INVITE THE "SAVIOR TO TARRY WITH YOU

In Old Age, in Sorrow, in Time of Temptation, and in the Dark Hour of Death, None Can Be So Helpful.

cination of intelligent conversation. They forget the time and notice not the objects they pass, and before they are aware have come up in front of their house. They pause before the entrance and attempt to persuade the Night is coming on, and he may meet a prowling wild beast or be obliged to lie unsheltered from the dew. He cango much farther now. Why not arm, and they insist upon his coming in, addressing him in the words, "Abide with us, for it is toward evening." The lamps are lighted, the table spread, pleasant socialities are enof the strange guest. He asks a bless-ing upon the bread they eat, and he hands a piece to each. Suddenly and with overwhelming power the though ashes upon the astounded people—its the Lord! And as they sit in breathless wonder, looking upon the resur-rected body of Jesus he vanished. The

With many of us it is a bright, sunshiny day of prosperity.' There is no a cloud in the sky, not a leaf rustling in the forest. No chill in the air. But we cannot expect all this to last. He s not an intelligent man who expect perpetual daylight of joy. The sun will after awhile near the horizon. The shadows will lengthen. While I speak many of us stand in the very hour described in the text, "For it is toward evening." The request of the text is appropriate for some in every commu nity. For with them it is toward the evening of old age. They have passed They are some startled to think how old they remark upon it. If others sugge their approximation toward venerable tice that they cannot lift quite as much as once. They cannot walk quite so fast. They cannot read quite so well spectacles. They cannot so easily recover from a cough or any octaste for merriment. They are surthe quick passage of the They are going a little down hill. There in their vision, something in their walk, something in their walk, something in their changing as-

them that it is toward evening.

The great want of all such is to have
Jesus abide with them. It is a dismal
thing to be getting old without the rejuvenating influence of religion. When
we stop on the down grade of life and
see that it dips to the verge of the
cold river, we want to behold some one
near who will help us across. When
the sight-loses its power to glance and
gather up, we need the clear jones
of that voice which in olden times
before the commercial wheel will bring
you prostrate. You foresee what you
consider certain defalcation. You
think of the anguish of telling your
friends that you are not worth a dollar. You know not how you will
ever bring your children home from
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from of the darkness comes? Jesus is
the light of the verils and
the light of the

the slight loses its power to stance and gather up, we need the scient joines of that voice which in olden times from the property of the transfer of death hew down whole forests of strength and beguty around us and we are left in solitude, we fixed the deve of divine mercy to sinc in our branches. When the shadows begin to fell and we feet that be day is far spent, we need most of all to supplicate the henceful desire of the text is the shadows begin to fell and we feet that the day is far spent, we need most of all to supplicate the henceful desire in the prayer of the villances. While with us, for it is toward evening. The pequest of the text is an appropriate evening. While with us, for it is toward evening. The pequest of the text is an appropriate evening. The pequest of the text is a text in the text is the even the text in the even the text is the text in the even the text in the text in the text is a text in the text in the text is a text in the text in the text is a text in the text in the text in the the greatest and the state of t

Washington report—In this sermon Dr. Talmage discourses upon the invitation given to Christ to stay overnight in the oriental viliage, and makes some consolatory suggestions. The text is Luke xxiv., 29. "Abide with us, for it is toward evening."

Two villegers, having concluded their errand in Jerusalem, have started out at the city gate and are on their way to Emmaus, the place of their residence. They go with a sad heart, Jesus, who had been their admiration and their joy, had been basely massacred and entombed. As, with sad faces and broken hearts, they pass on their way a stranger accosts them. They tell him their anxieties and bitterness of soul. He in turn talks to them, polythip expounding the scriptures. He throws over them the fascination of intelligent conversation. They forget the time and notice not consolatory suggestions. The besieging army lay down, thinking the scriptures. He throws over them the fascination of intelligent conversation. They forgret the time and notice not consolated the invitation given to Christ to stay overnight of infernal enchart; who heard the request of the will calmers, but death would not take the fee. The breath would not take the fee. The breath will fall, and the eyes will close, and the heart will stop. You may hang the couch with gorge-ous tapestry, but what does death care for pictures? You may hang the room will the fort could be easily made to surport the morning, and that the soldiery in the fort could be easily made to surport can death care for pictures? You may fill the house with the waitings of a widownood and orphanage—does death mind weeping?

This ought not to be a depressing theme. Who wants to live here for ever? The world has always treated me well, and every day I feet less and less like scolding and complaining but yet! would not want to make this my eternal residence. I love to watch the clouds and to bathe my ware as always some secret stair by which we might get off. God will not allow us to be tempted above what ware also between the clouds and

borrow trouble. But there are times with the stone bruise or festers with the thorn or flames on the funeral pyre of fevers, for an incorruptible body and an eye that blinks

sudden crash of national misfortune sun you thrill with the thought that prostrated your credit. You may feel anxious about where you are to the disciple! What if the sun of

in life that demand our attention. He who fills up his life with thoughts of death is far from being the highest style of Christian. I knew a man who used often to say at night, "I wish I might die before morning!"
He is now an infidel. But there are times when we can and ought to give ourselves to the contemplation of that solemn moment when to the soul time ends and eternity begins. We must go through that one pass. There is no roundabout way, no bypath, no circuitous route. Die we must, and it will be to us a shameful occurrence or a time of admirable be-havior. Our friends may stretch out their hands to keep us back, but no imploration on their part can hinder us. They might offer large re-

will bring a way of escape that we may be able to bear it. grander, higher and more glorious. You may be able to bear it.

The prayer of the text is appropriate for all who are anticipating sorow. The greatest folly that ever grew on this planet is the tendency to when approaching sorrow is so evident that we need to be making especial preparations for its coming. One of your children has lately become a favorite. The cry of that child strikes deeper into the heart than the cry of all the others. You think more about it. You give it more attention not because it is any more of a treasure than the others, but because it is becoming frail. There is something in the cheek, in the eye and in the walk that makes you quite sure that the leaves of the flower are going to be scattered. The utmost nursing and medical attendance are ineffectual. The pulse becomes feeble, the committee of the property of the committee of the planet or it may be dark night and while the

medical attendance are ineffectual. The pulse becomes feeble, the complexion lighter, the step weaker, the laugh fainter. No more romping for that one through hall and parlor. The nursery is darkened by an approaching calamity. The heart feels with mournful anticipation that the sun is going down. Night speeds on it is toward evening.

You have long rejoiced in the care of a mother. You have done everything to make her last days happy, You have run with quick feet to proaching calamity. The heart feels with mournful anticipation that the sum is going down. Night speeds on. It is toward evening.

You have long rejoiced in the care of a mother. You have done everything to make her last days happy. You have run with quick feet to wait upon her every want. Her prescree has been a perpetual blessing in the household. But the fruit gatherers are looking wistfully at that tree. Her soul is ripe for heaven. The gates are ready to flash open for her entrance. But your soul sinks at the thought of separation. You cannot bear to think that soon you will be called to take the last look at that face which from the first hour has looked upon you will be farst hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the farst hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the last look at that face which from the first hour has looked upon you will be called to take the first hour has looked upon you with affection unchangeable. But you still. You might put the stethoscope see that life is being ebbed and the to breast and hear no sound. You grave will soon hide her from your sight. You sit quiet. You feel heavy hearted. The light is fading from the sky, the air is chill. It is toward even-sky, the difference of the sky that is the sky the sky

on earth with many of you the even-You had a considerable estate and ing is the happiest part of the 24 hours. felt independent. In five minutes on You gather about the stand. You talk one fair bulance sheet you could see and laugh and sing. You recount the just how you stood with the world. day. You plan for the morrow. You but there came complications; something you had imagined impossible happened. The best friend you had which you run, and as you take out proved traitor to your interests. A your watch or look at the descending standing and fear that the next turn life is about to set? Jesus is the dayof the commercial wheel will bring spring from 6: high; the perpetual
you prostrate. You foresee what you
consider certain defalcation. You
What if the darkness comes? Jesus is

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IV OCTOBER 28, 1900.

The Prodigal Son .-- Luke 15: 11-24.

Commentary.-This parable was spoken at the same time and place that the parables of the last lesson were spoken.
11. A certain man—The simple, un

11. A certain man—The simple, unpretentious beginning of the most beautiful of all the parables. The man is here the image of God the Father.—Lange. Two sons — Both are Jews. The idea that the elder son represents the Jews and the younger the Gentiles is foreign to the parable, but in character the two sons may be said to be representative of mankind, for we have in them examples of two great phases of alienation from God—the elder is blinded by his self rightcousness, the younger degraded by his

ness, the younger degraded by his unrighteousness.—Willcock.

12. The younger—"He represents openly wicked persons, such as the publicans and sinners." He also represents the thoughtless, careless youth. He was over-confident, and could be easily deceived. Give me the portion of goods—This will appear plain when it is considered that it has, been a custom in the East for sons to demand and receive their portion of the inheritance during the portion of the inheritance curing the father's lifetime.—Clarke. He divided ...his living—The yielding to the request strikingly sets forth the permission of free-will to man and also the fact of God's bestowing many gifts upon even the unthankful and

13. Not many days-He had decid-13. Not many days—He had decided upon his course and hastened to be gone. Gatsered all together—"Sinners that go astray from God venture their all." Took his journey—He was weary of his father's goternment and desired greater liberty.

As soon as the bridle of restraining grace is taken off we are soon gone. Wasted his substance—So sinners waste the gifts Gol has given them. Time, talents, energies, life, all wasted. With riotous living—In verse 30 we see how low he fell. His body, mind and soul were debased and ruined.

14. Spent all-He did not stop unti his last dollar was gone. His pas-sions reigned. This represents the sinner who has thrown away mercy, favor and love of God, and

mercy, favor and love of Gol, and has wilfully rejected the salvation of Christ. A mighty famine—The soul living at a distance from Gol, and shut out from intercourse with Him, will very soon feel its own utter emptiness. A mighty famine will fellow the search that want is soul

"16. Would fain have been filled with the husks, (R. V.)—The husks were not the pods of some other fruit, but "the fruit of the earobtruit, but "the fruit of the careb-tree, used for feeding swine." No man gave unto him—Those whom he had called his friends now deserted him. They had taken his money and then cast him aside. Satan's agents

do the same to-day.

17-He came to himself—Sin dethrones the remon. A state of sin is a state of folly and madness, but the madness is in the heart.

18. I will arise—He had left home 18. I will arise—the had left home by his own free will, and he must return in the same way. God compels no one to do right. And gopelolowing the decision, there must be an effort out forth. In returning in quarantine, to God there is something to do. I have sinned—The first thing to do is to make a full confession of our

sins. 19. No more worthy—He is ready to

knows when we start towards him. So had made the distance great, but as soon as the lost one starts to return the father had compassion, and 41. I have sinned—He makes his con-

This is always the result of true repentance. And am no more worthy—All true penitunes field their unworthiness. They are scenscious that they All true penitents feel their unworthiness. They are seaselous that they deserve nothing but death, and their only hope is the mercy of Christ.

22. But the father—The father did not wait until he had finished his confession. In this we see the great affection of the father and his willingness to forgive. Said to his servants—The father's joy is full, and he instantly issues orders to celebrate his return.

son" represents a person who departs from God, and his career is a striking illustration of the wretchedness of an apostate sinner.

What a picture this lesson affords of the wretched state into which sin, having estranged a soul from God, plunges its unfortunate victim. How empty the soul that God does not fill! Satan is a hard master. He often engages the backslider in the mest degrading employment. Beware of the first step backward and downward!

often engages the backsilder in the most degrading employment. Beware of the first step backward and downward!

Restored to consciousness. Memory is aroused. Away in the dim distance stands my father's house, with such full supplies that even the servants have bread enough and to spare. Why need I famish? Fortunate is he who, through the Spirit of God, "comes to himself"—realizes his guilt, his corruption, his barrenness of spirit, and cries, "I perish with hunger." Man has fallen far, but not hopelessly.

Firm decision.—"I will arise," etc. V. 18. In the exercise of his own volition he wandered away from the father's home. He now sees the misery to which he has reduced himself and decides to retrace his steps. A determined mind is necessary to one who would tear himself from Satan's grasp, break away from evil associations, and return to the Infinite Father. Conscience must take the throne, the will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will must be brought into action, and return to the Infinite Father will be seased at 18 to \$12.50 per too. Straw was in good demand and firmer, two loads selling at \$12 to \$12.50 per ton.

Dressed hogs—Offerings light and prices steady at \$8 to \$5.25 per cut.

Butter—Trade quiet and receipts small. Prices anchanged at 18c for pound rolls.

Eggs—Inquiry fairly good, but oftenings light. New laid sell readily at 19c to 20c.

Poaltry—Receipts very light and sale only moderate. There is a continued good demand for choice birds. The Thanksgiving turkey trade is fairly active and prices rang decision. Humble Confession-With contri-

Humble Confession—With contri-tion of heart he cries, "Father, I have sinned against heaven and in Thy sight." V. 21. The awakened sinner has nothing good to say of himself His work is to confess. It is justly re-quired of him and he can do no less The Father's willingness to re-ceive. As soon as the retarring son is recognized, the father hastens to The Father's willingness to receive. As soon as the returning son is recognized the father hastens to meet him and presses upon his cheek tokens of tenderest affection Such is the willingness of our Heavenly Fa the" to re eive all who come to Him

OH, THE NAUGHTY MAN

Rev. Dr. Dixon's Wife Tells Startling Stories.

SHE BORED HOLES IN CEILING.

Boston, report says: Mrs. J. K. Dixon, wife of Rev. Dr. Dixon, former pastor of the Warren Avenue Church, who is now suing her husband for divorce, obtained most of her evidence by boring holes in the cciling of the room occupied by her husband.

Miss Katherine Galvin, a nurse, said the had known the Dixon family eight years, during Dr. Dixon's pastorate in Philadelphia. She had heard Dr. Dixon use violent language to his wife. She had seen the doctor kick his wife and kiss Mrs. Ameriman. She saw the kissing through a keyhole. Dr. Dixon once told her, the nurse testified, that Mrs. Dixon had thrown a syrup cup at him. He had also charged in wi-ness presence that Mrs. Dixon had gone to places of ill ripute. "I had followed Dr. Dixon to Mrs.

American's house at a glat, said Miss Galvin. "I saw him eater and thought Mrs. Dixon was to blame up to the time of the church trouble in Phila-delpha. Then I saw why she was so cold to him."

he madness is in the heart.

18. I will arise—lie had left home by his own free will, and he must eturn in the same way. God compels no one to do right. And go—collowing the decision, there must be an effort out forth. In returning to God there is something to do. I have sinned—The first thing to do stomake a full confession of our dist.

19. No more worthy—He is ready to match him the king lie himself. The knows that in ustice his father could shut the door grainst him; he will plead for merey only.

20. He arose—He immediately did all of the schings that he had decided upon. His father saw him—So God there was start towards him. So may he we start towards him. So had made the distance great, but as some as the last one starts to return the father had compassion, and can, etc.

21. I have sinned—He makes his confession personnit he aimset himself.

for three weeks, Mrs. Bixon said, she witnessed similar occurrences.

Mrs. Dixon said that one afternoon she peeked through the holes in the plastering and saw Mrs. Amerimann in her nightrobe in 18t. Dixon's room. The minister was writing letters, which he would pass to Mrs. Amerimana, Witness saw Dixon embrace and kiss Mrs. Amerimann several thmes, she spoke to Mrs. Amerimann in the presence of fixon research. mann in the presence of fixon regarding their conduct. Mrs. Amermana replied—
"You are a woman of low mind. When the man comes to fix the ceiling

The Markets

Toronto rarmers' Market.

Three thousand four hundred bushels of grain were marketed on the street here to-day. Wheat was generally steady and oats and barley

Positry--Keceipts very light and sale only moderate. There is no change in prices, but there is a continued good demand for choice birds. The Thanksgiving turkey trade is fairly active and prices range from 10c to 12c per lb Chickens are quoted at 40c to 60c per pair for dressed, by a birds being 10c change. Ducks ed at 400 to 600 per pair for dressed, live birds being 100 cheaper. Ducks are steady at 400 to 700 per pair. Potatoes—Trade quiet. Large re-ceipts are the rule nowadays and the demand is not at all keen. Prices

range from 30e to 40e per bag, but Apples-Trade fair for fruit of good quality. Windfalls and other low grades are rather a drug on the market. Prices range from 50c to \$1.50 per barrel.

Toronto Live Stock Market. Export cattle, choice, per cwt. \$4 to \$4!
Export cattle, incht, per cwt. \$1 25 to \$1
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Butchers cattle, good \$4 55 to \$1
Butchers common, per cwt. \$3 50 to \$1
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Butchers infertor \$3 50 to \$3
Butchers infertor \$3 50 to \$3
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Feeders, 1910 to \$5
Feeders infertor \$1 5 to \$2
Light stock bull, per cwt. \$1 50 to \$2
Light stock bull, per cwt. \$1 50 to \$5
Milch cows, each. \$2 50 to \$5 heep, export ewes, per ewt... do. bucks... atchers', each

Wholesale trade at Montreal shows few changes from a week ago. The general situation is much the same. the feature of the week has been further smart advances in cotton goods by the big mills, and in the case of another mill the withdrawal temporarily of prices. Groceries and provisions are in good demand and generally firm. Dairy products are firm at the high level of prices that This is the season when an inc Mrs. Dixon told of going to East Hampton in the summer of 1898 to spend a vacation at the house kept by Mrs. Americann, the co-respondent, the form that the summer of the correspondent, the strength of the crep damage country traders are buying cautionsly. The grade movement continues hight owing to the delay in threshing. The more gap companies report a great many local going In London there has been a fair

and winter from retailers. Values are firm for all staple goods, Collections are very fair for this senson.

At Toronto this week there has been a fair movement e-neidering the mild weather. The wholesale people are locking forward to the advent are locking forward to move heavy lines, of cold weather to move heavy lines, of cold weather to move had a rues, frain exporters report the farmers' leliverlys of grain light. Values for all staple goods are free firm with further advances in colora goods this

AIRSHIP IS A SUCCESS.

week.

Goes Up 2,000 Feet, Tacks and Steers Against the Wind.