

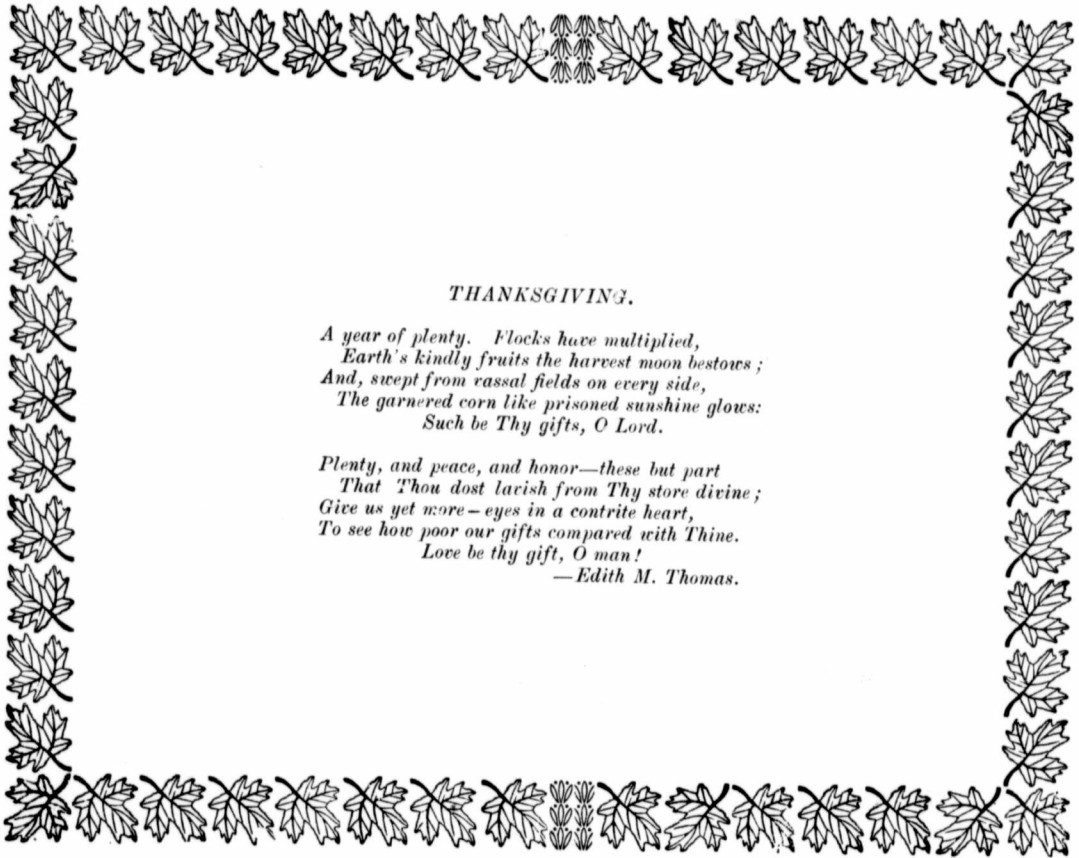
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And, swept from rascal fields on every side,
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Such be Thy gifts, O Lord.*

*Plenty, and peace, and honor—these but part
That Thou dost lavish from Thy store divine;
Give us yet more—eyes in a contrite heart,
To see how poor our gifts compared with Thine.
Love be thy gift, O man!*

—Edith M. Thomas.

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BIRTH.

At Brampton, on the 25th Sept., to the Rev. Wiley C. and Mrs. Clark, a daughter.

MARRIAGES.

At Aultsville, on Sept. 17, 1902, by Rev. A. McGregor, H. A. Balkwill of Montreal to Maggie D. Jarvis, second daughter of J. D. Jarvis.

At Lochiel, Glengarry, on Sept. 16, 1902, by Rev. D. MacLaren, of Alexandria, Wm. C. Lunt of Hamilton, to Mrs. Margaret Gray, daughter of the late Peter McMillan.

At Apple Hill, on Sept. 17, 1902, by Rev. D. D. McLennan, Willis Bender, to Maggie E. Grant, daughter of John Grant, all of Roxborough

On Sept. 26, 1902, at the residence of the bride's father, 28 Boswell avenue, Toronto, by the Rev. John Neil, B.A., Agnes Isabel, third daughter of James Forson, Esq., to William Irwin Banfield, both of Toronto.

At Woodstock, on Saturday, September 27th, 1902, at the residence of the bride's father, by the Rev. Dr. McMullen, assisted by the Rev. D. Bruce Macdonald, principal of St. Andrew's College, Toronto, cousin of the groom, Donald I. Macdonald, of Toronto, to Alice Stuart, youngest daughter of D. R. Stuart, Esq., of Woodstock.

DIED.

At Martintown, on Sept. 20, 1902, Margaret Kinlock, relict of Andrew Foulds, sr., aged 79 years.

At Martintown, on Sept. 20, 1902, Christy Ross, widow of Alex. McGregor, aged 77 years.

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Note and Comment.

Twenty-five villages have been swept away and 6,000 made homeless by floods in India.

Mark Twain says: "As far as my experience goes, wine is a clog to the pen, not an inspiration. I have never seen the time when I could write to my satisfaction after drinking even one glass of wine."

A Hanover, Ont., correspondent writes Toronto World: "Any person who wishes to save coal or wood ought to put two ounces or more of saltpetre into about one quart of strong brine, which should then be sprinkled over the fuel. The salt prevents too rapid burning and the nitre keeps up combustion, if you put in enough, so that you can nearly close your stoves. I have tried it."

The Scotch correspondent of "The Examiner" writes: "I see that the Canadians are anxious that the Rev. John Kelman should take the Toronto chair rendered vacant by the death of Prof. Halliday Douglas. I hope he will do nothing of the sort. He has a mission to the Edinburgh undergraduates, and fills a unique position in that respect at present."

It is not generally known that the Lord Chancellor of Ireland is probably the most highly paid holder of a judicial office in the British Empire. His salary is £8,000 per annum. The Law Times, in mentioning the fact, points out that the salary of the Lord Chancellor of England is £10,000 per annum, but of this sum £4,000 is paid to him in his capacity of Speaker of the House of Lords, and £6,000 as a judge.

That sturdy champion of Nonconformist principles, Dr. Horton, has been addressing a workingmen's congregation on the foundation truths of Dissent. He made an evident impression in pointing out that "when men are touched by the Spirit of God and earnestly moved, they become Dissenters. The Dissenters leave the church, not because it is Established, but to get at God better. They go out into the silence of the mountains, and hear the Voice of God speaking to the soul."

I have just heard (says the London correspondent of the Liverpool "Daily Post") of a fact in connection with Mr. Rhodes will which throws a rather singular light upon the mental methods of the great South African. Strangely enough, in framing his will and in devising a generous gift to Canada, Mr. Rhodes only mentioned the provinces of Quebec and Ontario. Dr. Parkin who will select the Canadian students, pointed out to the trustees that this would mean the exclusion of the maritime provinces, the North-West, and British Columbia. This policy would, he frankly said, be simply absurd. Of course, the trustees at once yielded to Dr. Parkin's view. The question is, however, as to how Mr. Rhodes came to confine his benefactors in Ontario and Quebec. The reason is to be found in the fact that Mr. Rhodes knowledge of Canada

was mostly obtained by reading a Life of Sir John A. Macdonald, which dealt with the struggles between these two provinces. Hence it is that when he was framing his will these two provinces presented themselves naturally to his mind. It is a quaint story, but it is quite characteristic of Mr. Rhodes.

Dr. Joseph Parker has returned to his home at Hampstead in much improved health. He hopes not only to be able to discharge his duties at the City Temple, but also to render some services to Free Church Council, of which he is president-elect. The renowned preacher looks forward with much interest to the annual meetings of the Council, which are to be held next spring at Brighton, and talks hopefully of doing a hard winter's work. His recovery has much gratified his large circle of friends and admirers.

It is gratifying to note that the American government has decided against the sale of intoxicating liquor of any description in their Samoan possessions. The United States Vice-Consul at Apia, Mr. Blaklock, had erected a hotel there in which the sale of liquor was carried on, and when his license was revoked he lodged a protest with the Navy Department. After duly considering the matter, the Navy Department has decided against the Vice Consul, and the action of the Naval Governor in revoking the license has been sustained.

The Moderator of the United Free Church of Scotland, Rev. Dr. Robert Howie, of Govan, had the opportunity of meeting the King and Queen last week. Dr. Howie was spending his holidays at Arran when their Majesties called at the island on their cruise round the West Coast. The King and the Moderator spent three or four hours in each other's company on the hillside, and we should not be at all surprised to hear that, after the interview, the King knew far more about Church statistics than he did before it.

General William Booth, founder and head of the Salvation Army, will arrive in this country this month, and for six months will devote his time to revival work in the principal cities of the Union. His son, General Herbert Booth, it is announced, will abandon Army work, and has come to America to enter into business. Only one son, Bramwell, stationed in London, is now connected with the work. Three daughters, however, remain in the army. There are now six members of the Booth family in America, and all six have severed their connection with their father's great enterprise.

The Hampstead divine added a telling anecdote illustrating the contention that prayer in public worship, as in private, must be the spontaneous aspiration of the heart—"Canon Taylor-Smith, in telling Queen Victoria about the last words uttered by the late Prince Henry of Battenberg, suggested a few words of prayer. When he had prayed, he asked did anyone else in the company

would care to offer prayer. In a few moments the broken voice of the aged Queen was heard pleading with God for the widow and fatherless. A form of prayer would have been of no comfort."

Dr. John Watson is to have a lecturing tour in Scotland this winter. He drew immense congregations in Stirling the other week, and made a very deep impression. He has grown immensely in pulpit power since the days when he was colleague-minister in St. Matthew's, Glasgow. He does not shrink from the use of humour and gentle sarcasm in the pulpit, and his preaching is very human and very catholic. He is very much broader in his outlook than some other popular preachers, but in many respects he is one of the most interesting preachers one could wish to hear.

Noah, as a shipbuilder of 4,300 years ago, says the Christian Observer built the ark. Its dimensions were; length, 500 feet; width, 83 feet; and height (or depth), 50 feet. After four thousand years of experience and of study, the builders of the Great Eastern made it 692 x 83 x 57½ feet. And the most recent of our vessels, the Kaiser Wilhelm II., is 706 x 72 x 52½ feet. The skill of the twentieth century in arranging the dimensions, seems to have reached a conclusion not far different from that of Noah.

The "Christian Work and the Evangelist" gives the following declaration of Richard Wagner, the musician, copied from a recently published German work of divinity: "We hear it said: There have been saints and martyrs in the world; why should we hold that Jesus Christ alone among men is divine? But all the saints and all the martyrs became such in the process of time, by divine grace, by a special illumination and experience, an inward conversation which transformed sinners into superhuman and sometimes anti-human beings. Buddha himself was a voluptuous prince, living in his harem, when he was enlightened by the truth; in his renunciation of the pleasures of the world he appears to us heroic and sublime, but not divine. In Jesus, on the contrary, we find from the very beginning a complete holiness, with no admixture of evil passions, an absolute purity of nature which appears to us divine. And, nevertheless, there is in him nothing grotesque, anti-human; his perfect divinity is allied with a perfect humanity, which takes hold of men and inspires them with sympathy and compassion. His figure is unique. All other saints have had need of a Saviour, but he is himself a Saviour."

The reason for having a Thanksgiving dinner at all is to make a common meeting-ground for people supposed to feel particularly cheerful and happy and thankful, and therefore the dinner itself is merely an excuse for coming together. Still, the excuse ought to be a good one. If there's nothing but a turkey, it ought to be a tender turkey and cooked as well as it can be done,

The Quiet Hour.

The Fall of Jericho.

S. S. LESSON Joshua: 12-20. Oct. 19, 1902.

GOLDEN TEXT.—Heb. 11: 30. By faith the walls of Jericho fell down.

Early in the morning, v. 12. God is pleased to see us take up the duties He has assigned to us not only in faith and with submission to His wise will, but also with alacrity and promptness. How unworthy of His condescension in pointing out our tasks and the grace He has offered to give for the performance of them, is the tardiness and even unwillingness with which we turn to unpleasant or painful and difficult tasks. We are slow to learn the lesson of the Psalmist prophet who said, "Lo, I come . . . I delight to do thy will, O my God," Ps 45: 7.

The seven priests bearing the seven trumpets of rams' horns, v. 13. The means appointed were utterly inadequate and disproportionate to the end aimed at. Their efficacy lay alone in that they were appointed by that God who makes no mistakes, and who has often in the history of human affairs the more revealed His glory by choosing the weak things of this world to confound the mighty. In His hands a Moses influences human history more than did all the dynasties of Egypt and Assyria. He chooses a few fishermen of Galilee and they triumph "over all the might of kings and rulers; over all the influence of priesthoods and systems of worship enshrined in the traditions of centuries; over all the learning and intellect of the philosopher, and over all the prejudices and passions of the multitude." It still pleases Him by the "foolishness of preaching" to save them that believe. Those who announce His gospel are in themselves as weak and their preaching oftentimes appears as foolish and useless as the blast of a ram's horn before the ramparts of Jericho. And yet the same old miracle repeats itself, for the battlements of injustice and oppression and sin go down before the proclamation of God's judgments, and sinners become alarmed and listen to the trumpet of the everlasting gospel of the grace of God proclaiming liberty to the captive and the opening of the prison door to them that are bound.

The armed men went before them, v. 13. God has marvellous modes of preparing His way and making straight His paths. Not once, but often in history, not in ancient times alone, but frequently in the last two centuries, has He allowed armies and fleets to be the pioneers of the evangelist and missionary. He makes the very wrath of man to praise Him. It would appear that the Boxer uprising and the invasion of China by the allied armies is already being used by God for the speedier and more complete awakening of China to its need of the Gospel. Similarly the famine has spoken to India of its need of the Bread of Life. What is needed now is more missionaries—more consecrated servants of the Lord to follow, blowing upon the Gospel trumpets and bearing the ark of the testimony.

Only on that day they compassed the city seven times, v. 15. The silent marching of the six days were trying enough to faith and patience. This of seven times round the city at one stretch was more try-

ing still. But God has always some wise end to serve when he keeps us waiting. Let us rest in the Lord and wait patiently for Him; in the end God's hand will be unmistakably manifested in the salvation of His people.

Shout; for the Lord hath given you the city, v. 16. No matter what our toil or planning may have been, the success of it belongs to God who giveth us the victory in life and over death. The victory of God's people comes ever and anon in some new advance of God's kingdom in the world, some new truth revealed or apprehended, some victory of light over darkness, of righteousness over sin, of Christ over Satan. Every partial victory is an occasion for rejoicing and a presage and earnest of the final and crowning success.

Only Rahab shall live, she and all that are with her in the house, v. 17. God often shows mercy to a whole household for the sake of one faithful member. Even the humblest and unworthiest of those who cast in their lot with His people and aid in His work, even to so slight an extent as the gift of a cup of cold water, shall in no wise lose their reward.

Every man straight before him, v. 20. In the great circuit of the hosts of evil by the forces of righteousness God places each man in the circumstances in life which determine his individual duty as to where he must resist and what he is bound to attack. What God requires is that every man so placed shall go straight before him, shall do the duty that is plainest and lies nearest to him and to do it with his might.

Self-Mastery.

Topic for October 19.

I Cor. 6: 25; Gal. 5: 16-26. Temperance Meeting.

It is a splendid thing to see a man who is master of a city. A well governed city is a beautiful object. Its streets are clean and nicely paved. Its schools are wisely taught, and all the children are in them, nor are they crowded. Its police are polite and honorable. Its laws are strictly enforced. Beauty and honor reign everywhere. Peace and safety are its citizens. The poor are contented, because they may become wealthy. The wealthy are happy, because they help the poor. The city moves as a whole to virtuous deeds, because at the head is one brave and true hearted man, who knows his business, and with single energy devotes himself to it.

But he that rules his spirit is greater than he that rules a city. Indeed, the spirit-ruling must come before the city-ruling, or the ruling of anything else.

If it is beautiful to see clean streets in a town, it is far more beautiful to see the clean frank eye that speaks of a clean frank soul. If it is fine to inspect a well-arranged school system, it is still finer to talk with a man whose every word shows forth a well ordered mind. If it is good to walk through a city where the streets are safe and peaceful because the police are brave and the judges are true, it is even better to know a man of righteous ways, whose paths are peace.

The world raises monuments to the masters of cities, the Napoleons with their Pari-

ses, the Cromwells with their Londons, the Cæsars with their Romes the Fredericks with their Berlins; but these monuments will all decay, and the whirlwind of eternity will leave no atom of them unless at the same time they are monuments to men who were masters of the city, of the soul. Such a master you may be without commanding an army or being elected to an office, and the way to it lies along the path of temperance.

Joseph Parker says, "Men are only injured by themselves." And so if we make it certain that we shall not harm ourselves, we shall make it certain that we shall never receive any harm at all.

The struggle for self mastery would be a hopeless one if we had to fight it all at once. But it is gained by little victories at a time, and every new victory gives us fresh strength for greater victories in the future.

Christ spent his forty days of temptation in the wilderness in fasting, and doubtless in prayer. It was this self-mastery of His that enabled him to master the devil's temptations as they came.

Christ bade all His disciples leave all and follow Him. He knew that the only way to master all is to leave all. It is those that Christ masters that alone can master themselves. It is those that have mastered themselves that alone can master others.

When David had struck down Goliath, he finished his work by cutting off the giant's head. That is what we must do with our sins. We must not knock them down on one occasion, and allow them to spring up for another time. As soon as we get them under our feet, we must decapitate them.

There was once a little fellow who made a great discovery one day. He went to his mother with delight, and said, "Mamma, I don't have to cry when I fall down. I can make myself stop. I can just say, 'Stop that!' and then I make me mind me." That child had found the secret of self-mastery. He had learned to "make me mind me."

No one is master of himself until he is master of the whole of himself. A man is not master of an automobile if he can steer it, but cannot control the electricity or the gas that drives it. And in the same manner no man is master of himself if he can control his muscles and cannot control his temper; or if he can control his temper and cannot control his appetite. Let no one dare to be satisfied so long as any part of himself is out of his control.

Drinking is like a fire on a ship. It is not long before the ship is out of control. The fire gets into the engine room, and no steam can be made. It gets at the wheel, and the ship cannot be steered. It eats holes in the side, and the water rushes in and the ship sinks to the bottom. A man's life is moved by his will and governed by his conscience. Strong drink is the fire that rapidly and surely destroys both conscience and will, and leaves only a blackened hulk, drifting on life's sea.

Paul says that those that are Christ's have crucified the flesh. Have we yet applied that test to ourselves? Have we nailed our lower natures to the cross, and so separated ourselves from them, and got rid of them forever? Crucifying was the most painful of deaths, and it is not without pain that one can crucify his lower nature. Has our Christian life been altogether easy and smooth and free from pain? Then we may be sure that we have not attained to self-mastery.

Notes by Nemo.

THE NINETEENTH CENTURY AND AFTER is a very good organ for showing what capable men are thinking about present day topics. It is time that it also contains articles dealing with the past, but the larger number of constitutions are concerned with the political, social, and economic life of our own time.

Sir Wemyss Reid regularly sends a review of the month; the chief topic for last month was of course The Coronation. A very fine description is given the following remark contained in it manifests the spirit of the writer:

"To some a jarring note seemed to be struck by the gorgeous vestments worn by officiating clergy. It was the first time for centuries that such vestments had been seen in Westminster Abbey at a Coronation, and there were many who thought that the dignity and impressiveness of the ceremonial would have been heightened, rather than lowered if the archbishops and bishops, instead of being clad like Roman prelates, had worn those simple episcopal robes to which our fore-fathers were accustomed. But this was the only blot upon the scene, and probably by some it may have been regarded as its happiest feature."

The last sentence may be quite correct but we think that the criticism will be endorsed by the great mass of thoughtful English people.

The following passage shows the writer's view on the Education Bill which is just now the cause of so much bitter conflict:

"Party discipline and the vigorous use of the whip have carried the Bill so far on its way to the House of Lords; but the debates have only made it more clear than ever that the sympathies of the English people are not with the Clerical party, whose mouthpiece Mr. Balfour has made himself and the chief result of the passage of this ill-omened measure will be to bring about the renewal of the struggle over our national system of education on a wider platform and in a more acute form. The sudden closing of the session on the eve of the Coronation and the national absorption in that event have for the present diverted men's minds from the great struggle, but it will be renewed in October with increased vehemence on both sides."

In another part of this journal there is a discussion of the same subject by a gentleman who seems to be a sort of free-lance delighting to hit both parties, and all sects.

"Clinging to and imbued with this traditional political creed, the legislator, while perhaps in some instances recognising the futility of a particular measure (eg. the reulation of tides) can be hardly expected to recognise the necessity that authority, which he represents, and with which he is identified, must abdicate in favour of individual initiative, in the important province of education. Long ago recognising the impossibility of Gortchakoff's policy of keeping the people ignorant, for the reason that in that condition they are most easily governed the legislator himself, with unconscious dishonesty, becomes the champion of pseudo education, and by this means fights his foe. Individualism, while he is yet in frocks and drawers, with a flat ruler or cane—an excellent piece of diplomacy conceived long ago and practised to the present day by the Jesuit Fathers, who have held that it is better to lighten a child into submission than do battle with a full-grown man. The difference however, between Jesuit methods and the methods of the

modern legislator lies in the fact that, while the Jesuits were united, and were spending their own money, Messrs. Balfour, Parker and Hughes are not united and are spending other people's money."

While we are on the subject of Education we may notice a good story told by R. Fitzroy Bell, in the same number this gentleman tells of the progress of Education in Egypt speaking of the schools there he says: "Nowadays they are inspected and can earn a government grant but the ways of the west are strange to a Kuttub school master. An inspector was recently shown specimens of excellent handwriting by one of these estimable old gentlemen, as being the product of his school. The inspector was suspicious and desired to see the scholars at their writing lesson. The children were evidently surprised and handled pen and paper with rare curiosity, 'but they cannot write at all' said the inspector, 'why should they?' was the reply, 'I have written all these specimens myself, and have devoted many days that they might be worthy of your honour's inspection, are they not good enough?' 'Far too good' said the inspector, and the teacher was left marvelling at a new instance of the madness of the English."

Hymns and Hymn Books are also discussed in this comprehensive review. Here is a characteristic quotation from an article by the Right Hon. Earl Nelson on that subject:

"And in our own day, Moody and Sankey's Hymns, with their telling tunes, became the mainspring of their missionary efforts. We are not called upon to decide how far these exciting methods help "to build up a sure foundation" to last to eternity. For my part I regret that the Wesleyans are substituting Moody and Sankey for the sound teaching to be found in Wesley's hymns. It is curious to read that the Wesleyan chaplain with the troops in South Africa, though there were lots of New Testaments, was nearly brought to a standstill for the want of Moody and Sankey's Hymns."

You remember that when Christian, in "Pilgrim's Progress," was going down hill into the Valley of Humiliation, he made several bad slips, and in the valley he met Apollyon. Afterwards his wife, Christiana, was going over the same ground with Great Heart as her guide, and Great Heart said to her, "Do not be afraid of this valley. There is nothing here to hurt us unless we cause the hurt ourselves. Christian, to be sure, had to meet Apollyon here, but that was because he made those slips coming down the hill." The truth that Bunyan meant to convey is that whoever fights himself in the right way will not have to fight the devil.

For Daily Reading.

Mon., Oct. 13.—"Be ye therefore sober." 1 Pet. 4: 1-7
 Tues., Oct. 14.—Provision for the flesh. Rom. 13: 11-14
 Wed., Oct. 15.—Excess. Eph. 5: 15-21
 Thurs., Oct. 16.—"At the last." I Prov. 23: 29-35
 Fri., Oct. 17.—Drunkenness and rages. Prov. 23: 15-21
 Sat., Oct. 18.—Devoured as stubble. Nah. 1: 2-10
 Sun., Oct. 19.—Topic. Self-mastery. 1 Cor. 9: 25; Gal. 5: 16-26. (Temperance lesson.)

Citizenship has been made nobler by means of the nearly four million Christian Endeavo.e.s.

Thanksgiving.

Lord, I give thanks!
 Last year, thou knowest, my best ambitions failed;
 My back with scourgings of defeat was flailed;
 My eyes left off the sharp salt wash of tears;
 No guergon blessed the tireless toil of years;
 Fast in the snares my helpless feet were tied.
 Yet in my woes thou didst with me abide.
 Lord, I give thanks!

Lord, I give thanks!
 Last year my one lone ship came back to me,
 A ruined wreck of what she used to be,
 No cargo in her hold, storm-stained and scared.
 O Lord, thou knowest that it was hard, was hard,
 To watch her drifting bulk with hopeless eye.
 Yet in my desolation thou wert nigh.
 Lord, I give thanks!

Lord, I give thanks!
 Last year the one I loved the dearest died,
 And like a desert waste became the wide
 And weary world. Love's last sweet star went out:
 Blackness of darkness wrapped me round about.
 Yet, in the midst of my mad misery,
 Thou lent'st thy rod and staff to comfort me.
 Lord, I give thanks!

Balm.

After the heat the dew
 and the tender touch of twilight;
 The untwisting of the few
 Calm stars.
 After the heat, the dew.

After the sun the shade,
 and beatitude of shadow;
 Dim aisles for memory made,
 And thought.
 After the sun, the shade.

After all there is balm:
 from the wings of dark there is wafture
 Of sleep—night's infinite psalm—
 And dreams.
 After all there is balm.
 --Virginia Woodward Cloud, in the Atlantic.

An effort is being made in Scotland to restore its ancient churches. For years past they have been left uncared for, some of them actually falling into decay, but enthusiasm has been awakened up in the subject of their restoration, and the work is progressing encouragingly. For instance, Paisley Abbey has been put into fine condition after two years of labor upon it, and was recently opened for services. In like manner the ancient cathedral of Brechin now appears in much of its original beauty and impressiveness. Schemes are under consideration to restore Linlithgow Abbey. The Church of Scotland is to be congratulated upon having men of means with much love for ecclesiastical monuments, who are willing to contribute to their preservation and embellishment. They ought to be more than historic relics; they should serve useful purposes as present-day religious centres.

Twenty-five Dunkard delegates headed by the Rev. David Hollinger, of Grenville, Ohio, arrived in Winnipeg this week.

It is proposed to form several colonies of Dunkards in the Northwest and these delegates represent many families in Ohio, Iowa, North Dakota, Indiana and Pennsylvania.

Typhoid fever has broken out with considerable violence throughout Manitoba. The capacity of the Winnipeg General and St. Boniface hospitals is being taxed to its utmost. Many of the patients have been sent in from outside points.

Our Contributors.

Thanksgiving Sermon.

BY PROF. W. G. JORDAN, D. D.

Righteousness exalteth a nation ;
Sin is a reproach to any people.
Prov. xiv 34.

Piety and patriotism are two things that go well together ; love of country is all the purer and sweeter when it is linked to love of God. These two experiences were blended in the religious life of the Hebrew people. The book of psalms shows us that even under the dim revelation, and elaborate ceremonial of those days it was possible for men of simple faith to attain to deep spiritual experience. Though forms of faith and worship differ, the Holy Spirit's dealings with man's inmost life are very similar. In some of the prophets also we find a partial recognition of that deep truth concerning personal responsibility and individual faith, which was afterwards to be so fully and clearly developed in the teaching of the Apostle Paul. But in the religious life of Israel, the family, the tribe and the nation were regarded as bound into a living unity by a common obligation to that God who had redeemed them, and who watched over them with unsleeping care. Their national life had its origin in God's purpose, in their days of real power their national policy was shaped by the will of God. To such a people there was little need to declare the truth that religion ought to be the most powerful influence in a nation's life, and that God must be publicly and solemnly recognized. Such truth and duty they acknowledged as a part of their common citizenship, although, like other people they often lived far below that noble creed which gave them inspiration in their most heroic hours. Since the days when Hebrew prophets uttered those deep fiery words, which the world will not willingly let die, and Hebrew poets sung those songs which still re-echo in our sanctuaries, there have been many changes in the conditions of society, and many conflicts concerning the relationship of Church and State. We cannot now trace the history of these social changes, or enter into the details of these great controversies. We are bound, however, to express our belief that religion must ever hold a high place in the life of any nation which is to attain to pure and abiding strength. We accept this as a great truth which will live, though men may hold conflicting opinions about Church and State, and though here and there particular forms of church government may be shattered.

On this Thanksgiving Day we give public thanks to God for the mercies of another year. What we do now, both formally and fervently, many of us have already done in the shrine of our own spirits, and in the quiet worship of our own homes. Now, then, through Jesus Christ our Saviour, and as a part of the Canadian people, we render thanks for the peace and prosperity of another year. Famine, pestilence and war have not made sad havoc within our border. In these days we are in danger of taking this as a matter of course, but our imagination is dull and our gratitude is dead if on this day we do not realize how much we owe to the merciful care of the Almighty. As we think of the brave, godly men who for conscience sake, crossed the ocean and

did such great things on this continent in days gone by, as we remember the hardy men who have come to this land from pious homes across the sea, we are a degenerate people if we do not raise the psalm of thanksgiving, praising God that the lines are fallen to us in pleasant places and he has given to us a goodly heritage. Our presence here shows that we are agreed in this, but let me point out that behind the public thanksgiving there lies this belief that religion should be a real force in the nation's life. Our little town is a type of many scattered throughout the length and breadth of this land. Every week the six churches open their doors to many devout worshippers, many earnest seekers after God. In other places also in our town faithful men and women meet for Christian worship and work. A very fair proportion of these are children, who, during the week are studying this world's science and literature, are gathered in the Sabbath school to hear the word of God. We regard this as ministering through the blessing of God to the deeper life of the nation, nourishing continually a nobler morality and stimulating a sweeter social purity.

There are those at the present day who prefer to be able to build a strong morality and a kindly righteousness upon a scientific or aesthetic basis, apart altogether from belief in God or trust in Jesus Christ. Fortunately that experiment can not be tried very well in this land. When some scientific men wished to show that life might come spontaneously from things not alive, one difficulty in making the experiment was that it was almost impossible to get air in which there is no life. God is so rich that he has filled the air we breathe and the dust upon which we tread with living germs. When by mighty heat these men had destroyed all pre-existing life, life did not spring forth spontaneously to disturb the reign of death. So far the law still holds, life from life, linking all finite creatures to the eternal life of God. It would be difficult for moral philosophers to find a place in the heart of Christian civilization altogether free from those gracious spiritual influences which radiate from the cross of Christ. Theorists who think they can build up all needful forms of personal goodness and social morality without prayer to God and love for Christ, would perhaps do well to try their experiment in some places where they would not be able to borrow so much from Christian teaching and the example of the living Christ. Not in vain has the Bible, during many centuries demanded the submission of the soul to God, and called society to manifold forms of righteousness. We would not try the experiment of suspending worship even for one day, for we know that out of it there comes the purest stimulus to a life of goodness.

Righteousness. This is one of the great words of Scripture. It is constantly recurring in various forms. It describes the character of God who rules in righteousness, who vindicates His laws and faithfully keeps His promises. It describes the life of the godly man who mediates upon the perfect law, who dwells

by the refreshing streams of grace and brings forth the never failing fruits of simple goodness. It describes the state of the nation where loyalty to God cleanses the home from impurity, the church from hypocrisy, and society from dishonesty. In speaking of righteousness, then, we are speaking of that of which God's word constantly speaks. There are many themes upon which Revelation is silent, or speaks with great reserve. Upon such subjects we may well meditate in silence and wait for fuller light, but open the book at any page and you will find precepts and promises which call men to righteousness of life. Upon this subject the inspired teachers from the beginning to the end spend their marvellous stores of energy and wonderful wealth of illustration. One of the greatest literary critics of this century tells us that the Old Testament represents God as being "a power, not of ourselves, making for righteousness." We reply that God is not an energy or a stream of tendency. He is a living, thoughtful, loving Person brooding with sympathetic care over the life of men. But the critic has struck the key note of Old Testament teaching. There is one aim running through all its variety of command and promise, of biography and history, of prophecy and psalm, that is righteousness in thought and action. In the home peaceful purity ; in the market, straight forward honest ; in the judgment hall, justice. This is not taught in any vague, sentimental way. We cannot get lost in philosophical abstractions or poetic fancies. The laws of Heaven are brought to bear upon the life of earth with terrible directness. Our sins are dealt with in detail and we feel that the eye of God is looking upon the corrupt ways of men. Nowhere else do we meet with such mighty denunciations of that lustfulness which steals the fairest bloom from human life, of that grasping greed which grinds the face of the poor, of that tyrannical passion which forgets all human obligations in its feverish thirst for gain, of that hollow hypocrisy which robs religion of its inspiration and reduces to a helpless mockery. Nowhere else do we find such glowing descriptions of the robust health, the calm peace, the buoyant hopefulness, the unfading joy which come to the people who by God given strength walk in righteous ways.

"Righteousness exalteth a nation, sin is a reproach to any people." All history is a living commentary on this text. We owe a debt of gratitude to the historian who consecrates busy days and laborious nights in writing for us the rise and fall of some great empire. In ponderous volumes he embodies for our use the results of years of patient research. He revives for us the dead past, presenting it to us with learned accuracy and with dramatic force. Truth is stranger than fiction, and all this manifold story of kings and courts, of vulgar mobs and noble heroes entrances us; but we sum it all up in these words, righteousness exalteth a nation, sin is a reproach to any people ; the nation rose through its righteousness, its piety and patriotism, and fell through its corruption. The clash of outward foes may have hastened the final catastrophe, but these only obtained an easy victory when unrighteousness, distressing to men and hateful to God, had gradually robbed the nation of its power. The great Roman nation was

built up and strengthened for conquest by a piety and patriotism which was in large measure, simple and unselfish; it was prepared for its fall by lawlessness, by varied oppression and unbridled sensuality.

The Hebrew people are another illustration of this. They fell short of the lofty ideal of their prophets, they still pay the penalty of rejecting God's anointed one, but the ministry of God's Spirit was not altogether in vain. They were comparatively a righteous people, sober, clean, devout, hence Jerusalem, "the joy of the whole earth," is still a type of the city of God. So many righteous men have walked its streets that the blood shed by fierce bigots was not completely desecrated it. On the other hand Sodom and Gomorah are quite buried in the grave of their own lusts, there has been rained upon them the fire and brimstone of an everlasting shame.

The distinctive feature in the life of Hebrew prophets was, that they, through the insight given them by the inspiring Spirit of God, saw these truths clearly, and had such perfect faith in them that they could proclaim them boldly. The prophets saw that, only righteousness can really exalt a nation and that there is a day of judgment in which the unrighteous nation is shattered. Let us now lay these principles to heart and apply them to our own social life.

Righteousness is the only thing that really exalts a nation. Righteousness, stern and strong, righteousness kindly and attractive, this is the fruit of communion with God, it shows that in spite of glaring defects, the nation's heart is sound, and that it possesses a healthful life. This pure life buoys up a nation and sends it out on the paths of usefulness and progress. The prophet looked out upon some small kingdom or great empire lifted up by pride and boasting in its strength. He saw all its brilliant pomp, the glory of its palaces, the splendid pageantry that surrounded its princes. He saw behind this a career of wickedness and below it oppression and corruption. He did not ask does righteousness pay? Fitful impulsive saints might have raised that question, but a living, thinking prophet saw too deep to ask such a shallow question. Even the false-hearted Balaam cried "let me die the death of the righteous and let my last end be like his." The prophet saw that such worldly splendour is not real exaltation, all that glitters is not gold, the flash of pride is not the power of life. So the prophet took up his solemn burden and in tones of sympathetic sorrow he spoke of judgment and future doom. The most terrible vision that prophets ever unrolled or providence ever fulfilled grew out of this conviction that righteousness is the real source of national power. I was reading one day of a chapter of English history. It was the summary of an important period. I put it down with a feeling of sorrow approaching to disgust. One has a similar feeling in reading the history of the later kings of Israel and Judah. You read of cunning intrigue, of wild faction fights, of cruel oppression and want, or bloodshed. Politics was a desperate game in which men staked their lives. Churchmanship was a sharp struggle for power. The nations did not attain to greatness, through these things but in spite of them, because men like Elijah, the prophet, and Hugh Latimer, the pre-

aches, did in their own way contend for truth and righteousness. In quiet places and in lonely hearts the flame of love to God and goodness did live on, and was a mightier power than it seemed. Britain's greatness is not in her material resources or in her flagrant sins, not because she forced the damnable opium traffic upon an unwilling people, not because godless traders carry fire-water to poor savages, not in her gin-palaces or gambling hells. England's strength, these would have weighed her down to hell if there had not walked through her streets thousands of God's saints, following the lowly Christ and being as salt in her society to keep it sweet and pure.

Permanent glory and strength comes through righteousness alone. Military power and commercial success may do much toward national prosperity of a certain kind, but both these cannot long keep a nation on a lofty height unless it has in it a spirit of righteousness, of reverence for truth and God. The history of the world is the history of the rise and fall of nations and dynasties. The world is full of change and it may be that no nation can last forever. But to us it is clearly demonstrated that peace and length of days are given to the nation that walks righteously. Even in the comparatively righteous people the wickedness, injustice and folly of the fathers entails conflicts and miseries upon the children. A nation may suffer for its sins, and through suffering rise to nobler life. The money spent in war during the conflict between the Northern-Southern States of America would have bought the liberty of the slaves, but possibly the terrible baptism of blood was a part of the penalty of past transgressions and a severe discipline out of which future blessings may come.

The day of judgment for nations is in this world. It is a solemn day when Jehovah comes forth to judgment, doing terrible things in righteousness. God appears to us within the nation, seeking to renew its life through varied influences and manifold ministers. In one sense every day is a day of God. He is speaking to us by sun and moon and stars of light, by fruitful seasons, by godly men and noble women, by the glory and gentleness of His Christ. When these are despised and society becomes corrupt, the dark threatening cloud hovers over us, hesitating before it bursts in terrible fury. The day of the Lord bears down upon a guilty people and a king of righteousness goes forth to judgment, so that scoffers are rebuked and the godless are afraid. It is not enough to cry, "give peace in our time, O Lord!" we must build the foundations in righteousness that there may be an everlasting peace.

(1) The life of the family is all important. Carelessness of parents and irreverence of children are the source of many evils. If we encourage lax views of the sanctity, and obligation of the marriage tie, we are snapping the foundations of society. Let marriage grow out of pure love, then let the union be marked by mutual thoughtfulness, and trust in God. Let children be received as a sacred trust for which we are responsible to a just God. One of the finest, sweetest words in our language is the word "home," the home is the corner stone of a strong stable nation. The four walls of a home do not make a home though they are filled with all the finery that the upholsterer or the

artist can furnish. Pure life, the life of love of mutual sympathy and helpfulness, these are forces that make a home and we can all supply them out of a believing spirit.

(2) Literature is a great force in a nation's life. Think of the God-inspired literature of the Hebrews, how powerful it has been and how permanent in its championship of righteousness and liberty. The men who wrote did not seek what would pay, but truth that would rebuke the sins of their time and live as an inspiration for many days. With all the increasing knowledge of our time we are in danger of shallowness. Yet we are thankful that there is so much wholesome reading at hand that we have no need to waste our time over petty personalities, vile slanders, or blood-curdling sensational stories.

(3) We all help to make what is called the tone of society. If the community thinks more of wealth, of fashions and glittering sham, than of goodness, we are partly to blame. We show our want of faith in righteousness by smiling at tricks of trade and condoning immorality when it wears a thin veneer of beauty and fashion.

(4) In politics of every kind we can choose men of sterling moral character. Our sectarian tests and party watchwords are often less important than straightforward honesty and pure patriotism. It is to our shame that sect and party causes professedly Christian men to make great sacrifices, sacrifice of principles. We should honor morality in all our dealings, but especially in public life.

"What can we do?" you say. "I am only one." Moses was only one. Elijah was only one. Paul was only one. John Wesley was only one. Wilberforce was only one. But all these men were faithful to God given gifts and opportunities. It is simply required of us that we be faithful in our own sphere and bear our single share of responsibility. If we all do that, it will be seen that religion has a power to bless society. Then shall be fulfilled the grand prophecy: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name; for an everlasting sign which shall not be cut off."

Belfast Witness: Is the Premier a Presbyterian?—The Right Reverend the Moderator of the Church of Scotland, has been asked to arrange some ecclesiastical recognition of the alleged point that Mr. Balfour is the first Presbyterian Premier. It would be well if we were assured of the Prime Minister's Church loyalty. But it is pointed out that Lord Roseberry was Premier before this and that his Presbyterian Churchmanship is as dubious as Mr. Balfour's. The fact appears to be that Mr. Balfour is a Presbyterian in Scotland (his parish minister there has published a delightful life of his mother). But in England he attends the Anglican Communion. We have heard it stated that when in Ireland as Chief Secretary, Mr. Balfour never entered a Presbyterian church. This is a kind of amphibious Churchmanship, which deprives a man of the love and respect of either of the ecclesiastical bodies to which he is semi attached.

I have known college boys who would lie out on the campus under the trees and look up at the clouds, and aspire—and aspire—and aspire—until they expired.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

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

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

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

Sample copies sent upon application.

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

ADVERTISING RATES.—15 cents per agate line each insertion, 11 lines to the inch, 1½ inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Oct. 8 1902.

THANKSGIVING DAY.

The government of the country has appointed October 16th as a day of National Thanksgiving, and surely this is a public recognition of religion in which all may take part, without distinction of race or creed. To the devout soul every day brings its reasons for loyally acknowledging God's mercy, and its opportunities for showing gratitude for the giver of our mercies, but this is supposed to be a public and universal day whereon special acknowledgment is made of national mercies. That is a fitting thing, it reminds us that God is ruler of the world as well as the guide of the individual life. The nation is His creation and, as Israel was taught in ancient times it may be His servant. There has been discussion as to the best time for this day which is meant to be both a holiday and a holiday, it should not be too early, as it comes most appropriate when the harvest is complete, it should not be too late or it comes too near to the Christmas festival. Even in the appointment of such day many claims have to be discussed and many interests considered. We hope that the date chosen this year will suit all classes and that not only may there be an additional day of rest but that also many will devote part of the day to public worship in the spirit of real thankfulness.

There are many reasons for thankfulness which are as forcible now as ever they have been. We have had peace and prosperity and abundant harvest and much commercial success. As is pointed out in the sermon we print in another column these are not the highest things in a nation's life, but they are important matters, they form the material basis of the nation's life. If it is true that we cannot live by bread alone, it is also true that we cannot live without bread; and when we can look back across the year and find that no great calamity has marred the nation's life and that there is food for man and beast it behoves us to give hearty thanks to the Giver of all good.

In this country where severe and sustained

frost may be counted upon for four months or more the question of fuel has become very serious. So we trust that the efforts of the President and others in the United States will be successful and that this bitter and dangerous social war will be brought to a close. Our neighbours will not feel in a very thankful mood if their coal-bins are empty, and as we are so largely dependant upon them in this matter we hope that the settlement of the dispute will be a subject for thankfulness before many days are over. This can only come about by the manifestation of a humane Christian spirit.

In the sphere of Imperial politics we remember that the war which caused so much misery for two years and a half is now a thing of the past and we trust that neither Boer nor Britain will forget its powerful lessons. The crowning of the King is not a matter for grateful memory; the severe disappointment was we believe overruled for good, and when the hour came for this important function there was a real spirit of solemnity and reverence.

Within the spheres of our church life there is cause for gratitude; noble workers have fallen, great men have passed away but the work goes on and the church responding nobly to the demands made upon her enters into a larger life of worship and service.

THANKSGIVING NOT A HOLIDAY.

The action of the Dominion government in fixing Thanksgiving Day at an earlier date than was fixed for several years past, seems to meet with the approval of all who regard the day as a holiday. Those who regard Thanksgiving Day as a fitting time for special acknowledgment of God's goodness to our country are not so particular about the date—thanksgiving is in order at any time. Unfortunately Thanksgiving Day is not viewed by the great majority of people in the light in which it was originally intended—a religious recognition of God's care and goodness. This sentiment is largely thrown into the background. The faithful few assemble in places of worship and join in rendering ascriptions of praise and thankfulness to the "God from whom all blessings flow;" while the unreflecting majority, as if they felt they had nothing to be thankful for, turn Thanksgiving Day into a holiday, characterised by sports which are legitimate enough in themselves, but which are too often marked by accompaniments that are neither refining, healthy nor moral. This is not as it should be. The Doer and the Giver of all good has bestowed abundant blessings upon this country which should evoke sentiments and acts of gratitude from all who have shared in its blessings. Holidays are numerous enough in all conscience; so are times for the enjoyment of out-door sports. Surely the people of this country can give one day, or even part of one day, to enjoyment of the duty and privilege of rendering thanks to Him who has not only saved Canada from many calamities that have visited other countries, but has bestowed blessing and prosperity upon this highly-favored land from ocean to ocean. How fitting that Canadians of every nationality,

of every class, and of every denomination, should unite in songs of thankfulness which shall re-echo from our rock-bound Atlantic coast on through our golden west to the distant province whose strand is laved by the swellings of the Pacific, and then roll on in a wave of harmony which shall be heard in the distant confines of one great northern country. Let us have a genuine Thanksgiving Day.

EVANGELISTIC SERVICES.

It is felt that as the summer has passed away and ministers and people have settled down to steady work the time has come for discussion upon the ways and means of making the work of the canny writer more effective. This has, in some cases, led to the consideration of the important question of special evangelistic services. In the Presbyterian church this question naturally calls forth a variety of opinions, strongly expressed by men who are all equally anxious to secure the best results of faithful work. Our congregations have not been trained to look for "a revival" each winter, when "the back sliders" are drawn again into the fold and quickened to new consecration. Our ideal is that of steady rather than spasmodic effort. But every system has "the defects of its qualities" and it may be that we are in danger of falling into a dreary routine. At any rate it is well that we should face the question and find out whether we can receive a healthy stimulus by special means. Various testimonies are given as to the real and lasting effects of "revivals," that is the revivals that are worked up by itinerant evangelists. All agree that much depends upon the men and methods employed, as well as upon the kind of work that precedes and follows the special enterprise. Every case then, must be taken on its own merits, and it is almost impossible to formulate a general scheme to fit all localities. The experiment to be made this coming winter within the bounds of the Synod of Toronto and Kingston will be watched with keen interest.

It is easy to make commonplace remarks on this important subject but as a matter of fact here as elsewhere the commonplace is safe and significant. The "revival" must not be regarded as a labour saving continuance to make up for past laziness and make things run more smoothly in the future. It means more work not less, both before and after. Some revivals pass away like the morning cloud because they have no inside, that is while arrangements are made to draw the crowd there has been no real preparation in private and united prayer, and the special effort is not followed up with sufficient zeal and discretion.

Further every minister must be all the time an evangelist, "Do the work of an Evangelist" says a high authority; that does not mean neglect thoughtful teaching, or steady pastoral, but take care that the gospel is presented as a living appeal calling for prompt personal decision. There must be expectant faith that the gracious word will make an impression especially on the minds of the young.

Further the week of special prayer or of

Bible study may be introduced with good effect in many places, and very busy ministers may help each other. If the work of the church is to be carried on, and the missionary enterprise maintained, the spiritual life of the congregation must be constantly quickened by the Holy Spirit acting through a faithful ministry. If we live in this spirit then so far as we are led to use evangelistic services we shall use them wisely and well.

THE CRITICS CAREER.

I had intended to give an introduction to the series of notes destined to appear in this column but that can stand over as my attention has been attracted by the Moon. The Moon is a new comic paper, published in Toronto, a copy of which some one has kindly sent to me. I see that this is Vol. 1 No. 18 so that evidently the Moon has waxed and waned for seventeen weeks while, in every obscure corner, I have been unconscious of its blissful beams, and in the meantime various literary people have seen the Moon "over the left shoulder" and given handsome testimonials. In any case it may be only a chance visit, as in the present state of the coal bill. I am afraid that even the expenditure of 5 cents extra per week "for fun" will have to be carefully considered. By the by, I was going to say that the new journal, with all its moonshine, has no joke on the burning question of coal but that would not be correct as there is a small one, on a subject in which I am not now interested viz, engagement rings set with coke instead of coal. The Moon declares that everything in its pages is original "There are no stealings," whereupon I am tempted to say "My friend you are no moon you are the Sun;" for the moon shines by reflected light. Well, indeed, it must be a funny editor's room without scissors or paste, only brains and the inextinguishable pen, or as to the mechanical instrument perhaps fun has learned to flow freely through the type-writer. However if the Moon does not steal it is willing to buy "comic verse, prose or drawings." Also I was never taught to make verses, and my prose is destitute of fun. As for drawings I would advise the Editor to apply for some of the drawing papers in the last entrance examination, some of the illustrations of that verse from Grey's Elegy were no doubt funny enough. An Editor of a comic paper was once dining out and he met a gentleman who said "You are the Editor of —, you must have some funny things sent to you." When the Editor graciously replied "Yes we have" he was met by the cruel question "Why don't you put them in?" The Editor of the Moon has put in some funny things, and many shrewd sensible things as well, here is one paragraph that meets with our hearty approval.

Truly, consistency is a jewel—and a rare one—for public condemnation and approval is, after all, only relative in its application. Witness a preacher coincidence! Some months ago a discordant howl of indignation cried down a showman who depicted the awful agonies of a negro burned at the stake, in a series of moving pictures—and society calmly applauds or at least permits, an infringement on common decency every which

as flagrant, so long as the revolting detail is staged and termed 'a melodramatic success.' It may sound like cant, but the author who will lend his pen to the perpetuating of a story of dastardly crime, and the management that will permit its presentation, have strong reason to suspect 'rotteness in the state of Denmark.' It is strange too, that the newspapers speak of these productions as entertaining, while at the time of the original devilment, their columns exhausted the supply of invective. They have the nerve, too, to label these horrors 'Drama.' We wish the Moon success in the endeavour to increase the gaiety of nations, and of the Canadian nation in particular. Honest fun, wholesome milk, genial satire are quite consistent with lofty aims and noble work.

NAPOLEON AT ST. HELENA.

BY JOHN CONNOR, LONDON.

Among recent books, one of the most interesting and suggestive is Lord Rosebery's 'Napoleon—the Last Phase;' the last phase being St. Helena. All the world is fascinated by the mystery and tragedy of Napoleon. His three phases—(1) obscurity; (2) mastery of the world; and (3) St. Helena, make up a drama of human interest almost without parallel. Physically, of giant endurance he fought for five days without taking off his boots or closing his eyes; intellectually a prodigy; of will power, a marvel.

Why did he fail? Why did not his successes continue?

It is admitted Napoleon deteriorated as he grew older. Something corroded his intellect. He never had much heart. The corrosive was undue ambition. Fed and stimulated by success after success, his ambition grew insatiable. Undue ambition is not very different in its effect from that of any other vice. A calm judgment tells one such and such a thing is an impossibility, and the object sought not worth the risk involved. But when ambition becomes imperious, it means the previously cool judgment has become subjected to a disturbing and disintegrating influence. This is what happened in the case of Napoleon. Up to a certain point, with comparatively moderate and concentrated aims, he retained his cool balance of judgment. But when the maggot of universal dominion entered his brain, and when he actually came to expect a time when "all the kings of the earth should have palaces of residence in Paris, and attend in state the coronations of the French Emperor," he had clearly lost the balance-wheel of his reason.

Napoleon should have remembered, but did not, that all history shows there is no human method of assuring permanence of human conditions; that no man could be sure of himself or his powers for five or ten years more, much less be sure of others. It should have been conceivable to him that all other rulers and diverse peoples might not tamely submit to the Napoleonic theory of universal and unquestioned dominion. Too great ambition, walking arm in arm with tyranny, has not unselfed ended, as in Russia, in assassination. Napoleon at least died peacefully in his bed. He had that

much at least for which to thank St. Helena.

From Napoleon's recorded talk at St. Helena one learns that, like ourselves, if he was fond of saying, if he had this or that to do over again, he would do differently; whereas, unless a man were omniscient and omnipotent, he would simply have made other mistakes, and perhaps worse mistakes. Had Napoleon been all-knowing, all-seeing, and all-potent, he would have belonged to a category other than human. It is a reflection of ourselves, and not without pathos, to hear the exile of St. Helena tell how differently he would do this or that, had he but another opportunity!

It is not easy to account for Napoleon, the "combination of energy and intellect never equalled,"—his successes thus far,—and the tragic final phase at St. Helena, on any merely human hypothesis. The Presbyterian theory is stronger, that Napoleon went to his Providential limit,—that he was a needed scourge in the hand of God,—that he came swiftly to his place of temporary dominion, and was then swiftly withdrawn.

Literary Notes.

An American at Oxford, by John Corbin, 12 mo. cloth, 325 pages, \$1.50 net.—Boston, Houghton, Mifflin & Co. The interest of Canadian educators enlisted by the establishment of the Cecil Rhodes' scholarships should ensure a wide reading for the volume. The author is an American college man who has studied at Oxford University and entered fully into its life, so as to give a most instructive account from an inside point of view. The thirty-three chapters all phases of Oxford life and are grouped under the following general heads: "The University and the College." "Oxford out of Doors." (Athletics.) "The College as an Educational Force." "The History of the University and the College." "The Problems of the American University." Those additional articles of distinctive interest are reserved for the appendix, viz.: "Athletic Farming in England," "Climate and International Athletics." "An Oxford Final Honor School." The author has the right qualifications for his task. Ardent sympathy with college life, a quick eye for local color and a true estimate of the power of association, a penetrating insight into motives, a proper judgment of the real value of things, fine power of description, and an exquisite literary style. Very instructive are the comparisons between different features between Oxford and American university life, and the illustrations of different ideals. One of the most remarkable is the chapter on "The Educational Problem" showing the break-down of the Harvard elective system and the superiority of the "Oxford Schools." The student who wants to feel the warmth of college hearth-glow the educator who is engrossed with university problems, or the general reader who wishes to know the source of the intellectual forces that give intellectual pulsation to a great nation will find this the work he needs. No finer presentation of the central interests of Oxford or the influence of its unique academic atmosphere has appeared. The realistic vividness of the text is supplemented by 12 full page illustrations of Oxford buildings and scenes. The mechanical workmanship of the volume is good.

The Inglenook.

Thanksgiving Difficulties and Thanksgiving Lessons. A true Story.

BY MRS. ANNA ROSS.

Early in her Christian life, Bell found a very unmanageable difficulty—how could she ever learn heartily to give thanks to God? It was easy to say thanks, but well she knew that real thanksgiving is a song rather than a nice, proper little speech. Often she had serious misgivings if it were not better to refrain from thanksgiving altogether, rather than to say thanks when her heart was cold and heavy. The fact is, that the hiding of God's face and the continual consciousness of defeat in her efforts to be good, made it impossible to be joyfully grateful for the precious earthly blessings of her lot, or even for the confidence of continual safety in Christ—a confidence which she never lost for it was anchored upon His own everlasting word, "Him that cometh unto Me, I will in no wise cast out." But was it not perplexing that even her thanksgivings for that blessed safety had lost all their joyfulness?

There was a pretty bit of bush jutting out into the clearing, almost even with Bell's home. One autumn afternoon, as the sun was sinking a little behind the tree-tops, and the variegated maple leaves in their dying brilliancy were rustling about her feet, she was passing over the stubble field towards the bush. Walking along, she was thinking of this strange and unlovely characteristic of her Christian life, and wondering how her thanksgivings could ever be changed from the lifeless speech style to the upspringing song. Then she "lifted up her eyes to the hills," from whence cometh help for the helpless. She laid hold upon Him, who only can work miracles, to do this thing for her, and teach her how to be really thankful as she knew she ought to be. There was a rest in that. She had taken her shameful unpleasiness to "Him, and "He hears prayer."

No immediate answer seemed to come: but looking backward over more than thirty years, there is an answer, like a slowly unfolding rose-bud, seen blossoming out into Bell's life. The spirit of thanksgiving is not indigenous to the soil of this earth. It is a rare and fragrant exotic, and seems to require peculiar care and skill from the heavenly gardener.

The method of its cultivation in this case can be pretty distinctly followed. The earlier lessons were confined almost exclusively to temporal blessings. She was led greatly to desire some good gift. After considerable delay in the granting of it, it would be given with such sweet tokens of loving-kindness, that she could not help seeing the love of the Giver as well as the excellence of the gift. This is what is necessary to the growth of this heavenly exotic. It thrives only in the sunshine of His "lifted up" countenance—when the "love of God is shed abroad in our hearts."

The first well remembered instance of this method of dealing with her was in the giving to the family the joy of a musical instrument. The piano had been sold before leaving England, and its place had never been in any way filled. At last, after many hopes and fears concerning it, a finely-toned

cabinet organ was bought and took its place in the sitting room. The night of its arrival was one ever to be remembered. The organ was such a delightful blessing; it had been so long desired, and it came in such a sweet and loving way. The verse that went singing through her heart that night—singing right up to Heaven in joy and gratitude was this, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Another intense desire—an internal craving rather than a mere desire—was for an education. There were many rare opportunities in the home itself for self-improvement, really more valuable than any mere school course. But a school course besides would unquestionably be of immense advantage. But no door would open. She took a teacher's certificate and sought to get a school, but was baffled at every turn. The way seemed opening for a short session in Goderich Grammar School, but, to her deep disappointment, her father's judgment decided against it. It was a time of tears, but she found rest and even joy in Christ's own resting-place, "Even so, Father, for so it seemed good in thy sight."

A little later she was spending a long quiet day alone on the bush farm. As the silent hours moved slowly past, she was thinking along all the way the Lord had led her, especially regarding this eager desire for education. She looked critically at every move in that direction, how it had been allowed to just such a point and then checked. Examining all the facts of the case, she came definitely to the conclusion that her Father in heaven had Himself decided against gratifying this desire, and she gave the matter restfully over into His hands. Again she found peace in Christ's own resting-place, "Even so Father, for so it seemed good in thy sight."

"Since all the downward tract of time
His watchful eyes surveys,
O who so wise to choose my lot
And regulate my ways?"

After that the restless ambition lay still and gave no further trouble.

That must have been in August, and in the very next November, a conversation, altogether unexpectedly, arose at the breakfast-table, that wrought a wonderful change in Bell's life. That conversation was the means of slowly, but surely, opening the way for her to a higher gratification of her educational desires than had ever come into her own head. It was "exceeding abundantly above what she had asked or thought," and again so many sweet love touches with it that, instead of finding it hard to give thanks, she would have found it impossible to restrain the song of thanksgiving that, at every fresh touch of the Divine hand, carolled up to Him who was managing it all so beautifully for her. The very delay prolonged the lesson, giving the opportunity for progressive teaching along with continuous practising.

Other distinct instances of this same kind of teaching arise plainly into view. As to her desire to teach, and to use her pen for Christ, the opportunities eventually given have again been "exceeding abundant." And these are only specimens.

Truly that was a very profitable prayer—that prayer to be taught to give thanks. The answer came not only in the beautiful giving of earthly blessings, but by shedding around these so many glory tints of loving kindness that it was impossible to help feeling the love that was at the back of them.

But another lesson of a higher series was given during the first year Bell was a teacher.

She had one class that occasioned her a good deal of trouble. Most of them were giddy, half-grown girls who cared but little for demerit marks. No other punishment was administered in the College, and with this particular class the timid young teachers felt weak-headed. One Friday they behaved worse than usual, and feeling that something striking must be done, at the close of the half-hour period, she demanded with some dignity and no warning, that all the girls who had not talked during recitation should stand. She instantly saw what a mistake she had made when only three out of a class of nearly twenty rose to their feet. But the mistake could not now be mended, and she kept the class waiting till she solemnly put down the names of those who had thus confessed to breach of rule.

When all were dismissed, (it was the closing period for the morning), she leaned her head upon her hands in utter dejection and dismay. What could she do? She well knew that, for a teacher to bring in a whole class as having been talking during recitation, was much more disgraceful to the teacher than to the class. Then, there were a few really good students who had, though the prevailing disorder, been led to misconduct that was not usual with them, and her incompetence would be the means of spoiling the honors of students well known in the school as reliable girls. To give these marks in at Faculty Meeting on Tuesday evening meant evidently, confession of incompetence in herself, and loss of honor for those whose honors had severely been lawfully forfeited. But not to give in these names, especially after they had been so conspicuously taken down, must necessarily bring her discipline into contempt. She had to choose between the two horns of a most uncomfortable dilemma.

All Friday afternoon the burden was heavy. Saturday brought no solution of her difficulty. Sabbath morning, as she led her little company of Presbyterians to church, she was as heavy hearted as ever.

There was a stranger in the pulpit. She never found out who he was. His text was, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." One point of that sermon came home to Bell. The preacher strongly took the position that "everything means everything." You would not think such a simple statement would require much proving, but she soon realized that she had never believed it before. He pressed it earnestly home that "everything" does not mean simply the things we are in the habit of calling blessings, but just as truly the things that hurt and the things that worry. "Everything means everything." But he explained quite distinctly that we could not honestly give thanks for everything, were it not for God's own emphatic assurance, "All things work together for good to them that love God." That the sorrows and the losses and the thorns are sent to work out most precious good for us just as truly as the joys. He said, our privilege is literally to look up in God's face and give Him thanks for everything that touches us, because of His own assurance that both joys and sorrows are sent to work out good.

While he was speaking those plain and strong truths, Bell's thoughts reverted promptly to her difficulty. "Does he mean," she said to herself "that I am to thank God for that class!" The more she thought of it, the more clearly she saw that that was exactly what he did mean, and, moreover, what the text he was preaching from meant too. Then she looked at that ever blessed assurance, true as the everlasting Jehovah whose word it is, "all things work together for good to them that love God." Then she saw clearly in the light of that word, that it was nothing more than counting God true to count that class a blessing, and the present perplexity a blessing too. If they were blessings could she not thank Him who had given them to her? It was all quite clear. Then she did as she was told. She looked up as it were in God's face, and thanked Him for that class, and for the difficulty that was weighing her heart down with heaviness.

Now there was one instantaneous result. No sooner had she thanked God for her difficulty than she saw that the whole situation was changed. At God's word she had counted this thing a blessing, and she saw the hold she now had upon Him—it was for Him to make it a blessing. It was no clearer than before what was to be done; but this was clear—the responsibility was now moved over upon God. She had counted her troubled a blessing, and it was for God to make it such to her. What a rest it was! "He says it shall all work blessing, I have thanked Him and thanked Him for it, and now it is for Him to do it, and I know he will." It was faith in the dark, it was songs in the night, but these are the richest songs of all.

No light as to the management of the difficulty came that day; but by Monday morning when she met her class again it had become quite plain to her what to do. She taught the half hour without referring to the matter, and the class behaved remarkably well. At its close, after recording their recitations, she made them a very short speech. She told them they knew what had occurred last Friday,—that the matter had perplexed her a good deal;—that she was unwilling to spoil some honor cards that would, she was persuaded, have no other demerit to mar them;—and that she had finally decided to "hold over" the marks given last Friday. In cases where there was no further misdemeanor, the matter would be dropped altogether, but in cases where there was any further breach of rule both marks would go in together.

The effect upon the class was most salutary. No trouble was afterwards experienced that has made any mark upon memory. And the effect upon Bell's life has been like the letting in of a flood of sunshine,—a flood, like the holy river in Ezekiel, growing ever broader and deeper. In thanking God that Sabbath in church for her troublesome class, she was thanking Him for what has actually proved to be one of the richest blessings of a life that has been full of blessings.

(While this story was in type, a few copies were struck off in tract form. They can be supplied to anyone wishing them at 20 cents per doz. Apply DOMINION PRESBYTERIAN, 370 Bank Street.)

Puss Duncan.

BY ALIX THORNE.

Margery's curly head could not reach the high desk, and it was not strange, so busily

was he writing, that Mr. Duncan should not hear her soft, little "please," sir, but at last the busy pen ceased its scratching. He looked sharply over his glasses, and said, "Hey, what did you say, little girl? Want some caney, do you? No? Raisins, I'll be bound. Something for ma, then?"

Margery shook her head, and answered, "It is the kitten, Sir." "The what?"

"I want—I want" murmured the little girl in a very low voice, "to hold—your—your kitten."

Mr. Duncan smiled all over his broad, good-natured face at the funny ways of these little city girls, and handed down to two, loving, waiting arms a little, round, striped kitten, that purred loudly, and then cuddled down in the most contented fashion.

It was only yesterday that Margery had first seen the kitten in the little country store, and what place do you think it had chosen in which to take a nap? What but the big ledger always lying open on the desk. The store, which was also the post office, was always an interesting place from the queer little pigeon-holes, that held the letters to jars of many-colored stick candy on the shelves. But the kitten was the best of all.

"It's our new store cat," Mr. Duncan had explained, "its mother, Old Jane, is a splendid mouser—reckon this one will be too—has monstrous big paws for such a little fellow."

Margery walked slowly back to Maple Farm, looking unusually sober, so Uncle Alfred thought, "Why girly!" he cried, "I know a small someone who had her sixth birthday only yesterday, and I remember some very nice presents, not to mention a lovely birthday cake."

"Course you mean me," broke in Margery, "and I did have just the beautifulst time—now I'm thinking about a kitten, Uncle Alfred, O, the dearest kitten! I don't believe you ever saw such a pretty one."

"Where can this wonderful cat be seen?" inquired Uncle Alfred.

"It's a store kitten—Mr. Duncan owns it," exclaimed the little girl, "and I don't know how it gets anything to eat. It wouldn't like raisins and sticks of candy, nor coffee and brown sugar—I don't see a bit of milk," and the red lips quivered.

Uncle Alfred smiled down at his little, motherless niece, whose guardian he was. "Margery," he said, "We'll go down and see it, you and I. Who knows? Perhaps we can buy it, and as we leave for home day after to-morrow, I suppose you might take it with you."

"Praps it would cost a good deal," suggested Margery, "maybe five or seven dollars."

"Well," answered Uncle Alfred, his eyes twinkling, "at any rate we'll have a look at it"—which is just what they did.

In a round, blue ball in a great armchair, this time, perched the maltese kitten. "It is very nice," Margery, said Uncle Alfred. "You make friends with it while I talk to Mr. Duncan."

"Sell it!" cried the jolly store man, "good land! the little girl is welcome to it—why, there's three more of them out in the barn."

And so it was that Margery, beside a bunch of wild flowers, one September morning, carried safely in a dainty little wicker basket the striped kitten.

Uncle Alfred and the little girl had decided on the name, which was Puss Duncan, as Margery said it ought to have a last name just like other folks.

"I wonder," said Margery as they rushed along through the green country past quiet little villages, and busy towns. "I wonder

A BABY CHANGED.

THE MOTHER TELLS HOW IT WAS ACCOMPLISHED.

"A wonderful change," is the verdict of a lady correspondent who writes us about her little one. "I take pleasure," writes Mrs. R. B. Bickford, of Glen Sutton, Que., "in certifying to the merits of Baby's Own Tablets, as I have found them a sure and reliable remedy. My baby was troubled with indigestion, and was teething and cross and restless, and the use of the Tablets made a wonderful change. I think the timely use of Baby's Own Tablets might save many a dear little life, and I would recommend mothers to keep them in the house."

The opinion of this wise mother is echoed by other correspondents. Baby's Own Tablets give such comfort and relief to a sick baby, they so infallibly produce calm peaceful sleep, that you would almost think them a narcotic. But they are not. They are only a health giver for children of any age. They cannot possibly do harm—they always do good. May be had from druggists, or by mail, post paid, at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

how a little country kitten will get along in the city. You see the electric cars run right past our house, and then there's Don, the dog."

Fortunately there were large grounds around Margery's city home, so Puss Duncan had ample playground. Through the golden autumn days he frisked, and grew rounder and rounder, making friends in the sauciest little ways with Don, the great Newfoundland, trying wild dashes at him, rolling suddenly at his broad, black feet, and purring wildly whenever the dignified fellow came near. Very soon the kitten knew the cars, and would sit with widening eyes, watching them fly past. They were a never failing interest.

One morning Margery hurried off to the primary school, three blocks down the street, trying to catch up with her little friend, Ruth, who was just ahead. So busily were they both talking that they did not notice a quiet little figure that stole after them. Puss Duncan had evidently decided that it was time he should attend school.

Into the dressing room flocked the children, laughing and talking. Now the first bell had rung, and every little hand was in position, when a soft "meau, meau," sounded through the quiet room, and a striped kitten walked slowly down the middle aisle, looking from side to side for a familiar face. Margery looked up suddenly—her pink cheeks grew pinker still. Then her head drooped. "Whose kitten is that?" inquired the teacher. "It's mine, it's Puss Duncan," cried its little mistress, and gathering it up in her arms she hurried off home with her pet.

When Uncle Alfred heard about it he only laughed and said, "Well, well, I must own our little country kitten has very soon learned city ways. If we had left him in the village, Puss Duncan would have been tending store by this time."

JESSOP'S BELL'S CHURCH
SWEET TONED
HAR SOUNDING
DURABLE
CATALOGUE FREE
AMERICAN BELL & FOUNDRY CO. NICHOLS

Ministers and Churches.

Toronto.

The committee having charge of the work in connection with the hospital at Atlin have appointed Miss Kate McTavish, who was head nurse at the Home for Incurables, Toronto, for ten years, and two years assistant Superintendent in the Vancouver hospital; and Miss Kate Smith, who had charge of the Woman's Hospital, New Westminster, B. C., to fill the places of the nurses who have resigned. Any subscriptions towards the work may be sent to Mrs. MacLennan, 10 Murray street, Toronto.

Ottawa.

The Sacrament of the Lord's Supper was observed at the Glebe church last Sabbath.

Rev. Dr. Armstrong preached on "The Ethics of the Coal Strike" in St. Paul's church on Sabbath evening.

Communion service was held in Knox church on Sabbath at which 217 participated. Three new members were received.

The Sacrament of the Lord's Supper will be dispensed in Stewarton church next Sunday at the forenoon service. Preparatory service on Friday evening, commencing at 8 o'clock.

Tuesday evening, the 14th instant, the choir of Stewarton church will give a concert for which it has been preparing for the past few weeks. Some of the best local talent have kindly consented to assist, and there is every indication that the concert will be alike successful and enjoyable. Admission—Adults 25 cents; Children 15 cents.

The anniversary services of Stewarton church will be held on Sunday, the 26th instant, when Rev. R. E. Knowles, B. A., Galt, will preach. On the following evening, the 27th, Mr. Knowles will lecture in the church on "Three Months in Europe." We are glad to note that Stewarton remembers its first minister and that he has not forgotten his first charge. His many Ottawa friends will be glad to see him.

At a meeting of the Ministerial Association held on Tuesday in the Y.M.C.A., Rev. Dr. Rose presided. Members present: Revs. Messrs. Cameron, Milne, McRitchie, Mitchell, McIntosh, Bland, McLeod of Billing's Bridge, and Ramsay. Rev. G. S. Clendinning, of Elgin, President Provincial Christian Endeavor Union, was present. Rev. Mr. Thomas of Nepean, and Rev. Mr. Moir of Manotick, were introduced, as new members. The program Committee made a report which after amendment, was adopted. Messrs. Cameron and Bland will present a resolution at the November meeting in regard to the Referendum. After this is disposed of, the present spiritual condition will be discussed. Rev. J. S. B. Tingling, representative of the Free Church of England will be given an opportunity to speak to the Association at a special meeting. Arrangements will also be made for him to address a public meeting in the central part of the city. The following officers were elected for the ensuing year: President, Rev. D. M. Ramsay; Vice Pres., Rev. Mr. Bland; Sec. Treas., Rev. Mr. Herbison.

Eastern Ontario.

Rev. R. Harkness was in Woodlands last Sunday, and Rev. J. Currie preached in Knox church, Cornwall, in the morning, and Rev. Mr. Sincennes in the evening.

The anniversary services in connection with Knox church, Black's Corners, will be held next Sunday, when Rev. Dr. McTavish, of Toronto, is to preach. The following evening a social will be held. Addresses will be delivered by Dr. McTavish and the local clergymen.

Communion will be dispensed in Knox church, Lancaster, on Sunday, Oct. 15. Preparatory services are being held each evening of the present week. Besides the resident clergymen the following ministers have been and are occupying the pulpit; Rev. H. Leitch of St. Elmo, Rev. R. Harkness of Cornwall, and Rev. J. McLean of Kirkhill.

Dr. McClure of the Canadian Presbyterian Mission in Honan, delivered an address in Knox church, Cornwall, on Wednesday of last week under the auspices of the Kin's Daughters Mission Band. Dr. McClure spoke of the splendid way in which the Chinese converts had stood their ground through the Boxer troubles, when they had been persecuted even to death,

and had cleared themselves forever from the charge of being "rice Christians." He also told of the journey of himself and his colleagues back to their mission after the re-establishment of order and of their reception by the converts who survived the fierce trial; then spoke of the magnitude of the work, medical as well as spiritual, and closed with an appeal for more men for the field.

The ladies of the First church auxiliary of the Woman's Foreign Missionary Society, Brockville, have every reason to congratulate themselves on the success of their annual thank-offering meeting held in the Sunday School hall on Oct. 2nd, and it was one of the most successful ever held under the auspices of that energetic organization. There was a large representation of the ladies of the congregation present, also many representatives from sister auxiliaries. The secretary's report setting forth what had been accomplished during the year, was read. It was a most gratifying and encouraging statement. The address of the evening was given by Mrs. Dowsley, of Prescott, who has ably filled the position of president of the Brockville Presbyterian for the past nine years. Her remarks were most inspiring, as she told of what was being accomplished by the W. F. M. S. Mrs. Dowsley has frequently addressed the auxiliaries of Brockville, but she was never heard to better advantage than at this meeting. Rev. Mr. Laird, pastor of the church, gave an inspiring address, which was much appreciated. The president announced that the thank-offering for the evening amounted to \$120, the best in the history of the auxiliary. The meeting proper was closed with the pronouncing of the benediction by Rev. Mr. Laird. Refreshments were then served and a most enjoyable hour was spent in a social way.

Western Ontario.

Rev. W. J. Clarke, of London, conducted anniversary services at Division street church, Owen Sound, last Sunday.

Rev. E. D. MacLaren, D.D., will visit his old congregation at Brampton next Sabbath, and will preach anniversary sermons.

Zion church, Scarborough, having been thoroughly repaired and renovated, was re-opened on Sept. 14, Dr. R. P. MacKay officiating at both services.

A most enjoyable evening was spent by the choir and Sunday School teachers of Blenheim church at the residence of the Rev. Mr. Gilmore on Tuesday night last week.

The "Silver Jubilee" services of King street church, London, were held on Sunday and Monday evening last week. The pastor, Rev. Thomas Wilson, preached in the morning, and Rev. W. J. Clarke in the evening.

Rev. Prof. Ballantyne, of Knox College, preached at New St. James' church, London, Sept. 28th., and was heard with attention by good congregations, notwithstanding the unpropitious condition of the weather.

A meeting of an interesting nature was held in Knox church, Guelph, on Monday, 29th inst., it being the third anniversary of the induction of Rev. R. W. Ross, and, as Mr. Ross leaves in a few days on a visit to the old country, the members of the congregation took advantage of the opportunity to say farewell and to wish their pastor God-speed on his journey. At the same time the Organ Fund Committee, who have successfully accomplished their work of installing the pipe organ, formally presented the beautiful instrument free of debt to the congregation.

It was a triple object which called together on Monday evening of last week the congregation of Knox church, Guelph. They were celebrating the anniversary of their pastor's coming to them three years ago; they were joyful over the consummation of the work undertaken by the young people of the church in paying for the pipe organ installed at the time of the improvements made to the church, and their third object was to bid farewell to their pastor on his departure for three months of travel and study in British universities. Rev. R. W. Ross was presented with an address and purse, and Prof. Kelly, the organist, with an address and a pair of cuff-links bearing his monogram.

The Vancouver, British Columbia, World, makes the following reference to the pastor of Westminster church, London. It says: "Rev. Dr. D. L. McCrae, who occupied the pulpit of St. Andrew's church yesterday, is an old newspaper man, having been quite young when connected with the Guelph Advertiser. Since

entering the ministry, Dr. McCrae founded and edited the Northern Presbyterian. Dr. McCrae, who was for a number of years pastor of the First Presbyterian church, Collingwood, is now pastor of the Westminster church, near London, Ontario. Westminster is considered the finest charge of its kind in the Dominion. Mr. McCrae is greatly pleased with Vancouver, especially with the churches and newspapers."

Twenty-fifth Anniversary at Chatham.

The anniversary tea meeting held in St. Andrew's church and Sunday School hall was a splendid success, and to the ladies of the congregation is due the greater part of this social and financial success.

The occasion was the celebration of the twenty-fifth anniversary of Rev. Dr. Battisby's induction to that church.

The most pleasing feature of the evening's program was the presentation to the pastor of a well-filled purse of gold, a kindly-worded address and a beautiful bouquet of twenty-five roses, one for each year of his pastorate in St. Andrew's. The presentation was made by Rev. J. C. Tolmie, of Windsor, on behalf of the congregation. The doctor made a fitting reply.

From six o'clock until eight, tea was served in the Sunday School hall and the receipts, the total of which amounts to between \$175 and \$200, are an index of the attendance.

The evening's entertainment began by a short opening address by Rev. Dr. Battisby, who, in a happy way welcomed the large assemblage on this the occasion of the close of his quarter century as pastor of that church and also on the occasion of the opening of the new organ, which is the finest organ in the city.

Dr. Duncan then took the chair which he filled in his usual able and affable manner.

The speakers of the evening were Rev. W. E. Knowles, of the First church, Rev. Dr. Jamieson, of Blenheim, Rev. J. C. Tolmie, of Windsor, and Rev. Dr. Battisby.

Children's Day Collection.

We are asked to remind Ministers, and the Superintendents and Treasurers of Sabbath Schools that the Children's Day contributions should be sent to the Rev. Robert H. Warden D. D., Toronto, in accordance with the blank form which was sent to all Sabbath schools. A number of contributions have, by mistake, been sent to others, and several have made enquiries as to the proper party to whom this money should be sent.

Fifteenth Annual Meeting of Bruce Presbyterian W.F.M.S.

The meeting was held in Port Elgin on Sept. 26th. Mrs. Johnston, the president, presided and gave the opening address, basing her remarks on the words of Mordecai to Queen Esther: "Who knoweth whether thou art come to the Kingdom for such a time as this." Thank God for the Mordecais. No other could do the work that Esther was asked to do. Timidly she stepped into the presence of the king, but her mission gave her courage. God wants every woman to enter into his work. Increase and success must ever come from Him. The address was practical and helpful.

The reports for the year were very satisfactory. One auxiliary has been organized (Burgoyne). There are now fifteen auxiliaries, and five Mission Bands. The contributions amount to \$801, and clothing valued at \$366.85 was sent to the Northwest.

Three hundred and thirty seven copies of the F. M. Tidings are circulated within the bounds of the Presbyterian. The regular monthly, and sewing meetings have been held. The thank-offering meeting and day of special prayer is generally observed, and the interest has been well sustained.

Mrs. Fergusson of Chesley, the Presbyterian Secretary, was presented with a handsome mantel clock in recognition of her faithful services rendered to the Society for so many years.

Mrs. Cameron of Port Elgin, with members of her Mission Band assisting, gave a talk on Mission Work in China.

Mrs. Matheson of Arnold, read a very interesting paper.

Rev. W. A. Wilson, M.A., of India, and Rev. R. J. M. Glassford, of Guelph, addressed the evening meeting.

The Pointe-aux-Trembles Schools.

Special Thanksgiving Day Collection.

In accordance with time-honored custom we ask again for the Pointe-aux-Trembles' Schools in the prayers and gifts of the people at their National Thanksgiving Day services.

One of the strongest forces making for national righteousness in the province of Quebec is the influence of these mission schools.

The growing appreciation of the advantages which they offer is seen in the number of applications for admission. Already this year over 200 (two hundred) applications have been considered about one half coming from Roman Catholics, although the number admitted has to be limited to 140.

The school opened on the 7th inst. The outlook for the session is bright. There is however one dark spot, last year was closed with a debt. This was due no doubt to want of consideration on the part of friends of the schools, who gave their support to more clamant, but certainly not more deserving claims.

The Treasurer states that the receipts to date for Pointe-aux-Trembles' have not wiped out the debt.

We appeal to all friends of the schools for a larger number of scholarships, and increased contributions that the usefulness and efficiency of the schools may not be unpaired. In the meantime we urgently ask for a liberal *Special Collection* on Thanksgiving Day, to be sent to Rev. Dr. Warden, Confederation Life Building, Toronto.

In Name of the Executive,

D. H. MACVICAR, S. J. TAYLOR,
Chairman. Secretary.

Montreal, October 16th, 1902.

French Presbyterians.

One of the most interesting papers read before the French Presbyterian convention at Quebec on September 29th was on 'The qualifications which should be possessed by the Christian missionary,' by the Rev. P. Boudreau. A warm heart, a clear mind, a growing sense of the world's want, and of the preciousness of Christ, as the only Saviour—these and other requisites were emphasized by a number of speakers. There was a deep spiritual tone pervading the meetings. The Rev. Mr. Stobo, of the Bible Society, spoke words of encouragement and cheer, telling the members of the convention of the deep interest he had always taken in the evangelization of the French people.

At the afternoon session a large number of interesting reports of the work done in the different fields were presented, showing that it is being vigorously prosecuted and in a most healthy state. The reports were brief but to the point, and all tended to show that the people are becoming more assessable and more and more disposed to accept the gospel. Notwithstanding many difficulties to be encountered, all the reports were of the most encouraging nature. In the evening a popular meeting was held at which addresses were delivered by the Rev. Messrs. McLaren, Menard, St. Germaine and Delagneau.

At the morning session Sept. 30th of the French Presbyterian convention the Rev. J. L. Gilmour, of Montreal, delivered an address, bringing greetings from the Christian Endeavor convention and the Baptist denomination. The President then announced that Dr. Coussirat, who was expected to read a paper on 'How to secure suitable missionaries for our work,' was unavoidably absent. He had forwarded notes, however, which were read and discussed by a number of speakers. The power and aim of the public press' was the subject of a carefully prepared essay read by the Rev. Mr. Bruneau, of Montreal. Those who took part in this discussion spoke of the press as one of the mightiest forces now working for the weal or woe of society. It was pointed out that the press was destined to be one of the mightiest factors in the evangelization of the world.

Algoma Presbytery.

This Presbytery is one of the largest in the Church, and certainly the largest in Ontario, extending along the main line of the C.R.P. for one hundred and fifty miles, and along the "Soo" branch for 179 miles, then Northwestward along the A.C.R. for about 100 miles.

It is not an uncommon thing for a presbyter to travel in the neighborhood of 200 miles in

order to attend a meeting of Presbytery. The expense makes his attendance quite a sacrifice, apart from being absent from his labor for so long a time.

There are at present fifteen ministers on Roll of Presbytery, which number will this winter be increased to twenty or more.

Is this not an opportune time to have the Presbytery divided, which could very easily be done? Having a new Presbytery formed from Algoma Mills to the Soo and then north along A.C.R., leaving the balance in Algoma Presbytery. This would include Manitoulin Island, Soo branch, from Algoma Mills to Sudbury and main line from Sudbury to Chapleau or some other point on that line.

This arrangement would leave the Presbyteries of about equal size and each would have about 10 ordained men, and several catechists and student missionaries.

If this division were made it would be a great deal easier for all members to be present at the regular meetings, and again the individual presbyter could get a more intelligent grasp of the work in the Presbytery.

It is hoped that Algoma Presbytery will take some action at its next regular meeting in order that it may be dealt with, by the Assembly of 1903.

The mineral possibilities of Algoma have not been entertained by capitalists or a great many more properties would now be producing mines.

Property is assured to all classes in this district. Many mining camps are just so many more centres that require the products of the farm, and there is good land available in nearly every locality for agricultural purposes. The agriculturalist is assured a good price for all products that he has to dispose of from the lumbermen and the miners.

The Presbyterian church is doing good work all along the line of settlement, always in the forefront, so that Presbyterianism is being firmly rooted in this North Land; her adherents forming the most intelligent in every community and nearly all skilled laborers and worshippers in our congregation.

The Editor of "DOMINION PRESBYTERIAN":

Reverting to the subject of the General Assembly's appeal for a final contribution of, at least \$45,000 for the Common Fund, allow me to present one or two points, which seem to be reasonable, in this connection.

1: On full consideration, the assembly's action will commend itself as reasonable to all. For the \$600,000 was no hap-hazard amount, but one carefully considered and found to be the smallest possible, in view of the rapid extending work of our church. As has been previously said, if we were setting the amount to-day, in presence of marvelous demands in our Mission fields, much more would be asked for. In view, therefore, of the urgent need for \$45,000.00 yet short, and for more if it is possible, what more reasonable than an appeal to our people to face a final effort, *standing all together and each one giving according to his ability*, to crown the Century Fund with success?

2: It is reasonable that every congregation shall make an opportunity, allowing every individual to respond to the appeal. Loyalty prescribes that course. There are scarcely any circumstances which could warrant other action. Every Minister and Session may well give effect to the assembly's call in two ways. 1st: By having the envelopes properly distributed. 2nd: By presenting the matter from the pulpit with cordiality, if not with strong appeal. These are necessities if the Assembly's call is to come fully before individuals. It seems reasonable, therefore, that, in all kindness, Ministers and Elders should be urged to attend to these points.

A strong argument to the contrary would seem to be:—(We know our own circumstances best and other things are pressing upon us, with which this appeal will interfere.) But supposing your families averaged the 50 cents each, now asked for, would that really interfere with home enterprises? If they gave willingly to this, might they not rather be expected to do better for the home work?

There is never danger in frankly presenting an appeal and making the opportunity which allows each one to do as he sees fit. There is only danger when Ministers and congregational authorities determine to pigeon-hole such appeals as this. An illustration may emphasize this. There is a strong, well equipped and well off congregation, in which Century Fund appeals have been withheld. They had a little debt which might have been wiped off any day.

They thought it should exonerate them from making appeals, and they probably think that still. There is in that congregation one man, however, who having no opportunity given to answer Century Fund appeals, at home, has had to send his cheque from time to time to Dr. Warden. He has sent hundreds of dollars in this way, and if these had gone through the regular channels that congregation would slop to much more advantage. This is no isolated case either, for there are very many instances in which contributors, rich or poor, have had to take the same course. Now, is it not reasonable that in every such case, the opportunity should be given? May it not be asked that, in the present instance, every Minister and Elder shall say,—We will loyally further the Assembly's appeal by making an opportunity, so that all who wish to do may respond. We may not strongly urge our people, but we will make the open way.

If what is said is reasonable, then let it be acted upon, and that with as little delay as possible.

May we all be guided as to what we OUGHT to do.

R. CAMPBELL.

Manitoba Notes.

On Tuesday evening of this week Mr. C. Stewart, pastor of St. Paul's church, Winnipeg, and Mrs. Stewart were made the recipients of handsome presents as a token of the esteem in which they are held. Mr. Stewart was ordained last Thursday and will continue pastor of St. Paul's.

Miss Mawhinney's concert this week at Portage was a great success. She was assisted by Miss Edith J. Miller, and Miss Jean Forsyth of Winnipeg, as accompanist. The opera house was filled to the doors. The programme was a large and varied one, thus giving Miss Mawhinney an opportunity to show her beautiful soprano voice off to good advantage. She was heartily encored after each number. Miss Millar, who is a great favorite with a Portage audience, sang in fine form, and the numerous encores she received, showed that the house appreciated her efforts very much.

Children's Day was kept in Knox Church, Morden, last Sunday. The morning service was given to the children, who occupied the centre of the church. The very appropriate service arranged by the Assembly's committee was used, led by the Pastor Rev. M. C. Rumball. The church was filled by children and friends. In the afternoon an effort was made to gather in all whose names were on the roll. Apart from the Bible and infant classes there were only thirty-two absent, many of whom were either sick or absent from town. Both services were quite successful. The church was beautifully decorated with plants, vines and cut flowers and as one the door presented a pleasing appearance.

Rev. Mr. Sixcox, pastor of the Central congregational church is reported thus in the Vice Crusade of Winnipeg. "Nothing is as yet decided as to what we will do or what tactics will be adopted," "but we intend to fight it and unless the Ministerial association gets a move on, I will, individually, open a crusade to fight the cause. I want to act in harmony with the ministers but I want to see something done and would advocate the formation of a league which would include all the clergy in Winnipeg and those citizens who are in favor of removing the blight which is cast on the western portion of our city. There are lots of men opposed to it, and we want these to join us and I say there is the law abolish it or enforce it. I believe there are men on the Police Commission board who would act but they are too much engrossed in the financial and business phases of the situation to take the initiative and do what they are in favor of seeing done."

Winnipeg, Sept. 27th 1902.

SPECIAL TO MINISTERS.

The Empire Loan & Savings Company, Temple Building, Toronto, offers excellent opportunities to ministers to add to their incomes by selling the stock of the company. Stock certificates guaranteed and paying 6% semi-annually. Kindly write for particulars when you read this.

JUDGE EDWARD MORGAN, W. M. GERMEL,
President. Manager

Health and Home Hints

Tomato Salad.—Choose uniform sized ripe tomatoes, pour boiling water over, drain at once, cover with cold water, remove the skins and set on ice. Make a filling of finely chopped cucumbers and one-third as much chopped green peppers; when it is nearly time to serve, cut a slice from the stem end, carefully take out the seeds, drain out the juice, fill half full of the prepared cucumber, and fill with whipped cream dressing.

Thanksgiving Dinner.

Oysters on the Half-Shell		
Clear Soup		
Roast Turkey		Gilbert Gravy
	Cranberry Sauce	
Lettuce Salad		Celery
	Potatoes Souffle	
Squash		Corn
	Wafers	Cheese
Pumpkin Pie		Plum Pudding
	Ice Cream	
Fruit		Coffee

Choosing the Turkey.

In choosing a turkey, a young hen is best. The age of the bird may be ascertained by feeling the lower part of the breast bone. If soft and pliable, the turkey is young; if stiff, it is too old for anything except boiling or braising. Birds weighing from eight to twelve pounds each are considered best.

Potatoes Souffle.

Boil the potatoes in water in which a tablespoonful of salt has been put. When done, drain off the water, mash the potatoes fine and mix them with one cup of milk, one ounce of butter and the yolks of two eggs. Add the whites, beaten to a stiff froth, and put the potatoes in a dish. Make four or five dents with a knife on the top of the potatoes and put a small piece of butter in each dent. Set the dish in a hot oven, bake a light brown and serve.

Baked apples are attractively served with this novel fruit dressing: One tablespoonful of cocoa dissolved in a little boiling water, add five tablespoonfuls of rich cream, two spoonfuls of sugar, mix skillfully together.

To keep the color of the cranberry sauce right, cook in a porcelain-lined dish. Allow a pint of water to a quart of cranberries, cover and boil for ten minutes. Add one pint of granulated sugar and stew for ten minutes longer, covered all the time. Stir with a wooden spoon. Strain and squeeze through everything but the seeds and the tough skins. Then have plenty of good cheer, cook till it is well done, and serve piping hot.

Pumpkin for the old-fashioned pie should be pared, steamed and mashed, then turned into an agate kettle and placed by the side of the fire where it will slowly dry, and sweeten, and redden. To three cupfuls of this prepared pumpkin there should be added one cup and a half of scalded milk, one cup of sugar, one teaspoonful of salt, one-half teaspoonful of cinnamon, one-quarter teaspoonful of cloves or any other spice and three eggs. This amount will make two small, thin pies which should be baked in a slow oven.

Ice Cream.

So many delicious and inexpensive desserts can be made with the aid of a freezer that it ought to become a household institution. The following is a satisfactory recipe for a most delicious dessert.

FRENCH ICE CREAM.

1 quart of milk.
1 quart of cream.
1 cup of sugar.
3 eggs (yolks).
1 tablespoonful of vanilla extract or one vanilla bean.
1 salt spoon of salt.
Scald the milk in a double boiler, beat the yolks, salt and sugar together, and stir the scalded milk (slightly cooled) slowly on them. Return to the double boiler, place on the fire, and cook till it coats the spoon. If vanilla bean (which is much better than the extract) is used, cut it lengthwise, and let it steep for ten minutes in the scalded milk. Remove the custard from the fire; strain, and beat until cool; add the cream and flavoring, and the beaten whites of the eggs, and freeze.

The Two Rivers.

There is an ancient Eastern parable that tells how all the other rivers said to the Euphrates: "Why is the current of thy waters not heard at a distance?" The Euphrates replied: "My deeds testify for me. Anything sown by men at my shores will be in full bloom within thirty days."

Then the rivers asked the noisy Tigris: "Why is the current of thy waters heard at a distance?" "I must direct the attention of the people to me," replied the Tigris, "by my tumultuous rapidity."

The parable holds as well to day in America as it did ages ago in Mesopotamia. It is the quiet, fruitful lives which count. When we are at work with all our energies, we have no time to think about proclaiming it. It is only the man who is not fully occupied who has time to boast of how important he is. The single-minded, steady, humble worker is the one who is sought after and honored in the end.

It is well to realize this early in our life. So many young people are caught by the mere outside of things. The dashing, glittering surface worker or thinker attracts them. They even feel a certain contempt for humble, solid, daily, drudging goodness. Yet all the richness, all the sweetness, all the true, deep powers of life, come out of these quiet qualities of strength and endeavor. Let us remember the Eastern parable, and not be misled by the vain rush of a noisy life into choosing it instead of a great and noble and fruitful one.—Forward.

When He Shall Reign.

O Father! haste the promised hour,
When at His feet shall lie
All rule, authority and power,
Beneath the ample sky;
When he shall reign from pole to pole
The Lord of every human soul.

When all shall heed the words He said;
Amid their daily cares,
And by the loving life He led
Shall strive to pattern theirs;
And He who conquered death shall win
The mightier conquest over sin.
—William Cullen Bryant.

A Popular Belief

THAT RHEUMATISM IS DUE TO COLD WET WEATHER.

SUCH CONDITIONS AGGRAVATE THE TROUBLE, BUT IT IS NOW KNOWN TO BE A DISEASE OF THE BLOOD—OUTWARD APPLICATIONS CANNOT CURE IT.

The once popular belief that rheumatism was entirely the result of exposure to cold or dampness, is now known to be a mistake. The disease may be aggravated by exposure, but the root of the trouble lies in the blood, and must be treated through it. Liniments and outward applications never cure, while Dr. Williams' Pink Pills always cure because they now make new, rich, red blood, in which disease finds lodgement impossible. Concerning the use of these pills Mr. A. G. Lacombe, Sorel, Que., says:—"For upwards of five years I was a victim to the tortures of rheumatism. At times the pains in my knees, shoulders and hip were almost past endurance. At other times I could not dress without assistance. I tried several remedies, some of them very costly, without getting any more than temporary relief at the most. At this juncture a friend urged me to try Dr. Williams' Pink Pills, and spoke so highly of the pills that I decided to try them. Almost from the very first these pills helped me, and by the time I had taken seven or eight boxes, every twinge of rheumatism had disappeared and I was feeling better than I had for years. I would strongly advise similar sufferers to give Dr. Williams' Pink Pills a fair trial, as I am confident they will not only drive away all pains and aches, but leave you strong, active and happy."

Dr. Williams' Pink Pills are the greatest tonic medicine in the world. These pills not only cure rheumatism, but all troubles whose origin comes from poor blood or weak nerves, such as anaemia, consumption, neuralgia, kidney trouble, St. Vitus' dance, partial paralysis and the irregularities which make the lives of so many women a source of misery. Some dealers offer substitutes, and in order to protect yourself you must see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont.

Poached Peaches—Poach the half peaches exactly as if they were eggs, in some lemon flavored syrup, then lift them out, drain for a minute, and place each on a round of sponge cake previously fried a golden-brown in fresh butter; boil up the syrup for a minute to reduce and thicken it, and place a good teaspoonful on each crouton. Serve very hot. Preserved or canned peaches heated in their own syrup answer admirably, and many people like a small teaspoonful of essence of vanilla with the syrup.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung Maladies. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.
Rev. EDWARD A. WILSON. Brooklyn, New York

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Culteray.
 Vancouver, olds, 1 Sept, 4 p.m.
 Kamloops, 1st Wed, March, 10 a.m.
 Kootenay, Nelson, B.C., March.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Fort Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Morden, 2 Sept.
 Glenboro, Glenboro.
 Portage, Portage la P., 2 Sept., 7 p.m.
 Minnedosa, Yorkton, 8th July.
 Melita, at call of Moderator.
 Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 4 Nov. 10 a.m.
 Paris, 11 Nov. 10 15 a.m.
 London, London, 9 Sept. 10.30 a.m.
 Chatham, Chatham, 9 Sept. 10 a.m.
 Stratford, 11 Nov.

Huron, Brucefield, 14 Oct. 10. a.m.
 Sarnia, Sarnia, 23 Sept. 11 a.m.
 Maitland, Brussels, 16 Sept. 11 a.m.
 Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 1st July, 11 a.m.
 Peterboro, Hastings, 16 Sept., 10 a.m.
 Whitby, Bowmanville, 7 Oct. 10 a.m.
 Toronto, Toronto, Knox, 1st Tues, ev. mo.
 1st. Day, Beaverton, 16 Sept.
 Orangeville, Orangeville, 9 Sept.
 Barrie, Almadale.
 Owen Sound, Owen Sound, 2 Dec. 10. a.m.

Algoma, Blind River, Sept.
 North Bay, Parry Sound, 3 Sept., 9 a.m.
 Saugeen, Clifford, 24 June, 10 a.m.
 Guelph, Guelph, 16 Sept., 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 9 Sept., 2 p.m.
 Montreal, Montreal, Knox, 16 Sept.
 Glenora, Maxville, 15 Dec. 7.30 p.m.
 Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
 Ottawa, Ottawa, Bank St. 1st Tues Nov.
 Brockville, Lyn, 9 Dec. 7.30 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
 Inverness, Whycomough, 2 Sept., 11 a.m.

P. E. I., Charlottown, 4 Nov.
 Pictou, New Glasgow, 1st July, 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Midd. Musgrave, 18 Sept., 2 p.m.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, Oct. 21.
 Miramichi, Chatham, 24th June.

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GUELPH, CANADA

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Communion Set and Baptismal Bowl

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For a Few Hours' Work

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For a Few Hours' Work



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

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

Look at These Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

Sample copies free on application. ADDRESS

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New Scotch Suitings

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All the latest patterns.

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OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.

SUM'ER TIME CARD

O. N. & W. Ry.

a	Train 101 leaves Ottawa	5:05 p.m.
a	" 102 arrives "	8:25 a.m.
b	" 103 leaves "	7:45 p.m.
b	" 104 arrives "	6:00 p.m.
c	" 105 leaves "	1:30 p.m.
c	" 106 arrives "	8:00 p.m.
d	" 107 leaves "	9:30 a.m.
d	" 108 arrives "	6:45 p.m.

P. P. J. Ry.

a	Train 109 leaves Ottawa	5:10 p.m.
a	" 110 arrives "	9:25 a.m.
c	" 111 leaves "	6:45 a.m.
c	" 112 arrives "	4:35 p.m.

- a Daily except Sunday.
- b Daily except Saturday and Sunday.
- c Saturday only.
- d Sunday only.
- e Mondays, Wednesdays & Fridays only.

For tickets or further information apply Station Agent, or

F. W. BESSEMAN,
General Supt.
Union Station (C.P.R.)
Ottawa, Ont.
GEO. DUNCAN,
District Pass. Agent
42 Sparks - E., Ottawa, Ont.

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4.15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11:30 a.m. and 7:10 p.m. daily except Sundays, 7:10 p.m. daily. **MIDDLE AND WESTERN DIVISIONS.**

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