just beyond the crest of the Hill. We eagerly climbed it, only to find that another valley lay between us and a second Foothill, just beyond which lay the base of the great giant. So we crossed the valley and climbed the higher Hill only to find another valley and another hill beyond it. Thus we were led on from Hill to Hill till we found ourselves well up the sides of the Mountain, while we thought we were but approaching it by the way of the Foothills.

Absolute perfection of character seems impossible of attainment. As we rise higher and the atmosphere became clearer, and we see what absolute perfection means we realize how difficult, how all but impossible, it is of attainment. So we are not shewn the fullness of absolute perfection. We see it relatively. For to-day this is perfection, for tomorrow, with its increased strength and clearer sight to-day's accomplishment falls short of perfection. It lies just beyond, not too far off to discourage, yet far enough to lead us on to attain it. So we are led on from stage to stage of perfection, till at length we attain to the full stature of the perfect man.

Library Table.

We have received two volumes by Dr. Paul Carns, also from the Open Court Company. One of them *Eros and Psyche*, is a small volume handsomely bound and splendidly illustrated. The sub-title, *A Fairy Tale of Ancient Greece, Retold after Apuleius*, by Dr. Paul Carns, will sufficiently indicate its nature. With all his other qualities, Dr. Carns is master of a clear flowing English style, and tells in a graceful manner this ancient story of love and adventure, which comes from a time when in the thought of the people the life of gods and men was intimately blended and poetically conceived. As to the picture, he says: "The illustrations of *Eros and Psyche*, Greek in conception and pure classical in execution, were made by Paul Thumann and published for the first time by Adolf Titz, a publisher of Leipzig, who is justly famous for his high class illustrations of classical poetry. Bent

on offering to the public the best that could be had, we were fortunate enough to acquire the right to use this valuable series of pictures, from both the artist and the publisher, to whom our acknowledgments are due for the courteous compliance with our wishes." As the Christmas season is drawing near we can recommend this beautiful book as an appropriate gift for either young or old.

The other volume, *Whence and Whither*, shows us Dr. Paul Carns as a preacher of a modern philosophy and theology, as he conceives it. This is the monistic philosophy, which the writer presents with much earnestness and enthusiasm. After giving his conception of God, he says: "This is not pantheism but monotheism, a view of God which conceives Him as the eternal norm, as the *nomos* of existence. It is the proclamation of the superpersonal God, being a purification of the traditional conception which looks upon God as a huge individual. It teaches that God, the highest norm of existence, is possessed of a definite character, giving purpose to the world and being the standard of truth and right, the ultimate *raison d'être* of all that is and was and will be." A criticism of this book would require a series of articles and cannot be attempted in a brief notice; sufficient, however, to say that even if the reader cannot accept the writer's central point of view, he will find the book full of stimulating thoughts and enriched with suggestive quotations from the great German poets.

We are indebted to Mr. James Croil for an interesting and valuable brochure entitled "Historical Report of the Administration of the Temporalities Fund of the Presbyterian Church of Canada, in connection with the Church of Scotland." The story of this well managed trust covers a period of 44 years, and Mr. Croil tells it with no little skill and with much accuracy of detail. The number of commuting ministers was 73. Of these seven are still alive, viz: Revs. Peter Lindsay, Toronto; Thomas Morrison, returned to Scotland; Solomon Mylne, whose jubilee was celebrated at Smith's Falls a few weeks ago, and who now resides in California; Kenneth McLennan, the efficient clerk of the Synod of Montreal and Ottawa, who a few weeks ago resigned the pastorate of Levis, Q.; Fred P. Sym, Warton; John Whyte, returned to Scotland; and David Watson, D. D., who after completing a ministry of more than 40 years, retired, and now resides at Beaverton. Between the passing of the Imperial Act of 1853 and that of the Canadian Parliament in 1854, there had been added to the Synod roll 11 ministers. Of these the following are still with us: Revs. Duncan Anderson, Chaudiere Basin, Q.; John Macdonald, Beauharnois, Q.; and Prof. Geo. D. Ferguson, Queen's, Kingston. There are a number of well executed portraits, those of Dr. Cooke, Dr. Barclay, Dr. Jenkins, James Michie, Prof. Mackerras, James Tasker and Mr. Croil himself, being particularly good likenesses. The biographical notices of the members of the Board are brief, comprehensive and fairly represent the leading features of each man's character and work. Mr. Croil has done his work wisely and well; and his "Historical Report" will prove an authoritative statement on all matters connected with the management of this important fund for nearly half a century.

THE WINSTALLS

OF
NEW YORK

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A TALE OF LOVE AND MONEY

BY
REV. JOSEPH HAMILTON.

MR. WINSTALL'S DINNER PARTY.

The Sunday had passed, and Monday evening came when Mr. and Mrs. Erwin were invited to dinner at the Winstalls. Arriving there, they were introduced to a gentleman whom they had never met before, but of whom they had heard many favorable accounts. This was the Rev. George Stuart, minister of Immanuel Presbyterian Church, Howard Square. This was the church which the Winstall family regularly attended; regularly, at least, if that term can be applied to attendance at morning service only. Mr. Winstall was very orderly and prompt in attending church once a day, and just as orderly in not attending more than once. And when he did go to church he went in good style. His well appointed carriage was always at the door promptly on Sunday morning. That was a standing order in the household. The carriage had to go if Mr. Winstall had to go alone, or even if something prevented him going. The other members of his family might go or stay as they pleased. He liked to have them with him; it looked well, and he felt more comfortable; but they were welcome to take their own course. Mr. Winstall believed in having a good easy, pleasant time, and in others having the same. Yet he never considered whether Mr. Stuart did not have to preach to empty pews in the evening. He had not considered whether others like himself might not also stay away. Nor did he think whether his attendance might be an encouragement to others. Still less did he consider whether the Sabbath was intended to be a means of grace, and whether he was using it as he ought. Oh, there were lots of things that Mr. Winstall had not considered.

But there was one thing that he had considered. He deemed it to be the right thing to have Mr. Stuart to dinner now and then. He liked Mr. Stuart and he liked his company. So Mr. Stuart had a standing invitation to dine with Mr. Winstall the first Monday evening in each month when he found it convenient to do so. It so happened that he was due this Monday evening when the Erwins were coming. Mr. Winstall was glad of the coincidence, for he felt sure that Mr. Stuart and Mr. Erwin would be congenial friends, and have many interests in common. Mr. Erwin's early training, he thought, would bring him easily into Mr. Stuart's plane of thought, while the difference in their church affiliations would but add a special flavor to their friendship.

Mr. Stuart was a man of culture and consecration; of Irish birth, and unusual eloquence. He seemed to be a man of about forty, but he might be less, for he had more than the usual lines of care on his handsome, intelligent face. In private life he was sweet and grave, and, as some thought, too retiring. It required a public occasion and a worthy theme to rouse him; but once roused, he glowed and burned. There was, however, a shade of melancholy upon him which too habitually kept him from rising to very lofty heights. The fact is, he had not got over, and some thought he would never get over, the great sorrow of his life. Five years ago he buried his wife

and child. This was in the country, before being called to the city; so when the call came he accepted, chiefly for the sake of change. But now, after being nearly five years in the city, his melancholy air seemed not much relieved.

During the dinner Mr. Stuart talked but little. He was not a good hand at general conversation. But if in the company of one or two, and if the subject was interesting and worthy, he could talk with surprising force and animation.

Mrs. Erwin, who sat next him, had her womanly sympathy quickly drawn to him, for she discerned that he had some heavy sorrow. So without troubling him with much talk she drew him out gently, and began to discover the kind of man he was. It struck her at once how valuable the companionship of such a man might be to Mr. Erwin, not in any technical or professional way, but in a sympathetic, brotherly relation, where hearts might be comforted and strengthened by close contact and communion. After dinner, therefore, she managed to bring these two together, and by and by she saw an expression of interest and animation on Mr. Stuart's face such as his inmost friends rarely saw. She divined that Mr. Erwin had let him a little into his own late experience, and by and by she found she was right.

Of course Mr. Erwin did not wish his affairs to be made the subject of general conversation. Especially, he did not wish to have any discussion with Mr. Winstall, except privately, for he felt that, good as Mr. Winstall had been to him, he was not the man to appreciate his motives or action. But Mr. Winstall was not so delicate as to be debating such fine points in his own mind. He soon introduced the subject himself, and with a jauntiness that showed how superficial was his view of the whole case.

"Oh, Mr. Stuart," he said, "I am glad to find you in such a close confab with our friend Erwin. Erwin is one of the very best fellows in the world. But he has taken a notion lately to turn his back on this evil world and become a preacher. I have tried to convince him that this world is not such a bad place—there might be worse—and I think he might stay with us a while. Maybe you can persuade him. One thing is sure. If he really persists in being a preacher you are the man to tell him how. Of course he learned the art long ago, but I suppose the world has rubbed it all out of him."

This bantering tone did not wound deeply. It gave the opportunity of brushing the question lightly aside. Mr. Stuart replied.

"I guess Mr. Erwin knows what he is about. The world needs preachers as well as brokers. And when Mr. Erwin starts to preach he will start with a stock of knowledge which we don't get at the Seminary."

Mr. Erwin was thankful for this kindly speech. The subject was thus dimitted. In order to discuss further, the topic that had been started, Mr. Stuart invited Mr. Erwin to come and see him a week hence, and have a friendly chat. This was a very new departure for Mr. Stuart. His heart was beginning to expand. He felt a strange

affection for this new friend. Who can measure the blessedness of brotherly sympathy and fellowship?

But soon the subject changed. Mr. Winstall had referred to the condemnation which some men pronounce on all stock-broking business. "For my part," said he, "I see no wrong in it. It seems to me as legitimate as any other business. I think I never heard you preach on that subject, Mr. Stuart."

This was a subject which had intensely interested Mrs. Erwin, as we have seen. She drew nearer, eager to hear what Mr. Stuart would say. "Well," he said, "it is a large subject, and I don't profess to be very well informed on it. But it seems to me we need not be wholesale in our approval or condemnation. I think there is a difference both as to the things we buy and sell, and the motives that induce us to buy and sell."

"Why yes, of course, I should say so," said Mr. Winstall. "And won't that apply to trade of all kinds? And isn't buying and selling shares—say—the same as buying and selling anything else?"

"Well, let us go into details a little and see," said Mr. Stuart. "Railways, for instance, we all agree, are good things to have. If we are to have them somebody must own them. It is right that somebody should own them.

But one man as a rule cannot own a whole railroad. Then there must be several owners. And if it is right for one to be an owner it must be right for several; it must be right for all of us. It is right too that our share in the railway should pay us interest for our money. Nobody will dispute that. Now, if you have the money to spare and buy a share to make a fair interest for you, that is right. But if you buy that share in the hope that the price will rise, and that you can sell it to someone else, is that right? I do not myself say. I simply ask what you think."

"Why how could it be wrong?" said Mr. Winstall. "The second person who buys the share buys it to make money too, and if he is smart enough, will make it; so that no harm is done."

"But if the transaction is not morally right in the first instance," said Mr. Stuart, "the repetition of it cannot be right. Besides these two transactions have put up the price of the share, and the higher it goes, the less chance has the holder of it to make money. If he does make money, it must be by a further advance in price, and the last owner has still a worse chance. It must come to this that somebody will lose, for the price cannot keep going up forever. And if you were the one who started the price upward, haven't you contributed to somebody's loss? In fact, can there be a gain at all without an ultimate corresponding loss to somebody? And can that be right?"

"Ah, but," said Mr. Winstall, "mightn't the share keep improving in actual value all the time? Then nobody would lose. The last owner of the share would have value for his money as well as the first, so there would be no loss to anybody."

"But I am afraid," said Mr. Stuart, "that you are supposing an impossible case. A railroad share does not keep raising in actual value all the time. It often becomes of less value, and then the loss is so much the greater. Therefore, as I said, I think we ought to discriminate. While a railroad share is very liable to ups and downs, we can conceive of some other things that have a natural tendency to improve all the time. There is land, for instance. Its value improves with the development of the country. If a

man goes into a new region and buys land at a very low price he may sell it at a profit; the buyer in time may sell at another profit; and so on for several transactions. Now I may be wrong, but such transactions strike me as legitimate and fair. Each man gets value for his money, to the very last owner. The gain of one does not involve loss to another. And to me that is the simplest test of right. An honest transaction, in my view, is one that benefits both parties. If we apply that test I don't think we shall go far wrong."

"I presume, then," said Mr. Winstall, "you would condemn the operations of the bulls and bears?" The matter was becoming rather serious. Mr. Winstall felt that Mr. Stuart could not exult as he himself had been doing lately in the beautiful behavior of the bulls. Mr. Erwin, too, had some compunctions of conscience as to the way in which he had made his escape,

"If I know anything about bulls and bears," said Mr. Stuart, "their business is to force prices up or force them down, to make money. Now, if the natural ups and downs in prices are attended with the wrongs we spoke of, how much the wrongs are intensified when the prices are forced. You can tell me if I am right in my idea as to forcing. Does it not mean that artificial pressure is brought to bear whereby stocks are forced up or forced down, above or below their actual value? In that process there is surely deceit or dishonesty. But we need not theorize here. We all know something of the fortunes that have been blighted, and the hearts that have been broken, by such practices. And just in proportion as some have lost, others have gained. It seems to me a very demoralizing business, and a gigantic fraud, whatever way you take it."

Mr. Erwin winced under the scathing denunciation of an evil of which he had at least reaped a benefit, although in the process itself he had taken only an unconscious part. Mrs. Erwin's heart was sore that they had been so closely identified with a great wrong, but doubly thankful that they could have no more such entanglements or temptations. As to Mr. Winstall, though he could not answer Mr. Stuart, his conscience was not much disturbed. It was a long time now since he had been identified with such practices, and he would let by gones be gones. However, to cover his retreat, he propounded a new problem to Mr. Stuart.

"What would you think," he asked, "about dealing in futures?"

"Remember," said Mr. Stuart, "I am no authority on these questions. I have made no special study of them. Of course I have thought a little about them, off and on; as who has not? Anything I say proceeds simply from my sense of justice, enlightened, I trust, by the Word of God."

"Surely that is enough," said Mrs. Erwin. "I think you have an advantage of seeing what is right over those who are in the business, and know all its details. We may be too close to a thing to see it—may we not?"

"I think, madam," said Mr. Stuart, "there is great wisdom in what you say. We are not likely to see a thing so clearly if our interest is involved in it."

¹If self the wavering balance shake,
²'Tis rarely right adjusted."

Now by dealing in futures I understand you to mean buying and selling something for future delivery. If that were all, surely there could be no harm in it. It would be like selling a web of cloth not yet in the loom, but the seller will know what it will cost to produce it, and when he will have it

ready for delivery. But that is not the actual practice, as I take it, in dealing in futures. Let us apply the principle, say, to wheat. I suppose there is nothing dealt in so largely in this way as wheat. And why? Because the total supply of wheat is such an uncertain price. It offers, therefore, the best chance for pure and simple speculation. So you offer wheat at a certain price for delivery on a certain day. Do you expect to have that wheat for delivery? No, you have no wheat at all; perhaps you never saw wheat in your life, and don't expect to. In fact you don't need any wheat to fulfil your part of the transaction. What will your customer do then, if you can't deliver the wheat? He doesn't want any wheat; has no need for it; in fact would be much embarrassed if he had it. No, there is no actual wheat in the transaction whatever. But there is a bet between you two as to whether wheat will be above or below a certain price on the day named. You, who have offered the wheat, say at 80 cents, are calculating that the ruling price may be 75. If so, you have won the bet. Your customer, on the other hand, thinks wheat may rule at ninety cents, so he buys at eighty. If the wheat rules at ninety he has won the bet. You simply calculate so many bushels—the number named in the deal—at ten cents a bushel, and you pay that amount over to your customer if you lose; he pays the amount to you if you gain. Have I stated the matter fairly? If so, what is it but a game of chance, aided, to be sure, by forethought, and aided oftener by bull or bear or operated to force the price in your favor? And if you gain, do you not gain what you have in no honest sense earned? If you lose, do you not lose what you had no right to lose? In either case it means loss of character, and that is the worst loss of all."

Mr. Stuart had spoken with unusual energy, and when he stopped there was a pause. This was a kind of business in which neither Mr. Winstall nor Mr. Erwin had ever had much to do; and true to human nature, they were both rather pleased to hear a sin denounced of which they were free. Both of them expressed their admiration of Mr. Stuart's clear exposure of the wrong. Mrs. Erwin said,

"I have had myself some such views as you have expressed, but could never have put them in the clear way that you have done. Don't you think that there are good men doing these things every day who are not aware of the wrong, and perhaps may never find out?"

"O yes," said Mr. Stuart, "I have no doubt of it. If men would simply apply the Golden Rule to their life they would not be so misled. That rule requires us to do to others as we would that they should do to us. How simple it is, and easily applied; but oh, how manifestly divine!"

"Now as you have spoken of wheat being the occasion of so much wrong," said Mr. Erwin, "might not speculation in that article above all others be sometimes the means of great blessing?"

"Oh, I have no doubt," said Mr. Stuart. "I suppose you are thinking of Joseph's great wheat speculation in Egypt. I know of no transaction like that, both for its magnitude and its happy effects. Joseph kept a whole nation from starving by that one stroke of business. That is the glory of business, that it increases the happiness of mankind."

"That does not seem to have been the aim of our own great Joseph," said Mr. Winstall, "I mean Joseph Leiter. But I guess there

was a good deal of difference all round between Joseph of Egypt and Joseph of Chicago."—*To be continued.*

A Turn for Speed.

"It is because I have a turn for speed," said Grandma Walton when the young people begged to know how she managed to do her own work, to be an active member in the church, president of the Missionary Society, and the helpful friend of all who were in trouble.

"What a quaint expression it is—a turn for speed," said one of the grandchildren thoughtfully. "I am not quite sure what it means."

The old lady drew her knitting from the deep pocket in her apron before she spoke. Then, as the gleaming needles began to fly, she said:—

"A turn for speed means the habit of doing things swiftly. Many people move slowly, and do their work in an absent-minded way. My plan is to bend my best energies, both mental and physical, to the task on hand, and to carry it through in as short a time as possible.

"Secondly," and the old lady pointed her little sermon by gesticulating with a shining needle, "I fill in the chinks of time that lie between my tasks. Much of the work that you wonder at is done in these times.

"And thirdly," said the dear old lady in her gentlest tones, "I always keep in mind the fact that time is a great and ever-new gift from my heavenly Father and that I will some day have to render him an account of the wasted days of my life. That thought alone," she added, with a benevolent glance that included the ring of upturned faces about her, is quite enough to give to the most sluggish-minded the desire to cultivate 'a turn for speed.'"

Good Cheer.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears.

Till in heaven the deed appears,

Pass it on.

Peasants of Russia live mainly upon thin vegetable soup, sour kraut, rye bread and oil. The Scotch Highlander, whose courage and hardihood are proverbial, seldom touches meat, living mainly upon oatmeal, vegetables and buttermilk. Among the most active and vital people of the world are the Irish peasants, whose diet consists almost entirely of potatoes and buttermilk. The farmers of Corsica live all winter upon dried fruit, mainly dates, and polenta (chestnut meal). During the Middle Ages the Moors used to provision their fortified cities with chestnuts and olive oil.

In furnishing a house, consider where and how you are to live, and the number of pair of hands there to do the work, and select your furnishings accordingly. If the articles you are buying are well made and good in shape and color you will make no mistake in selecting them, no matter how simple they are; indeed, the simpler they are the better. Do not be in a hurry to fully furnish your house. When buying a new piece of furniture, a drapery or a rug, keep in mind the fact that it should harmonize with the old furnishings.—*November Ladies' Home Journal.*

Ministers and Churches.

Our Toronto Letter.

Last Tuesday afternoon the Moderator of session received a letter from the Rev. A. B. Winchester, intimating that he had decided to accept the call addressed to him by Knox church, Toronto. In doing so Mr. Winchester accepts a work second in importance to none in this city. If he proves himself able to carry it on successfully he will prove himself worthy of the highest honor as one of the very best of Christian workmen. That he may do this he will have to be supported by every minister in the city. An old congregation, one of the oldest; a congregation that has been a leader for many years, must change its character, and from being one of the building up of the saints must become one for the ingathering of those that are without.

That Knox church will retain the men and women who have been with it almost since its inception all will hope. God has given to many of them wealth that may be used for Him in the work that Knox church is now called to do. With them still ministering through carefully chosen workers this may be made one of the greatest, if not the greatest agency for good that Toronto possesses. A great opportunity is opened for them, for the church and for the man whom they have chosen to be over them in the Lord. That many of those who have worshipped in the storied Knox church will seek another place of worship in a locality uptown is more than likely but that does not mean that they must sever their connection with the downtown section of the congregation. The methods of the downtown church will differ from that of the uptown Knox church, but the same Gospel will doubtless be preached in each, and become as effective for building up as for winning, in each case.

The services in Cooke's church have been well attended all through the heat of summer and the trying days of the autumn. The evening congregations, notwithstanding the dismal prophecies of those who thought they saw the doom of Cooke's church when its former minister said "yes" to the Philadelphia call, have been as large as ever, and the contributions have been ahead of the same months last year. There could not be a better testimony to the real value of the work of Wm. Patterson than this. We were told that all the charm of Cooke's great congregation centred in its minister and when he went the congregation would melt away. But Mr. Patterson showed them One greater than himself, and at the call of that Greater One they have continued to come together when the minister they loved had left them.

The Rev. William Meikle has done excellent work as visiting pastor during the vacancy. He has been indefatigable in this work during the summer, and has preached when there was not a candidate to fill the vacancy. Last Sabbath evening he concluded his ministry in this capacity, and for some time, at least, the congregation will depend on the supply that can be secured. The time is wearing on, and the congregation must soon make its choice. If they have any one in view none know it but those whom the congregation have empowered to recommend names to the people. There was a large congregation there last Sabbath evening to hear Mr. Meikle's closing sermon. He goes to Galt at an early day to hold a month's evangelistic services.

On Thursday next the Presbytery of Halifax will consider the call addressed by St. James' Square in this City to the Rev. Alfred Gandier of Fort Massey, Halifax. "Will he come?" has been often asked during these weeks. "Shall I go?" has been, we believe, the question often on his own lips. Much depends upon the answer he gives, and we believe that the answer, when given, will be one that he cannot help giving. We hope it may be favorable to Toronto. Mr. Gandier is well known here, and will be welcomed back again by the brethren who knew him as minister in Brampton and missionary in St. Mark's.

There was a quiet wedding last week, and the Presbyterian Review and the Consolidated Pulp and Paper company became one. We join with the many friends of both in wishing them a long and happy life together, and trust that the union may result in greater usefulness for each of them. We learn that the Presbyterian Review takes into the union as outfit the old staff, and the sterling character that has marked our older contemporary during all her years. The series of sermons that Dr. Milligan is reaching in Old St. Andrew's, on the Decalogue,

is proving both an attractive and a most profitable one. Dr. Milligan does not mince matters. He thinks out the theme he has undertaken to present, till he has himself reached very definite conclusions upon it, then he speaks of these conclusions without hesitation. That the people appreciate the truth when plainly presented, even though they may wince under its application, is evident by the crowds that go to hear these sermons every Sunday evening. Seats and aisles are both filled, and some turn away. Yet we are told that the test for expository preaching has been lost. It seems to depend upon the preacher.

Ottawa.

Communion services in Knox and St. Paul's next Sabbath forenoon. Preparatory services on Friday evening in both churches.

Rev. M. H. Scott, Hull, preached last Sunday morning in the Bank street church. His subject was the Twentieth Century Fund. Rev. Dr. Moore occupied the pulpit of Zion church, Hull.

At St. Andrew's church the hymns and anthems of the morning service last Sunday were selected as a memorial from the works of the late Sir Arthur Sullivan, who has done so much for church music.

The anniversary of St. Paul's church will be held on Sunday, Dec. 10th. Rev. Prof. Ross, of the Presbyterian College, Montreal, will preach at both services on that day. The ladies of the church are preparing to give an anniversary social on Monday evening, Dec. 17.

The second anniversary of the Glebe church was celebrated on Sunday with special services. At the morning service Rev. Dr. Herridge, of St. Andrew's church, preached the anniversary service. He spoke from Rev. 22:21, "I saw no temple therein." He congratulated the congregation on the flourishing condition of their church, which was mostly due to their energetic pastor. In the evening Rev. Mr. Back, who is to be inducted into the charge at Maple and Vaughan on the 6th prox., preached most acceptably.

In St. Paul's church on Sunday evening, Rev. Dr. Armstrong preached from the text "Who knoweth whether thou shalt come to the kingdom for such a time, his subject being, Woman's Great Opportunity." "These words," he said, "were spoken to a Queen Esther to encourage her to discharge a delicate and dangerous duty. The principle involved is applicable to the case of opportunity presented in God's providence for usefulness. In our own day woman has come to her influence and beneficent activity. Young women of today should open their eyes to their vast opportunities. If called to the kingdom, let it be hoped they will prove, like Esther, worthy both in tact and courage. The young women of today have greater advantages than those enjoyed by their mothers. May they prove as good women. * * * Keep before you the noble ideal to attain to the height of womanhood God meant you to attain. Fill your life with gentle ministries. Do not make the vulgar mistake of waiting till you can do some conspicuous act of benevolence. Be a blessing to those near you; be a blessing in your home; be a blessing in the social circle; be a blessing in the church, to those younger, to those aged. This is a delightful ministry for young women. Let your life carry with it benediction. Let the life of a loving heart shine in your face, modulate your voice. What finer commendation can any young woman receive than this: 'It does one good to meet her.'

Eastern Ontario.

A concert given at Lyn in aid of the manse fund netted a handsome sum.

Rev. J. A. McKeen, M. A., Orono, exchanged with Rev. T. W. Leggett, on the 18th inst.

Rev. Dr. Moore, Ottawa, exchanged pulpits with Rev. G. Weir, Avonmore, on Sunday week.

Rev. James Cormack, Maxville, occupied the pulpit of Knox church, Vankleek Hill, on Sabbath last in a very acceptable manner.

Rev. W. McConnell, of Craigvale, was recently presented with a photo of the members of his Central charge, also a handsome purse.

A Christmas entertainment in Knox church, Lancaster, in the form of a cantata and Xmas tree, will be held on the evening of December 25th.

Rev. A. D. McIntyre has returned again to his congregation at Cumberland, after spending a couple of weeks at the paternal home on account of ill health. He has improved greatly.

The 21st anniversary of the dedication of the First Presbyterian church, Brockville, is announced for the 16th Dec., when the preacher of the day will be Rev. Prof. MacComb, of Queens, who takes a prominent position as teacher and preacher.

The annual thank-offering meeting of Andrew's Carleton Place, Mrs. Woodside in the chair, was held on Wednesday evening of last week, and netted the goodly sum of \$150. On the same evening a similar meeting was held in Zion church at which Mrs. J. W. Patterson presided. In this case the offering amounted to \$166.

Unfavorable weather has greatly retarded building operations on Knox church, Vankleek Hill. Many of the workmen have returned to Montreal and it is difficult to get competent men to take their places. The outlook at the present time is not at all encouraging for an early completion of the work.

A treat in the way of a lecture, illustrated by magic lantern views, will be given in the town hall, Almonte, on Dec. 11th, by Rev. J. A. Sinclair, who has recently returned from the Klondyke. His subject will be that far famed region which has had such a fascinating interest for so many of our people during the past two years or more.

Rev. Dr. Armstrong, of St. Paul's Ottawa, visited Prescott recently and preached twice in connection with the annual thank-offering meeting of the W. F. M. Society. At the evening service, among other things, he said: "The time was when ministers looked askance at women's missionary efforts, then they came to tolerate it as supplementary to the work of the church, now it is acknowledged to take precedence that women must go before, that in those great citadels of heathenism, China and India, the house must be won before any widespread evangelization can take place, and women alone can enter that home from which caste and custom have debarred the male missionary. We hear so much talk of women's sphere at the present time. Help them to get into the place God designed them to occupy, help them in the work to which they are called, encourage, sympathize and counsel them. If they make mistakes, as they will, endeavor to set them right, gently entreat, persuade and advise; give them the benefit of your superior knowledge and experience. * * * The one thought that should impress itself upon our minds is how God has opened the way, used and honored women in the evangelization of the world; and that we should be careful how we oppose this movement lest in fighting against her we are fighting against God.

Maritime Provinces.

The resignation of Rev. J. McLean, Great Village, N. S., has been accepted, and his name is retained as pastor-emeritus.

Rev. J. S. Sutherland, who has accepted a call to St. John's church, Halifax, preached his farewell sermon at Sussex, on Sunday evening, the 18th. On Monday a social meeting was held and he was presented with an address, and a handsome writing desk.

Rev. Jas. Annand, D. D., who has been for 28 years in the New Hebrides is one of the trio from Nova Scotia who are laboring in the Southern Pacific. He is now principal of the Training Institute, Tangeo, Saoto. Seventy-two students attended the classes last year.

The Young People's Society of St. Paul's church, Halifax, spent a very enjoyable evening on Friday 28th, listening to Prof. MacMechan, of Dalhousie University, talk on Rudyard Kipling's prose works, which was illustrated by readings from his "Jungle Stories" and "Tales from the Hill." The selections showed the author's power of depicting humor and tragedy.

The Onslow church was burned on the morning of Nov. 19. Last winter the steeple was blown off in a heavy gale. During the summer it was rebuilt and repaired at a cost of \$1,800. A fine organ in the church and a valuable S. S. library were destroyed. Rev. F. H. McIntosh is the pastor, who with his people have the sympathy of a large circle of friends in this soiretal.

Rev. Dr. Milligan, Toronto, is to preach the anniversary sermon of the St. Andrew's Society in St. Andrew's church Quebec on next Sunday evening.

In the Guelph Presbytery it was decided to hold a conference of Young People's Societies in Guelph at the time of the meeting in January, and the young people will be urged to make the convention a great success.

Western Ontario.

The thank offering of the Erin W. F. M. S. amounted to over \$43.

Rev. D. B. McCrae, Cranbrook, conducted services at Bethel last Sabbath.

The date of the re-opening of renovated Knox church, Galt, is fixed for the 10th December.

Rev. H. A. McPherson, Acton, preached the annual St. Andrew's Society sermon in St. Andrew's church, Guelph, last Sunday evening.

Rev. Mr. Watson, of Thamesford, will conduct anniversary services in the Presbyterian church, Dorchester Station, on the First Sabbath of December.

The presbytery of Guelph gave cordial greeting to Rev. R. E. Knowles, Galt, on his first appearance among his co-presbyters after his return from Europe.

A successful annual meeting of the W. F. M. S. society of Knox church, Acton, was held last week week, when Mrs. (Rev.) Gregory, Mansewood, delivered a useful address.

The report on the progress of the century fund showed that there is not a congregation in the whole Galt Presbytery that is not doing its part for the scheme, a highly gratifying state of affairs.

The Guelph Presbytery decided that a communion service be held in every Presbyterian church in the bounds on the 1st Sunday in the new century; and it was suggested that the service be preceded by a week of prayer.

McNab Street Presbyterian church, Hamilton, is in luck. It is to have a new vestry at a cost of \$2,000. The donor is Mr. James I. Buchanan, Pittsburg, Pa., who still retains the pew in the church that belonged to his father, the late Hon. Isaac Buchanan. The Sunday school will also be recaptured at Mr. Buchanan's expense.

The Rev. R. E. Knowles, in Knox church, Galt, spoke on "Passion," and in his discourse, says the Reformer, "he lashed lasciviousness and licentiousness, condemned vice and viciousness, deplored immorality and praised personal purity. No age was spared in his denunciation, nothing unclean escaped his scathing censure, nor anything vile his scourge. It was a strong sermon."

On Sabbath last the anniversary of the Presbyterian church, Brucefield, was held, when Rev. T. G. Thompson, Hamilton, formerly minister of this place, was the preacher. On Monday evening a platform meeting was held, when Mr. Thompson spoke again, also Rev. Mr. Larkin, of Seaforth, and Rev. Mr. Andrews, of Varna. Mr. Thompson received a warm welcome from many old friends.

In the First Presbyterian church, London, last Sunday able discourses were delivered by Rev. J. H. Turnbull, of Bowmanville. Rev. W. J. Clark being at Bowmanville preaching anniversary sermons. Mr. Turnbull, who has a fine voice and good presence, preached two unusually good sermons, that in the evening being particularly strong and inspiring. The Advertiser says: London will be glad to hear Mr. Turnbull again.

Rev. J. S. Scott, Brantford, conducted anniversary services in Knox church, Elora, on the 18th inst. His lecture on the Holy Land, given on Monday evening, was, according to the Guelph Mercury, certainly one of the best, if not the best ever delivered in Elora on the same subject. The Rev. gentleman spoke for a full hour, and held the attention and interested the people during the whole time. We will very much enjoy having the Rev. Mr. Scott sometime in the near future.

In Central church, Galt, Rev. Dr. Dickson's theme last Sunday evening was The Bible. "It was the book that never died, that was ever young, never old, the sacred volume that was as true now as when it was written in the distant past." In mummy wrappings in Egypt had been found seed that gave forth growth, though lain away thousands of years. Still the germ was there with its dormant life ready to burst forth into bloom. So it was with the Word, an eternal and indispensable source of spiritual existence.

In the course of an eloquent address at the annual meeting of St. Andrew's Society, London, Rev. J. W. Clark, of the First Presbyterian church made the following timely reference to the race cry so improperly introduced into the late election campaign: "After all," he said, "we must ever hold Canada in the first place. In this land there were more than one people. There was a large representation of two peoples. He was

not desirous of talking party politics. 'In the election contest through which the country has just passed, considerable has been said about the race question. I am not going to judge either party. I find the charge made that racial antagonism is played upon by both parties for party advantage. The charge is made by this and that party. Neither am I going to say where the major fault lies. But I do say, with solemnity, and with a full sense of the fact that it is a curse to the country; confound the man who seeks for party gain to stir up strife between the two peoples who live under the one flag. Whenever temptation may come to us, whatever desire we may have to see our party elected, let us see to it that we speak no word, do no deed, or countenance the antagonizing of the French and English in this Canada of ours.'

Northern Ontario.

Rev. R. Henderson, Auburn and Smith's Hill, has resigned on account of ill health.

The congregation of Town Line of Essa and Ivy have extended a unanimous call to the Rev. G. I. Crawl, of Moonstone, Vasey and Victoria Harbour.

It is announced the annual sermon to sailors and railway men will be delivered by Rev. Dr. Waits in Knox church, after the close of navigation at the port of Owen Sound, on Sabbath evening, the 6th of December.

In terms of a circular from Century Fund committee the Presbytery of Maitland asks sessions to take into consideration the whole question of the spiritual condition of those under their charge; that the last month of the year be set apart as a season for special prayer; and that there be held on the first Sabbath of 1901 in every congregation a communion service at which the church throughout the whole Dominion shall renew its allegiance to the risen Lord.

The anniversary services in connection with the Union Presbyterian church, Brucefield, was held on Sunday and Monday last. On Sunday the services were conducted by Rev. T. G. Thompson, of Hamilton, a former pastor of the congregation. Next evening a platform meeting was held in the church, when addresses were delivered by Rev. Mr. Thompson, Rev. Mr. Larkin, of Seaforth, and Rev. Mr. Andrews, Varna. The addresses were interspersed by music by the church choir and others. Mr. Thompson was a universal favorite with the congregation when he was pastor, and many were pleased to have this opportunity of hearing and seeing him once more, and all extended to him a warm welcome to his old home.

A successful social was held in St. Andrew's church, Sault Ste. Marie, last week, in honor of the pastor, Rev. W. A. Duncan, whose diocesan anniversary was then celebrated. The church was crowded from the pulpit to the doors and in the audience were noticed many members of other denominations who had come to join their Presbyterian brethren in doing honor to the man who is held in high esteem by everybody in Sault Ste. Marie. Mr. John McKay occupied the chair and in introducing the intellectual part of the programme he reviewed the splendid work that had been accomplished by Mr. Duncan during his ten years pastorate. Excellent vocal and instrumental music was rendered by the choir, Mrs. McKay, Mrs. Lesueur, Mr. Hallam, Mr. Baker, Miss Ironside and Miss Miller; Miss Loring gave a capital recitation. A number of speeches, appreciative of Mr. Duncan, were made by local ministers and others; and an enjoyable evening was brought to a close by the serving of refreshments.

The Daily Tribune says that the First Presbyterian church, Johnston, Pa., has extended a unanimous call to Rev. George Booth, Ph. D., L.L.D., of Hamilton, Ontario. Dr. Booth comes well qualified for the office to which he has been chosen. He was educated for the ministry in Scotland, and was under such eminent teachers as John Stuart Blackie, Professor of Greek in the University of Edinburgh; Sir William Thompson, now Lord Kelvin, Professor of Natural Philosophy, University of Glasgow; and Dr. A. B. Bruce, Professor of Apologetics in the Free Church College, Glasgow. Some time afterward he finished a post-graduate course and received the degree of Ph. D., and since then that of L. L. D. For some time he was engaged in the Glasgow City Mission, then as assistant pastor in the Free Barony Church, Glasgow. In this country he has been pastor of the Sixth Presbyterian church of Indianapolis, Ind., and

thereafter was pastor of the Westminster church, of Erie, Pa. Last year he was Moderator of the Presbytery of Erie, and for the past twelve years has borne his share of its duties as a faithful Presbyter. Should Dr. Booth accept he will be a decided acquisition to the pulpit power of this city.

Ottawa and New York R. R.

This new short line between Ottawa, Cornwall, New York and intermediate points is now open, running two trains daily between Ottawa and Upper Lake, making through connection with New York city and all points east. Trains leave Central Station Ottawa at 7:40 a.m. and 4:45 p.m. For all information apply to H. W. Gays, General Manager, Ottawa.

British and Foreign Items.

The bazaar of the Causewayend Free Church, Aberdeen, realized nearly £700.

The total membership of the Aberdeen Christian Endeavor Union is now 592.

The Presbyterian hospital in New York has recently received a gift of \$200,000.

At Balnain, Glen Urquhart, on the 30th ult., died Mr. Alex. Fraser, aged 92; Free Church elder.

Rev. P. M. Playfair, St. Andrew's, preached on the 28th ult., before the Queen at Balmoral Castle.

The foundation stone of a new Established church in the Tynecastle district was laid on the 3rd inst.

Patti sang in Glasgow on the 1st inst. "Her vocalisation is not what it once was," says a candid critic.

In the United States there are about ten thousand Covenanters, known also as Reformed Presbyterians.

Six young men left "Thurms" on the 2nd inst. for the Hawaiian Islands, where there are already a colony of Kirriemarians.

Many ministers in Scotland would like to become pastor of the Alloa Parish Church. The stipend is £600 per annum.

It is said that Lord Wolsely intends to revisit the scenes of his former campaigns in Canada, South Africa and Egypt.

Rev. Alex. Clark, parish minister of Wick, has resigned his charge, and on the 28th ult. the church was "preached vacant."

There died at Buenos Ayres, on the 3rd inst., Mr. Thomas Guthrie, Quilmes, fourth son of the late Rev. Thomas Guthrie, D. D.

There died at Dron Manse, Bridge of Earn, on the 6th inst., Annie Pringle MacKay, widow of the Rev. Alex. Dalton, Dunfriesshire.

The death is announced at Strathendrick, Turramorra, Sydney, Australia, of Rev. Professor Cosh, at the age of 62. He was a native of Drymen.

On leaving Lochwinnoch for New Zealand, Rev. Mr. Gray has been presented with a purse of sovereigns and a gold watch, and Mrs. Gray with a bracelet.

A foreigner was asked in Hamilton court the other day if he knew English. His answer, "No muckle," given in guid braid Scotch, greatly tickled those present.

It is understood that Principal Douglas, joint principal with Dr. Hutton, of the United Free Church College, Glasgow, will retire in 1902. He has been connected with the college since 1875. It is believed that Prof. Orr will be his successor.

Since its change from a quarterly to a monthly, Current History has increased in usefulness and interest. The November number takes the reader on a trip around the world, making him familiar with important happenings everywhere and enabling them, by means of authentic views and portraits, to see with their own eyes, as it were, the chief localities and persons mentioned. It deals not only with the great international problems of the day in China, Africa, and Europe, but with the domestic politics of the various countries, setting forth the gist of all the issues.—Current History, Boston.

World of Missions.

Letter From China.

Tientsin, China, 29th Sept. 1900.

Dear Mr. MacKay; Letter writing has been at more or less of a discount with me for some time because of the unsettled condition in which I have been living. There is no good my going over the story of our escape from Honan, seeing that you have it in detail from those of our number who have gone home.

You also know that my reasons for taking a position as interpreter with the British force, were: That I might render all the help I could in restoring order in China; that I might remain as near as possible to our own field in Honan, and if possible, help to care for our people there and relieve the Board of the expense of keeping me in China pro tem. I shall at least be able to pay back into the Church funds my full salary for the time that I shall be employed as interpreter.

I find the work most enjoyable. My post is at headquarters in Tientsin, under General Campbell. My duties here have been examination of prisoners—presumably Boxers; translating Chinese documents; making contracts with builders, etc. Occasionally I go out on an expedition. Three weeks ago I was out as guide and interpreter on the Tulin expedition, and had some exciting work in the way of riding ahead with dispatches to Chinese Mandarins, and work of that kind that could only be done by one who not only knew the language, but understood the Chinese themselves.

When some of the officers expressed surprise that I should dare to take such solitary rides, I tell them that missionaries are always accustomed to taking rides like that and think nothing about it.

One officer declares that I tried my best to get him shot, because when we were out scouting with half a dozen Indian Cavalry, I led him right into a fortified town, and then pointed out the mounted guns which he had not noticed. I assured him that I had been quite accustomed rushing positions much more dangerous than the one we had just taken.

I am writing this at head quarters while waiting for orders; and have just been told that I am wanted to go out on another expedition that starts west in three or four days. We are certainly going as far as Sheng-fang, a wealthy town ten miles west from here, and I expect that we will go on as far as Pao-Tingtor, Sheng-fang was a strong Boxer centre at one time, and they fully expect to be punished. By the way it was Sheng-fang that I led the officer into, who thought I had done a rash thing. The people of that town are offering to pay one hundred and twenty-five thousand taels to have their town spared, and would probably pay twice as much if we pressed them at all, but there is great difficulty in accepting fines from these towns, as we would not know how to dispose of the money seeing that there are so many nations interested in the affair. This fact is leading to all sorts of confusion, and China stands a good chance of escaping proper punishment. Li Hung Chang is taking full advantage of that fact and is publishing proclamations throughout the country that create the impression that the allies have been defeated. The last proclamation I heard of is to be found in all the towns and cities between Poo-ting fu and Peking, stating, 1st: No foreigners are to be allowed into the interior. They must all reside at Treaty ports, such as Shanghai.

2nd. All native Christians are to be seized and made to recant, or be killed. 3rd. The Boxer movement is to be suppressed.

If the authorities here realized the effect these proclamations will have, they would immediately place Li Hung Chang under arrest in spite of any possible protest by Russia.

Remember me kindly to all friends,
Yours truly,
(Signed) J. A. SLIMMON.

Rome in China.

According to the last volume of the *Missiones Catholice*, published in 1898, there were 609,360 Chinese Catholics. In the province of Pechili, where the main troubles now are, there were 112,790; in Manchuria, 51,830; and in Shar-tung, the province where the murder of German Catholic missionaries led to the seizure of Kiaochau, there were 31,410. This same church claims a strong mission in the Peking district of China. Ten years ago the stations numbered 322, now there are 577. In the same time the number of Christians has increased from 34,417 to 46,894. The number of baptisms for the year is reported as 2,321, with 6,505 catechumens. Statistics are even provided of the annual number of confessions, these having risen from 23,464 to 31,417.

Service.

Lord, though within the golden harvest-field,
Binding the sheaves and joining in the song,
Amid the anxious workers I may never be,
Too weak to follow with the busy throng—
Still, in the quiet when the throng has passed,
"Mong standing sheaves, Lord, may I ever be,
To gather where the fuller hands have dropped,
And bring the gleanings gladly home to Thee."
Maggie Swan.

A writer about mission work among lepers makes some quite appalling statements about the extent of the disease in the East. He says: India has about half a million, China probably as many, and Japan 200,000 registered cases. The moment leprosy appears in a man, woman, or child, banishment is irrevocably decreed. There is no pity or compassion for lepers. Young or old are turned adrift as unclean things on the highways or byways, and are dependent for subsistence on the casual doles of food thrown to them. In India the leper loses caste, which is regarded the worst doom. In Japan he is treated with the greatest cruelty. The same is true in China. The leper there is often put to death by fire without compunction, and religion has not a ray of hope for him in the next world.

The missionaries in China are doing this good thing, says Dr. Robert E. Speer, secretary of the Presbyterian Board of F. M. work: They are creating character in thousands of men and women who have been lifted, by faith in Christ, out of weak, sinful lives, to lives of uprightness and power. "I can witness," says Dr. Corbett of Chefoo, whose testimony is worth that of all the globe-trotters of the world, "in behalf of hundreds, to their childlike faith in the power and willingness of God to fulfil every promise in the Bible; to their unshaken prayer in the efficacy of prayer, their love of the Scriptures, and their honest and faithful effort to live blameless lives."

Eight mission stations in Burma had increase in membership in the last ten years ranging from 214 to 600 per cent.

Pale and Bloodless.

Thousands of Anaemic Girls Hurrying ing to the Grave.

A Young Lady at Cobourg, Ont., Whose Case was
Pronounced Hopeless, Tells how she Regained
Health and Strength—A Lesson to Mothers.

Anæmia is the term used by doctors to indicate poverty of the blood. The prevalence of this trouble is most alarming, especially among young girls, and a large percentage of the altogether too numerous cases of consumption which annually ravage the country have their origin in this trouble. The first indication of anæmia is a pale, sallow, or waxy complexion. This is followed by loss of appetite, frequent headaches, indisposition to exertion, swelling of the limbs, violent heart palpitation and frequently fainting fits. These symptoms may not all be present, but the more there are the greater the urgency for prompt and effective treatment, which should be persisted in until all traces of the trouble have vanished. Among the thousands who have been brought near to the brink of the grave from this trouble, and ultimately restored to health through the use of Dr. Williams' Pink Pills, is Miss Bella Boyd, an estimable young lady whose home is at Cobourg. Miss Boyd gives her experience as follows:—

"It is nearly ten years since my illness first commenced, and although I was doctoring more or less I received little or no benefit, as the doctors did not seem to understand my trouble. Two years ago my health became so bad that another doctor was called in, and he stated that my case was a severe type of anæmia, and that while he could help me the trouble had progressed to such a stage that he could hold out little hopes of a cure. At this time I was as pale as chalk, my eyelids were swollen and would hang down over my eyes like sacks of water. My feet and limbs would swell and were always cold. I was subject to violent headaches, severe palpitation of the heart, and if I stooped over I would be so dizzy that I could scarcely regain an upright position. My appetite failed me almost entirely, and I grew so weak that I was a mere wreck. While in this condition I read in the newspaper of the cure of a young girl whose case was much like mine, through the use of Dr. Williams' Pink Pills, and I determined to try them. Those who knew me did not think any medicine could do me any good, or that I would ever get better, but I determined at all events to give the pills a fair trial. I have used them for nearly a year with the result that I feel like a new person. The swelling in my eyelids and limbs has disappeared; my appetite is good and my face is regaining the color which left it years ago. I can sew and do work about the house, and this great change in my condition is due solely to the use of Dr. Williams' Pink Pills. It is not too little to say that they have saved my life and I strongly urge girls who are similarly afflicted to give them a thorough trial.

The number of pupils who have passed through Lovedale from its beginning is 640. Of these 66 have become ministers or missionaries; 52 evangelists; 710 teachers, 352 tradesmen, 22 magistrates, 5 journalists and 44 clerks. Indeed, Lovedale pupils are found in all walks of life—in law, literature, medicine, science, and in the colonial administration.

HOW TO COOK OYSTERS,

Oysters Scalloped.

Take a round pan about two inches in depth. Sprinkle in a layer of white bread-crumbs, then put in a layer of large oysters, one beside the other; sprinkle a little salt, pepper and a few drops of melted butter over each oyster. Cover them with a layer of breadcrumbs, put small dots of butter over the top and bake light brown in a hot oven. Scalloped oysters are nice prepared in small individual dishes.

Cream Oysters, Plain.

Procure one quart of medium-sized oysters, remove the oysters with a fork from their liquor and put them in a saucepan, strain the liquor over them, and place over the fire; when nearly boiling remove at once and drain them. Melt one tablespoonful butter, add one tablespoonful flour, stir and cook a few minutes; add one and a half cups of hot milk, stir and cook to a smooth sauce; season with half teaspoonful salt and a pinch of pepper, add the oysters, stir gently over the fire till nearly boiling, then serve over six slices of toast. Half oyster liquor and half milk may also be taken.

Creamed Oysters, Fine.

Place two dozen large oysters, without their liquor, over the fire; add one tablespoonful lemon juice, one teaspoonful salt, one quarter teaspoonful pepper and half tablespoonful butter. As soon as the oysters plump remove and pour them into a bowl. Then melt one tablespoonful butter, add one tablespoonful flour, stir and cook two minutes; then add three gills of hot milk, stir and cook to a smooth sauce; season with one quarter teaspoonful salt; mix the yolks of two eggs with half cupful cream, add it to the sauce; stir two minutes, then drain the oysters and add them to the sauce. Stir two minutes, let them heat without boiling, and serve.

Fried Oysters.

Drain three dozen large oysters and dry them on a towel. Beat two eggs till light, add two tablespoonfuls oyster liquor. Roll one dozen soda crackers very fine, dip each oyster first in the crackers, then in the beaten egg, and cover them well with the crackers and lay them on a flat dish. When all are prepared, put from four to six oysters in a basket and plunge them in a kettle of hot fat. Cook till light brown, then place them on a sieve to drain. Continue till all are fried in same manner, dress them on a hot dish, garnish with watercress and lemon; serve with bread and butter. In place of cracker-crumbs, breadcrumbs may be taken, but never use the cracker-dust sold in packages; always roll fresh crackers for oysters.

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