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*If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter.
God help us speak that little word,
And take our bit of singing.
And drop it in some lonely vale,
To set the echoes ringing.*

*If any little love of ours
Can make one life the sweeter,
If any little care of ours
Can make one step the fleetier,
If any little help may ease
The burden of another,
God give us love and care and strength
To help along each other.*

*If any watchful thought of ours
Can make some work the stronger,
If any cheery smile of ours
Can make its brightness longer,
Then let us speak that thought to-day
With tender eyes a-glowing,
So God may grant some weary one
Shall reap from our glad sowing.*

MARRIAGES.

In Stratford on Nov. 6, by Rev. E. W. Panton, Mr. B. H. Bastendorff of Milverton to Miss Annie Gaul of Ellice.

On Nov. 12, 1901, at 261 Main street west, by the Rev. Robt Martin, assisted by the Rev. J. A. Clark B. A., David A. Souter to Margaret Louise Lawson.

At St. Andrew's church Nov. 16, by the Rev. I. W. H. Milne, Dorothy Booth, to Mr. Herbert Henderson Stewart, of Montreal.

On Nov. 6, 1901, in the Presbyterian church, Merivale, Ont., by the Rev. A. S. Ross, B. A., Joseph Leslie, of Greeley, Ont., to Rhoda Mary, youngest daughter of William Stapledon, Merivale.

On Wednesday, Nov. 6, 1901, by the Rev. A. Mackay, Lucknow, and at his residence, Lorne Scrimgeour, West Wawanosh, to Emma Garner, Auburn, daughter of the late John Garner, Birmingham, Eng.

At the C. M. S. Church, Girgaund, Bombay, by the Rev. Canon Roberts, on Saturday, November 9th, Elizabeth Ross, B. A., eldest daughter of the late Rev. John Ross, of Brucefield, Ont., to Rev. Archibald Hew Grace, B. A., of Allahabad, India.

At Guelph, on Nov. 5th, by the Rev. J. Glassford, Charles Dietrich, of Guelph, to Pearl L. Gallagher, daughter of J. A. Gallagher-Fallbrook.

On Nov. 6, 1901, by the Rev. Jas. A. Leitch, at Watson's Corners, William G. Nairn, of Dalhousie, to Susie Reid, of Dalhousie, only daughter of Matthew Reid, of Watson's Corners.

At Hamilton, Ont., on Nov. 6, 1901, at the residence of the bride's mother, by the Rev. D. H. Fletcher, D. D., Edward P. Schienker, of Bugalo, N. Y., to Annie, Stuart, of Hamilton.

BIRTHS.

At the Manse, 18 Charles street, Toronto, Nov. 10th, the wife of the Rev. John Neil, of a son.

At the manse, Gould, Que., on Monday, Nov. 4th, 1901, to Rev. E. and Mrs. McQueen, a son.

DEATHS.

Ross—In Ingersoll, on Nov. 13, Mr. James Ross, aged 81 years.

On Nov. 14th, 1901, at 86 Hurley street, Helen Robertson, widow of Rev. Wm. Craigie, late of Port Dover, in her 79th year.

On Oct. 16th 1901, at the residence of D. D. McLeod, Con. 6, Roxborough, Mrs. J. T. McRae, widow of the late John T. McRae, aged 61 years.

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Note and Comment.

Additional census returns from outlying districts increase the population of the Dominion by over 31,000, to 5,379,000.

The name of Rev. Dr. Reith, of Glasgow, is freely mentioned in connection with the moderatorship of the United Free Church of Scotland.

The municipalities of Stockholm and other Swedish cities have entered into contracts with the Salvation Army to care for the poor and distressed. In Stockholm there are now eighteen social institutions maintained by the Army.

Mr. Andrew Carnegie has announced that he will give £100,000 (\$500,000) towards building and equipping a technical college in the South of Scotland. It is expected that the institution will be located at Galashiels, Selkirkshire.

The Rev. John Kelman, of Edinburgh, is thought of by the Presbyterian church at Cambridge, vacant by the removal of Professor Douglas to Toronto; but it is doubtful whether Mr. Kelman can be induced to leave his important work in Scotland.

Among those on whom the degree of D. D. is to be conferred by St. Andrew's University at the forthcoming installation of Lord Balfour of Burleigh as Chancellor, is Rev. John Duncan, of Abdie Manse, Newburgh, the "father" of the Church of Scotland.

King Edward has ordered a special crown for Queen Alexandra, to be worn by her on occasion of the Coronation. In it will be the famous Koh-i-noor (diamond), found in the mines of Golconda 341 years ago, which was worn by Queen Victoria on special occasions.

Mr. John Campbell, former Mayor of London, Ont., and a leading business man, died on the 7th inst., after a lengthy illness. Mr. Campbell went to London from Scotland over forty years ago. His carriage building business was one of the city's leading industries.

The Christian at Work says that in prohibition Maine, where it is said prohibition "is no good" there were last year behind the prison bars 841 persons, a total of ten for every 10,000 people, while in Massachusetts, the best enforced license law State, there were 7,451 prisoners, or thirty-three for every 10,000 of population.

It is probable that Dr. Broddick's bill to make one system of medical examination applicable to the whole Dominion will be passed by the Dominion Parliament and will go into force during 1903. At present a graduate of a university of one province cannot practice in another province without passing a special examination in the latter provinces. The new law would make the examination of any province sufficient for the whole Dominion.

Lord Balfour of Burleigh received in Edinburgh recently a deputation from all the Churches of Scotland except Roman Catholic, in regard to the exemption of church halls from local taxation. Replying, Lord Balfour said they must remember that taxation was in many cases, certainly in urban communities, levied for services rendered, and it did not seem to him that any fair case had been made out for exemption of any class of property.

Bishop Tucker, of Uganda, speaking at the annual missionary breakfast at Guildford, a couple of weeks ago, said what Livingstone described as the open sore in Uganda had been healed mainly, one might almost say entirely, from the action of missionary work, which has been in progress there for the last ten or fifteen years. The baptised native converts already exceed 30,000. Ten years ago there was but one place of worship in Uganda, to-day there are over 700.

Sir Thomas Lipton, who is visiting Chicago, asked to give his opinion why the Americans had beaten the English in so many lines of commerce and manufacturing, replied:—"The Americans make foreign trade by selling people what they want. Englishmen lose by forcing upon people things they want people to want. The Americans pay higher wages, but more than make up for it by improved machinery. As a result they find a market in England for everything they manufacture, and easily undersell us at home."

Canon Gore has been writing in a British periodical on "New Testament Criticism and the Faith." In one of his articles is the following pertinent inquiry: "Is there not a danger that in exhibiting a scrupulous anxiety to give due weight to the yet undeveloped theories of the last rising foreign scholar, and an even blind charity in refusing to notice the manifestly unrealistic bias of his work, some of us should be found dissimulating the real strength of our own reasoned convictions, and refusing to those who are weaker the support which they really need."

"Cloughmacsimon," an intelligent contributor to the B. I. Witness, writes: I see that Dr. Pentecost has resigned his charge in New York, and has stated that he will not accept another pastorate, but devote himself to evangelistic work. Rev. F. B. Meyer has also indicated that he will resign the pastorate of Christ Church, Westminster, and devote himself to evangelistic work "from Land's End to John o'Groat's, spending a week in each of the large cities, and as far as possible meeting all the Free Church ministers of the districts." I find that among many earnest and devoted ministers the question of the wisdom and expediency of this manner of administration is being vigorously discussed. It was said by some, as was said by Dr. Bushnell, that special evangelistic services by special evangelists have a scorching effect upon the district in which they are conducted; that when the heat subsides neither verdure nor growth is seen for many a day. Others again object because of the disintegrating influence that

these services have upon the organism of the Christian Church; that their effect is not to build up living stones in the Christian temple, but to detach them, and develop them into isolated and self-sufficient columns. Then, on the other hand, it is argued that as all our harbours and tidal rivers are blessed and gladdened by periodic and rising tides, so may, so is the Church of God refreshed by seasons of revival, and by the presence of revivalists before whom apathy and stagnation for a time at least disappear. It thus appears that a good deal can be said on both sides of the question; and that it is somewhat difficult if not dangerous to lay down a hard and fast line in this knotty subject.

The intimation that the Rev. Dr. Lorimer has resigned the charge of the Tremont Temple, Boston, says the Christian Leader, will surprise his large circle of friends on this side of the Atlantic. Dr. Lorimer is so often in Great Britain that he has almost become a Britisher. His congregation is the largest not only of the Baptist Church but of all the churches in Boston, while he himself is the most popular preacher of his own denomination in America. With 63 miles on life's road behind him Dr. Lorimer has probably done a wise thing to take the smaller but influential sphere which the church in Madison Avenue, New York, has opened to him.

The Religious Tract Society continues to provide a distinctly and attractive Protestant literature for the general public, through tracts, books and magazines. It is all needed. Its present Day Papers on Romanism should be widely circulated. "The Supper of Our Lord" by the Bishop of Durham; "Shall we Unite with Rome?" by the Dean of Canterbury; "The Witness of Great Englishmen against the Papacy," by Dr. Macaulay; "The Reformation in England," by the Rev. T. W. Drury, M. A.; "The Conflict of Rome with Civil and Religious Liberty," by the Rev. Dr. Barrett; John Styles and the Catholics," "The Worship of the Virgin Mary," by the Rev. Canon Pennington, are all well worthy of a wide circulation.

Sabbath school teaching is coming to something like a crisis, remarked Professor Marcus Dods, who was chairman of a meeting of the Edinburgh United Free Church Sabbath Teacher's Association last week, when Sir John Cuthbertson delivered the inaugural address. Everyone connected with Sabbath school teaching, said Mr. Dods, felt that something must be done. Scholars and teachers were decreasing in numbers, and there was a general feeling of dissatisfaction, not so much with the work that had been done as from the belief that a great deal more, and more effective work, might be done. Sir John Cuthbertson attributed the falling off in Sunday-schools to the lack of teachers, a state of affairs to which the spread of doubt and unbelief, the neglect of the Sabbath and the Church had contributed. The main requisites for successful Sunday-school work were, he believed, knowledge, piety, wisdom, preparation, and prayer.

The Quiet Hour.

The Call of Moses.

S. S. Lesson, Dec. 1, 1901; Exodus 3: 1-2. Golden Text—Exod. 3: 12. Certainly I will be with thee.

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

Now Moses kept the flock, v. 1. "I was an herdsman, and a gatherer of sycamore fruit," said Amos, the earliest of Israel's prophets. "I am a peasant's son, my father, grandfather and great-grandfather were all genuine peasants," said Luther, the great leader of the Reformation. God has always put honor on work. Adam was a gardener; Moses, like the patriarchs, was a shepherd; Jesus was a carpenter; John was a fisherman; Paul was a tentmaker. To have plenty of honest work and to do it well, is to stand in the direct line of succession to the best and greatest of our race.

And the angel of the Lord appeared unto him in a flame of fire, v. 2. There are three great facts about God: (1) He is represented under the figure of fire: (1) His intense activity. In the spring time the rays of heat from the sun's central fires awaken sleeping nature. The furnace fires give their wonderful speed to the locomotive and the steamship. So God is constantly active in nature and history. (2) His mighty power. Fire is one of the most resistless of his masters. There is no force that can successfully oppose the might of God. (3) His perfect holiness. A ray of light passes through a room impregnated with disease germs, but it will carry no contagion. In like manner the divine holiness blazes with dazzling brightness amid the impurities of earth.

And the bush was not consumed, v. 2. Our Church has inherited from the Church of Scotland the banner which bears the emblem of the burning bush, and the motto: "NEC TAMEN CONSUMEBATUR"—"Yet it was not consumed." This was a fitting motto for a Church born in days of fierce persecution, and harried by Claverhouse and his dragons. It is a suitable motto for any branch of the Church of Christ or any true believer. No Church in which God dwells can be destroyed, and no individual in whose heart He resides can perish.

Why the bush is not burnt, v. 3. How often and in how many lands it has seemed as if the Church of Christ were doomed to a certain destruction! In Rome, when Nero lighted his gardens with living torches made of the pitch-covered bodies of Christians; in France, when the Huguenots were massacred by thousands; in Scotland, when the Covenanters were hunted down like wild beasts; in England, when the Puritans were driven from their native shores; in China, the other day, when Christian missionaries were banished, and native Christians tormented and murdered, the enemies of the Church have triumphed and her friends have been saddened. Why has the bush not been burnt? Why have all her foes been unable to destroy the Church? Because God is in the midst of her. She lives because He lives. Her victory is assured because the Living God dwells in her.

The place whereon thou standest is holy ground, v. 5. We need to learn that God is holy as well as good and gracious. For the long period covered by the Old Testament the divine holiness was kept most prominent-

ly in view. But the New Testament does not allow us to forget the great lesson of the Old. For in Hebrews we read (12: 28, 29): "Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

I am the God of Abraham, the God of Isaac, and the God of Jacob, v. 6. It is on this passage that our Lord founds His argument for the resurrection, against the Sadducees (Mark 12: 26). The argument is that men cannot exhaust the friendship of God in the brief span of human life, and that there must therefore be another life in which they may discover and explore the unknown oceans and continents of that friendship. Imagine, as some one has put it, the world to be one great and perfect gem and this gem given to one man. The gift would entitle the recipient to use that gem until he had come to the end of its purchasing power. So, when God calls men His friends, He endows them with the right to avail themselves of His friendship until they have drawn upon all its resources. But that is to say that the friendship between God and men must be eternal and that it cannot be interrupted by death.

Who am I that I should go unto Pharaoh? v. 11. This is the same Moses who in his self-confidence had supposed his brethren would have understood how that God by his hand would deliver them (Acts 7: 25). But it is Moses stripped of all self-sufficiency and ready to cast himself on the strength of the Almighty. He was on the edge of a great discovery—whence true strength comes.

Prayer.

Our Heavenly Father, do thou write thy law upon our heart, and give us a disposition towards obedience, so that every word which thou hast spoken may become the rule of our conduct. Grant us the continual ministry of Thy Holy Spirit to enlighten the mind, to sanctify the will, to subdue and control the whole heart, so that there may be no disobedience or rebellion in us, but a quiet and loving delight in all goodness and holiness. We thank thee thou hast addressed a speech to every heart; may each hear the word thou hast sent it. Preserve the little one that he may become a strong man, speak to the aged that he may renew his youth in the immortal hope of fellowship with the spirits of just men made perfect. Address the busy man who is seeking his fortune in the dust, and excite in his soul a hunger which the bread of earth cannot satisfy. Tell the afflicted that the time of weakness is but for a moment, and the time of immortal health is as the duration of God. Sanctify all varieties of discipline and training through which we pass, and at last, washed in the blood of the everlasting covenant, sanctified and inspired by the Holy Spirit, may we enter in through the gates into the city whose hills are light, whose walls are jasper, and whose streets are gold. And this we ask in Jesus' name. Amen.—Selected.

We often think of heaven as if that alone were our Father's house. No; we are God's children, and we are in our Father's house here and now.

Good People We All Have Met

REV. DANIEL YOUNGBLOOD.

Rev. Daniel Youngblood comes of true blue Presbyterian stock. He is third in a line of Presbyterian preachers in his family. Was well grounded in the Bible, the Shorter Catechism and the Confession of Faith. A bright boy too, who graduated with honors at college, and who was a fine student at the seminary and came away, thinking in his heart that what he had not learned of theology, and had not planned as best methods of work and did not know of religious experiences, was not worth learning, or planning, or knowing.

And he was earnestly and zealously devoted to his Master's service. He seems to see how much land there is yet to be possessed and he means to do his part in possessing it.

His zeal is unquenchable, his opinions unchangeable and he himself unshakable. If you downed him he is up again as quick as a cork in a basin of water.

His first charge was a church with a session of grey-headed men. Now we all know that grey-headed men have lived long enough to know some things from experience; that they have learned to be cautious; that they believe in "hastening slowly" in most matters, and zealous brother Youngblood would map out work for one month which if practicable, they judged would require a year. He proposed to change things, and stir them up generally. If they remonstrated gently, why he just smiled on them pityingly, and with a degree of forbearance really creditable, all things being considered. He whispers to you confidentially, "the dear old brethren are just a little old foggy, you know," and straightway calls up some young men and women, and before the session has fully decided that the work can be done, they have it well under way.

And yet Rev. Daniel Youngblood is a good young man and a fine preacher, too.

So pretty, so jovial, so full of healthy gladness is Mrs. Facebothways. You find yourself beginning to smile as soon as she comes in sight. And she is so kind hearted, so ready to help in every church enterprise. So loyal to her friends and to her church, she has already trained her bright little daughter to be a staunch Presbyterian.

It is a rare thing that Mrs. Facebothways is ever missing from a service on Sabbath or on Wednesday evening.

"Well," you say, "what is the matter? I find no fault with her. You describe a very charming young woman, I think."

Yes, but—she wants to go to church faithfully on Sundays, and on Monday she wants as faithfully to go to her card party or perhaps a dance. She belongs to all the social clubs of her town that are worth joining. Her visiting list contains the names of all the most fashionable set, and what with receptions, and at homes, high teas, euchre parties, book clubs, plays and operas, the good seed is choked, and our dear, bright-faced young friend does not bring forth those fruits that should appear, and that those who love her truest welfare would love to see grow.

Her heart is divided. She is trying to serve God and Mammon.

She thinks it is lovely for staid, grey-haired women to be good, and to live out cheerfully and quietly a social life that is religiously unworldly. And some day she means to live like that too, but just now she thinks she would be "led to death" if she could not have what she calls a good time; that is, if she couldn't give a hand to the world

Our Young People

Children of God—Topic for Dec. 1.

How Not to Grow Weary.

Scripture Reference: Rom. 8:14-17.

Sonship.

BY REV. FRANCIS E. CLARK.

One word that our Lord Jesus came to earth especially to emphasize is the word "FATHER." As applied to God it was almost unknown before He came. Heathen religions were ignorant of it, and even the Old Testament knows comparatively little of God as the Father of His people. He is the Shepherd, the Shield, the Sun, the High Tower, the Rock of our Defence, and a hundred other names are His in the psalms and the prophets, but it was for Christ to reveal and emphasize the new and more blessed name, "Our Father."

On a railway journey I have just read through the Gospel of Matthew with this in view, to find how often Christ uses the word "Father" when speaking of God or to Him, and I find that no less than thirty-six times in this one Gospel is this word used.

The subject of our meeting this week is the complement of this thought of the Fatherhood of God. It tells us of the sonship of man. If He is our Father, we are His sons, and we no longer need be in the bondage of fear, but may cry in the spirit of loving children, "Abba Father."

It will be noticed that the Hebrew word for "Father" here used is the simplest form that infant lips can try. As our children say, "Papa," before they can lisn any other word, unless it is the equally sacred word for mother, so the Jewish children cried, "Abba." It lends itself to the youngest and the weakest as well as to the strongest; and, as we learn more about our sonship, we find that we are not only children, but heirs, even co-heirs with Christ, a most glorious joint fellowship with our elder Brother. We inherit from God as He does. We are heirs of the Majesty on High no less than He. But there is an "if." We must remember that, if we suffer with Him, we shall be glorified with Him. If we partake of His humiliation and service and cross, we can claim to be joint heirs with Him to His Father's and our Father's infinite and eternal inheritance.—C. E. World.

Daily Readings.

- Mon., Nov. 25.—God the Creator. Gen. 1:1-5; 24-27
- Tues., Nov. 26.—Of one family. 1 Cor. 8:1-9
- Wed., Nov. 27.—The heavenly Father. Isa. 64:1-8
- Thurs., Nov. 28.—Adoption. Eph. 1:1-12
- Fri., Nov. 29.—Obligation of relationship. 1 Pet. 2:17; 1 John 4:7-9, 20, 21
- Sat., Nov. 30.—The future home. Heb. 11:8-16
- Sun., Dec. 1.—Topic. Children of God. Rom. 8:14-17.

A man who is filled with the Holy Spirit will have an undoubted assurance of his sonship; moreover, he will be cleansed from the power and love of indwelling sin; he will be tempted, but will find that his inner nature is like a tinder box which has become damp. The devil will still try to strike it matches upon him, but the man will not respond; he will be so saturated with the Holy Spirit that there will be no response as in other days.—F. B. Meyer.

The way to enjoy Christian service and not tire of it is to be diligent in spirit. The hard workers never become weary in well-doing. The more we do for Christ the more eager we become in his service. We tire most when we do the least. Those who keep growing in grace never weary of the race. Faithfulness in prayer and diligence in the study of God's Word make the soul proof against weariness in God's service.

Redoubled diligence is the remedy for discouragement. The trouble with discouraged ones is that they always feel like quitting, when to quit is the worst thing they can do. Discouragement lets go the moment that a man sets his face against it with grim determination not to give up, but to press forward with renewed diligence.

There is no misery like the misery of spiritual despondency of a man who has been in close touch with God and in the front ranks of hope and heavenly aspirations and godly influence among men. To know how to avoid such a state and how to escape from it is a matter of grave importance. The outcome involves the honor of God and the destiny of a man.

Joy in Believing.

Wherever there is living faith there is joy. A Christian may well doubt the reality of his faith if he hath not this joy. It may not always be conspicuously present, but it dwells in the soul and gives character to his life none the less. The deeper and more substantial the joy the less demonstrative will it be. True Christian joy is more than a passing emotion; it is a condition of soul that grows out of living faith. We first believe and then have joy—joy in the Holy Ghost. The essence of this joy is peace—that peace which passeth all understanding. It is the highest note in the ascending scale—first, the realizing sense of sin, then faith in Christ, who alone can forgive; then the sense of pardon which faith bestows; then the peace which flows from pardon; then the joy which wells like living water out of the fountain of peace. It is this joy which begets that holy boldness and confidence which enables us to exclaim with Paul, "Who shall separate us from the love of God?" My this joy be our never failing possession.

The woman of Samaria was a most remarkable instance of the effects which contact with Christ was able to produce. She came to Jacob's well a notorious sinner; she went back to the town a rejoicing believer. Not only so; she was transformed into an eloquent evangelist, who spread abroad the news that the long expected Messiah and the Savior of the world was at hand. And she was most successful. There is a strange persuasiveness in the testimony of one in whom the flame of divine love has just been kindled. Her work so moved her fellow townsmen that they flocked out to see Jesus in number, which, as they approached on the highway, reminded him of the stalks of corn covered a harvest field.—Dr. Stalker.

At a meeting of the Chatham Presbytery held on the 12th instant, a call from Dover, etc., to Rev. A. E. Milly, of Horning's Mills, was sustained, and Rev. W. E. Knowles was appointed to present it before Orangeville Presbytery.

while she gave the other to the Master. Excitement of some kind has become as necessary to her as whiskey to the poor fellow who frequents the saloon.

And yet—everybody says that Mrs. Facbothways is a good woman.—Presbyterian Standard.

You are a child of God even though you are ashamed to own your father; but you cannot expect Him to own you as His son.

A child of God should be a *visibile heart* for joy and happiness, and a *living doxology* for gratitude and adoration.—C. H. Spurgeon.

It is easy to grow despondent as to the future by dwelling on the evil. There is always evil about us; always some forms of sin and wrong doing which are increasing. But that alone does not prove that the world is retrograding. There are eddies in the stream, but the water is in fact flowing on.

CAREWORN MOTHERS.

LIFE OFTEN MADE A BURDEN THROUGH NURSING A CROSS AND FRETFUL BABY.

All babies should be good-natured; well babies, if there is no outward reason for discomfort, are always good-natured, and yet how many mothers permit themselves to be thoroughly worn out caring day and night for a sick, cross and fretful baby, when a little care and foresight would remove all the trouble and make both mother and baby happy. The little one's suffering and crossness may be caused by any one of the numerous ills that make baby lives a misery to themselves and a constant source of worry and discomfort to the mother, such as colic, worms, indigestion, constipation, the irritation accompanying the cutting of teeth, etc. When baby is cross do not, if you value your child's future welfare, give it any of the so-called "soothing" medicines, as they only stupefy and deaden without removing the cause of the trouble. What is needed is a simple, vegetable compound such as Baby's Own Tablets, which reach the root of all the minor ailments of little ones, making them well and happy. The best proof of this is the high praise all mothers who have used this medicine award it. Mrs. W. S. Beaverstock, Church street, Brockville, says: "I have used Baby's Own Tablets in my house for several years and know of no medicine for little ones that can equal them. When my baby was teething she was restless, cross and peevish, and I could do very little with her. I gave her the tablets and they quieted her when other medicines did no good. When baby was troubled with constipation the tablets always gave prompt relief, but above all things I think they are most excellent in indigestion; she vomited a great deal, was very cross and would scream with pain, and I had to get up with her many times during the night. No matter how much she ate she kept growing thinner. It was then I began the use of the tablets, and she grew plump and fat, and I had no further trouble with her at night. I can recommend the tablets to any mother who has a sickly, cross or fretful baby, and I am sure she will never be without them again." Baby's Own Tablets are easily administered and dissolved in water and given safely to the youngest infant. If you druggist does not keep them send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail, post paid.

Our Contributors

CHURCHES OF OTTAWA.

Dominion Methodist Church.

BY J. D. CLARKE.

Methodism in Ottawa dates back to the first year of last century. The fourth circuit formed in Canada, comprising the townships on both sides of the river, was set apart in the year 1800 and was known by that name. For long years the work of the itinerant pastors who sowed the seeds of Methodist doctrine was a most arduous task, as the labour of all pioneer preachers has ever been. Long and disagreeable were the journeys that these fathers had to undertake in order to supply the ordinances of the Church to the sparsely settled population that hewed the trees in the virgin forest and brought the soil into cultivation. It was a heroic task in those days to be a backwoods preacher, for the distances to travel were great, the roads were bad and often almost impassible, the flocks poor and ill able to meet the Scriptural injunction to bear in mind that the laborer is worthy of his hire. With the settlement of the country, however, and the growth of Ottawa from village to city proportions, Methodism made considerable advances, though for one cause or another its progress in Eastern Ontario was not nearly so rapid as it was in the Western part of the Province. It was not until the year 1855 that the city of Ottawa was set apart by itself as a circuit or charge, Rev. Jas Brock being pastor. In the half-century that has almost passed away since that time there have been many changes in the Capital, but probably no more marked transformation has been witnessed than the progress of the Methodist Church in the city. In the interval, the several divisions of Methodism as they exist in Great Britain have been consolidated into one united Methodist Church of Canada, thereby greatly strengthening the communion. It has been especially advantageous in Ottawa, where in 1855 Wesleyan Methodism was represented by but one struggling congregation. Now, there is one great central church (the Dominion) and a number of other thriving congregations in various parts of the city.

I take the occasion of the 25th anniversary of the opening of the Dominion church to pen a few facts with regard to its origin, progress, and present standing. When in 1855 the Church first became a charge its members worshipped in a little frame structure and for a number of years it did not appear necessary to increase its pew accommodation. With the advent of Rev. W. J. Hunter, however, in the early seventies, new life was put into the work. Mr. Hunter proved a man of great courage and prescience. He saw that if the Methodist Church was to hold its own in power and influence in the Capital it must at least have a creditable central home—a headquarters as it were—and he at once set about providing it. The task was an arduous one, but Mr. Hunter and the officers whom he gathered around him faced it with a will, and in 1876 the present commodious stone structure was raised on the site of what up till then had been known as the Metcalfe Street Methodist Church, and dedicated to the worship of God in November of that year. It was with great

satisfaction that this heroic pastor was welcomed back to his old congregation to officiate at the semi-jubilee of the church opening and to rejoice with its members over the success which has followed the labors of the early days. Dr. Hunter, now aged yet well preserved and full of fiery zeal for the cause of the Gospel, had a warm greeting from many old friends.

During its existence the church has been privileged to have the services of some of the more noted of the leaders in the Methodist Church. Among its pastors have been Revs. Dr. John Carroll, Wm. Scott, E. B. Harper, Wm. Stephenson, Wm. Hall, Dr. W. J. Hunter, Ezra T. Stafford, Le Roy Hooker, W. W. Carson, Dr. E. B. Ryckman, Manley Benson, and Dr. Saunders. Its present pastor, Rev. Samuel Peter Rose, D. D., stands second to none in the communion to-day as a preacher and as a leader of thought. He was born at Mount Elgin, Middlesex County, Ontario, in 1835, his father, Rev. Samuel Rose, being then in charge of the Institute for Indians on the Muncey Reserve and also Chairman of the District, which office he held without interruption until appointed as Book Steward in 1865. Dr. Rose was educated in part at Upper Canada College and in part by private tuition. When he entered his twentieth year he was received as a candidate for the ministry and sent to Peterboro as the colleague of Rev. Charles Fish. The remaining three years of his probation were spent at Bridge Street Church, Belleville, the first year with Rev. W. Briggs and the remaining two with Rev. G. B. Harper. Then he became superintendent of the church at Newmarket and since then, according to the Methodist itinerant system, he has served the church at Orillia; Parliament Street, Toronto; Brant Avenue, Brantford; Dominion Square, Douglas, and St. James, Montreal; and now Dominion Church, Ottawa. Here he has already spent three years, and has been invited to stay another two. Five years is now the limit of the term which a Methodist preacher can serve a church without making a move, or it is no secret that the Dominion Church members would gladly have retained the services of this gifted pastor for an indefinite period. Evidence of this attachment was strongly exemplified when someone set on foot a story a month or two ago to the effect that Dr. Rose was likely to be appointed editor of the Christian Guardian by the General Conference next year. The Dominion congregation at once raised the point that they had bespoken his services till 1903 and that if he were to assume the editorship of The Guardian—a task for which he is eminently qualified, though a change of editors is hardly likely in the near future—it must be after the close of his five years, when Centenary Church, Hamilton, to which he has already been called, would have to settle the score. No doubt intelligent selfishness prompted this stand, but it shows the great esteem in which he is held by the congregation.

Dr. Rose is an ideal pastor. He lives to promote the welfare of his congregation and whether as a visitor in the home, as a conductor of week day services, or as a counsellor in his cosy study at the church, he has ever the same kindly, open heart, ready to sympathize with and to aid the ever increasing church family. In the pulpit he is at his best. A man of inspiring optimism, a fearless

investigator, of strong convictions, he never appears before his congregation with an ill-prepared message. With those who hold that a preacher should confine himself to abstract theological injunctions, he has little sympathy. He holds that a preacher cannot be too well informed with regard to the topic that he undertakes to expound, and for this reason he is an earnest reader of the best productions of the master minds of the past and the present, and very often a vital principle is exemplified by the quotation of the great thought of a master writer of prose or verse. In this way, he keeps in touch with the spirit of the times, and imparts to his hearers new found truths or illustrations of old truths, with a freshness and attractiveness calculated to arrest the attention of the most careless listener. Dr. Rose will never be charged with plagiarism; he illustrates his sermons with thoughts from other master minds, as opportunity demands, but he invariably credits the author and thereby aids his hearer to further research along the same lines. Having said this much of the pastor of Dominion Church, it hardly requires to be added that his congregations at Dominion are always large; and that every Sunday visitors at the Capital are attracted to the Dominion Church by his personality. The ability of Dr. Rose has been recognised by his brethren in the church to a marked degree. He was honored by being appointed President of the Montreal Conference last June. Again and again he has been the representative of Canadian Methodism in the adjoining republic; and at the great convention of Methodism in Great Britain this year he eloquently upheld the interests of the Church in the Dominion.

The Dominion Church from being a small, struggling congregation, has grown to be one of the leading places of worship in the Capital. It has a good choir, a bright, cheerful service, and a people inspired with the desire to give for the maintenance of their Christian privileges and the extension of the kingdom. This is exemplified in the balance sheet of the Church for the last two years, which shows the total receipts to be over \$31,000, of which \$6,438.30 is contributed to the Century Fund of the Church. The spirit of the people is well proved by the fact that the donors of the money expressed their desire that practically all this large sum should be handed over to the Committee to advance, as the church at large deems best, the great schemes by means of which she has been doing her share in promoting Christianity. A liberal church is a live church, and that undoubtedly the Dominion Methodist is. It enters on the new era of its history under the most favorable circumstances, and its success ought to be correspondingly great.

Presbyterian Standard: "Progressive bigamy" is one of several phrases which the Brooklyn Eagle has coined and which have become current. Bigamy is punished with a term in prison. But the same court which will sentence the bigamist will allow a man to marry, progressively, as many wives as he pleases, if he will only go through the form of obtaining a divorce between ceremonies. "Progressive bigamy" is good in that it will describe a thing that is very bad.

The Revival of Christian Endeavor.

REV. J. A. R. DICKSON, B. D., PH. D., GALT,
ONT.

That there has been a decline in the enthusiasm and zeal that once characterized Christian Endeavor in Canada, no one knowing the facts of the case will deny. Admitting this fact, what is to be done? Some are ready to say; abandon it altogether. Others are perplexed and puzzled, and are not prepared to venture a suggestion. Others are bolder, and advise that it be incorporated with some other department of Christian work. We must confess to agreeing with neither the one nor the other. Do we do either, with the Sunday School or even with the Church, when they pass through a period of deadness and decline? Moreover the Christian Endeavor Society is a part of the Church, and it is a proper question to ask whether it is not sharing the life of the Church; whether the real condition of the Church is not manifesting itself in it? It may be regarded as the thermometer that tells the spiritual warmth or the spiritual coldness of the Church. If the spiritual conditions are ranging high the Christian Endeavor Society will be well maintained, but if they are low, the Society will pine and perish. The Christian Endeavor Society is preeminently a spiritual Society.

It cannot long survive in unspiritual conditions. And there can be no doubt that that fact accounts for its disappearance in many cases. But it still subsists, even though it is not as vigorous, and aggressive, and large, numerically, as formerly. It needs reviving. Ten years have tried its strength and its staying power: ten years have shown its value as an educator of the young in Christian life and service: ten years have demonstrated its value as a thoroughly efficient part of our Church organization—in Canada. And knowing what we do of its excellence, we are not willing to dispense with it.

Rather, we would seek its retention and its restoration to its normal condition and power.

But, we are asked, how is that to be done? We may answer first *negatively*. (1) It is not to be done by changing its character. It is simply a young people's prayer meeting in which all are pledged to take some part: and if it is turned into a Bible class, there arises at once in its distinctions that are marked. Then we have the quick and the slow; the clever and the stupid; the well acquainted with the Bible and the ill acquainted with the Bible,—revealed. They become conspicuous by the class work. And there spring up feelings that ought to be by all means suppressed: feelings that do not promote unity and strength, but rather create division and weakness. (2) Nor is this to be done by changing it into a literary Society, or even by introducing the literary element into it in any marked measure so as to color its work and give it the complexion of a literary Society. Many a Christian Endeavor Society has been killed by this procedure. This is alien to its nature. It shows an entire misapprehension of its spirit. It is a meeting for prayer and strictly religious exercises, and it declines as soon as anything alien to these is introduced. Literature is good in its place, but the study of it should not be thought of in connection

with a young people's prayer meeting.

(3) Nor is this to be done by changing it into a Social club, or a Missionary society, or any other organization which has for its object something distinctly apart from spiritual development and edification. Anything that touches that is detrimental to its prosperity and even to its life.

What then, you ask, are we to do to revive it? We may very properly answer in the words of the Lord to the Church of Ephesus. "Remember from whence thou art fallen; and repent, and do the first works." "Thou hast left thy first love," return to it. Therein lies the secret of revival for our C. E. Societies. Instead of going forth into some new and untried ways—or rather, speaking more truly, into old and well tried ways, but not employed in connection with Christian Endeavor—ways which have failed again and again to hold the young people; we should return to the simplicity of the early days of Christian Endeavor when its life tide was full of throbbing pulses and glad hearts, and vigorous and aggressive activity; crowned with success and victory.

We should revert to its early ideal, which was its great strength: a prayer meeting in which all took some part; a training school where each encouraged the growth of the other, a service where short addresses, short passages of Scripture, short prayers were the order of the day. And where all were willing to be on an equality. If there is a return to this, revival will come at once. Some are ever troubled with the desire of progress, a very laudable desire in certain circumstances, but wholly out of place in Christian Endeavor, simply because it is getting away from the fountain of its life, and the springs of its exuberant joy. The experience of many an immensely ambitious Society proves that in its loss of power, and sometimes in its total extinction. We know Societies that have thro' ten years kept to the original idea of C. E. and have eschewed all tempting novelties, and have flourished through the burning heat of summer days, and the biting frosts of winter nights, and are still fresh and green as in the early days. These not only keep up their own meetings but work for outside objects. The weekly meetings are not the end for which the Society exists. They are only the means of education and development for service in many departments of Church activity. And to any one who thinks correctly about the matter, it will be clear that literary study or Bible class work, or social gatherings for a good time, are not in the highest way calculated to minister the motives necessary for the work the world needs. Life is the great requisite for service. A life sustained by the sense of brotherhood and fellowship. A life charged with spiritual forces, and a mighty faith in the living God. And that, the original form of Christian Endeavor imported. And because of this we are devoutly desirous of seeing it continued as a force in our Church life. Its revival will come by a return to its original idea and type.

There is no fretting, worrying, or over-anxiety when God has endowed a preacher to prophesy in His name.

Sparks From Other Anvils.

Presbyterian Banner: Quiet profound meditation on Scripture will do more to enrich and strengthen the soul in spiritual life than any quantity of superficial reading.

Christian Guardian: The human heart may seek shelter in human kind, but the highest refuge lies beyond the everlasting hills, where the footprints of men have never been seen.

United Presbyterian: When will the congregation become interested in the weekly prayer meeting? When the members of the Church as individuals become interested in the welfare of their own and other souls.

Herald and Presbyter: It is true, on one hand, that revivals can not be manufactured to order, but it is also true that "the kingdom of heaven suffereth violence and the violent take it by force." John the Baptist came to prepare the way for the coming of Christ, and he will do his own divine work.

The Congregationalist: The worth of life is in its friendships; in rough ways one learns their value, and on sunny heights it is the presence of a friend that makes joy satisfying. One might have all of wealth the world can give, all of success that ever crowns human effort, and if he had no friend his prosperity would be in vain.

N. Y. Christian Intelligencer: The only worship acceptable to God, is that of the heart, which is "in spirit and in truth," and of such worship prayer is an essential part; but, when it degenerates into a mere form, when men draw near to God with their lips, while their heart is far from Him, it is only a solemn mockery.

Lutheran Observer: The clergyman has the right to his private political belief which every other must have, but he has not the right to use his office or his pulpit for political purposes. Principles of righteousness alone may be discussed in his official work, and when he deals with those principles, none can charge him with stepping beyond the bounds either of duty or of propriety.

N. Y. Christian Advocate: The worst forms of self-indulgence show themselves frequently in the pulpit. There may be precomposed rant as well as extemporaneous and there are preachers whose moods enthral them. In the morning they are "sweetness and light," in the evening lurid flames; or, again, in the morning they reveal an unction of damnation, followed in the evening by an attempted reparation and an excess of pathetic persuasion.

Salvation is all received by faith. Faith is the channel through which God communicates all grace to the soul. A narrow, contracted faith hinders the inflow of God's grace. The full assurance of faith brings full salvation.

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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 20th, 1901.

Every man who makes no response to a generous action is ungrateful. Nor are those who make the most profuse acknowledgement always the most grateful. We listened to one of those sweet-tongued ladies murmuring words of gratitude, till the one who had bestowed the gift moved away in embarrassment. The moment her back was turned the gift was thrown into a corner with every expression of contempt and loathing. On the other hand a gift that was received in silence, and even with an expression of being bored, was tenderly laid away as if too precious for ordinary use. Do not classify your Christmas gifts according to the outward expression of gratitude, but learn who has cherished your gift of last year.

The evils resulting from the cigarette habit among boys have often been pointed out. They are only too plainly evident in the faces and forms of those who are addicted to the habit. A vigorous effort has been made to secure pledges from one million boys that they will not touch tobacco in any form till they are twenty-one. If this pledge be secured and kept there will be little danger of those who have kept it becoming addicted to tobacco. There are those whom a moderate use of tobacco will not hurt, but they are not among the boys. At best this is only negative evidence, for there are probably none whom the use of tobacco helps. And we need what will help in these strenuous days.

Shall the missionaries return to their posts in China? This is the great question with the Boards at present. The missionaries would soon settle the question, they would be off next week, if the decision were left to them. But the missionaries are not always the best judges. The thought of the thousands of hungry eyes looking into theirs, pleading dumbly for they know not what, unsettles judgment, and no one who has once seen that eager look can turn from its appeal. Yet the voice of the missionary should

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be heard in the present council, and judgment should be given very largely according to their description of the field and its condition. No one imagines that those in charge deserted their posts, and their eagerness to return owes nothing to the prickings of conscience. Many of those who came back would not have come had they not been peremptorily ordered to do so, and they hear the voice of the people crying for the light, that is the explanation of their desire to go back at once.

GETTING AT THE BOTTOM OF IT.

Now and then rumors pass from lip to lip that touch and tarnish with their touch, the character of some one we know. How, or where they originated no one seems to know. They are given a certain amount of credence, the amount being graduated by the degree of friendship existing between the one who hears the rumor, and the person whose character is touched by it. If it concerns a stranger little notice is taken of it. With a smile of unconcern it is dismissed, but if that stranger is ever afterwards introduced, the name is at once associated with the unpleasant rumor, that may be but dimly recalled. You do not give the stranger the cordial reception that was expected because of that all but forgotten rumor.

How few take the trouble to get at the bottom of the rumor about another. It is none of our business, there must be some foundation for what we have heard. So we reason and act accordingly. Were we to take the trouble to investigate a little way, it may be that we should find as little ground for the rumor as there is for another statement about ourselves, which we know to be absolutely false. We traced that back to its source. It concerned us, and we made it our business to search it out. It was a curious compound when we analyzed it. A little jealousy, a little devilment, a little love of scandal, a little ill-will, a little vanity, and so on. A curious mixture, and strangely mingled. Like Macbeth's witches, each one that passed it along dropped in a potion, and the compound is the resultant.

If we love our neighbor as we love ourselves we shall be willing to do a little analyzing on his account as well as on our own. But the one who undertakes to trace a rumor back to its source, whether it concerns himself or another, must have a cool head, and the self control of a party leader. It is a business where there are fuses laid at every step, and no man has right to wander round there with a lighted match. We have seen the biologist at work dissecting his subject. He worked quite dispassionately, cutting, removing, laying aside, and arranging. We wanted to exclaim every minute, but emotion was entirely repressed with the operator. And that was right. So it is right when we come to operate upon the moral deformity of a badly twisted lie, whose several strands we want to unravel.

We have changed our figure, and the old is better, so we get back to it again. In pursuing this work of getting at the bottom of the rumor by analyzing the compound of which it is made up, it will surprise you to find what has been contributed by the dif-

ferent parties. The last element was supplied by an intimate friend, perhaps the one who repeated the rumor to you. It was utterly unworthy of your friend, whom you did not think capable of bearing ill-will and venting it in this way. If you can keep your head it will pay you to let the original compound alone for a time, and give some time to the analysis of this last portion of it. Why does your friend bear this man ill will? The investigation of this is risky, especially if you value the friendship, but it is often worth the risk. Each new element in the whole, will in turn give you some useful information.

From how small a matter does a most damaging statement sometimes originate. A overheard B making a disparaging remark to C. At that moment A's mind was dwelling upon some incident in D's life, and unconsciously he associated B's disparaging remark with D. A repeated the remark, or what he supposed was the remark, to E, who promptly passed it on. It changed slightly when A repeated it, for it must fit into his conception of what B said. E also changed it a little, adding his portion to the whole. So the rumor went on.

The outline is too real, and too tragic to pass over with a smile, and a disparaging remark of "Far-fetched"! The scandal that sent your minister from his work with you had no more serious beginning than this. The rumor that blackened the character of your neighbor had no more to rest upon than this. The cloud that has come between you and your comrade or neighbor began in some such way. The coldness that froze into ice, and that effectually separates husband and wife, lover and beloved, began in some such foolish way as this. It is worth while tracing back one or two of the rumors that reach you. It will shake your faith in human nature while you are about it, but the final result will be reassuring. Your own life will be sweeter, and your outlook upon life will be saner.

The New Covenant, or Lost Secret, (Toronto; Wm. Briggs,) is the title of a book from the pen of Mrs. Anna Ross, Principal of the Ottawa Ladies' College. Readers of THE DOMINION PRESBYTERIAN are familiar with the author's style, as extracts from the work have already appeared in our columns. In the preface the argument is stated as follows: 1st, That we, as Christ's, have fallen heir to a covenant with God which gives us legal right before Him to all the privileges covered by the three terms of that covenant. 2nd, That the failure to utilize this tremendous fact is the cause of the feebleness and failure of the Church of Christ. 3rd, That the way to actual power and victory in Christian life and service is to apprehend and utilize this covenant." In the massive chapters of the book the points are clearly brought out, and the abiding character and great importance of the "New Covenant" clearly established. The writings of the Bonars and of Andrew Murray are read the world over. It is not too much to say that Mrs. Ross' work will not suffer in comparison with the best productions of these sainted men. "The New Covenant" makes a handsome volume of nearly two hundred pages, and it may be bought from any bookseller for a dollar. Its wide circulation will be productive of much good.

THE POINTE-AUX-TREMBLES' SCHOOLS

For almost a quarter of a century the Board of French Evangelization has asked on behalf of the Pointe-aux-Trembles Mission Schools for a place in the prayers and gifts of the people at their national Thanksgiving-Day Services.

The manifest and continuous blessings from God upon these Schools call not only for thanksgiving but also renewed supplication for the out-pouring of the Holy Spirit upon the teachers, the scholars, and the homes from which they come, on the occasion of the first Thanksgiving-Day of the opening century.

An evidence of the popular appreciation of Pointe-aux-Trembles is the fact that upwards of two hundred and twenty applications for admission were received this year. Over eighty of these had to be refused as it had been thought wise for sanitary as well as financial reasons not to accept more than one hundred and forty. There are, however, one hundred and forty-five pupils at present in attendance of whom over six per cent. come from Roman Catholic homes.

Last year and this the Schools were opened on the first instead of the 15th of October as formerly. This extension of the session and the appointment of an additional teacher for the Boys' School have added considerably to the outlay.

During the past few years death has removed several life-long generous benefactors of the Schools. Their places have not yet been taken by others. These lost and regretted sources of revenue along with the above mentioned necessarily increased outlay make imperative larger contributions on the part of Congregations, Sabbath Schools, Young Peoples' and other Societies if the present efficiency of the schools is not to be impaired, to say nothing of extending their usefulness which, at present, lack of means forbids.

The Contemporary for November (New York; Leonard Scott Publication Company) contains a large quantity of interesting reading. Among the articles that will claim the attention of Canadian readers the following may be mentioned: First Steps of the New Commonwealth (Australia) by J. F. Hogar, M.P.; Protestantism in France, by Richard Heath; The Closing of the Glasgow Exhibition, 1901, by Patrick Geddes; and The New Social Democracy, by J. H. Harley. "Some Recent Books" deals in an attractive way with the publications of the month.

DON'T SEEK THE LION.

BY C. H. SPURGEON.

WHAT are we taught to seek or shun in prayer we should equally pursue or avoid in action. Very earnestly therefore, should we avoid temptation, seeking to walk guardedly in the path of obedience. We are not to enter the thicket in search of the lion. This lion may cross our path, or leap upon us from the thicket; but we have nothing to do with hunting him. He that meeteth with him, even though he winneth the day, we find it a stern struggle. Let the Christian pray that he may be spared the encounter. Our Saviour, who had experience of what temptation meant, thus earnestly admonished His disciples: "Pray that ye enter not into temptation."

CANADA'S HOME MISSION WORK.

Rev. J. A. Macdonald, of Toronto, delivered a powerful address last Sabbath forenoon, in Knox church, on the home mission field and home mission work of the Canada Presbyterian church, bearing mainly on that which comes under the purview of the home mission and augmentation committee of the western section. The work of these two committees is practically one—the work of the former being to develop mission stations until they are able to contribute a specified portion of the cost for the maintenance of gospel ordinances, when they pass on to the augmentation committee under whose fostering care they are in a reasonable time to become self-supporting. World-wide evangelization is no longer an open question. The great commission, "go ye into all the world," etc., embraces all mankind. The people of every nation and every clime. Our mission is to win and hold Christ for Canada; and if we expect to do effective work, to take forward movements in our foreign mission fields, we must develop the power and faithfulness and self consecration of the people in our home field.

Our home field practically embraces the larger half of a great continent—from the confines of Quebec on the east, westward through Ontario, new Ontario, the great west to the shores of the Pacific and extending north to the Arctic circle, having a frontage of five thousand miles. The situation for the church and for the country is critical, because of the situation, the time and the vast extent of the work to be overtaken.

The preacher presented a graphic picture of this great home mission field: Quebec, with its overshadowing French and Roman Catholic population—a province in which the English speaking settlements are being steadily circumscribed and weakened by the exodus of the more enterprising portion of the population to the towns and cities or to the great new country in the west; Ontario, where many of the Presbyterian congregations in the rural districts are weaker than they were ten or fifteen years ago, because of the westward movement of the population; and new Ontario, which is being rapidly opened up and into which settlers are rapidly pouring and the missionary must follow them with the Gospel; Manitoba, the Northwest, British Columbia and the gold country of the frozen north—immense fields, "white into the harvest."

To particularise: In English speaking missions there are 452 mission fields with 1250 preaching stations. In foreign communities west of Lake Superior we have one medical missionary among the Galicians in the Dauphin district, and five schools among the same people; one Finn missionary, two Czech missionaries, three Hungarian missionaries, two German missionaries, two Icelandic missionaries. The amount of money needed for this work for the coming year is \$97,500, an increase of \$25,000 over last year. In order to meet this emergency the people of the western section will have to increase their contribution by twenty-five per cent.

These are the cold facts. The great home mission field, vast in extent, filling up with a heterogeneous population from all parts of the world, calling for a great advance in men, money and work if Canada is to be won and held for Christ and built up a clean, pure, sturdy Christian nation.

The preacher pointed out that it was a patriotic duty on the part of Christians to

grapple resolutely with these great and serious problems and solve them, for if not solved and solved right now the welfare and unity and character of our country may be seriously compromised. It is not only that on the Pacific slope we have a public opinion in many places hostile to the Gospel and to the purity and morality which it is calculated to impress upon and mould the lives and characters of our people, but we have also to deal with a polyglot foreign population from the countries of Central Europe. Through the school and the Gospel these people must be educated and christianized if they are to be assimilated and converted into industrious law abiding Canadian citizens. If we do not accomplish this it may mean danger if not disaster for Canada and her British Canadian institutions.

Neither must we forget that political power is steadily passing into the hands of the great west. How important that the public opinion of that great western country should be moulded and dominated by a pure, aggressive and virile christianity. In this great work the Presbyterians of Canada are called upon to take a predominant share, to lead in the front ranks of the Lord's hosts and to make such an impress upon the life and public opinion of our country that the powers of moral and political evil will never be able to efface or endanger.

Literary Notes.

The Christmas number of Harper's Bazar is an exceedingly bright one, both contents and cover; the latter being a picture of the Wise Men following the Star in the East. "Bobbert's Merry Christmas," by Josephine Dodge Daskam, is a quaintly illustrated story of child life; while "The Balsam Fir," by Mary E. Wilkins, is in her characteristic style. The Holiday Fashions, etc., are excellent, and there are also articles on "The Christmas Dinner," "Christmas Gifts," and other seasonable topics. The Bazar is holding its place as the best magazine published for women, and promises an even better table of contents for the year 1902. One dollar a year.—Harper & Bros., Publishers, New York.

The International Journal of Ethics. This Quarterly contains a number of vigorous articles of various degrees of merit. One of the most interesting and useful is entitled, "The Use of Moral Ideas in Politics," by J. S. Mackenzie, of University College, Cardiff, Wales. "The Task of the Twentieth Century" has a sad interest from the fact that its author recently passed away. Eliza Ritchie, of Halifax, discusses ably and reasonably on "Women and the Intellectual Virtues." A. S. Benedict, of Buffalo, N. Y., discusses the question, "Has the Indian Character been Misjudged?" Besides these and other articles there are many discussed and book-reviews all with the special circle of ideas to which the magazine is devoted.—1305 Arch St., Philadelphia.

They say the Rothschilds can't tell within millions how much they are worth. That is just my condition. All the wealth of this world and all the planets—everything is mine; I am joint heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth. "He that overcometh shall inherit all things, and he will be his God, and he shall sit with Me." Think of that—the son of God.—D. L. Moody.

The Inglenook.

A Thanksgiving Surprise.

BY JOHN A. CAMPBELL.

"I say, it's too bad?" exclaimed Bronson, tapping his geography with his pencil.

"We wanted him so much," said Elsie, sighing. "And we had his name all picked out for him."

"He's already named," corrected twelve-year-old Frances, the oldest of the three children. "Bruno,—he has such a nice one, too. But father knows best, of course."

"I don't see why we can't have him," grumbled Bronson, after a short silence.

No one answered. Frances and Elsie began to lay their school-books away, for the study hour was past. The pretty young governess, Miss Morse, in her black gown and rather worn cloak, was preparing to depart; Bronson followed his sister's example, and then rose with the girls to say "Good-by" to the teacher.

"What is the matter?" the latter asked, pushing for a moment in front of the cosy fire.

"Oh," replied Frances, "a man in the city has a big St. Bernard dog that he wants to sell, and we coaxed father to buy him for us. He said he would think about it, but before he went to his office this morning, he told us he had decided not to get Bruno, and Bronson's mad over it!"

"Well, your father will do what is right, I'm sure," said Miss Morse, glancing kindly at each of her young charges in turn.

"If he doesn't buy the dog, we'll save up our money and buy him ourselves!" cried Bronson, rebelliously. "We can soon save up fifteen dollars; can't we, Elsie?"

Which was true; for the Flemmings were wealthy people, and the children had plenty of pocket money. A look of sadness passed over Miss Morse's face,—in her home money was much more scarce.

"Good night," she said gently. "Be a good boy, Bronson, and obey your father."

"Good night, Miss Adelaide," they all cried, and then the teacher passed out into the ga hering twilight of the wild November day.

"Now, Bronson," observed Aunt Margaret, who had entered the library in time to hear her nephew's cross remark, "you know you wouldn't buy that dog without your father's consent, even if you had saved twice the cost!"

And Bronson looked ashamed.

"If you save your money, you can put it to a better use than that."

All three children looked interested.

"Your teacher, Miss Morse, is very poor," said Aunt Madge, softly. "Her mother and father died two years ago; and last April the ship that her brother helped to sail was wrecked, and he drowned, for he never came home; and the little group have a hard time of it. Miss Adelaide, who teaches you, is the oldest, and she is only nineteen. Just think of it! And poor lame Madeline makes and sells paper flowers and lamp shades; and Perry runs errands out of school and looks after that little witch of a Dotty. And they just manage to get along, as it is. Now, Thanksgiving Day is only two weeks

off; take your money, then, and give them a Thanksgiving surprise."

"How?" asked Elsie, eagerly.

Aunt Madge whispered something to each child that made six small ears tingle with anticipation.

"You cannot save fifteen dollars by that time," she finished; "but a third of that will do very nicely."

"We'll do it! We'll do it!" cried Elsie and Frances, and Bronson forgot to sulk any more.

And that was how it all came about.

II.

It was a moonless night, two weeks later. The wind swept noisily round the Morse house, banging shutters and rattling window-panes; and there was a prospect of ice for the morrow—Thanksgiving day! In the sitting room, which was homelike and neat, even though very small, were gathered the four members who now composed the little family. Crippled Madeline lay upon the old sofa, with some half completed paper roses near at hand; three year-old Dotty was darting busily to and fro, her yellow curls gleaming in the lamp-light, and her brown eyes shining with mischief, as usual; Perry stood by the window, drumming upon the glass; and Adelaide, who had just come home from her teaching labors, was resting in a big chair near the fire and sadly comparing the lot of the Flemmings with the Morse's fallen fortunes.

"Thanksgiving to-morrow!" mused Madeline.

"We haven't very much to be thankful for," said Perry, rather bitterly.

"Oh Perry, you mustn't say that!" cried Madeline, her fragile fingers toying with the paper posies at her side. "Indeed, we have a great deal to be thankful for! Let's see. First, we have a home."

"That's because we've always owned the house," said Perry, unmoved.

"And we have clothes and food," went on Madeline. "We'll not have a grand dinner to-morrow, to be sure, but we shall have something to eat. We ought to be thankful for these things. And we all have our health, and we don't have to run up big doctor's bills—a great mercy!"

As Madeline laughed, Adelaide glanced very tenderly at her; for she was aware that not one day of her crippled sister's life,—fifteen long years,—had been entirely without pain, and that sometimes the cruel aches were nearly unbearable. Brave Madeline! But the latter returned the look with a bright smile as she whispered: "I know what you are thinking, Addie; but I am honest,—I am, at least, given strength to endure." And then she once more turned her attention to her brother.

"Addie has found pupils; you have your errands, and I my paper things. And we are all together"—But here even Madeline's courage could not prevent a tremble in her tone as she thought of her lost brother—big, bluff, hearty Tom, who had met his fate under far off skies, with none of his loved ones near. Last Thanksgiving he had been with them.

"Yes," answered Perry, hastily, in a subdued voice; "I will take it all back! I'm

the man of the family now, and I'm a regular muff to talk so! But I saw Bronson Flemming this noon, and he was talking about the good time he's going to have. He said it would start already tonight too! I'd like to be rich!"

"It would be very nice," assented Adelaide, truthfully. She was thinking of her young scholars,—how unusually well behaved and civil they had been that afternoon,—how their eyes had sparkled whenever they gazed at her,—and how they had whispered among themselves about some—no doubt—momentous secret!

Suddenly little Dotty demanded when supper would be ready. Declaring that she had entirely forgotten it, Addie sprang up, and bustled about for some moments with such good results that they were soon enjoying a substantial meal. When it was ended, and the things had been put away, the young people gathered again in the sitting room, there to rest and enjoy their chat until Dotty's bedtime. That hour, seven o'clock, shortly arrived; but as the young lady strongly objected to retiring so soon, Adelaide decided to let her stay with them for an extra hour, in honor of the morrow. You may be sure that Dotty was enraptured, and that she made the best of those flying moments!

"I want some turkey to-morrow," announced she, presently, to Madeline.

"Oh, darling, no! We—"

"Turkey!" was the peremptory response, Dotty having heard the word mentioned just before.

There was no further argument. There came a loud rap upon the front door that made even Perry jump, and caused Dotty to beat a hasty retreat behind Addie's chair. Perry hurried to open the door, and on doing so, gave such a surprised "Oh!" that all three of his sisters came hurrying into the hall, Madeline on her well worn crutches. The supposed visitor was nowhere to be seen; but upon the porch, right in front of the astonished Morses, lay a huge basket filled with various bundles, and surmounted by an awe-inspiring object that made Dotty shake in her little shoes,—a great turkey, devoid of all feathers, with two legs, charmingly suggestive, reaching pathetically upward in the chilly evening air.

For three minutes there was an excited debate, with a wicked draught blowing in unnoticed all the while; and then the articles were carefully borne into the kitchen by willing arms, Dotty never once losing sight of that terrific body with the extended legs.

"We'll have turkey for dinner now!" cried Madeline to Dotty, now lying with her upon the sofa.

"Wonder who brought it?" asked Perry. "Oh, some kind friend, who knew how badly off we were," said Adelaide, thankfully. "I'm sorry that he can't see how happy we are over his gift."

But although they knew it not, their gladness had been seen. The end curtain had not been drawn, in order that a stream of light might flow out across the dark road; and through this window, as soon as the Morse door closed, peeped six eager eyes, their owners securely hidden behind some distant fir! And the three children who soon afterward bounded merrily homeward over the hard ground, were surely no other than Frances and Elsie and Bronson! They had thoroughly enjoyed the little surprise.

Meanwhile in the Morse home there was new amazement. When eight o'clock struck, and Adelaide picked up Dotty to bear her away to bed, that sleepy little lady pointed a short finger at the window with the un-

drawn curtains, exclaiming, "There's the man!"

"No, darling," said Adelaide. "There's no one there."

But Doty insisted upon a further examination; and to calm the little one's excitement, Adelaide carried her to the window, and allowed her to peep out.

"No one there," echoed Doty, mournfully, as they turned from the window. Then her aspect suddenly changed. "There he is," she screamed.

Sure enough the front door had noiselessly opened to admit the form of a large man of about twenty five who was intently watching the little group in the sitting room.

Every one stared for a moment; then there was a big general cry of "Tom!" And the newcomer, big as he was, had much ado to embrace all at once the four dear ones who crowded into his arms to welcome him. There were many tears and more smiles, while Tom explained that he had not been drowned with the remainder of the crew on the night of his vessel's wreck, but had escaped, and had, through sickness and innumerable trials and obstacles, found his way home at last. And what was the joy when he promised never again to leave them, in order to seek his fortune on the uncertain ocean, but to stay with them, and care for them all. Yet, of course, he was as ignorant as any one of the real senders of that dinner, and the affair forever remained a pleasant little mystery. And little Doty dreamed that night of turkeys galore; but at dinner next day she confessed that she no longer thought that savory bird "dreadful!"

III.

On Thanksgiving Day there was plenty of good solid ice, and the Flemming children went skating. When, on their return home, they rushed into the hall to warm their numb fingers, they were greeted by a series of loud, deep barks, that proceeded from the little study-room just beyond.

"Is it—" began Bronson, but paused, unable to proceed with his question.

"Yes," said Aunt Margaret, "it is Bruno! Your father decided, after all, to buy him for you, and the dog is waiting to see you. He's a splendid fellow, and I know you'll be delighted with him. We told your father of your plan to surprise the Morses; that pleased him, and he decided to surprise you, too. And—"

But the good lady's speech was never ended. The children had made a dash for the new pet, and found that he, indeed, exceeded all their wildest expectations. They and Bruno were soon the best of friends.

And that was the second Thanksgiving surprise!—Christian Intelligencer.

The Thanksgiving Feast—Ancient and Modern.

"Give thanks unto the Lord for He is Good: His mercy endureth for ever!"

"Because thy loving kindness is better than life, my lips shall praise thee."

Thanksgiving, the great gala day of our forefathers, is still observed as a religious and family festival, but in this age of ease and luxury there is little to suggest the ancient celebration. Our ancestors with hearts filled with gratitude to God for the protection and many mercies bestowed upon them in the new country of their adoption gave thanks under difficulties. Going to and from church in the snows and frequent storms of the bitter New England winter was in itself a test of courage and strength; as well as a severe test of gratitude and piety. The custom

reached, it was fireless, and in spite of the freezing atmosphere, the prayers and sermon long and although earnest, and fervent from the standpoint of to-day would be judged dull and tiresome. Nevertheless the Puritan fathers, mothers and children assembled, the warmth in their grateful hearts sustaining them to encounter and battle with the obstacles. Those were times of toil, hardship and self denial little understood or appreciated by the present generation. The simple life, regular habits, the strictly maintained custom of "early to bed and early rise," together with plain, wholesome food, active exercise and fresh pure air developed stalwart men and robust women, sound in mind and body. God-fearing, industrious, honest and sincere their descendants have much to be proud and thankful for in such noble ancestry.

In Colonial days the best of everything was brought forth for the Thanksgiving dinner, whether treasures of linen, china or silver, they were none too precious to use on that occasion, as housewives then had little of beauty or art to crown the feast.

The Thanksgiving menu of early times were told included oysters, clams, game of different sorts, turkey, vegetables, and as a special dainty the dish of Indian origin and preference—succotash. The same delicacies now appear (with many others unknown to Puritan cook) on the modern Thanksgiving board as suggestive of bygone days.

Except in the spirit of gratitude with which Christian hearts still overflow, how unlike the present celebration of the day to that of ancient times. Fair and costly temples consecrated to God's service are thronged with worshippers on the appointed morning. Amid organ peals, the music of sweet voices, lights and flowers, thanks are given for the mercies and blessings vouchsafed.

No life so barren and poor that if viewed aright there is not something to be grateful for. Whatever the sorrow, trial, or disappointment, however dark the overhanging cloud, by faith and love to see beyond, behold! God is still over all as friend, comforter and guide. Why should we doubt or fear?

A family festival as well, how sweet the reunions on this happy day! Masses of yellow chrysanthemums, veritable globes of

golden glory deck the table around which gather kith and kin from youngest to oldest. Through yellow shade candles shed a soft glow, and how perfect and artistic every appointment from first to last. The favors at each cover in vegetable forms, miniature potatoes, radishes, carrots, beets and other products of the kitchen garden all true to nature, but each and every one a dainty bon-bon box filled with "sweets." At all meals of ceremony "surprises" (things not what they seem) are now pleasing and attractive features.

The festival of Thanksgiving lacks in elements of true enjoyment whether in homes of the rich or poor, unless love, gratitude, good-will and contentment are guests. It matters little what the surroundings, appointments or menu, in such company the very atmosphere will be sweet with praise, joy and thanksgiving. Having remembered "God's poor who are always with us" to care for (one of our privileges in the service of the Master) may we not "give thanks and rejoice," assured of "the goodness and mercy that endureth forever," ours in the future, as in the past?—Table Talk.

"The Common Offering."

"It is not the deed we do,
Tho' the deed be never so fair—
But the love that the dear Lord looketh for,
In the heart of the deed so fair."

"The love is the priceless thing,
The treasure our treasure must hold,
Or ever the Lord will take the gift
Or tell the worth of the gold—
By the love that cannot be told."

"Behold us, the rich and the poor,
Dear Lord, in The service draw near;
One consecrateth a precious coin
One dotheth only a tear:
Look master—the love is here!"
—Harriet McEwen Kimball.

We may make the best of life, or we may make the worst of it; and it depends very much upon ourselves whether we extract joy or misery from it. There are always two sides of life on which we can look, according as we choose—the bright side or the gloomy. Encourage the disposition of looking at the brightest side of things instead of the darkest. By the power of *will*, and the eye of *hope*, pierce the cloud, for the "silver lining" is sure to be there.

Hot Rolls,

hot muffins, hot cakes,
made with Royal Baking
Powder may be freely
eaten without fear of
indigestion.

Ministers and Churches.

Our Toronto Letter.

The visit of the Rev. Dr. Forrest of Skerrow, Scotland, to Toronto, was a great pleasure to those who had not yet known him. It will be remembered that Dr. Forrest was invited to occupy one of the Chairs in Knox College, but could not see his way clear to accept it. In presenting the vote of thanks on Monday evening, after Dr. Forrest had lectured in the College Hall, Principal Caven hinted that Dr. Forrest might yet change his mind, and that when Knox College is ready to add one more Chair to her present list, he may be induced to accept the invitation to fill it. Dr. Forrest would be heartily welcomed to Canada and to Toronto, should he ever elect to make his home here.

His sermons on Sunday delighted the congregations to whom he preached. In the morning he was heard in Bloor St. Church, and in the evening in St. Andrew's, King St. His morning sermon dealt with the subject of the Divine Pity. There were some preliminary statements regarding pity, and a definition, at once clear and brief. There were instances of the exhibition of the Divine Pity in the history of the people of Israel; but the strength of the sermon was given to the dawning consciousness of the Divine Pity upon the mind of the man, and of its effect upon him. All that was best responded, and man sought to become worthy of such love as this that was shewn towards him.

One was conscious of a difference between this preaching and that which dwelt upon the utter helplessness and worthlessness of man. There was an undertone in which we heard the message of the hopelessness of unaided human effort, but there was something for man to do, and he was not utterly repulsive in God's sight. He was worth saving, and that which was best in him responded to the appeal to rise to what was his best possible. We have not been accustomed to hear this side of the Gospel emphasized. Henry Drummond dwelt upon it, till there were those who declared that he taught that nothing more was necessary than that a man should rise to the best that was in him. Of course Drummond never taught that, nor does Forrest, but he does emphasize the great yearning that God has for the best possible for man, and His longing that man shall put forth effort to realize his best.

Special services have been held in the Bloor St. Church during the past week. They will be continued in St. Paul's Church next week. During the week following the College St. Congregation will take them up. These three Sessions have met and held conference and prayer together, and these meetings have been the result. The first week has been most successful. There is no excitement, an outsider who dropped in would imagine that he had come into the usual weeknight prayer-meeting. The tone of the meeting has been deeply spiritual, appealing to those who have entered the Kingdom rather than to those who are yet without. Indeed the purpose of the meetings is to quicken spiritual life, so that there may be united effort and that all members may be induced to become active in Christian work.

The meeting together of the three congregations, and of the three Sessions, for they gathered every evening for a few minutes of prayer just before the opening of the meeting, will do much to develop the desire for united effort, and to pave the way for entering upon it. In the past each congregation has been minding its own affairs, and the idea of reciprocity was as unpopular as it has been in the political world. Each congregation kept its line fence in good repair. Now there are places where the fence is down and there are paths crossing and recrossing. And this is better. We are not many Churches, but one, and the interest of one congregation is the interest of its neighbors. We hope the time may come when the barriers between churches shall be down, and when it will be one of the commonplaces of life for two to worship together, and to work together.

There have been two inductions this week, and there will be one more next week. Woodbridge and Knox Church received the Rev. Malcolm MacKinnon as their minister on Tuesday afternoon; and Lasker and West King received Mr. J. H. Leona. Lentatie, as their minister on Thursday afternoon. Next week the Presbytery will meet at Port Credit to ordain and induct Mr. R. A. Lundy, as minister

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there. This closes up the ranks pretty well in Toronto Presbytery. There are but two vacancies left, the Church of the Covenant and St. Mark's.

We see that Aylmer and Springfield are extending a call to the Rev. James A. Rae of Toronto Junction, but it has not yet come before the Presbytery of Toronto. Mr. Rae is at present the Moderator of the Presbytery. His removal would mean a loss of one of the best of our preachers, but we shall not anticipate such a loss. He has done admirable work in a very difficult field. Such work tries a man's strength, and one less able for hard work would have been obliged to rest before this, but we have come to think of Mr. Rae as able to stand any amount of hard work. The further action of the Aylmer and Springfield people will be awaited with much interest.

Western Ontario.

The Rev. A. McKay, of Lucknow, has been visiting friends at Thamesford.

Rev. Mr. Dobbin and Rev. Mr. Lundy have been preaching at Coldwater.

Hamilton Presbytery is to meet the first Tuesday of the month after the January meeting.

The induction of Rev. J. P. Falconer, B. A., from Nova Scotia, will take place at Delhi on Nov. 25th.

A course of popular musical recitals has been arranged for by the choir of Knox church, Stratford.

The ordination and induction of four additional elders took place in the Central church, Galt, last Sabbath morning.

Rev. Dr. MacKay, of Woodstock, is at present delivering a series of addresses to his Bible class on Sunday afternoon, and these are largely attended.

Mr. D. L. Wright, organist of the Presbyterian Church, Orillia, goes to St. James church, London, much to the regret of friends in the former place.

Rev. Dr. Smith, of Knox church, St. Catharines, gave one of the McGill lectures to his congregation on the lakes, their formation and development.

Dr. Marion Oliver, now at home from India on furlough, is not taking much of a rest just now. She is addressing meetings several times each week, her theme being mission work in India.

Hamilton Presbytery did not consider the call from Burlington to Rev. D. Anderson, of Milverton, sufficiently signed, and so before dealing with it decided on a conference with the congregation.

The recent tea meeting in connection with the Egmondville church was a pronounced success. The addresses were of a high order throughout; and the pastor, Mr. Shaw, made an excellent chairman.

Hamilton Presbytery will overture the General Assembly, asking that body to reduce the number of its delegates, and to have a meeting of the Assembly only once in three years instead of every year.

The Stratford Presbytery, at its last meeting, arranged for a series of special services within the bounds. The Rev. E. W. Pantou, M. A., of Stratford, is Convener of the Committee having the matter in charge.

Dr. Mungo Fraser, of Knox Church, Hamilton, has been granted a brief addition to his usual vacation, on account of ill-health. He goes to a sanatorium in the south. Dr. James, a former pastor, will occupy the pulpit.

Last Sabbath the fifth anniversary of the settlement of Rev. R. F. Cameron, in North East Hope, was celebrated, the Rev. John Ross, of Brussels, conducting the services. On Monday evening Mrs. Ross lectured to a large audience on "John Bunyan."

The departure of Rev. Mr. and Mrs. MacKinnon from Hillsburgh for Woodbridge is greatly regretted. A few evenings ago a number of friends invaded the manse and presented the pastor and his wife with an address and a beautiful silver tea service. On examination the tea pot was found to be well lined with many crisp bank notes. Mr. and Mrs. MacKinnon both feelingly replied to their many friends for their kindness. The presentation was made by Mr. Archibald MacLachlan, reeve of the township, in behalf of the donors.

A new church, costing \$5,000 and seated for 500 persons, has been opened at Waterford. Rev. A. MacWilliam, of Wentworth church, Hamilton, conducted the dedicatory services in the presence of large congregations.

At the last meeting of Hamilton Presbytery appreciation of the services of Rev. Dr. Abraham, formerly of Burlington, and Mr. Robert Laurie, an elder in Knox Church, St. Catharines, for forty years, was noted in the minutes.

Rev. Alexander McMillan, of St. Enoch's church, Toronto, has been lecturing in the Macnab street church on "The Scottish Highlands of Sir Walter Scott." Rev. Dr. Fletcher was in the chair. The audience was large, and the interesting subject was skillfully handled.

The call from Balfour Street church, Brantford, to Rev. P. W. Currie, has been sustained, and his induction was fixed for the 25th inst. Moderator Rev. D. Y. Ross will preside; Rev. Mr. Brown, of Tilsonburg, will preach; Rev. Mr. Scott, of Brantford, will give the charge, and Rev. Mr. Martin will address the congregation.

The Guelph Mercury makes mention of a remarkably searching sermon preached in Knox church there by Rev. Dr. MacTavish, of Toronto, on the "Rich Young Man." Dr. MacTavish conducted services all last week in the same place, which had for their object the deepening of the spiritual life of the congregation.

Rev. Dr. Lyle, for so many years the respected minister of the Central church, Hamilton, is asking his congregation to give him an assistant. The pastoral work of so large a church had, he said, gone practically beyond the ability of one man to accomplish it. The proposal is looked upon with favour by his people.

A literary Society has been organized in St. Andrew's Church, Guelph, with the following officers: Hon. pres., Mr. W. A. McLean; pres., Mr. John Strachan; 1st vice-pres., Miss Alice Higginbotham; 2nd vice-pres., Mr. W. A. Wright, B. A.; secretary, Mr. A. M. Fisher; treasurer, Miss Lizzie Grant; critic, Prof. Lochead.

Rev. A. H. Kippen, of Stratford Presbytery, has been unanimously called to Argyle, Aldborough and West Lorne. The stipend promised is \$800 with manse and four weeks holidays. His induction is fixed to take place at West Lorne, Nov. 26 at 2 p. m.; Mr. Lawrence to preach; Mr. Courtenay to address the minister and Mr. Stevens the people.

The sixteenth anniversary of Erskine church, Hamilton, was recently celebrated with no little enthusiasm. At the Monday evening meeting Mr. T. H. Kellar took the chair, and interesting speeches were delivered by Rev. Dr. Dickson, of Galt, and the pastor, Rev. R. Martin. The musical part of the programme was particularly good. Mrs. Thomas Scouler, wife of the first pastor of the congregation, was present, and received a hearty welcome.

The eighteenth annual meeting of the W. F. M. S., London Presbytery, was held at Glencoe. The society was well represented from every district, and the meetings were of a very instructive and helpful nature. In the course of the meetings a happy event transpired in the shape of a presentation of a life membership to Mrs. A. Thompson, of South London, who has been a member for eighteen years. Mrs. Little read the address. Mrs. Thompson replied briefly. The following officers were elected: President, Mrs. McMillan, London; first vice-president, Miss Fraser, London; second vice-president, Mrs. Johnston, London; third vice-president, Mrs. Corrie, Belmont; fourth vice-president, Mrs. Wilson, Glencoe; treasurer, Mrs. Thompson, London; corresponding secretary, Mrs. Clark, South London. The next annual meeting will be held at St. Thomas.

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 rare cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung troubles. 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

Ottawa.

Rev. J. W. H. Milne was the preacher in St. Andrew's church on the evening of Sunday week.

Rev. A. E. Mitchell, of Erskine church, and Rev. W. H. Scott, of Hull, exchanged pulpits last Sunday.

The sacrament of the Lord's Supper will be observed in St. Paul's church on the first Sabbath of December.

The Rev. A. E. Mitchell is preaching a useful series of sermons. The subject of the second one was "The Father's place in the Family."

It is reported that Rev. Dr. Campbell, formerly of Erskine church in this city, but now of Claremont, Ontario, has received a call from Apollo, Michigan.

The resignation of Rev. John McNichol having been accepted, Rev. A. E. Mitchell has been appointed moderator of the Aylmer church during the vacancy.

Dr. Herridge was in Stratford last Sunday preaching anniversary sermons and his place was taken in the morning by Rev. D. M. Ramsay and in the evening by Rev. J. A. Macdonald, of Toronto.

The Ladies' Aid of Bethany church has arranged for the winter's work. It was decided to replace the old carpet which is badly worn with a new one and to renovate and make a number of needed improvements in the church.

At the regular meeting of the Woman's Foreign Missionary society of Bethany church, Mrs. J. Lorn McDougall presided. Mrs. Geo. Hay gave an interesting address on "How to make missionary meetings interesting."

The Ladies' Aid Society of St. Paul's church, has made arrangements for the anniversary social which will be given on December 6th, following the anniversary services on the 8th. There will be a programme of music and addresses, followed by refreshments.

The Woman's Foreign Missionary Society of Bank street Presbyterian church held its regular monthly meeting yesterday afternoon. Mrs. D. Gardiner presided and considerable routine business was transacted. Interesting papers were read by Miss Braden and Mrs. Young.

A girls' mission band has been organized at the Glebe church by Mrs. George Hay, president of the Ottawa Presbyterian Women's Foreign Missionary Society. Twenty-five members were enrolled. Miss Milne is president, and Miss Burnett vice-president. The band will meet on the first Friday of each month.

The Women's Foreign Missionary Society of St. Andrew's church held its regular monthly meeting last week. Miss Harman presided and Mrs. Hutchison read a couple of articles from the leaflet. Owing to the bad weather the attendance was small, and Miss Gibson, who was to have read a paper, was unable to be present.

The congregation of Erskine church are making extensive arrangements for the opening of their edifice on Concession street. It is expected the new church will be ready for occupation about the middle of December and promises to be one of the cosiest places of worship in the city.

The sacrament of the Lord's Supper will be observed in Bank street church on the first Sabbath of December. The Chinese classes in this church are growing in attendance as well as in interest. There were 56 in attendance last Sabbath afternoon. Mr. Rose continues in charge of this deeply interesting work.

At the last meeting of Ottawa Presbytery special consideration was given to the needs of the Home Mission Fund when it was unanimously decided to make an increase of twenty-five per cent to the fund from this Presbytery, and a circular to this effect has been issued for circulation in the various congregations within the bounds.

Mrs. Ross of the Presbyterian Ladies' College is in receipt of a cablegram from Bombay, announcing the marriage of her daughter, Miss Elizabeth Ross, B. A., to Rev. Mr. Grace of Allahabad. Mrs. Grace has many friends both in Ottawa and throughout the Dominion who will unite in wishing her much happiness in the new life upon which she has entered.

The extent of the work which our Home Mission Committees is striving to overtake is strikingly exhibited in the following facts. In English speaking missions there are 442 mission fields and 1250 preaching stations. In Foreign communities (west of Lake Superior) there are

1 Medical missionary among the Galicians in the Dauphin District; 5 Schools among the same people; 1 Finn missionary; 2 Czech missionaries; 3 Hungarian missionaries; 2 German missionaries; 7 Icelandic missionaries. Take in these figures and try to realize the vastness of the enterprise which seeks to maintain these missions in a territory extending from Quebec to the Yukon.

On Sunday evening Rev. Dr. Armstrong, in St. Paul's, gave a hymn service, taking as his text the rallying song of the Christian Endeavorers, "True Hearted, Wholehearted, Faithful and Loyal." In the course of his sermon Dr. Armstrong advised the young men of the church to go energetically into public life and take an interest in all matters effecting the State.

The circular on the Home Mission Fund issued by the Ottawa Presbytery gives the total needed this year as \$97,500, an increase over last year of \$25,000; and then it is added: The Presbytery of Ottawa should be liberal to this scheme, we are a mission Presbytery, and at present are taking more out of the Fund than we put in, this reproach should be rolled away. Let us have at least the 25 per cent. increase all around.

At McKay church on Sunday evening the Rev. Norman Macleod, in the course of his sermon, spoke on civic tyranny, and made special reference to the disqualification of ex-mayor Morris, which he said was a most tyrannical action, and termed it "dastardly and contemptible." Mr. Macleod said that it was most regrettable that such a thing as the prosecution of the mayor under these circumstances, should have happened in Ottawa, and that those who had brought about such a condition of affairs are responsible for bringing the city into disgrace.

The Sunday school teachers in connection with St. Andrew's church held a meeting last week for the purpose of receiving a report from Miss Gallup, delegate to the recent Sunday school convention in Toronto. The report was very comprehensive and interesting and was thoroughly enjoyed. Interesting addresses were given by James Gibson, superintendent of the school, Frank Bronson and by W. Lyle Reid. Mr. Hunter contributed a piano solo and Norman McLeod a vocal solo. Rev. Dr. Herridge was to have given an address but was unable to be present owing to indisposition. James Gibson presided. Refreshments were served at the close of the meeting.

Eastern Ontario.

The congregation at Norwood have paid off the mortgage on the edifice. At the beginning of the year their indebtedness was \$1,108.24.

Rev. J. R. Hutcheon, of Almonte, has intimated to his congregation that he will resign his charge of St. Andrew's church at the next meeting of the Presbytery, to take effect 31st of December.

The people of Finch have made a move in the right direction. A public library has been founded in the village, and that without invoking the aid of Mr. Carnegie. Among the officers are Mr. F. D. McNaughton, President; Mr. W. H. Ault, Secretary; D. G. MacMillan, librarian; and Mr. A. F. Dey is one of the Directors. Already 500 volumes have been ordered.

The anniversary services in connection with Knox Church, Beckwith, were held on the 3rd inst., and although many large congregations have filled the old church in days gone by yet the gathering of Sunday eclipsed anything that had ever been known to the oldest residents of the township. The preacher was Rev. Professor Scrimger, of Montreal, when discourses were received with deep interest. On Monday evening there was a successful literary and musical entertainment under the able supervision of Mr. John Macdonald. The pastor, Rev. Mr. McFarlane, occupied the chair, and addresses were given by messrs. Scott, Weir, Ellis and Bayne. Rev. Mr. Woodside varying the literary part with a recitation.

A call from Lachute duly transmitted to the Chatham Presbytery by the Montreal, was accepted by Rev. J. M. McLaren, of Blenheim and Guilds, and translation to take effect on the 18th instant was granted. Rev. Dr. Munroe was appointed interim moderator of Blenheim Session.

Northern Ontario.

Rev. Hugh Matheson, of Caledon East, preached a special sermon to the A. O. U. W. Society of that place on Sabbath last.

The Christian Endeavor meeting at Camilla on Sunday evening the 3rd inst, was conducted by Josiah Marshall, elder, and his address was much appreciated by all.

At a congregation meeting of Knox church Shelburne, held on the 4th inst, the building of a new church next spring was decided upon and committees were appointed to prosecute the work.

The Christian Endeavor of St. Paul's church, Thornbury, gave a social evening for the benefit of their friends on Tuesday evening the 5th inst. After a short musical programme refreshments were served and an enjoyable evening was spent by all present.

"What a Christian Should Be," was the subject of an instructive address by Rev. R. W. Dickie, of Orangeville, to a largely attended meeting of the Young People's Association on the evening of the 4th inst. An interesting paper on the work of Rev. Wm. Patterson, late of Cooke's Church, Toronto, in his church in Philadelphia, was read by Miss A. Thompson and a pleasing solo was rendered by Miss Ella McDonald.

Rev. J. B. Mullen, of Fergus, exchanged pulpits with Rev. J. Little and conducted successful anniversary services in Chatsworth on Sabbath the 3rd inst. On Monday evening Mr. Mullen gave one of his characteristic lectures of which the Banner says: "It was first class, full of information, containing many facts new to many of the hearers, and was not without humor." The attendance throughout was large and the Chatsworth people highly appreciated Mr. Mullen's services. Mr. Little and family are now comfortably settled in the commodious new manse and surrounded by a devoted people. The work of the Lord is prospering in their hands.

Montreal.

Mr. J. Burt Sutherland, of Montreal, recently returned from a two months absence in the New England States. Mr. Sutherland has travelled a good deal in Europe, and being an intelligent observer he has prepared a series of lectures on what he has seen and heard abroad. Among the subjects treated are the following, entitled: What I saw in Italy; Celebrated Cities of the Continent; A trip to Norway, Sweden and Denmark; A Peep at England and the Continent; A tour in Ireland, Scotland and England. These lectures are well worth hearing; and Sunday schools and Congregations desiring dates should write to Mr. Sutherland, 173 Mansfield street, Montreal.



TENDERS FOR SUPPLIES, 1902

The undersigned will receive tenders up to noon on MONDAY, 25th INST., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1902, viz.:-

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Pentagon; the Institutions for Deaf and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, November 11th, 1901.

World of Missions.

Islam In The Philippines.

A force other than heathenism or Romanism will have to be reckoned with in missionary operations in these islands, and that is Mohammedanism. It dominates the Sulu archipelago, and is seeking to extend its propaganda among the northern islands, and has already begun operations in Manila. Several conditions seem to favor some success in such endeavor. The fact that under a spurious form of Christianity such abuses arose as to force the people to arms against the friars, makes it difficult to overcome the prejudice they have conceived against Christianity. At such a juncture Islam steps in with a monotheism that is vastly superior to the surrounding heathenism, and presents an unbroken front, while the Filipinos conceive Christians to be divided among themselves.—Catholics and non-Catholics.

The Deluge in China.

After the devastations of Boxers and foreigners, China has now to suffer from a flood of appalling severity. The Yangtze River has overflowed its banks and laid waste the valley. Ten million persons are reported to be without homes and without provisions for the coming winter, and the floods have not yet subsided. Immediately on hearing of the floods, two Chinese banks advanced a sum of 20,000 taels, and a special delegate was sent up the river to distribute relief. Foreign houses of commerce also contributed. The floods have proved destructive beyond all expectation. It is certain that there will be intense suffering during the coming winter, and it is feared that the distress will lead to civil disorder. A committee of foreigners has been formed to receive subscriptions and conduct relief work in conjunction with a native committee.

Italian Evangelical Church.

Statistics published in July show that the Italian Evangelical Church consists of 35 congregations, with 5 others in process of formation. The communicants number 1,815 and the catechumens 502, with 20 pastors, 10 evangelists, 1 Bible-woman, 3 workers on trial, 35 elders, 75 deacons, and 25 teachers. In the 24 Sunday-schools 1,302 boys and girls are under the instruction of 63 teachers. A special effort is made to secure the placing of the Scriptures in the hands of the people, and in twelve months 868 Bibles and 2,588 New Testaments were sold or given away.

An Abyssinian Christian teacher, named Tajeleni, has accomplished the task of making the first corrections in the Swedish Society's edition of the Ethiopic New Testament, printed in 1830. This teacher's return to his old home in the heart of Abyssinia, at Ifag, near Gondar, the former royal capital, with copies of the New Testament prepared by his consecrated toil, has been hopefully regarded by the friends at the mission. In spite of much persecution, the tributary king, Ras Mengascha, has recently accepted a copy of the Scriptures from this native evangelical teacher, and even the Emperor Menelik has shown him favor.

The Word of God preached under the Holy Ghost will produce results that will be seen at once. Under it men will be saved.

Health and Home Hints.

How To Cook Pumpkin.

"What moistens the lip and what brightens the eye?
What calls back the past, like the rich pumpkin pie?"
—Whittier.

To secure the toothsome Thanksgiving viand the notion is prevalent that an abundance of cream and eggs is indispensable. The fact is, a good pumpkin properly cooked requires neither. Sweet milk is quite sufficient to complement the richness of the fruit. But see to it that a goodly portion at least of this richness is not lost in the preparation. I once heard of an excellent cook in most things—and a Yankee, too—who drained and mashed her pumpkin as she did potato. Truly she must needs make amends for the lost sweetness by substituting richness from her dairy and poultry yard!

If an ordinary field pumpkin is used—and the old-fashioned Connecticut Field is one of the best—select one of rather more than medium size and rich hue; those having an orange skin slightly mottled with green usually yield thick, solid flesh. The modern pie pumpkins, though smaller, are sweeter; they have as a rule, however, a slight y squash-like taste not pleasing to every palate.

Put a little water in the kettle to prevent scorching before the juices are extracted, and add the pumpkin, cut in small pieces. Cook slowly to avoid possibility of scorching—just maintaining the boiling point. As it becomes soft, stir occasionally to prevent adherence to sides of kettle. Later it will need almost constant stirring to keep it from sticking, but should not be removed until quite dry. Just before taking from the fire, season with sugar, salt and ginger.

If the stirring process is too laborious, as soon as soft it may be transferred to a buttered spider or pan and allowed to finish slowly in the oven. By this means the rich flavor is preserved but it is not as free from lumps as when stirred.

For pies, moisten the pumpkin with sweet milk. This may be done a half hour or so before needed, as if cooked dry it does not soak up at once. Sweeten further if necessary, and add nutmeg and other spices to taste, allowing also a tablespoonful of flour to each pie. Use enough milk to reduce it to such consistency that it will just level itself when placed in the crust. Bake slowly. This method is pronounced by those who have tested it as one of the very best ways to prepare pumpkin for pies.—Table Talk.

Of vegetables those accounted standards for the real Thanksgiving dinner are squash and onions, such others being added as fancy may dictate.

The London "Daily Telegraph's" New York correspondent writes: President Roosevelt's first Message to Congress is nearly finished and I have been able to obtain some information as to its tenor. The document is one of the shortest prepared by a President. It will make a general statement as to the necessity for reciprocity, will favour legislation on the subject of trusts, emphasize the need of augmentation of the merchant marine, and earnestly advocate the adoption of a formidable shipbuilding programme for the navy. This will be the strong feature of the Message, which will further urge action with regard to the Isthmian Canal treaty with Great Britain such as shall remove all obstacles in the way of American construction of the canal.

A TEAMSTER'S STORY.

SUFFERED GREATLY FROM ASTHMA AND KIDNEY TROUBLE.

SPENT SOME TIME IN A HOSPITAL AND ALMOST IMPOVERISHED HIMSELF BUYING MEDICINES WITHOUT BENEFIT—AGAIN DR. WILLIAMS' PINK PILLS CURE AFTER OTHER MEDICINES FAIL.

From the Recorder, Halifax, N. S.

Mr. William Cochrane, a well known teamster, who lives near the Halifax Polo Grounds, is one of those who willingly bear testimony to the curative powers of Dr. Williams' Pink Pills. A reporter of the Acadian Recorder who had heard of Mr. Cochrane's sufferings and subsequent cure, called at his home, when he gave an account of his experience substantially as follows:— "He had for many years been a constant sufferer from asthma, accompanied by an aggravated form of kidney trouble. The latter trouble caused severe pains in the back and loins, and at times his sufferings were very acute. He said he had almost impoverished himself in buying medicines of all kinds, but to no purpose; the trouble continued and seemed to grow worse as the years passed. Mrs. Cochrane said that she had frequently seen her husband choke up and fall to the floor as though dead, and he would have to be worked with and rolled around before he would revive. A few years ago he spent ten days in the Victoria General Hospital. The doctors then thought that the pains in the back were due to over exertion in his business as a teamster, but gave him no material help. After leaving the hospital, he used bottles of medicine, but failed to find a cure. A neighbor of his, Mr. Lowe, whose wife had been made a well woman after years of sickness, by the use of Dr. Williams' Pink Pills, advised him to try them. He used a couple of boxes without apparent result, and felt somewhat discouraged, but Mr. Lowe advised him to continue the use of the pills, and before the third box was finished, he began to improve. 'Dr. Williams' Pink Pills have been a God-send to me,' said Mr. Cochrane, 'they are the only medicine I have taken which seemed to do me any good. I had one prescription from a doctor which cost me \$1.75 a bottle, which like many other medicines I took, was just so much money wasted. I have used eight or ten boxes of Dr. Williams' Pink Pills, and can say that before I began their use life was an intolerable burden. I have reason to be thankful that I followed the friendly advice that urged me to use this medicine.'

Most diseases have their origin in poor blood or weak nerves, and it is because Dr. Williams' Pink Pills make rich, red blood and strengthen the nerves that they have met with such success in curing kidney trouble, rheumatism, paralysis, St. Vitus dance, anaemia, nervous prostration and kindred troubles. See that the full name "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box, or six boxes for \$2.50.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Keewatin, 10 Sept., 10 a.m. March, 1901.
Winnipeg, Man. Coll. bi-mo
Rock Lake, Manitow, 8th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnesota, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
Chatham, Ridgeway, 10th Sept. 10 a.m.
Stratford, Motherwell, Sept. 3 1901.
Huron, Blyth, 21 January.
Sarnia, Sarnia, 3 Dec. 11 a.m.
Midland, Wingham, 19th November.
Bruce, Paisley, 19th Dec. 10 30 a.m.

SYNOD OF TORONTO AND KING TON.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 10, Dec.
Montreal, Montreal, Knox, 10 Dec.
Glengarry, Maxville, 17 Dec. 10 a.m.
Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 am.
Brockville, Morrisburg, 10 Dec. 2 p.m.

SYNOD OF THE MARITIME PROVINCES

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

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NORA LAUGHER,

Writer of Advertising.
91-2 Ad laide St. E. office 17 Toronto

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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 \$10.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$7.50.
- 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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a Train No. 2 arrives Ottawa... 8:45 a.m.
b Train No. 3 leaves Ottawa... 8:00 a.m.
b Train No. 4 arrives Ottawa... 6:15 p.m.
c Train No. 5 leaves Ottawa... 1:30 p.m.
c Train No. 6 arrives Ottawa... 8:30 p.m.
d Train No. 7 leaves Ottawa... 9:20 a.m.
a Daily except Sunday.
b Daily except Saturday and Sunday.
c Saturday only. d Sunday only.

P. W. KE-SEMAN,
General Superintendent

Up With the Times

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Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

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

CANADA ATLANTIC RY. TIME TABLES

On and after June 16th, 1901, and until further advised, train service will be as follows:

Train leave Ottawa Central Depot daily except Sunday.
8.30 a.m. Local, arrives Montreal 11.30 a.m., connects for Rockland and Hawkesbury branches.
4.00 p.m. Limited, stops South Indian, Alexandria and Glen Robertson, only, arrives Montreal 6.40 p.m., connects for Hawkesbury branch.
4.00 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
6.55 p.m. Local, arrives Montreal at 10 p.m., connects for Rockland branch.
8.00 a.m. Local, Sunday only, arrives Montreal 11.20 a.m.
Trains arrive Ottawa.
Locals, 12.30 p.m., and 9.05 p.m., Limited, 6.55 p.m.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Farry Sound, and intermediate stations.
Trains leave Ottawa (Central Depot), 8.15 a.m. Express for Pembroke, Farry Sound, and intermediate stations.
1.00 p.m. Mixed for Madawaska and intermediate stations.
4.40 p.m. Local, Sunday, Madawaska and intermediate stations.
Trains arrive Ottawa.
Express trains at 10 a.m., and 5.55 p.m., train 2.50 p.m.

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for New York City.
Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.50 p.m.
Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m. (Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m. 6.29 p.m.

(Sunday Service)

Leave Ottawa 6.33 p.m. (Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES

Central Station. Union Stations
GEO. DUNCAN.

Cl Ticket Agent, 42 Spark St.
R. Shipping Agency, Canadian and N. W. York lines.