

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents.

## HAST THOU WALKED WITH HIM ?

Hast thou walked long with the Master,  
By the paths His feet once trod,  
There to learn the secret meaning  
Of a life control'd of God ?  
'Tis in these diviner pathways  
Love fulfills the King's request,  
And lets fall her benedictions  
O'er the needy and oppressed.

Hast thou walked long with the Master,  
As He soothed the troubled soul ?  
Hast thou felt the Saviour's pathos  
As He said to such "Be whole" ?  
If thou hast then thou canst visit  
Human sorrows as did He;  
Thou canst bind the broken-hearted  
As did Christ of Galilee.

Has thou walked long with the Master,  
Underneath a heavy cross,  
There to learn with Him the meaning  
And the pain of human loss ?  
Ah, 'tis here we learn far better  
What of sacrifice it cost  
God's own Son, the Christ, the Saviour,  
To redeem and save the lost.

Yonder from the shore celestial,  
As of yore by Galilee,  
Let us hear the Master calling,  
"Child of earth, come, follow Me."  
Follow as the Spirit leadeth,  
In those ways my feet have trod;  
Find therein the path of promise,  
Leading upward unto God.

**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, Greenwood, 1st week Sept.  
Westminster, Vancouver, 1st ch., Dec. 4, 2 p.m.  
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST.

Superior, Fort William, 2nd Tuesday in March, 1901.  
Winnipeg, Man. Coll., 11 Sept., 10 a.m.  
Rock Lake, Glenboro, Glenboro.  
Portage, Neepawa, 3 Sept.  
Minnedosa, Shoal Lake, March 5, 1901.  
Melfia, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 20th Nov. 10 a.m.  
Paris, Paris, 11 Sept., 10 a.m.  
London, St. Thomas, Knox church, 2nd Tuesday in Jan. at 11 a.m.  
Chatham, St. Andrew's, Chatham, Dec. 11, 10 a.m.  
Stratford.  
Huron, Seaford, 13 Jan. at 10:30 a.m.  
Maitland, Wingham, Nov. 29, 10 a.m.  
Bruce, Paisley, Dec. 11, 11 a.m.  
Sarnia, Sarnia, Dec. 18, 11 a.m.  
Owen Sound, Division St., Owen Sound, Dec. 18, 10 a.m.  
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, 11 Sept., 2 p.m.  
Algoma, Richard's Landing, St. Pt.  
North Bay, Ensdale, 19 Sept., 10 a.m.  
Owen Sound, Division St., Owen Sound, Dec. 18, 10 a.m.  
Sauguen, Mt. Forest, Dec. 11, 10 a.m.  
Guelph, Chalmers', Guelph, Nov. 29, 10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Dec. 11, 8 p.m.  
Montreal, Knox, Montreal, Dec. 11, 10 a.m.  
Glenagarry, Maxville, Dec. 18, 11 a.m.  
Leamark, 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.  
Inverness.  
P. E. I., Charlottown, 7 Aug., 11 a.m.  
Pictou.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro.  
Halifax.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, St. A., 16th Oct. 10 a.m.  
Miramichi, Dalhousie, 23th Sept. 10 a.m.

**BIRTHS.**

On Nov. 14th, at 32 Kent street, a daughter to Mr. and Mrs. S. H. Christie.

**DIED.**

At Cote St. George, on Nov. 9, John B. McGregor, aged 68 years, for many years a resident of North Hastings, Ont.  
At Welland, Ont., on Nov. 14th, 1900, Archibald Thompson, inspector of Licenses.  
At the residence of his son, Chicago, Ill., on Nov. 10th, Adam Murray, late Treasurer County of Middlesex, Ont., aged 92 years. Interment at London.

**MARRIED.**

At Peterborough, on Wednesday, November, 7th, 1900, by the Rev. J. G. Foster, Frank Sa lit, to Miss Adelle Kennedy, both of Peterborough.  
At the manse, Ormstown, on Nov. 14th 1900, by the Rev. D. W. Morrison, B. A., Wesley Benjamin Lindsay, of New Westminster, B. C., to Janet Cleary, daughter of the late Mr. Alexander Craik of Georgetown.  
At Lechute, on Nov. 13th, 1900, by the Rev. N. Waidlich, B. D., Henry John MacDonald, to Maud Laura Boyd, all of Lakefield, Que.  
On Nov. 14th, 1900, at the residence of the bride's father, Ormstown, by Rev. D. W. Morrison, B. A., James Charles Cairns, to Isabella, daughter of Mr. Douglas Lang.  
At the Central Presbyterian church, Toronto, on Nov. 10th, David William Campbell, of Montreal, to Emily Maud, daughter of Hugh N. B. Irel, Toronto.  
On Nov. 6, 1901, at the residence of the bride's brother, George T. Amerson, Dalestero Assn. Dalestero, T. Scott, Oklaw, Assa, Amelia A. (Mellie) daughter of John Anderson, Whitby, Ont., to J. Clarence Eaton, Dalestero, Assn.  
At 22 Carlton street on Thursday, 15th Nov., 1900, by the Rev. Dr. Milligan, Charles H. Cowan to Annie Gordon, daughter of Jas. G. Hoeg, all of Toronto.

**St. Margaret's College, TORONTO.**

**A Resident & Day School for girls**

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

**MRS. GEO. DICKSON, Lady Principal.**

**GREAT WORK**

**Central Business College**

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

**Bishop Strachan School FOR GIRLS.**

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

**RIDLEY COLLEGE**

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

**SCHOOL**

**Practical Science**

TORONTO  
ESTABLISHED 1878

Affiliated to the University of Toronto  
This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following department:  
1. - CIVIL ENGINEERING.  
2. - MINING ENGINEERING.  
3. - MECHANICAL AND ELECTRICAL ENGINEERING.  
4. - ARCHITECTURE.  
5. - ANALYTICAL AND APPLIED CHEMISTRY.  
Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:  
1. CHEMICAL.  
2. ASSAYING.  
3. MILLING.  
4. STEAM.  
5. METEOROLOGICAL.  
6. ELECTRICAL  
7. TESTING.  
The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.  
For full information see Calendar.

**L. B. STEWART, Secy**

**Meneely Bell Company** TROY, N.Y., and 177 Broadway, New York City  
MANUFACTURE Superior Church Bells

**.Prepare Yourself.**

**For a Good Paying Position**

The most thorough courses of study pertaining to a business life.  
Individual instruction. Prospectus and Calendar free.

**NIMMO & HARRISON, Business and Shorthand**

**COLLEGE**  
Corner of Young and College Sts.  
**TORONTO.**

**Church Hymns & - - Gospel Songs**

Adopted by Mr. Moody's Northfield Conference, Ocean Grove Association and other prominent assemblies this season.  
Contains 37 of the choicest Standard Hymns and Gospel songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents.  
Send for list of Phonograph Records of Gospel Songs made by Ira D. Sankey.  
**The Biglow & Main Co.**  
New York and Chicago.

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

**CLUB HOTEL** Strictly First-Class.

SAMPLE ROOMS FOR COMMERCIAL MEN.  
**JOE MANION & CO.**  
Livery in Connection.  
Rates: \$1.50 per day; single meals 50c.

**BELL ORGANS**

Have been Favorites for School, Church & Home Use  
We make only high-class Organs and invite investigation as to their merits

**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.  
Send for Descriptive Booklet No. 54.

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

**Presentation Addresses**

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

**THE..... Best Company**

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

**The Temperance and General IS THAT COMPANY.**

HON. G. W. ROSS H. SUTHERLAND\*  
President. Man. Director

Head Office, Globe Building, Toronto,

**To Sunday Schools**

Books sent on approval. Lowest prices guaranteed.

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

**Leitch, Pringle & Cameron**

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

**THE YORK COUNTY Loan & Savings Co.**

Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free.  
Head office, Confederation Life Building, Toronto.  
**JOSEPH PHILLIPS, President.**



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Armoury St. Thomas Ont.", will be received at this office until Monday 26th November, 1900, inclusively, for the erection of a building for an armoury at St. Thomas, Ont., according to plans and specification to be seen on application to Messrs. Rouse & Post, Office, St. Thomas, and at the Department of Public Works, Ottawa.  
Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.  
Each tender must be accompanied by an accepted cheque on a chartered bank made payable to the order of the Honourable the Min. of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the check will be returned.  
The department does not bind itself to accept the lowest or any tender.  
By order

**JOB E. ROY, Acting Secretary.**  
Department of Public Works, Ottawa, November, 3rd, 1900.  
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

## Note and Comment.

The British Museum has been enriched by a complete set of Kruger coinage from the Pretoria mint.

A curious accident occurred recently in a feather bed factory in New York. The feathers got whirling so rapidly that the friction set them on fire.

Lord Curzon estimates that the Indian famine has destroyed half a million lives, cost fifty millions in value of crops, while seven millions have been spent in relief.

The people of the United States use more meat than the people of any other nation, excepting, perhaps, Canada. Britain ranks next and the other countries come far below.

The censorship is a very real thing in China. There anyone who writes an immoral book is punished with 100 blows of the heavy bamboo and banishment for life. Anyone who reads it is also punished.

Ruskin said: "What is right is most effectively when most kindly advocated, and what is true most convincingly when least passionately asserted." Evidently our political orators have not learned this.

The Provincial Government of Newfoundland has been sustained (like all the other governments which have at this time made an appeal to the popular vote), and Premier Bond's victory appears complete.

From 1811 to 1816 Java belonged to England, which gave it up out of ignorance of its value. Little Holland has retained for three centuries a colonial empire as large as France, and with a population of 6,000,000.

Sir Charles Tupper, Bart., leader of the Conservative party in Canada, has announced his intention to retire from public life and spend his few remaining years with his family. He has reached his 80th year.

Mr. Hugh Guthrie, of Guelph, Ont., who has been elected to Parliament, is a young lawyer, and a son of the well known counsel, Mr. Donald Guthrie, Q. C., and nephew of Principal Mac Vicar, of the Montreal Presbyterian Church.

While in Toronto the other day Lord Strathcona was urged to use his influence on the British Parliament to have a Marriage Bill introduced which would make marriage anywhere in the British Empire valid in all British possessions.

Queen Victoria has given her permission to Sir William MacCormac to accept and wear the Kaiser Wilhelm Commemoration Medal, bestowed upon him by the German Emperor in recognition of services rendered in the war of 1870-71.

Paris is said to be the cleanest city in the world. Every morning 2000 male and 600 female scavengers, divided into 149 brigades, turn out to perform the toilet of the capital. The men work from 4 in the morning till 4 in the evening, less two hours for meals, or 10 hours a day. The women are engaged in the morning only.

Here are some astounding figures. The London school board is responsible for the education of a population more than double that of Denmark or Greece, and larger than that of Scotland. The children of London outnumber the total population of any European city except five. The sum spent on elementary education in London is equal to the entire government expenses of either Norway, Denmark, or Sweden.

No one will welcome more heartily than devout Bible lovers the latest discovery, by Professor Hilpecht, of a Babylonian library of 28,000 tablets. They are older than Abraham, and will doubtless add confirmatory testimony to the truth of the Hebrew records.

Principal Robert Rainy, D. D., who has been appointed the first Moderator of the newly formed United Free Church of Scotland, was among the first in 1873 to advocate the union which has taken place of the United Presbyterian and the Free Churches of Scotland.

Lots of men who think they are smart enough to succeed Charles M. Hays as manager of the Grand Trunk Railway, are not regarded as satisfactory occupants of the small posts they are now in. A man must be big, not feel big, to get a big position. Says the Toronto Star.

According to a recent statement the best guardian for poultry is a Scotch collie. It is readily taught to guide ducks, geese, etc., to their feeding grounds, and bring them back. The collie, it appears, takes a lively interest in the work, and his courage makes him a good protector.

About two thousand boys and girls of the Philadelphia public schools are now taught ambidexterity, or the equal use of both hands. The experiment will be watched with great interest, and is of profound importance. The universal use of both hands would add incalculably to human power and welfare.

They are building a new church in St. Petersburg, under the title of the Resurrection, and the main door, which is to be entirely of silver, will weigh 900 lbs. It will cost about £5,000, and is the gift of one of the University professors, says the "Novosti," and it will be named "The Czar's Door." The style will be eighth century Russian.

That is a horrible story that comes from Denver, Colorado, of the burning at the stake of a negro boy who had confessed to murdering a white girl. Think of a mob of hundreds of people born and educated in a Christian land, participating in the awful deed and gloating over the sufferings of the wretched victim! What a thin veneer is our boasted civilization? And yet, says the Hamilton Times, we look down with horror and indignation on the Chinese "Boxers."

A large section of the Disciple body is breaking away from one of the most dangerous features of Alex Campbell's teaching. We refer to that which denies any direct action of the Holy Spirit upon men's hearts, and reduces divine operation to the natural effect of truth. This leads to the belief that mental assent to truth is sufficient. It is said, also, that this change of belief is leading to some friction in the Disciple body. Those who have rejected the older belief say that Alex Campbell also gave it up before his death, and that his later writings reflect this change of position.

A message has been received here, says the N. Y. Scottish American, stating that the Rev. G. Campbell Morgan, of London, had accepted the offer to come to this country as a successor to the late D. L. Moody, but the authenticity of the message is not vouched for. W. R. Moody, the late Mr. Moody's son, went to England to confer with Mr. Morgan in relation to the project recently, and a week ago a cable despatch was received from him saying that Mr. Morgan would come here for a stay of six months at least. The message received this week states that if Mr. Morgan accepted his plans would be to devote four months in each year to lecturing to the Northfield divinity students, four months to an evangelical campaign, and four months to rest and recreation.

The Toronto Sentinel very properly remarks: "If we did not succeed as we expected at the general elections, or if we did succeed even beyond our expectations, let us put aside our party strife now and remember that Canada is greater than all political parties."

The Ontario Government has done a popular and proper thing in offering grants of 160 acres of land to soldiers, who, at the time of their enlistment to go to South Africa, were residents of that province. The land so granted is to be relieved of all settlement duties and provincial and municipal taxation, except for school purposes, for a period of ten years. If such land, is, however, transferred to any other person, within said period of ten years, then the ordinary laws shall apply. All claims must be filed within two years from the 1st of January, 1901.

The race feeling, which has played its part in the elections, says the Monetary Times, has been developed unduly and for political ends. The race feeling in the Province of Quebec is mainly one of brotherhood in origin, and does not go to the extent of creating a desire to share the political institutions of France. In foreign politics a large party in Quebec sympathize with France, and here a majority of the British population of Ontario imagines danger to lurk. This accounts for the different results of the elections in the two provinces. Let us hope it will not lead to the revival of the cry of "French domination." One way to guard against this evil will be for the government to do nothing which will justify such a cry by way of complaint.

In answer to an enquirer in Manitoba as to the projected establishment of a Canadian Mint, we have seen the following language attributed in a despatch to Hon. Mr. Fielding, the Minister of Finance. Said that gentleman: "We have obtained the consent of Her Majesty's Government to, if we wish, go ahead with the projected branch of the Royal British Mint, and we may make not only our own coins without limit, but also British sovereigns, which will thus pass as current the world over. I anticipate that in the next session negotiations will be so advanced that we will only need to pass the necessary legislation." The scheme is said to embrace also the assay offices, so as to retain Klondike and British Columbian gold in Canada. Leading Canadian bankers have declared against the scheme.

The progress toward settlement on a basis of peace in China promises to be slow, as it is the purpose of the different nations that their shall be unanimous agreement on the course adopted, and the details have to be submitted by the foreign ministers to their governments for approval. The punishment of those concerned in the outrages has been under discussion, and an early agreement on this point is expected. It is apparently settled that Prince Tuan will be banished instead of beheaded. Agreement on the question of indemnities is expected without referring the matter to arbitration, as this could be done only by unanimous consent, which might not be readily given. Three other prominent matters are to be decided. One of these relates to the Dowager Empress. Most of the nations are resolved that in some way she shall be permanently shut out from sharing in the government. Another question is in regard to the means of raising a fund for the payment of the indemnities. The internal revenue might be large enough for the purpose; but, owing to the dishonesty of the officials that handle it, only a very small part reaches the government. The Chinese representatives, therefore, favor doubling the maritime customs, which are now pledged to Russia, Germany and England as security for loans. The treaties that have been in force provide only for a five per cent duty payable in silver; but, owing to the depreciation of silver, the government receives in this way only about half of what was expected. It is suggested that China be allowed to double the amount of duty, or require that it be paid in gold.



## • The Quiet Hour •

### The Rich Young man.\*

BY WAYLAND HOYT, D.D.

One came to Him (v. 16). This incident probably occurred in Peraea, during our Lord's last journey to Jerusalem. Comparing the accounts in St. Mark and St. Luke, we learn that this "one" was a "young man"; he was earnest, he came "running"; was reverent, he "kneeled"; was thoughtful, he asked a momentous question; was dissatisfied with himself, the asking of the question shows that; was desirous of better things, else he had not asked the question. Significantly, St. Mark tells us, "Then Jesus beholding him loved him."

Master, what good thing shall I do, that I may have eternal life? (v. 16.) Eternal life involves the idea, not only of endlessness, but also of complete harmony with God, and of inconceivable blessing. This young man thought this "eternal life" was something to be earned, not given. But the steady teaching of the New Testament is that we, sinners, cannot "do" anything to merit eternal life; that we can receive it only as a gracious gift from the atoning Christ.

Why asketh thou Me concerning that which is good? One there is who is good (v. 17). As to Jesus' answer, there is doubt as to the reading, whether it ought to be as in the Authorized Version, "Why callest thou Me good? there is none good but one, God," or whether the reading should be as the Revised Version renders it. If we accept the reading as here, the meaning is substantially the same. The great teaching is that, except we heartily accept the essential deity of Jesus, His teaching can be no more to us, we can be no surer of its truth, than of the truth in the teaching of any other fallible human teacher.

Keep the commandments (v. 17). But our Lord will meet the young man on his own ground of doing, and show him how poor a ground it is, if, determining to stand on it, one expects eternal life.

Which? (v. 18.) The young man, in his moral self-complacency, supposes that Jesus will mention some of the many minute rules of conduct of which the oral law of the Pharisees was full. Jesus surprises him by calling attention to the five great laws of the second table of the ten commandments.

All these things have I observed: what lack I get? (v. 20.) The young man believes that he has been most scrupulous and anxious in his obedience. But compare Matt. 5:21, 22, 27, 28. One may do externally as he ought, and yet be fearfully wrong in thinking and feeling, and the law of God demands absolute righteousness back and down in these inner springs. Looked at from the point of view of thought, feeling, motive, it is the steady sign of the saddest moral obtuseness and blindness for one to ask, "What lack I yet?"

If thou wouldst be perfect, go, sell that thou hast, and give to the poor (v. 21). This was a special test, exactly suited to the young ruler, as appears from his sorrowful failure to meet it. The principle involved is supreme devotion to Christ. The test of this is different for different people. Some

\*S. S. Lesson December 2, Matt. 19:16-26.

Golden Text.—Children, how hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10:24

find it hard to renounce hopes of worldly honor and fame for Christ's sake than to renounce wealth; and for others the hard trial is to abandon certain gratifications of the various appetites of taste. This is the great, testing question: Shall we make Christ supreme?

He went away sorrowful (v. 22). Beautiful character is not salvation; the young man had that to such degree that Jesus loved him; yet he was not, certainly at this time, saved. Desire for salvation is not salvation; actual choice of Christ is necessary to that. The essential thing in order to salvation is supreme devotion to Christ. "Turning away from Christ with regret and gloomy sadness is yet turning away."

It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God (v. 24). I cannot do better than quote Dean Farrar's note: "To soften the apparent harshness of this expression, some have conjectured kamilon, 'a rope'; and some have explained 'the needle's eye' of the small side gate for passengers (at the side of the large city gates), through which a camel might press its way, if it were first unladen. It is the object of the proverb to express human impossibility. In the human sphere, apart from the special grace of God, it would be certain that those who have riches would be led to trust in them, and so would fail to enter into the kingdom of God, which requires absolute humility, ungrudging liberality, and constant self-denial."

With God all things are possible (v. 26). No men, neither the rich nor poor, can save themselves. Salvation is possible; God can save. Let us not lessen the stern teaching as toward riches, with their peculiarly attractive and seductive power. Rich men can be Christian, but a rich man, or any other man, can be Christian only as he holds his possessions in trust for Christ. Christ must have the supreme devotion of every saved soul.

#### Our Life.

Our life is scarce the twinkle of a star  
In God's eternal day. Obscure and dim  
With mortal clouds, it yet may beam for Him,  
And, darkened here, shine fair to spheres afar.  
I will be patient, lest my sorrow bar  
His grace and blessing, and I fall supine;  
In my own hands my wants and weakness are,  
My strength, O God, in Thine.

—Bayard Taylor.

#### How Souls are Saved.

"Do you know that the Holy Spirit almost always uses insignificant means? Eloquent sermons never save anybody; metaphysical sermons never save anybody; philosophical sermons never save anybody. But the minister comes some Sabbath to his pulpit, worn out with engagements and the jingling of a frenzied door-bell; he has only a text and two or three ideas, but he says: 'O Lord, help me. Here are a good many people I may never meet again. I have not much to say. Speak though my poor lips.' And before the service is done there are tearful eyes and a solemnity like the judgment. The great French orator, when the dead King lay before him, looked up and cried, 'God only is great!' and the triumph of his eloquence has been told by the historians. But I have not heard that one soul was saved by the oratorical flourish. Worldly critics may think that the early preaching of

Thomas Chalmers was a masterpiece. But Thomas Chalmers says he never began to preach until he came out of the sick room, white and emaciated, and told men the simple story of Jesus. In the great day of eternity it will be found that the most souls have been brought to Christ, not by the Bossuets and Massillons and Bourdaloues, but by humble men, who, in the strength of God, and believing in the eternal spirit, invited men to Jesus. There were wise slaves—there were excellent ointments, I suppose, in the time of Christ for blind or inflamed eyes. But Jesus turned his back upon them, and put the tip of his finger to his tongue, and then, with the spittle that adhered to the finger, he anointed the eyes of the blind man, and daylight poured into his blinded soul. So it is now that the spirit of God takes that humble prayer meeting talk, which seems to be the very saliva of Christian influence, and anoints the eyes of the blind, and pours the sunlight of pardon and peace upon the soul. Oh, my friend, I wish we could feel it more and more that, if any good is done, it is by the power of God's omnipotent spirit. I do not know what hymn may bring you to Jesus. I do not know what words of the Scripture lesson I read may save your soul. Perhaps the spirit of God may hurl the very text into your heart: "Come for all things are now ready."—Rev. T. DeWitt Talmage, D.D.

#### The Giver of All Good.

The tendency of success is to make us forget God. There is no doubt at all about that. The Psalms are full of that teaching, and so are the Words of our Lord. Prosperity engenders the feeling that we are equal to anything. The rich man's wealth, as Solomon says, is his strong city. He entrenches himself in it, he fortifies himself in it, he feels secure in it. He is secure against chance, secure against accidents, secure against any reasonable or unreasonable kind of bad fortune, secure against Providence, secure against God. His very sense of being independent overleaps itself, and falls, before he knows it, into a kind of practical atheism. Well, here is a direction for the use of memory by prosperous and successful men. "Remember the Lord thy God; for it is He that giveth thee power to get wealth." It is only when we remember God that the getting of wealth ceases to be an end in itself. It is only when we remember God that the sense of responsibility attaches to success and to the possession of wealth. The man who is making money almost unconsciously begins to feel as if he were independent. Of course, there is a legitimate sense in which independence is to be aimed at, as Burns says:

"But for the glorious privilege  
Of being independent."

But how little, when we think of it, independence can really be! The most prosperous man is not independent of his neighbors, of his servants, of the forces of nature; and still less is he independent of God; and he should remember God and his dependence upon Him if his prosperity is not to do him harm instead of good. A full cup is ill to carry, and it is only the recollection of the Lord our God that gives a steady hand.—James Denny, D. D.

I will know the company thou keepst by the fragrance thou hast— If thou hast lain in beds of spices, thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou has been with Christ unless I can perceive thou savorest of him.—Spurgeon.



### On Keeping Silence.

Be sure that humility, frequent silence and recollection, will do you more good than any amount of anxiety and self chosen austerities. Silence is, above all, important for you. Even when you cannot withdraw from society, you might often practice silence, and let others take the lead in conversation. There is no way by which you can so effectually subdue your haughty, disdainful, contemptuous spirit, as by bridling it with silence. Keep a strict watch upon your tongue. The presence of God, which restrains your words, will likewise keep all your thoughts and wishes in check. But this work must be accomplished gradually. Be patient with yourself, as well as with others.—Fenelon.

### The Teaching We Do Without a Text Book.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything," he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed at his companion's vehemence.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money to support you as long as I live,—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."

"That speech," I said to a friend of mine, one who has spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

For the teaching without text-books, fellow teachers, life's normal school holds daily, hourly classes.—Elizabeth Preston Allan, in the S. S. Times.

## Our Young People

### The Disciple Who is Never Ready.

BY REV. J. K. WILSON, D. D.

He is really a disciple; there is no doubt that. In perfect sincerity he could return Peter's impassioned answer, "Lord, thou knowest all things; *Thou knowest* that I love Thee!"

And he is a disciple with the best of intentions. He means well. His instincts are loyal; his purposes ring true. He recognizes the world's right to some proof of his discipleship beyond his mere "say so," and he means that it shall have it. By his fruits he intends to be known as a follower of Jesus.

And yet it must be confessed that these intentions often fail to materialize. Between purpose and fulfillment a great gulf seems to be fixed. He has a good aim, but he is a bad shot; he doesn't hit anything. It is not that he abandons his intentions, or consciously swerves from his purpose of loyalty, only, he never seems to "get round" to doing what is demanded of him, and what he means to do. He is never quite ready; there is always something to be attended to, some arrangements to be made up, and some conditions to be complied with, before he can give his whole attention to the matter in hand. And then it is likely to be too late.

The door of opportunity swings wide before him,—opportunity for service or sacrifice,—for a word or a work; the chance for the testimony in the prayer meeting, or the action in the world. Of course he will take the chance, and embrace the opportunity. But he is not ready on the instant; he wants to turn the matter over in his mind, to think about it; he isn't quite sure what will be best to say or do; he is afraid to jeopardize important interests by a hasty and injudicious course. And while he is hesitating the door is shut; the chance is gone. When he could, he wouldn't; when he will, he can't.

Or, it is the door of high and exalted privileges. Through it streams the glories of transfiguration, and the joys of the heavenly communion. But as he rises to enter in, his unfastened shoes trip him, and he must stop to tie them; and when again he looks for the vision, it is gone. The door is shut. His fellow disciple has entered in, for he was ready; but he himself is left outside, because he was not ready.

I wonder why he is never ready when the calls comes and the chance opens. Possibly because he fails to see the importance of getting ready and being ready beforehand,—of "spending time and taking pains for Christ," as our topic puts it, not only in doing, but in preparing to do. Very likely he has some notions about the matter. He doesn't like the idea of making the religious life a "cut and dried" affair by calculating, and reasoning, and planning concerning the what and the how of all things that are to be. He desires more of freedom and spontaneity. He wants to do what he feels like doing, when and as he feels like doing it; and he objects to having any sort of strait-jacket put upon him. So he doesn't plan ahead for his missionary or church offerings, for that would be making his giving "mechanical" and "a mere matter of business," and would

rob it of its sweet spontaneity. And he doesn't think of the prayer meeting topic before he goes to meeting, for he wants to speak "as the Spirit shall give him utterance." And he doesn't take the trouble to examine into the conditions of his times and his surroundings, with a view to seeing how best the gospel may be applied to them, for this would militate against his idea of the divine leading.

And the result of it all is,—in so many instances that it makes one's heart ache only to think of them,—the result is just what our Lord has told us in the parable it must be,—a shut door, and an unready disciple left outside!

Now if I were certain that I had his ear in this little peachment, I should like to say to this man something like this:—

That the Lord's demand is for, and the Lord's favor is given to, and the Lord's work is done by "minutemen,"—the men who are ready at call.

That it is as much one's duty to be ready to do, as it is to do. Obligation is for preparation, as well as performance.

That, however good his intentions may be, an unready disciple is dishonoring his Lord as really as is the disciple who is consciously and purposely disobedient.

"Then they that were ready went in with him." "Be ye also ready!"

### For Daily Reading.

Mon., Nov. 26.—Time and work. Ps. 90: 1-17  
Tues., Nov. 27.—Results of Christian work.  
Acts 5: 12-16; 16: 25-34  
Wed., Nov. 28.—Jesus serving.  
John 5: 36; 17: 4  
Thurs., Nov. 29.—Using common lives.  
Mark 14: 12-16  
Fri., Nov. 30.—Daily service. Luke 9: 23-26  
Sat., Dec. 1.—As unto the Lord.  
1 Pet. 4: 8-11  
Sun., Dec. 2.—Topic. Spending time and taking pains for Christ. Matt. 25: 1-13

A list of books in Belles letters from 45 Exchange St., Portland, Maine, is Mr. T. B. Mosher's annual catalogue; but it is not a mere catalogue put together in a slovenly fashion, as many are. It is a dainty booklet, which we can recommend to those who wish to buy a Christmas present for a friend with literary tastes or who can himself afford to buy these handsome volumes. Along with each title there is given a brief appreciation of the book by some reliable critic. Mr. Mosher, in a preface, defends his action in not publishing new books, but devoting his energies to the beautiful reproductions of books which have already won the approval of the best judges. He thinks with Frederick Harrison that "We need to be reminded every day how many are the books of inimitable glory which, with all our eagerness after reading, we have never taken in our hands." Scattered throughout the catalogue are apt quotations from great writers.

"Pride goeth before destruction, and a haughty spirit before a fall." Pride is not once commended in the Word of God. Is it not strange Christians should so glory in it? Pride in the heart is soon written upon the face, and a proud look is instinctively shunned. Could the proud see pride's foul work on their own faces as they do on the faces of others, there might be found a balm in Gilead and a physician for their healing.

\*Topic for December 2: Spending time and taking pains for Christ.—Matt. 25: 1-13. "Do it with thy night."

## Reminiscences of Septuagenarian.

1854—Then and Now—1900.

## IN BARNES.

Though at North Gower, and at several of the evening meetings in the country with Mr. Duncan, I had to give the address—in reality, I made my first attempt at preaching at Watson's Corners.

Having ascertained that the use of the manuscript would meet with disfavor, I resolved on memorizing. This, in fact, was no hardship, as that faculty had been exercised by me advantageously from earliest years.

It was the custom in the school which I first attended, to prescribe some subject or selection to be committed to memory during the two weeks of summer vacation. Early I entered the lists and committed to memory the whole of the Epistle to the Ephesians. On entering the school at re-opening I learned that a competitor, who embittered my life by harrasing me in the daily contention for the position of "Dux," had also mastered the Epistle and was on the floor calmly and correctly reciting the successive verses and chapters. Without one quailm of conscience or a suspicion of wrong (gallantry at that age and in these circumstances was not in the question) I went at the Epistle to the Philipians and added to my store, while my fair opponent was unloading hers.

When my time came I just as calmly, and knowing what my resources were, confidently repeated the six chapters; and when the master closed the Book I astonished him by launching out into the next Epistle. All the time I was amused and disturbed to see my opponent, with flushed cheeks and rolling eyes, hard at the same task which I had accomplished during her recital.

When the opportunity presented itself, she took the floor again, and indicated her ability to reel off a like number of verses from the next Epistle. But the contest was finished and I pocketed the "sixpence" and the master gave Marion Taylor a "groat" instead of three-pence, which was the stipulated second prize, and so allayed at least "the strife of tongues" raised in protest.

On several occasions I have had opportunities of giving exhibitions of my possession of this gift, often to the annoyance of my auditors, some of whom would be thankful if my memory would fail. In the revival of these "Reminiscences" of 46 years ago, I have not a jot of memorandum; and I could repeat verbatim et literatim the introduction of Dr. Wardrop's lecture on the Rich man and Lazarus (not the Prodigal Son) as referred to in my second paper.

But conditions differ, and environment will assert its influence, and I question if on any other occasion more markedly than on that of first facing an audience, whether to sing or speak. We hear of stage fright, but it also attacks the pulpit. I have seen the spot where a young preacher betook himself and hid like a hunted animal. He said "I lost sight of the Book, I lost sight of the people; I lost sight of everything, and rushed out of the pulpit and church and fled."

In commencing his sermon another young preacher said—"I perceive—I perceive—I perceive that you are not cabbage heads." He had committed carefully in the kailyard among rows of cabbages, with great success; but the faces of a living audience wrought confusion and failure.

In these circumstances and under these influences, all past experiences are outwitted, and whether in the body or out of the body one cannot tell. Elocutionary training can

give no relief; rules for voice culture cannot obtain a memory. It is simply a matter of life and death.

I had committed thirty-five pages of large letter paper and could tell the turning word of any and every page—and where there was a blot on the paper—but Oh! "My name is Norval on the *Grampian Hills*"; but ask him when floundering in the swamp at the foot, and he could not answer intelligently.

After reading the text everything, time and again, went from me and all was blank. The manuscript was lying on the seat behind me, but it might as well be in "Timbuctoo." When in the middle of a paragraph I could foresee the catchword of the next; but when I got there everything was gone, and I imagined everybody knew my predicament. When I recovered myself and started again I dreaded the repetition, and instead of thinking of vocalization and gesture and intonation, I just chouted. Like a drowning man I plunged and floundered from page to page, and from paragraph to paragraph, calming down only when I was in sure surroundings and knew my bearings.

That will always be so more or less till a man gains experience and confidence and assurance. But it was not all disaster. My voice was not harsh and raucous—quite the reverse. Hence to my amazement from time to time I heard it reported from various quarters, that it was a common remark "He'll make his mark yet." In fairness I ought to state that these were mostly strangers and casuals or "Rounders." But sound is a great factor. It has taken; it takes now; and away into years of the coming century it will continue to be a characteristic of the Creature whose vocation is to "draw."

For years I continued to go round more or less "like a roaring lion"; but I got effectually and happily cured unwittingly by an expert in the matter of preaching. I was officiating for him on one occasion and after I was through, in a voice, whether tremulous from emotion or surprised laughter, I cannot tell for he was taking a snuff, he thanked me for my service; but added, "I am afraid you have spared my throat at the expense of your own." I benefitted from the criticism, but the pendulum has swung to the opposite extreme, for people complain "that they can't hear me."

In these days of innovation and invention, why not have a boy or girl behind the book board to prompt as in other audiences? Where the power is not hydraulic, a youth has to do the pumping to produce organic service—*what harm*—where the inconsistency of having a properly concealed prompter? The greatest difficulty that I can see in the case is, that in many instances there would be nothing from which to prompt.

The great desideratum is to have something to say, and say it 'naturally,' and it will secure acceptance. The *naturalness* is part of the charm. Dr. Alex Duff, without the coat tail gathered up under his arm, and gradually released as the idea he is enforcing on his audience is expressed, would not be the Alex Duff that captured and captivated every congregation that listened to him. Dr. John Cairns, without that swing that he contracted when wielding a scythe when mowing hay, could neither rise to the spirit of his theme, nor enthrall the crowds that hung on his lips unweariedly. And I venture to say that of the congregations that listened to the inspiring uplifting utterances of Prof. Ivraet, or Prof. Dr. Kirkpatrick, not one found fault, but were rather charmed, as when rivetting the attention of their hearers both stood with scarcely a gesture in the simple pose of their school boy days, as with their hands in their

side pockets, one could fancy them handling, as 50 years ago, the various commodities to be generally found in every well conducted boy's pouch.

NEMO G. D.

## Lake Tanganyika Explorations.

An English explorer, Mr. J. E. S. More, who is one of the members of a scientific expedition sent to the lake regions of Central Africa, has recently made a report to the Geographical Society of London: one of the most important points is the rectifying of the position of Lake Tanganyika upon the existing maps. Mr. More had, in a previous expedition to this region, made a number of soundings and dredgings in the lake, and in a note presented to The Journal of Microscopical Science he shows the presence, in the waters of this lake, of fauna of very different form from that which is typical of soft water, and including all forms which are identical with those of the Jurassic earths. To complete the observations upon the fauna of the lakes and the general configuration of the region, Mr. More made a second trip, accompanied by Mr. Malcolm Fergusson, who was especially charged to study the structure of the mountains which bordered the lake and with the cartographic work. The expedition left London on April 19 of last year, and arrived at Blantyre in Nyassaland in the latter part of June, and from there passing to Zomba, Fort Johnston and Lake Nyassa. After remaining near the lake for about one month, they came in the latter part of September to Kiotua, at the Southern end of Lake Tanganyika. Mr. Fergusson has taken by astronomical observations the exact situation of a certain number of points situated on both banks of the lake, Sombou, Loukega, and two others on the west bank and Msamba, Oujiji and five others on the east bank. The sketch which has been established from these co-ordinates shows that if the southern part of the lake, from Sombou to Kiotua, remain fixed, as also the beginning of the eastern and western sides, the axis of the lake, and in consequence the whole ensemble of the basin, should be carried considerably to the east. On the other hand, the outline given to the lake at the present time does not appear to be modified appreciably. It is toward the central part of the lake that the greatest differences from the admitted position appear. This position has been determined from measurements made by Capt. E. C. Hore, combined with the longitude of Oujiji as found by Lieut. Cameron. It is the latter explorer who traversed the region in 1874-75 and was the first to give an exact idea as to the hydrographic system of the lake. His observations agreed with the opinion of Livingstone, who supposed that the lake emptied into the river Loualaba. Cameron was the first to establish with certainty that it belonged to the basin of the Congo, by the discovery he made of the River Loukouga, which proceeds from the west bank of the lake. It is an affluent of the Loualaba Congo, but it is only an intermittent outlet of the lake, as it is obstructed by a dam of sand and debris which stops the outflow of the lake and causes its level to rise. This explorer fixed the longitude of Oujiji at 29° 59' 30" east, by lunar observations, which comes close to the figures recently obtained.

The present expedition visited the mouth of the Loukouga where it joins the lake; the mountains, which are very high along the western coast, decrease gradually from Mtova, on the right bank of the river, toward the north and also from Temboni to the southern extremity of the lake. The entrance

of the Loukouga forms a kind of delta of sand, where the water flows in several small streams which unite about a mile from the lake to form a river; this flows between banks of soft sandy earth, 50 to 100 feet high. The mountains, which are lower to the north of the river, increase in height near Ouvia, to the northwest of the lake; they reach a height which Mr. Fergusson estimated to be 8,000. These mountains form a range parallel to those of the north-eastern side, whose height is also quite considerable. From Lake Tanganyika Messrs. More and Fergusson proceeded to Lake Kivou, which was first seen in 1894 by the German Lieutenant Von Goetzon. Mr. Sharpe and the German Doctor Kandt, who have recently explored that region, say that the position of Lake Kivou is very badly laid out on the maps. The present explorers climbed the volcano of Karounga, which is in activity; it lies on the north bank of the lake. They proceeded then to Lake Albert Edward, and arrived about the middle of February at Fort Gerry, having decided to make the ascension of Mount Rouenzori, which has an altitude of 17,600 feet. It is the principal peak of the mountainous region which rises between Lakes Albert and Albert Edward.

#### Sparks from Other Anvils.

**Herald and Presbyter:** Out from Christian homes go the influences that are for the upbuilding of the Church and the reclamation of the world. May these centers be guarded most jealously, even as we guard well our hearts, for out of them are the issues of life.

**United Presbyterian:** It is said that wisdom abides with the many. It is an old maxim that the voice of the people is the voice of God. To a very limited extent this is true. A multitude is easily swayed. Passion is easily stirred and sweeps all before it. Notably large assemblies are not safe deliberative bodies.

**Presbyterian Banner:** There is a spirit appropriate to every place, and for the Lord's house this is surely silence, seriousness, reverence. A light and flippant air, noisy behavior, whispering, talking laughing, are out of place and painful in the sanctuary. Worship is a state of heart that forbids and excludes such a spirit. In the presence of God while in communion with Him we should grow quiet and serious and reverent.

**Sunday School Times:** There is nothing in us, unless it be our exceeding need, that commends us to Christ. Not even our utmost love for him as the Saviour, but his exceeding love for us as sinners, brings us within the sweep of his salvation, and gives us hope forevermore.

"O Saviour, I have nought to plead  
In earth beneath or heaven above,  
But just my own exceeding need,  
And thy exceeding love."

**Canadian Baptist:** The statistics of membership in Baptist churches do not correctly represent the full strength of Baptist sentiment. No one can secure admission to a Baptist church who does not reject infant baptism and hold to believer's immersion. On the other hand, there are multitudes of people who adopt our belief who still continue their membership in pedobaptist churches. There are also many who have been members of Baptist churches, who, from other reasons than a change of belief, unite with churches of other bodies. In this way the comparative statistics of ourselves and pedobaptist bodies are doubly unfavorable to us.

## The United Free Church of Scotland.

"A Great Day for Presbyterianism."

Edinburgh, October 31st.

The long-contemplated Union of the Free Church of Scotland and the United Presbyterian Church was consummated to day in a specially constructed hall in the Waverley Market, Edinburgh. Early in the day each of these hitherto separate bodies held their last meeting as such in their respective halls in the city, whence, after short religious exercises, they marched two deep in a down-pour of rain to the foot of the Mound, where they united, and, filing in four abreast, proceeded to the Union Assembly Hall. Notwithstanding the particularly unfavourable weather for witnessing a procession, thousands of people lined the route, the traffic thereon being stopped in the meantime. Admission to the hall, which was capable of seating 6,300 people, was by ticket, and crowds of interested persons were greatly disappointed on discovering that, for want of this passport, they were denied the coveted pleasure and undoubted privilege of being spectators of a scene which will be historic in the annals of Scotland, and especially of that which is best in Scotland—its Presbyterianism.

#### The Meeting of Assembly.

Punctually at 11.30 the voice of the usher was heard in the back regions of the platform shouting at the pitch of his voice, "Moderators." The great assemblage rose and received the official heads. Dr. Walter Ross Taylor, preceded by the Free Church usher, led the way, followed by Dr. Mair, preceded likewise by the usher of the United Presbyterian Hall. The Clerks followed. Dr. Kenned and Dr. Melville sat at one table and Dr. Henderson and Dr. Blair at another. The proceedings opened with the singing of the 133rd Psalm. Dr. Ross Taylor offered prayer. Dr. Mair then took the chair and read a passage of Scripture, he also offered up prayer, in which he expressed a hope that they might look back upon that Assembly as a season when God was with them in a truth, and that out of the fountain of that meeting there might be given streams of blessing to all countries throughout the world.

#### Free and U. P. No More

Dr. Ross Taylor then rising, asked if it was the will of the Assembly to adopt the Act. The whole vast assemblage stood up and applauded. Then, addressing the House Dr. Taylor said—"In presence of our Divine Head, the King and Head of the Church, and with the concurrence of my brother Moderator, I declare the Act of Union officially adopted, and that the Free Church of Scotland and that the United Presbyterian Church are now one Church in Christ Jesus, under the designation of the United Free Church of Scotland." The Assembly then sang a few verses of the 72nd Psalm, after which Dr. Mair and Dr. Ross Taylor, as the Moderators of the dead Churches, gave each other the right hand of fellowship. The ceremony was received with loud cheers. One Moderator then said—"May the Three One God, Father, Son, and Holy Spirit, richly bless the United Free Church of Scotland" and the other added, "and make it a blessing to Scotland and the world, and a glory of our Lord and King. Amen."

#### Adopting The Uniting Act.

The Rev. Dr. Murray Mitchell, the oldest minister in the Free Church present, moved the adoption of the Uniting Act. Union,

he said, was supposed to be strength, and undoubtedly the sister Churches, when united, would be much stronger than they were when apart. Further unions, they trusted, would ere long come. He believed they all desired that the day would speedily arrive when all the Presbyterians in our land would be gathered into one fold. In the meantime that incorporation was not possible, and so long as it might not be possible there ought to be much co-operation, and he would go further and say there ought to be an alliance, a confederation. Numerical strength was nothing; it might even become a delusion and a snare if it were not accompanied by moral and spiritual strength. There had been several unions throughout the world, and the blessing of Heaven had descended upon them, and they prayed and hoped that the smile of Heaven would also be granted to the latest union of them all, but not, they hoped, the last. Believing that this union would be a blessing to Scotland, and through Scotland to the world, he had the honor and the joy of moving that the Act be passed. (Cheers.)

Dr. Andrew Henderson, the oldest minister in the United Presbyterian Church, seconded the motion.

The Act was then laid on the Moderator's table, and Dr. Ross Taylor and Dr. Mair appended their signatures to it. Dr. Ross Taylor then announced that the Assembly of the United Free Church would be constituted. Dr. Taylor offered thanks to God, saying that what many righteous minds desired to see and laboured to effect, He had given them to see, and now in the name of the Lord Jesus Christ they constituted themselves as a General Assembly of the United Free Church.

#### Election of The First Moderator.

Dr. Mair then nominated Dr. Rainy as the first Moderator of the first General Assembly of the United Free Church of Scotland. The occasion, said Dr. Mair, was unique; it was of historical importance, and it claimed for the chair a man of the highest distinction. Only one name has been made in connection with the office, either on the Free Church side or on the United Presbyterian side, and they had now the joy of giving expression to this unanimous feeling by nominating the Rev. Dr. Rainy.

At the conclusion of the speech, the audience rose en masse, and cheered and waved handkerchiefs. It was announced that owing to the absence, through ill-health, of the Earl of Moray, the nomination would be seconded by Lord Overton. Lord Overton in doing so, said that to know Dr. Rainy was to love him, and the reason why some people did not love him was because they did not know him. While he was speaking, the Earl of Rosebury entered and took a seat on the left of the chair. Amid ringing cheers Dr. Rainy was then ushered into the hall, and took the chair, Dr. Ross Taylor shaking him by the hand, and saying—It gives me inexpressible pleasure to welcome to this chair of the first General Assembly of the United Free Church the man who has so wisely fought, earnestly laboured, and devoutly prayed to bring about the result we to-day witness. The venerable Principal bowed to the House, and seated himself for a minute prior to delivering his address.

#### The First Moderator's Address.

The Rev. Principal Rainy, who was cordially received, in the course of his address said—Fathers and brethren, I thank you with all my heart for the honour you have



## The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months ..... 75  
CLUBS OF FIVE, at same time ..... 3.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with P. payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.  
Single copies sent upon application.

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

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

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,  
Manager and Editor.

The Rev. ROBERT V. McKIBBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN; and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 21st Nov., 1900.

SUBSCRIBERS to whom accounts are sent will oblige by a prompt remittance.

We notice that Presbyteries are beginning to discuss the constitutional question of granting increased power to Synods. We would respectfully bespeak for this question a most careful consideration. The Synod has come to be considered a cumbersome fifth wheel to the church car. It does little more than guide measures on their way to the Assembly. It issues few measures, it originates still fewer. This one of increasing the powers of the Synods originated in the Synod, it is true, but had so little vitality when born there that it has been resting under the table unnoticed for years. Now that it has reached Presbyteries it is to be hoped that exercise will develop strength, and that it will reach the Assembly in June next, full grown and lusty.

The Synod of Manitoba met in Winnipeg last week. There was a good attendance of members, and the business transacted was important. The Synod of the Maritime Provinces held its meeting a few weeks ago, and had also a good attendance, and an interest in the business beyond that secured by many of the Synods that meet in May. When the meeting of the Superior Court is but one month off, and many of the members of Synod are already making their arrangements to be present at the Assembly, they are not likely to take much interest in meetings that do little more than pass on business to the higher court. Would it not be well to consider, with the Remit on increasing the powers of the Synod, the question of appointing the meetings for the fall of the year instead of crowding them into the spring and just before the meetings of the Assembly. The autumn meeting would afford an excellent opportunity for the fall conference that many presbyteries recognize as a helpful adjunct to the ordinary business sederunt.

## THE KNOWLEDGE OF THE BIBLE.

Perhaps our title ought to have been "Ignorance of the Bible" for that is, at present, the cause of much complaint. All impartial thinkers admit that the English Bible of 1611 has had a tremendous influence on the literature and life of English speaking people. Our great poets and orators weave allusions to its histories and incidents into their finest passages. Yet we are told that intelligent young students of our own time do not understand these allusions, and in fact would have as much difficulty in explaining them as if they referred to the more out of the way points of ancient Greek mythology. As a result of a recent examination in an American college, "a Christian college" that "out of 85 no less than forty knew nothing about the story of Esau or that of Ruth, or the name of Cain; 75 did not remember ever hearing of Hezekiah and his sward on the dial, and 66 confessed their ignorance of Jonah and his gourd. One said that Joseph of Arimethea was the father of Christ, and wore a coat of many colors!"

And yet we must confess that in a sense there never was greater interest in the Bible, as an ancient literature and a sacred book; it is published in all kinds of editions and subject to the most varied treatment. What is the cause, then, of this ignorance, and how is it to be remedied? Some tell us that the scepticism and the higher criticism is the cause of this woeful ignorance. We question, however, whether that gets to the bottom of the matter. There was scepticism and criticism during the last century, of a rougher kind and more of it; but Christian people knew their Bibles, and children in Christian households were taught to revere the book of books. Now what is needed to give a real knowledge of the Bible is a loving reading of it in youthful days, at an age when critical theorizing has no place. Those who know the Bible best are as a rule those who read it with interest when they were children. In that way its wonderful histories become a treasured possession and many of its most stirring sayings are fixed in the memory. This is the testimony that would be given by an orator, such as John Bright; a master prose writer, like Ruskin; or a great poet, as Tennyson. If this is so in dealing with ignorance of the Bible we must go a long way back and fix upon the home as the place, where and the earliest years of life as the time when the remedy should be applied. The Sunday school, imperfect as it often is, does something, does in fact a great deal, but it cannot do all. By all means let us have more teaching of the Bible in schools and colleges; but let us remember that if the Bible is to retain its power as a living literature it must begin its influence over us in our earliest years.

It may seem a strange thing to say but children have too many helps, and too many books of a light kind, and the Bible is in danger of being crowded out at a time when it can wield tremendous power. Those who love the Bible in their youth have obtained one of the strongest protections against scepticism; and those who are familiar with the noble English version will be the better prepared to appreciate the best results of critical study. We trust that in the new

century parents will seek to interest their children more in the old book, that it may be not only the preacher's text book, but also the book of the people.

## THE LORD'S DAY ALLIANCE,

The secular papers, in reporting the recent Convention of the Lord's Day Alliance, take occasion to express themselves pretty freely upon the aims and accomplishments of the Alliance. It is quite evident that some of the articles are not inspired by friendliness to the object for which the Alliance exists. It is misrepresented and made to appear as if it menaced public liberty. On the contrary the object of the Alliance is to safeguard public liberty.

The employee of a corporation that does not respect the Lord's Day is not free. He is magnanimously told that his religious scruples will be respected in the matter of Sunday labor, and with public opinion as it is doubtless they will be. But if it comes to a choice between the man and another who has no religious scruples about working on Sunday the latter will win every time. This man's penchant for keeping Sunday as the employer considers it, will stand in his way of securing the place. Men know this, and are influenced by it.

The Alliance is made to appear as if it were forcing its peculiar way of keeping the Sabbath upon the community. Since moral suasion is powerless to make men go to church, or to prevent men from spending the Sabbath in a manner that the members of the Alliance deem sinful, the strong arm of the law is invoked to force men to go to Church or to refrain from sinful practices. Nothing could be more absurd than this presentation of the aims of the Alliance, unless it be the avidity with which people accept it as true. The Alliance has no desire to force people to go to Church. It does not concern itself with Church attendance at all. It aims to secure for all men the day of rest from enforced toil, and thus secure for the Christian workman the liberty to worship which he so much desires.

Men have not at present this liberty. We have personal knowledge of a score of men who would fain have their Sabbaths for worship but who are forced by an unscrupulous corporation to go to work on the Lord's Day. It is said that they do not need to remain in the employ of such a corporation! Why should any Christian workman be forced to give up his position because an employer demands his services on the Lord's Day? He is presumably protected by the Lord's Day Act! Why should any body of men be vilified by the press because they seek to secure the rights of Christian workmen to their day of freedom from toil that it may be given to the worship of God?

It is easy to point the scornful finger and cry "Fanatic"! Is it worthy of that part of our secular press that is considered above purchase? A section of the press is purely mercenary, and will take up the cry of any man or body of men whose pay is liberal or whose patronage

can be secured. But above the line separating this unprincipled horde from the rest are some who have an occasional fling at the Lord's Day Alliance. We are persuaded that were these to look into the real purpose of the Alliance some at least of them would be found supporting the movement for which the Alliance stands pledged. We are not pleading for the approval of the way in which the present members of the Alliance conduct it. We think that there might be considerable improvement in the conduct of its affairs. But the principle for which the Alliance stands and which, or the whole it well serves, is worthy of support, and should receive the hearty support of both the religious and the secular press. That there is need for the Alliance no one will deny who will spend one Sunday in an honest investigation of the facts alluded in the reports presented at the recent Convention.

Already there are signs of the crankiness of human nature, and especially of Scotch human nature, when it is crossed. In the North of Scotland some of the Free Church congregations are refusing to meet in the churches where a minister who has gone into the recent Union is preaching. They meet in barns or in the open air, and crowds come to the meetings. Were there any principle at stake these people would be deserving of the highest praise. As it is the pity with which some regard them is misplaced. Their stubbornness is painfully like that of ancient Israel who demanded concessions, and finally secured them, but only to their hurt.

The question of revision of the Standards is being keenly debated in the American Church, North. In the Presbytery of Philadelphia five successive Mondays were set apart for the discussion, and the members were pretty evenly divided in debating power. In the Presbytery of New York, less time was given to actual discussion, but the division was close, the vote standing even, and the Moderator, by exercising his casting vote, deciding against revision. Over the Church the majority favor leaving the question in abeyance at present, though many would like a brief statement, easily comprehensible to the average mind. In all probability this will be the great question at the next Assembly.

There is again an expectancy of a great religious awakening. Here and there through the Church one speaks of his anticipations, and finds an eager audience. The Spirit is moving the hearts of men, chiefly of the leaders in religious work, but in some instances of others also. Let it not be said, however, that we were so anxiously watching the signs of the times that we missed their real import. There is call for prayer and for preparation for active service. It is like the call that thrilled the British Empire about a year ago, and to which there was such a splendid response. Shall the response be any less worthy to this unspoken, but none the less real appeal for loyal service in the field.

### THE NEW AULD LIGHTS.

The following sarcastic sentences from the Belfast Witness shows how the attitude of certain Scottish impracticables towards the recent union is viewed in Ireland. There is truth in our contemporary's contention:

"The remnant members of the Free Church," as they delight to call themselves, met after the union of the churches last week, and actually constituted themselves (being a mere handful) the General Assembly of the Free Church of Scotland. There is an amusing side to this movement, this new formation of 'Auld Lichts.' There is the same impracticable conscience, the same magnifying of minutiae, the same Scotch 'dourness.' These few ministers have thousands of sympathizers among the Highland laymen, and it is said some of the Highland ministers who consented to the union will find many empty pews to preach to when they get home. Of course the general public laugh. But the matter has also a melancholy side; this irreconcilable attitude mars the godly and godly harmony of the great Reunion of Presbyterian churches which our eyes have been privileged to see. A similar fatuousness in Ireland keeps apart some small bodies of Presbyterians. These people forget there should be only one Church of Christ, and that it Jews and Greeks, Barbarians, Scythians, bond and free, are all to form one body in Christ, there must be give and take, some mutual yielding in things less essential, to present a united front to the foe. It is to be hoped these new 'Auld Lichts' will soon sputter out and disappear."

### AN IMPORTANT DELIVERANCE.

We are asked by the Presbytery of Hamilton to publish the following finding of the court in the matter of Mrs. Webber, whose case was up for discussion at last meeting of Assembly. We believe the Presbytery has come to a wise decision—the only one, indeed—and we commend it to the thoughtful consideration of our church authorities throughout the Dominion:

Last General Assembly, after coming to a decision anent the petition of Mrs. Webber, adopted the following recommendation: "The Presbytery of Hamilton recommends, in view of all the circumstances, and *ex gratia* to appeal to those members of the church whose sympathies are enlisted in Mrs. Webber's case for contributions to ensure her suffering no loss, and to ask the assistance especially of the Presbytery of Paris in the matter." See printed minutes pp. 36-37.

A committee of Presbytery made full enquiry and reported at its meeting on the 13th inst. After due consideration the following deliverance was adopted:

It appears that the money in question was obtained by the trustees of the Waterford church through solicitors in the ordinary course of business; without any regard to the mortgagee who was personally unknown to the trustees; that the mortgagee regarded the loan as in every respect satisfactory—"a choice investment"—not as conferring any favor on the congregation, but purely as a good business transaction.

2. It appears that Mrs. Webber is not "a poor widow," but a lady possessed of considerable means and quite accustomed to investing money; so that appeals to sympathy and to the pity of the church at large are out of place and the honor of the church is in no way compromised.

3. That Mrs. Webber might have disposed of the property at any time after September, 1898; but instead of doing so she has allowed interest to accumulate and the property to depreciate, expecting the church to interpose, find the whole amount due and discharge the mortgage.

4. That the General Assembly has declared that "in the petition a very important and far-reaching principle is involved, namely, whether the church at large, or the General Assembly can, or ought, to assume responsibility for the due payment of congregational debts, and they are of opinion that it cannot or ought not to do so."

Therefore resolved: That this Presbytery cannot and ought not, by word or act, to acknowledge or admit any obligation whatever to insure Mrs. Webber suffering no loss in the premises; therefore with much regret and all due respect for last General Assembly, find themselves under the necessity of firmly and absolutely declining to comply with the recommendation which is appended to the Assembly's decision in the case; and instructs the clerk to return any money that has been or may be sent to him for Mrs. Webber's relief; and to send a copy of this deliverance to the church "papers for the information of the church generally."

### Her Point of View.

A correspondent sends THE DOMINION PRESBYTERIAN the following item: "In one of our Sunday schools lately a teacher was trying to illustrate the lesson on 'The duty of watchfulness,' to a class of little girls ranging from eight to ten years, by describing an eastern wedding. When she had done this she said supposing any one you knew was getting married and bringing his bride home, would there not be great preparations made by their friends for their coming? The scholars appeared interested and answered 'yes.' If the wedding were at night she continued, and it was dark, what would they likely have in the house? (meaning lights) a dance! quickly responded a bright wee maiden."

GENERAL ASSEMBLY'S PUBLICATIONS FOR 1901.—REV. A. GANDIER, Convener of the Assembly's Committee, writes:—Might I through the columns of THE DOMINION PRESBYTERIAN announce to the ministers and Young People's Societies of the Synod that the Topic Cards and Booklets for 1901, prepared by the Assembly's Committee, are now published and may be ordered from Rev. R. D. Fraser, Confederation Life Building, Toronto, Ont.

Topic Cards \$1.00 per hundred. Booklets, with Daily Readings for the year, \$1.50 per hundred.

These Cards and Booklets contain all the C. E. Topics, and in addition the Twelve Special Topics of the "Plan of Study," and the catechism question on line with the Sunday Schools. They are thus suitable for use in any C. E. Society whether adopting the Assembly's "Plan of Study" or not. The Cards and Booklets are neatly and clearly printed, larger and better gotten up than in previous years and better than can be obtained at the price elsewhere.

## THE WINSTALLS A TALE OF LOVE AND MONEY

OF  
NEW YORK

BY  
REV. JOSEPH HAMILTON.

All Rights Reserved.

### CHAPTER V

#### THE LITTLE WOMAN AT HOME.

Mr. Erwin lived in a small but cosy house on Pine street, and had lived there since their marriage. There were times when Mr. Erwin's circumstances seemed to justify their removal to a larger house and a better locality, but his income being so uncertain, they were slow to make any change. Besides, they had become attached to their home, and as both preferred comfort to style every contemplated change was indefinitely postponed.

Mr. Erwin, like her husband, was of dark complexion, fair height and moderate stoniness. While her features were all good, her greatest charm lay in her lustrous brown eyes. She was fairly, but not highly educated. What she wanted, however, in education she more than made up in spiritual vision which discerned between right and wrong with rare intuitive insight. As she had no children her love centred all the more strongly in her husband. And she had kept her youth well. She had a simple and natural good taste in her dress which ever gave her a youthful charm.

As hinted before, she never enjoyed Mr. Erwin's business life. She had never swerved from her high ideal of being a true helpmate to him in the ministry. She regarded his business as the main barrier to the attainment of their life's high purpose; therefore she did not like the business. And not only so, but the business in itself was of very doubtful morality in her eyes. She never could quite see how a business that produced nothing could be right. This buying and selling of stocks produced nothing. It simply took from one and gave to another. What one gained another lost. How could it be right to live solely on the misfortunes of others? And how could it be right to buy and own a thing one did not want, but simply held it for a higher price? And then the ambitions that were fostered and the hearts that were broken, by this habit of speculation! Such were some of her views. They were not quite clear cut and definite; but in her heart truer than in her head, she felt that something was wrong, and she longed to see it righted. Many a friendly debate she had with her husband on these points, but without any definite conclusion being reached. However, as Mr. Erwin knew his wife's mind and heart so well, he had no misgivings on her account about taking in his new resolve. He knew she would be with him heart and soul. Therefore it was with a happy heart and a buoyant step that he went home to her with the welcome news.

She noticed his changed appearance and manner the moment he entered. "Oh, Albert," she said, putting her hands on his shoulders, and looking steadfastly into his eyes, "Has something good happened? Tell me what it is. I heard it in your buoyant step; I see it in your earnest eyes. Have you made some happy change? Have you taken some new departure such as we have often spoken of? O, my love, tell me I am not deceived. Has the happy day come at last?"

The husband took all this questioning in silence, for he really did not know what to say. It was a joy to bring his wife the good news, but now that he was with her he did not know how to begin. But now she had opened the way. Taking her in his arms, and kissing her tenderly, he said, "Yes, my love, the happy day has come at last. At least it is the day you have so long prayed and waited for. But come, sit down, and I will tell you all about it."

The look that lighted her expressive, spiritual eyes fell upon him as a benediction. If there had been any hesitations to the course he had taken, that look would surely have dispelled it. In his heart he knew that what she approved was generally right. She might not be strong in her logic; he had worsted her many a time in argument; but her heart, he instinctively knew, was often a safeguard than his head.

"Now," said he, "I suppose you did not notice that I was unusually thoughtful and preoccupied for some weeks past."

"O, yes," she said, "I did notice it, but I thought if there was any kind of heaven working in your heart it was better to let it work silently. Besides, I knew of that large venture you had made, and I knew that talking about it would only keep you more engrossed with it."

"Well, you were right about the heaven," he said. "You might think it strange that after all these years in business I could not settle quietly down to this as my proper sphere of life. But I really could not, or perhaps, should say, was not permitted. I would have some long spells of quiet, and then the question of the ministry would come up again, and claim to be considered. But, as you know, whatever attention that question received there was no change in my life. So the question would retire into the shade, and I would go on as before. But the question would come back, and it came back of tenebrous of late, and with more persistent demands for a hearing. Ah, it does seem that nothing is settled until it is settled right. So the crisis came last night. There is something that led up to it I will speak of after. But the crisis came last night at Mr. Winstall's. In the silent hours I had it out with my conscience and my God. Thanks be to His name, He gave me the victory. I resolved by His grace utterly to renounce this business that you always regarded as a barrier to my true vocation. I resolved, too, even at this late day, to give myself to the ministry, trusting to Him who openeth and no man shutteth, to open some door where I may enter—oh, so late—yet I hope not too late even yet."

As he finished this account his voice broke into a sob. But the faithful heart of his wife did not fail him now. Her sympathy, love, appreciation, gratitude, joy, were all stirred to their depths. While her eyes overflowed with tears she rushed to him and flung her arms round his neck.

"Oh, I am happy now," she said. "Praise God for this glad day. No, you are not too late. I feel it—I know it. God will open the door. You are young yet. You have done right. Let us no more regret the past, but turn hopefully to the future. If we should

beg our bread together I shall never regret this day. But we shall not beg. Our God shall supply all our need."

Erwin was greatly touched by this spontaneous outburst of love and devotion. It gave him a new discovery of his wife's depth and constancy. When he recalled the patience with which for twenty years she had borne his mistake and crime, and now realized what that must have cost her, it came upon him as a revelation. But he said nothing of that now. His wife's last remark reminded him that there was another story yet to tell.

"Ah," he said, "I had almost forgotten. What you said about begging reminds me. As usual, you are right again. We shall not beg; at least not for the present. You are aware of the venture I had made. I put every dollar I could raise into those stocks—an insane thing for any man to do. Well, the price went up a little and I might have sold to advantage. But I waited, hoping for another advance; but the price went down, and then down again, and still lower down till it meant almost ruin. Yesterday I met Winstall!—shall I say by accident? No, but through a gracious Providence I was on the verge of hopeless bankruptcy. And what do you think he did? You know he never took the risk of giving any man a loan except such an amount as he was willing to write off as a loss. Well, to pull me through he volunteered to advance me twenty thousand dollars without security, to be paid when I would be able. What do you think of that?"

"I think he was an angel of God. But did you take the money? Did you need it? Are we burdened with such a debt? For if it be a debt of honor only it must be paid. And how are we ever going to pay it now?"

"Make your mind easy about that, my dear," he said, "I did not take the money. I did not need it. The stocks rose yesterday, and I sold out all I held. But such good fortune, under Providence, I owe also to Winstall. He came down town with me, heard on the sly that the bulls had been at work, and that the figure would rise. It had risen already, and had I been alone, I suppose would have sold at once. But Winstall believed we ought not to hurry, and we did not hurry until the figure touched a higher point than it had reached for five years past. Then Winstall advised me to let go, and I did let go very quickly, I can tell you. And what with result do you think? Guess, if you can, how we stand now."

"Oh, I am sure I cannot say," said his wife. "That you have come out clear, and have no debt, is joy enough for me."

"Well, he said, 'but you ought to know the best of it. I reckon that we are worth about fifteen thousand dollars.'"

The news did not take her breath away in the least. The greater joy because of the important life step he had taken, together with the fact that he had no debt, quite dwarfed any lesser joy that could come from the acquisition of a few thousand dollars. A moment's reflection, however, showed her the immense advantage of being thus placed in easier circumstances. The good fortune was enhanced because it would carry them comfortably over the period which she expected to intervene before her husband would obtain regular ministerial work. When that thought occurred to her she gave expression to it with increased animation and enthusiasm.

"Yes," he said, "and though I have ten times more the spirit of a money grubber than you can ever have, I confess that this is the main value of the money to me. It set-



cles all anxieties about the immediate future. And it does more. It seems to confirm and approve the step I have taken. God has begun already to make our way plain."

"Praise His name," said Mrs. Erwin, in a low, tender, reverent tone. Then, after a solemn pause, she said, "I see something more. The world will know you did not seek the ministry because you were a failure in business. You renounce the world when the world begins to smile upon you. That will surely stop the mouths of scoffers who talk about men going into the ministry for filthy lucre. They are only the very few that find much lucre there, filthy or otherwise. In your case that can never be said. And don't you think, my love, that will give your ministry an immense power?"

"Well said," responded her husband. "I had a glimmer of what you see, but nothing of your clear vision. You are a seer; that's what you are. And I hope you see truly, and that all you forecast will be fulfilled."

"Oh, I am not much of a seer," she said. "But I suppose most material things have spiritual uses. If you could always see these and give them the first place, we would be wise indeed. I think there is nothing nicer in the whole scripture than this, 'Blessed are the pure in heart for they shall see God.'"

"Ah, very true and very sweet," said he. "And speaking of material things having spiritual uses, I am reminded of one thing I forgot to mention. I spoke of last night being a crisis with me. But what brought the crisis just then? There is a cause for everything, but often we don't see the cause. In this case I did recognize at least the immediate cause. It was Mr. Winstall's genuine sympathy that softened my heart, and through the softening of my heart cleared my vision. I was brought into that tender and susceptible condition in which I could see my duty more clearly, without having my judgment warped by selfish or material considerations. And then, having seen my duty I was in a better condition to follow it. But for these predisposing influences probably I should be now just where I was before. But God ordained and arranged these influences; I have no doubt of that. And if He did so much it is reasonable to think he will do more. And that gives me a degree of confidence and courage in circumstances which otherwise might be very trying."

"Yes," she said, "and now that you are out of the business don't you see still more clearly that you are right? While you were in it, and hemmed round by it, and breathing the air of it, could you see your duty so well? Oh, I think not. And that may teach us not to ally ourselves too closely with anything that tends to dim our spiritual sight. I am sure you were divinely led, and we may have faith that He who led you so far, will lead you on. And we need not dwell on the circumstances you speak of as discouraging. They can be overcome, or else turned into benedictions."

The possible discouragements, of which Erwin was himself the first to speak, forced his mind for a moment to think of some of them. He felt that his wife's faith was stronger than his own; but did she fully realize the difficulties of his new position? He would test her a little farther.

"Do you realize, my dear," he said, "that I have not composed or preached a sermon these twenty years, and only a few very poor ones then, when I was in the Seminary? How do you suppose I can ever do it now? I have been entirely off the track all these formative years. What but a miracle could prepare me now?"

"Well then," she said, "Let it be a mir-

acle if need be. Don't you believe in miracles? But I hardly think one will be needed. You are earnest, determined, experienced, consecrated now. What success will not such conditions achieve? You may not preach, perhaps, just as you did at the Seminary. I never heard you preach there, but I rather hope you will preach differently now. You have been at another school where you have learned lessons the Seminary could never teach. You have not kept up with literature, but you have taken lessons in experience. If you don't know books you know men. You will speak from the heart to the hearts of the tempted and tried ones like yourself. You will have sympathy—that key that unlocks all hearts. You will tell men how hard their burdens are to carry, and you will show them where to lay those burdens down. But dear me, I fear I am turning into something of a preacher myself."

"Well," he said, "if you never preach a worse sermon than that you may begin any time. If you preach in that way to me maybe I can preach a little to the people."

Her sermon was a word in season anyhow. He troubled her no more with possible difficulties. He had indeed graduated in a good school. Only let the opportunity come, and his lost years may be seen not to be wholly lost. As Paul's early years of crime gave an intensity and power to his ministry not otherwise attainable, so perhaps Erwin's wasted years may become the most potent factor in his life.

There were not many happier homes in New York that day than the small, cosy house on Pine street. It had a strange, sweet aroma of heavenly peace. As the shadows of night fell there, and the stars with bright hopeful eyes looked down from heaven, it may be doubted whether the world contains many nearer approaches to our ancient Paradise in Eden.

### The White Sheep of Norway.

The white sheep of Norway are coming to the fold,

The white sheep of Norway, with fleece dark and cold;

The fold that they are coming to is rough with ridged rock,

And he's a mighty shepherd that has them for his flock.

Oh, he's a mighty shepherd, and no one knows his name,

But he walks the pathless waters, as if on grass he came,

His hair is like the night-rack, his eyes are like the sea,

The whole world knows no shepherd so strong of hand as he.

For he can race the east wind, and leash and lead the storm;

He can bid rise the south wind, and the west wind, wet and warm.

He can break a ship asunder as a boy a clot of mold,

And the white sheep of Norway he brings into the fold.

The white sheep of Norway—they are the clanging waves,

And in their ocean pastures the sailors find their graves.

But their shepherd leads them onward, and at his feeding-call

Humble to his bidding come the great waves all.

The shipmen and the merchants that go down to the sea

Have heard the shepherd call them to the port where they would be;

And have seen gray in the moonlight, or splashed with noonday gold,

The white sheep of Norway coming back to the fold.

—Leisure Hour,

The absent are never without fault, nor the present without excuse.—Franklin.

### Home Making.

BY H. A. T.

That housework is beginning to take its place among the professions is one of the "signs of the times." Schools of Domestic Science are multiplying and the time is coming when every town and city will have them, and a knowledge of good housekeeping rank as an accomplishment to which all women shall aspire. The Collegiate Almanac and the Women's Clubs are to be congratulated on the result of their endeavors, but the opportunities will not be complete until another department is added to this most important branch of the modern woman's education. In the desire to teach all the details requisite to the making of a good housekeeper too little attention is given to the art of home making, and it is plain that until more just opinions as to the responsibility of the mistress prevail we shall not reach the heart of the domestic question. We know that the first essential of home making is to secure the comfort of the inmates from the highest to the lowest. In the majority of our homes little unselfish thought is given to the "servant within our gates." A half century ago it was not uncommon for the untrained girl to become the faithful and trusted servant, remaining for years, loving and beloved by all the family. To bear with her faults and follies, to train her to neatness and skillful service was the duty and privilege of many a practical house-mother.

The average mistress of to-day is too busy with society, church and philanthropy to give thought or time to the training or welfare of her maid, she expects much and returns little. The home-sick foreigner comes into the kitchen without a word of welcome, often she is expected to know by instinct the requirements of her position. She is assigned an unwholesome bedroom with an uncomfortable bed. She receives little or no consideration from parents or children, seldom a word of greeting or thanks, no rest moments in the working day, must always be on call when in the house. Is it a wonder our service is so poor? While there may be many exceptions, it is a notable truth that in our large cities habitual neglect of the house servant is the rule. "I loved my former mistress," said a good maid. "She came into the kitchen every day to bid me good morning, she always knew when I was not feeling well, she never failed to appreciate, and thank me for extra work, she always asked me about my people, she was interested in my clothes, she taught me to save my wages, she took care of me when I was sick." Nothing so very remarkable, one would think, but so uncommon is it in these days of thoughtless living as to seem like marvelous virtue to the one who received the benefit.

The time will come when housework will be the chosen profession of many American women, and order and economy take the place of chaos and wastefulness in our homes. The old term, "She does not know her place," will be obsolete when home making becomes as it should, the dearest object of a woman's life. To speed that day there is needed fearless and serious consideration of present evils, and the determined co-operation of the most thoughtful women in the land. Only a perfect composite of the housekeeper and the homemaker will ever make the solution of the vexed Domestic Problem possible.

After 19 years of costly experiments lemon growing has become one of the most profitable industries of California.

## Ministers and Churches.

### Our Toronto Letter.

The Presbytery of Halifax is holding a special meeting on the 20th of this month to consider the call addressed to the Rev. Alfred Gandier, of Fort Massey church, Halifax, by the St. James Square congregation of this city. The wish is freely expressed that Mr. Gandier may come. He is well remembered as a former member of Presbytery, and by his frequent visits in connection with Foreign Mission work, with which he has the deepest sympathy.

Rev. A. B. Winchester, has not yet signified his intention with regard to the call from Knox church. Although his resignation is in the hands of the Foreign Mission Committee, Mr. Winchester will remain in charge of the Chinese work on the coast till the end of the present year. As the call is sent directly to himself, because of his unique relation to the Presbytery within which he labors, he will doubtless communicate his mind directly to the Toronto Presbytery at no distant date.

The Presbytery of Paris will not consider the call addressed to Rev. R. M. Hamilton till the next meeting of the Court in January. This is a long time for the congregations of Markham and Zion church to wait, but it is the regular course to pursue. We had hoped that this course might have been shortened in this instance as the call was presented just too late to be considered at the last meeting of the Paris Presbytery.

There are rumors of other calls in the Presbytery, but as the vacant charges still number five there is room for surmise, and we hope some of the rumors may be verified. Orono, Sutton, Port Credit, all offer good fields for vigorous work.

The appointment of the Rev. J. W. Bell to the congregation of Kew Beach for two years is very satisfactory to the people there and to the Presbytery where Mr. Bell is so well known. He is a preacher of great ability, and is welcome in the best pulpits of our cities when a supply is needed. During the past summer he supplied the pulpit of St. Andrew's, Lindsay, while the pastor was spending his vacation, and his services were much appreciated. Mr. Bell will be welcomed back as a member again.

It is sometimes said that ministers are, as a class selfish, and that they will rather escape a service to their brethren than give it. That this is not true any minister who has passed through trouble could abundantly testify. We have received the following from the Rev. J. C. Tibb, who has been laid aside with typhoid fever for some weeks past: "I desire to thank, through you, the brethren who have so freely offered and given their services during my illness, as supply for my pulpit and for my prayer meetings in both congregations. I have been made to feel perfectly free from responsibility by their kindness, nor is this the only occasion on which it has been shown." Might it not silence the cavil abt selfish ministers if more of their kindness to one another were made known?

The Students' Missionary Society of Knox College, held its thirty-third public meeting in Convocation Hall last Friday evening. The president gave his inaugural address, choosing for his subject "The Rational Basis of Missions," which Mr. Bremner handled very well indeed. The address of the Rev. A. L. Geggie on "The Power and Passions of Missions" was greatly appreciated. Mr. Geggie is rapidly making himself one of the best known speakers in the city. He seems to have an unlimited capacity for work, and his work is usually good. By the way would it not be a good idea for the Students' Society to compile a list, with a brief historical sketch in each case, of the congregations that have been fostered by them till they have grown to receive charges and finally to self support.

The November F. M. Tidings gives the following list of new life members: Mrs. Hugh Clark, Agincourt Auxiliary; Miss M. Turnbull, Russell; Mrs. John Young, St. John's Auxiliary, Hamilton; Mrs. John Blake, Thedford Auxiliary; Mrs. D. B. Dewar, St. Andrews Auxiliary, London. In September list typographical errors occurred in the following: Mrs. Ferguson, Eversley Auxiliary; Miss Jessie M. Machan, Knox Church Auxiliary, Mitchell; Mrs. Aylward, Parkhill Auxiliary.

### Ottawa.

At a meeting of the Ladies' Aid of New Edinburgh church last week, Mrs. Elliott presided; and it was decided to purchase a chandelier for the Sunday School hall.

Mrs. George Hay, one of the most efficient workers connected with the W. F. M. Society, addressed the Carleton Place Auxiliary on Wednesday evening of last week.

The anniversary services of the Glebe church will take place next Sunday. Rev. Dr. Herdridge will preach in the morning. On Monday evening the ladies of the congregation hold their annual social, when an attractive program will be presented, and tempting refreshments provided.

At a business meeting the members of Erskine church decided to accept the trusteeship of their former church site. The trustees appointed are Messrs George Rochester, George Dalgleish and Alex Younger. The trustees were also authorized to pay to the present owners the value of the Concession street property, and to purchase any part of the furniture of the hall which they might consider desirable. Rev. D. M. Ramsay is moderator of session during the vacancy.

Last Sunday evening Rev. D. M. Ramsay preached a helpful sermon to young men from the text, "Those that seek Me early shall find Me." Divine truth is here personified as a beautiful maiden who is ready to give her hand to any of the sons of men that earnestly seek her, and so these words may be directed to men groping in the darkness of skepticism. The words promise that if men seek earnestly for divine truth they shall find it with its light and joy.

Rev. Dr. Moore, on his return from Toronto, where he had been attending a meeting of the Executive of the Foreign Mission Committee, stated to a Citizen reporter that much routine business was transacted. The missionaries in India were all reported to be in good health. He also said that judging from the reports presented of the missionary outlook in China it did not seem likely that the church would be able to send missionaries into that country for a year at least.

### Montreal.

The ladies of Knox church held a very successful day of work last week.

The library of McGill University is about to inaugurate a system of travelling libraries. Each one will consist of twenty-five books, carefully selected, upon miscellaneous subjects, or, if desired, upon a special topic. One or more of these libraries may be taken entire, but individual books cannot be taken from different libraries.

At the first meeting of the new congregation of Westmount, Rev. Prof. Ross in the chair, it was unanimously decided to name the church St. Andrew's. Messrs. R. Harvie, A. C. Hutchison, A. Macintosh, J. A. Macmaster and William Minto were appointed trustees. The following officers and managers were elected to hold office till next January, viz: President, Mr. Robert Harvie; vice-president, Mr. J. A. Macmaster; secretary, Mr. H. C. Russell; treasurer, Mr. William Minto; board of managers, Messrs George Wood, E. M. Campbell, G. H. Cornell, J. Armstrong, R. Sharp, G. W. Hutchison, F. S. Cooper and Alex Macintosh.

### Northern Ontario.

The next meeting of Owen Sound Presbytery will be held at Owen Sound on 18th December, at 10 a.m.

On the evening of the 9th inst., the C. E. Society of Chalmers' church, Flesherston, held an enjoyable "At Home" in the basement of the church.

The Presbytery of Owen Sound at its last meeting, "heartily recommends to ministers and elders within the bounds of its Presbytery the holding of special services for the deepening of spiritual life in the believer and the awakening of the unconverted, and reappoints the committee, viz: Messrs. Smith, McNabb, Little, Waits, Armstrong and Ledingham, with instructions to correspond with sessions, and to co-operate with them in holding services with the above object in view."

Yrshire has not been for years a purely Scottish country. Of its population some twelve thousand were actually born in Ireland, and probably four times twelve thousand are of Irish descent, or else half Irish and half Scotch.

### Western Ontario.

Rev. B. B. William, Guelph, has been preaching at Maple.

Rev. Gilbert R. Wilson has declined the call to Drummondville.

Rev. J. W. Bell has been appointed to Kew Beach, for two years.

Rev. J. W. Mitchell, M. A., has been appointed to Blackheath for a year.

St. Andrew's church, Arthur, is extending a call to Mr. Allison, Woodbridge.

The Rev. R. M. Hamilton, Presbyterian church, Brantford, has been called to Markham.

Rev. J. C. Smith has been called to Lucan and Fraser, and asked time for consideration.

The Presbytery of Huron will hereafter meet quarterly instead of six times a year, as formerly.

Rev. R. Henderson tendered his resignation of the congregations of Manchester and Smith's Hill.

The Morrison congregation has been celebrating the tenth anniversary of Rev. Wm. Robertson's pastorate.

Rev. Mr. Dickie, Orangeville, conducted highly successful anniversary services last Sunday in Division St. church, Owen Sound.

Miss Nettie Martin, on the eve of her leaving Exeter for Toronto, was presented with a purse in appreciation of her services as church organist.

Huron Presbytery has approved of the Assembly's remit on synodical powers, and expressed disapproval of that on Sabbath school field secretary.

Rev. Robert Laird, M.A., Brockville, has been giving a series of useful addresses on "The Church; Its Work." His subject on the first was "Prayer and the Prayer Meeting."

Rev. Alexander McMillan, of St. Enoch's, has been giving his popular lecture on the "Homes and Haunts of Sir Walter Scott," to our young Anglican friends in St. Peter's, Toronto.

Rev. J. R. M. Glassford, Guelph, is preaching a course of sermons specially directed to young men and women. The first dealt with "Doubt" from the text: "O thou of little faith, wherefore didst thou doubt?" and was listened to by a large congregation.

Mr. W. Macdonald, who has removed from Guelph to take a position on the Hamilton Post, was presented with a gold-headed cane by friends in Knox church; and he was also tendered a supper at which he was presented with a purse and an address.

The Ladies' Aid of the Alma church, recently held a successful entertainment, the proceeds of which amounted to \$36, to be devoted to repairing the gable end of the church. Dr. Wallace made an ideal chairman and submitted an attractive programme.

Rev. W. J. Clark, London, is announced to preach anniversary sermons in St. Paul's church, Bowmanville, on the 25th inst. There will be a tea-meeting on the following evening, after which Rev. J. A. Ross, Oshawa, will lecture on "Some People I have Met."

At a recent meeting of the Brantford Ministerial Association Rev. Dr. V. Ross, M. A., of St. George, gave an interesting and scholarly paper on Literature in the Time of Moses. He commended his paper to the judgment of his hearers by the impartial presentation of the subject, and was the recipient of well-earned words of commendation.

At the residence of Mr. Alex Hill, Guelph, Mr. A. J. Little, who recently removed to Toronto, was made the recipient of tokens of the goodwill and esteem of officers and members of Chalmers' church. These took the form of an address, accompanied by a well filled purse. A pleasant evening was spent, and the hospitality of Mr. and Mrs. Hill greatly appreciated.

The Presbytery of London has sustained the call from Dunwich and South Elfrid to Mr. D. T. Ellison, and in case of acceptance the moderator and clerk were authorized to appoint subjects for ordination trials, the presbytery to meet at Duff's church on Tuesday, Dec. 11, at 10 a.m. to hear the trials, and should they be sustained, proceed to ordination at the same place at 2 o'clock p.m.

In the matter of the General Assembly remit re Sunday schools, it was moved in Stratford Presbytery, that in the matter of (a) visitation by sessions and Presbytery that they take no action; (b) Sunday school extension, that they take no action; (c) of a Sunday school and field secretary that it be resolved, on motion of Mr. Pantou and Dr. Hamilton that it be held over until next meeting.

The warm welcome tendered Rev. Thomas Eakin, M. A., and his bride on their return from their wedding trip, took the shape of an "At Home" tendered the young couple by the ladies of St. Andrew's church, Guelph. It was in every way a most enjoyable affair. The Mercury says: "With their popular and talented young pastor and his charming helpmate, and with their refitted and improved church edifice, old St. Andrew's has started a new page in its history, which gives promise of being the most effective for good of any in its record."

At the last meeting of Hamilton Presbytery Rev. A. MacWilliams presented a report in which the Sabbath School Committee deplored the lack of interest shown in the work in the schools, and urged its importance on both ministers and laymen. The committee also approved of the appointment of a synodical field secretary for Sabbath schools, who might also devote some of his time to P. S. C. E. work. In the discussion that followed it was stated that the recommendation of the committee was deemed too radical; and a conference was suggested to devise means to increase interest in Sabbath School work. This was agreed to, although Dr. Laing and others expressed themselves as doubtful as to the attendance at such a conference.

The seventeenth annual meeting of the London Presbyterial Society was held in the first Presbyterian church. The attendance was good and reports satisfactory. There are 37 auxiliaries and 19 mission bands in connection with the society. Two new bands have been formed during the year and three new life members added. Contributions were above \$4,000. For the second time the King's Messengers' Mission Band had the honor of being the banner band in the Presbytery, not only in the amount of their contributions, but also because they had sent one of their members, Miss Carrie Gunn, to labor in the mission field. The second highest was another band of St. Andrew's church, the Outlook. At the evening meeting Rev. Dr. Menzies, of Honan, spoke of the immense field and the scarcity of workers. There were 5,000,000 people in the province and only 23 missionaries. He considered that it was not the Boxer movement that had caused their trouble so much as the famine in Northern China. In spite of this setback Dr. Menzies was quite hopeful for the future. Persecution had always strengthened Christian movements, and he had no doubt that it would be so in this instance.

A recent issue of the Chronicle-Telegraph says some very pleasant things of Mr. George Davidson, who, after a residence in Waterloo of twenty-three years, has removed to Toronto, to fill the responsible position of Secretary-Treasurer of the Canada Woolen Mills. Our contemporary says of Mr. Davidson: "His removal will be a distinct loss to Waterloo. He took a very active interest in promoting the educational and moral welfare of the town and was ever ready to lend his aid to every good work. He was for many years a member of the Public School Board and latterly filled the position of secretary-treasurer of the board with great acceptance. He was closely identified with the establishment of the Waterloo Presbyterian church and has for years been superintendent of the Sabbath school and a member of the session. By his unobtrusive and quiet manner and moral worth he has made many and staunch friends in Waterloo, who, while regretting his departure, join in wishing for himself and estimable family many years of usefulness and happiness in the larger field of labor to which he is now called." The congregation that Mr. Davidson identifies himself with in Toronto will be a distinct gainer by this change; but thus it is that our city churches are built up, while country and town charges are depleted of their best blood.

#### Winnipeg and West.

At last communion in First Church, Vancouver, B. C., 18 new members were received.

Rev. R. G. Macbeth, of First Church, Vancouver, B. C., exchanged pulpits with Rev. A. E. Vert, of New Westminster on Nov. 11th.

Revs. Dr. Campbell and Warden were in Winnipeg last week attending the Synod of Manitoba and Northwest in the interest of the Century Fund.

Rev. Dr. Gilbert R. Wilson has been called to Augustine church, Winnipeg, salary \$1,800. Dr. Wilson is already well known to the congregation, to whom he has preached several times during the past summer. He is a graduate of Knox and has had the benefit of a two years' course in Germany.

#### London.

Rev. W. J. Clark lectured on "Characters to be Avoided" in Knox church, Dutton, on five evenings ago. It is a bright lecture, full of sparkling sentences.

At a meeting of the London Ministerial Association, it was decided that a return to the old method of holding services during the week of prayer would be made. Dr. Johnston, who promoted the scheme of unit services five years ago, and has since urged it every year, acknowledged that it had been a failure. He said that he would rather see a meeting attended by 200 people in each of the five different denominations than see a meeting in one church attended by 2,000. At his suggestion they returned to the former method.

At a pleasant reception, attended by a large proportion of the membership of St. Andrew's church London, Mrs. Murray, widow of the late Rev. J. Allister Murray, was made the recipient of an affectionately worded address, along with a valuable Persian lamb coat, on the eve of her leaving the city for Detroit. Rev. Dr. Johnston presided on the occasion; and Mr. Alex Purdom, chairman of the board of management, Mr. Jas. Mills, Mr. C. R. Somerville, clerk of the session and others, took part in the proceedings. Mrs. Murray's departure from London will be greatly felt, not alone in her own church, and in Presbyterian circles generally, but also in the city at large, for she has always taken a leading and active part in general charitable work, and indeed so has endeared herself to all classes of London citizens.

#### Eastern Ontario.

Rev. P. F. Langill, Martintown, very acceptably occupied the pulpit at the Presbyterian church, Vankleek Hill, on Sabbath last.

Next Sunday in the First church, Brockville, Rev. Robert Laird will preach the last of the series on "The Sacrament of the Lord's Supper."

Rev. Dr. MacKay, Foreign Mission Secretary, gave an interesting and inspiring address on Missions at Gravel Hill on the night of the 19th inst.

The resignation of Rev. D. J. Graham, Whit-Lake, has been accepted by the Presbytery of Lanark and Renfrew. Mr. Graham goes to Montreal.

Rev. J. A. McFarlane, M. A., is conducting an institute for Bible study in the Presbyterian church, Pembroke. Considerable interest is manifested in the work.

Rev. D. D. Miller, Montreal, occupied the pulpit of the Presbyterian church, Avenmore, Sunday evening. There was a large attendance considering the bad roads and the inclemency of the weather. Mr. Miller is continuing his post graduate studies.

At the recent communion held in St. Andrew's, Lanark, pastor Rev. D. M. Buchanan, twenty new members were received into fellowship of the church. Rev. J. S. McIlraith, Balderson, conducted the preparatory service on the previous Friday evening.

The annual thank-offering meeting of the Young Ladies' Mission Band of the First church, Brockville, was held on the 8th inst., and was one of the most successful in the history of that organization. An excellent program was presented, dainty refreshments were served in abundance, and a most enjoyable time was spent by all.

A Presbyterian minister entered a London synagogue on the "Great Day of Atonement." He had not waited long before he received a message from the "Chief" to come "up higher" into the midst of the congregation, where a beautiful book of the service was put into his hands.

If it is not your habit to buy an illustrated book for your family's Christmas reading, try the experiment. "Toronto Saturday Night's Christmas," sixty pages, full of stories and pictures, will interest everyone and heighten the vision of all as Canadians. Four pictures, suitable for framing, one of which—"Raphael's Mother and Child"—is an exact reproduction of the costliest and best picture in the world. No where else can you get the same value! Five dollars' worth of the best art and literature for 50 cents. Get it from your newsdealer or from the Sheppard Publishing Company, Limited, Toronto.

#### Literary Notes.

In the issue for Nov. 17th, the Living Age begins a thrilling account of "The Siege of the Legations," written by Dr. Morrison, the well-known correspondent of the London Times at Peking. His narrative, which will continue for several weeks, is of absorbing interest.

THE MODERN PRISCILLA for November contains a long article on novelties and revivals in bead work. In the China painting department Moth Mullen is discussed, and there are also a number of suggestions for Christmas presents. Priscilla Publishing Company, Boston.

The opening article in the November number of Frank Leslie's Popular Monthly is on Election Day—American, of course. The great coal strike is written up at length by Earl W. Mayo, and there is also an interesting article on The Immigrants. The fiction as usual occupies a prominent place. Frank Leslie Publishing House, New York.

Selby & Co., of Toronto, publish a fourth edition of their "Bouquet of Kindergarten and Primary Songs," with notes and gestures and an introduction by Mrs. J. L. Hughes. A dozen recitations for the little ones are given in the appendix. This edition includes a good deal of new material. (Paper, 75 cents; cloth, \$1.)

The Pearl of the Orient, by G. Waldo Browne, is a book on the Philippine Islands, which will be found very instructive. The author gives a description of the islands and their inhabitants; tells of the Spanish discovery and dominion; of the wars and the struggles for liberty; and finally of the annexation of the islands by the United States. The book contains a large number of very interesting illustrations, and is handsomely printed and bound. Dana Estes Company, Boston.

All the boys—and the girls too—who have read Wm. Stoddard's delightful books will be anxious to get his new one, Ned, the Son of Webb. This Ned is a jolly young American lad who goes in for all kinds of good times and who has one particularly interesting adventure in which he sails away with the Norsemen to conquer England. The book is a pretty one and is well printed, while the illustrations by Victor A. Searles, add much to the appearance of the volume. Dana Estes Company, Boston.

In Fighting for the Empire, James Otis tells the story of the War in South Africa in a very readable way. The introduction gives an outline of the events which led up to the war, including the history of the two Free States. All the events of the war are reviewed concisely and yet in such a way that everything is made clear and interesting. The several illustrations include portraits of the generals on both sides, as well as pictures of different interesting events of the war. The book is neatly bound in yellow linen with an attractive design of two soldier laddies holding bright colored flags. Dana Estes Company, Boston.

In the Sweetness of Childhood, "Poems of Mother Love" selected by Grace Hartshorne.

"A dreary place would be this earth,

Were there no little people in it;

The song of life would lose its mirth,

Were there no children to begin it."

As the preface says, "The compiler of this book has aimed to include the best available poems on the theme of childhood," and the result is certainly entirely successful. The book contains poems by a large number of authors, and all are of a high standard of excellence. Most of our old favorites are here, as well as those which will become favorites when we grow more familiar with them. Perhaps the most attractive feature of the book is the beautiful illustrations, reproductions from famous paintings. These are exquisite, as is also the delicate tinted cover. Dana Estes Company, Boston.

At a certain school in Liverpool a short time ago a teacher in a Scripture lesson asked, "Now children, what happened when Moses held his rod over the Red Sea?" A rough-looking youngster answered without hesitation, "Please, sir, he caught a fish."



## United Free Church of Scotland.

Continued from page 68a.

conferred upon me in calling me to the chair of this Union Assembly. It is no small privilege to be associated with the proceedings of this auspicious day. To-day we see many hopes crowned, many prayers answered and we stand at the portal of a future which we humbly beseech our King and Head to render great and good. Our hearts are full of praise and prayer; and we humbly offer ourselves to be consecrated anew to the glory of Him whose we are and Whom we serve. We join together for His service. The Lord accept it and bless it. I reckon this to be a great day for Scotland and for Presbyterianism; and I trust it may prove helpful in its influence even beyond Scotland and beyond Presbyterianism. It is interesting to feel, as I do, that I have seen the great renderings which were necessary in order to assert supremacy of conscience and achieve the liberty of the Church, and now participate in so great a movement towards a reconstruction of our Presbyterianism. Into both of the two Churches now united there flowed together various streams of Scottish Church life, each, with whatever failings, exhibiting a history of notable fidelity, patience, and sacrifice; each reproducing in its own way the features of our Reformation Christianity, and each maintaining substantially the same ideal of the Divine life in human souls. All of them originated in some notable exercise of heart and mind over truths of God's Word and events in God's providence. And all had found, sooner or later, that the truths they cherished and the ends they sought could be better served by enlarged fellowship than by solicitous separation. So they came together.

(We are unable to make room for the Moderator's able and stimulating address.) It concluded as follows: Surely we ought to take this step with the liveliest expectancy. If we have been aiming at private and worldly ends, let us hope that we shall be disappointed. I pray that we may be. But if we have been aiming at the furtherance of the kingdom of God, why should we not have the liveliest expectations? One great reason why we do not expect much is that we do not desire very much. If we did intensely desire we should not be easily contented without receiving. Let us hope continually. We have been brought to this point remarkably: why should the church of Christ stint her expectations? Without this gracious disposition we cannot thrive. Not earnestness, not diligence, nor sacrifice will supply the place of it. The whole New Testament is full of hope, as a disposition without which prosperity and progress are not to be expected. The very God of Hope fill us with all peace and joy in believing that we may abound in hope through the power of the Holy Ghost!

After addresses by Lords Aberdeen and Kinnaird, Principal Rainy introduced deputies from other churches. Among them was Rev. Dr. Robertson, representing the Canadian Church, who was heartily received and delivered a stirring address. Rev. Frederick McDonald, spoke for the Wesleyans; Rev. J. M. Hamilton, Moderator for the Irish Church; Dr. Parker, of the City Temple Church, for Congregationalists, Dr. Cameron Lees, of St. Giles, Edinburgh; for the Established Church of Scotland, Dr. Munro Gibson, London; Dr. John McLaren, Liverpool, for English Presbyterians, and Dr. MacLaren, Manchester, for the Baptists, who pithily said that the union was one of two marked types, and the result ought to be good, as it united the excellencies of both.

### Why Worry?

Why shadow the beauty of sea or land  
With a doubt or a fear?  
God holds the swift-rolling world in his hand,  
And sees what no man can as yet understand,  
That out of life here,  
With its smile and its tear,  
Comes forth into light, from Eternity planned,  
The soul of good cheer.

### How Calvinism Exalted Its votaries.

JOHN MARLEY IN HIS "LIFE OF CROMWELL."

Calvinism has proved itself a famous soil for rearing heroic natures. Founded on St Paul and on Augustine, it was in two or three sentences thus:—Before the foundations of the world were laid it was decreed by counsel secret to us that some should be chosen out of mankind to everlasting salvation and others to curse and damnation. In the figure of the memorable passage of the Epistle to the Romans, as the potter has power over the clay so men were fashioned by anti-mundane will, some to be vessels of dishonour and wrath. Then the Potter has mercy on whom He will, and whom He will He hardeneth. On this black granite of Fate, predestination, and foreknowledge absolute, the strongest of the Protestant fortresses all over the world were founded. Well might it have been anticipated that fatalism as unflinching as this would have driven men headlong into "desperation and recklessness of most unclean living." Yet that was no more the actual effect of the fatalism of St Paul, Augustine and Calvin, than it was of the fatalism of the Stoics or of Mohammed. On the contrary, Calvinism exalted its votaries to a pitch of heroic moral energy that has never been surpassed; and men who were bound to suppose themselves moving in chains inexorably riveted, along a track ordained by a despotic and unseen Will before time began, have yet exhibited an active courage, a resolute endurance, a cheerful self-restraint, an exulting self-sacrifice that men count among the highest glories of the human conscience.

### The Fierce Crocodile.

A baby crocodile comes from an egg no larger than that of a goose, but it is equipped from the very commencement of its career with a beautiful set of sharp teeth. It is very strange to think that such a tiny creature should be destined, if no accident happens to cut short its career, to grow up to be a ferocious monster some twenty feet in length, with sufficient power in its terrible jaw to snap off a man's leg at a single bite, yet such is the fact.

Young crocodiles prey upon fish, but the old ones lie in wait for larger animals, which they seize between their long, pointed, conical teeth, and instantly drag under water and drown. They are admirably equipped for this murderous kind of work, for they can close their ears and nostrils, draw a transparent membrane over their eyes, and so shut their throats that not a drop of water can get down even while their mouths are wide open.

The only way to escape from the monster when pursued on land is to make repeated and quick turns, by which time to retreat is gained while the clumsy reptile is wheeling its great, stiff body round.

And the only method of escape while in the water is to force the fingers into the eyes of the brute. The value of this little trick is well known to the native of India, Africa and South America.

Dr. Colvin estimates that the bubonic plague has cost the City of Glasgow \$5,000,000.

## FADING AWAY.

### The Condition of Young Girls who Are Anaemic.

#### This Record is of especial value to Parents It is a Message from a Mother to Mothers of Growing girls.

Among the young girls throughout Canada who owe good health—perhaps life itself—to Dr. Williams' Pink Pills, is Miss Hattie Althouse, of Campden, Ont. When a representative called at the Althouse homestead to make enquires as to the particulars of the cure, he was cordially received by Mrs. Althouse, who readily consented to give a statement for publication. "Up to the age of fourteen years," said Mrs. Althouse, "my daughter Hattie had always enjoyed the best of health. Then she began to complain of weakness, and grew pale and languid. We tried several medicines, but instead of helping her she was steadily growing worse, and we became alarmed and called in a doctor. He told us that her blood was in a very watery condition, and that she was on the verge of a nervous prostration. She was under his care for several months, but still kept growing worse. She had become very pale, had no appetite, frequent headaches, and after even slight exertion her heart would palpitate violently. As time passed, she seemed to grow worse and worse, until at last she could scarcely move about, and would lie upon a sofa most of the day. At this juncture she had occasional fainting fits, and any fright, as from a sudden noise, would bring on slight attacks of hysteria. Both my husband and myself feared that she would not live more than a few months. It was while Hattie was in this condition that I read an account of a girl cured of a similar ailment through the use of Dr. Williams' Pink Pills. Then I decided that Hattie should give them a trial, and procured three boxes; when she had used them there was an undoubted improvement in her condition, and we felt hopeful that she would regain her health. She continued using the pills, and from that on daily made progress toward complete recovery. Her appetite returned; color began to come back to her face, headaches disappeared, and in the course of a few months she was as well as ever she had been in her life. It is now more than two years since she discontinued the use of the pills, and in all that time has enjoyed the best of health, with absolutely no return of the trouble. I can scarcely say how grateful we feel for what Dr. Williams' Pink Pills have done for my daughter, and I would strongly urge mothers whose daughters may be ailing to give them Dr. Williams' Pink Pills at once, and not experiment with other medicines."

Dr. Williams' Pink Pills create new blood, and thus reach the root of the disease. In the case of girls merging into womanhood they are almost indispensable, and their use is a guarantee of future health and strength. Other so-called tonic pills are mere imitations of this medicine and should be avoided. If your dealer does not keep them they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

### How to Cook Oysters.

#### Oyster Patties.

Take one dozen patty cases of puff paste, and fill them with the creamed oysters. The oysters may be cut in halves or quarters, or small oysters may be taken.

#### Shells of Oysters.

Butter six table shells, and dust them with breadcrumbs; lay in each four oysters, rejecting the beards; sprinkle over a pinch of salt and pepper and a few drops of lemon juice; cover with breadcrumbs; sprinkle over each a small teaspoonful melted butter and bake in a hot oven till light brown; serve at once.

#### Broiled Oysters with Celery Sauce.

For a family of six, procure three dozen large oysters, drain and spread them on a napkin, cover them with another napkin, pat them lightly, season with very little salt and pepper, and brush them over with melted butter. Place them on a hinged broiler, broil them over a quick fire without coloring, dress them on hot buttered toast and cover with celery sauce.

#### Celery Sauce.

Place one pint of fine-cut white celery in a saucepan over the fire, cover with boiling water, add one-half teaspoonful salt, and cook till tender. Drain the celery and set it in a warm place. Mix one heaping tablespoonful flour in a saucepan with half gill of cold water, add half pint celery water and half cupful milk, stir over the fire till it begins to boil, draw to side of stove and add in small portions, one tablespoonful butter, whilst stirring constantly, add, if necessary, a pinch of salt. Pour the sauce over the oysters and serve.

#### Oyster Croquettes.

Place twenty large oysters, with their liquor, in a saucepan over the fire; let come to a boil, remove, and when cold, drain and chop fine. Melt one ounce butter in a saucepan, add one tablespoonful flour, stir and cook a few minutes; add one cupful oyster liquor, cook five minutes; add the chopped oysters, one even teaspoonful salt, half teaspoonful white pepper, half teaspoonful English mustard, stir for a few minutes over the fire; add one tablespoonful fine-chopped parsley, stir for a few minutes; then add the yolks of two eggs; cook five minutes and turn the preparation onto a flat dish and set in a cool place. When cold, form the mixture into a cork-shaped croquettes, dip them in beaten egg and roll them in fresh-grated breadcrumbs. Have a kettle with fat over the fire; when hot, put in as many croquettes as will conveniently go in; fry light brown on both sides. Serve with either Bechaemel, Tartare or tomato sauce.

## 90 PER CENT ..OF THE.. ENVELOPES

Used in Canada are made in this country, and more envelopes are turned out of this THE LARGEST ENVELOPE FACTORY IN THE DOMINION, than by all the competing Canadian houses combined. This is the right place for Envelopes, whether it be the largest official or the smallest pay Envelope.

**Furnished Printed if desired. Lowest Quotations for Quantities.  
SEND FOR SAMPLES.**

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

## THE PROVINCIAL BUILDING & LOAN ASSOCIATION

Head Office, Temple Building, Toronto

INCORPORATED 1891.

Subscribed Capital, \$2,276,400.      Assets Over \$750,000.00

#### DIRECTORS:

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

#### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in the direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered.  
 In accordance with the above the Directors have decided to issue \$100,000 at par.  
 Half yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
 Full particulars from E. C. DAVIES, Managing Director.  
 TEMPLE BUILDING, TORONTO, May 31st, 1900.

## NEW BOOK

By F. B. MEYER, B.A.

### The Prophet of Hope

Studies in Zechariah ..... 75c

### JUST READY

the Second Series of

### Dr. George Matheson's

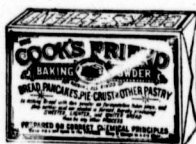
Studies of the Portrait of Christ \$1.50

### Upper Canada Tract Society

102 Yonge St., Toronto.

THE INGREDIENTS OF THE...

## COOK'S FRIEND



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

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

## Rice Lewis & Sons

LIMITED

**Brass**      **Tiles**  
**and**      **Grates**  
**Iron**      **Hearths**  
**Bedsteads**      **Mantles**

Cor. King & Victoria Streets

TORONTO

## The City Ice Company, Ltd

26 Victoria Square

Montreal

R. A. BECKET

PURE ICE—Prompt delivery.

Manager.

KINDERGARTEN & SCHOOL SUPPLIES } SELBY & CO.

23 Richmond St., West, Toronto

# EPILEPTIC

**LIEBIG'S  
FIT CURE**

Will cure Epilepsy, Fits, St. Vitus Dance and Falling Sickness. A TRIAL BOTTLE sent FREE of ALL CHARGE to any sufferer sending us their name and address and mentioning this paper.

Address The LIEBIG CO.  
179 King St. W.,  
Toronto.

# FITS.

# Christmas Excursions..

TO THE  
Old COUNTRY.

All Lines Represented.

GEO. DUNCAN, AGENT,  
Canadian Pacific Ticket Office,

42 Sparks St., - OTTAWA.

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

**CANADIAN PACIFIC.**

From Ottawa.

Leave Central Station 6.15 a.m., 8.55 a.m., 1.25 p.m.  
Leave Union Station 8.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 6.10 p.m., 6.40 p.m.  
Place Viger Station 12.55 p.m., 10 p.m., 8 daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.  
Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa.

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.  
Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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

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

**J. YOUNG (A. MILLARD)**  
**The Leading Undertaker**  
359 Yonge St., Toronto  
Telephone 679.

## Church Hymns & - - Gospel Songs

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

Contains 37 of the choicest Standard Hymns and Gospel songs. It is the best Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents. Send for list of Phonograph Records of Gospel songs made by Ira D. Sankey. **The Biglow & Main Co.**

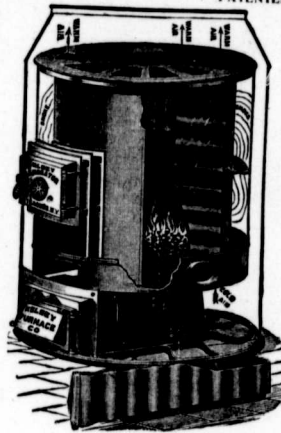
New York and Chicago.

## Bishop Strachan School

FOR GIRLS.

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

# Kelsey Warm Air Generators



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

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

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

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

## Made in Six Sizes.

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

## The James Smart, Mfg. Co., LIMITED.

Exclusive makers for Canada.

BROCKVILLE, . . . . . ONTARIO.

## AN OFFER From Harper & Brothers

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

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

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

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

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

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

**HARPER & BROTHERS**  
Franklin Square New York City

## THE..... Best Company

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

## The Temperance and General

IS THAT COMPANY.

HON. G. W. ROSS H. SUTHERLAND  
President. Man. Director

Head Office, Globe Building, Toronto.

## To Sunday Schools

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

Books sent on approval. Lowest prices guaranteed.

## The William Drysdale Co.,

Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. - MONTREAL.

## Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank, Cornwall, Ont.  
JAMES LEITCH, Q.C., R. A. PRINGLE  
J. A. C. CAMERON, LL.B.

## THE YORK COUNTY

Loan & Savings Co.

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

Head office, Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President.

## Prepare Yourself.

For a Good Paying Position

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

Individual instruction. Prospectus and Calendar free.

## NIMMO & HARRISON, Business and Shorthand

COLLEGE

Corner of Young and College Sts.

TORONTO.

## RIDLEY COLLEGE

ST. CATHARINES, Ont.

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