

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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## ISOLATION.

BY B. PAUL NEUMAN,

The moon is large, the heavens are clear ;  
Above the trees that crown the height  
Two stars are shining, two so near,  
It seems their shimmering rays unite.

But she who holds the master-key  
Of knowledge, looks with smiling face.  
"Between those gleaming sparks you see  
Are stretched the myriad miles of space."

I turn unto the close-at-hand,  
The world where distance cheats us not ;  
How close her thronging peoples stand  
All brethren of a common lot.

Nay, the immeasurable sea  
Wherein the shining planets roll,  
Is small to that immensity  
Encircling every human soul.

Grieve not that man must stand apart,  
Whose lonely spirit, he shall find,  
Is closer to the Eternal Heart  
Than to the nearest of his kind.

—The Spectator.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.  
Edmonton, Edmonton, 4 Sept., 10 a.m.  
Kamloops.  
Kootenay, Greenwood, 1st week Sept.  
Westminster, Chilliwack, 4 Sept., 2 p.m.  
Victoria, Victoria, St. A., 4 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.  
Superior, Red Portage, 11 Sept., 10 a.m.  
Winnipeg, Man., Coll., 11 Sept., 10 a.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, Neepawa, 3 Sept.  
Minnedosa.  
Melita.  
Regina.

SYNOD OF HAMILTON AND LONDON.  
Hamilton, Hamilton, 3rd Nov., 10 a.m.  
Paris, Paris, 11 Sept., 10 a.m.  
London.  
Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford.  
Huron, Clinton, 11 Sept.  
Maitland, Fessenden, 11 Sept., 9:30 a.m.  
Brace, Walkerton, 11 Sept.  
Sarnia, Sarnia, 18 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.  
Kingston.  
Peterboro, Port Hope, 18 Sept., 2 p.m.  
Whitby.  
Toronto, Toronto, 18th Dec., 11 a.m.  
Lindsay, Lindsay, 18th Dec., 11 a.m.  
Yonge, Toronto, Knox, 1st Tues., ev., mo.  
Orangeville.  
Barrie, Barrie, 11 Sept., 2 p.m.  
Algoma, Richard's Landing, Sept.  
North Bay, Kenosha, 19 Sept., 10 a.m.  
Owen Sound, Owen Sound, 18 Dec.  
Sauguen.

SYNOD OF QUEBEC AND OTTAWA.  
Quebec, Quebec, Chd., 11 Sept., 4 p.m.  
Montreal, Montreal, Melville, 2 Nov., 8 p.m.  
Glenora.

SYNOD OF THE MARITIME PROVINCES.  
Sydney.  
Liverpool.  
P. E. I., Charlottetown, 7 Aug., 11 a.m.  
Pictou.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro.  
Halifax.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, A., 16th Oct., 10 a.m.  
Miramichi, Dalhousie, 24th Sept., 10 a.m.

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## Note and Comment.

Melbourne has been selected as the capital city of the new Australian federation.

Henry Norman, in the November Scribner's, says that the Siberian railroad will cost \$500,000,000, and is the greatest undertaking of modern times.

Olive Schreiner predicts the early downfall of England, and declares that time will show that it would have been cheaper to have paid a million to each Boer than to have killed them.

The public school teachers of Galveston have agreed to give their services for a month without pay. This, with the funds on hand, will insure a school term of at least five months.

He was a good Socialist that New York bank teller, whose absconding is told of in recent despatches. He says that he never touched the principal; he only divided the profits between himself and the bank.

A press dispatch states that Mr. Kruger was seen to be greatly affected as he passed from the quay to the boat, which was lying alongside the Customs jetty. He groaned audibly and appeared utterly grief-stricken.

Although prophecy is the most gratuitous form of error, it is safe to assert (says the "Outlook") that if Home Rule for Ireland were ever again to come to the front, Major would send to Parliament a large majority of members to oppose it.

Dr. F. E. Clark thinks that in the virtue of free, outspoken confession of our faith we Anglo-Saxon Protestants are singularly lacking. "I know," he says, "of no race that is so shamefaced about its faith, so unwilling to declare its allegiance."

The marriage of the queen of the Netherlands is not to take place until May. The marriage is said to be a triumph of the Emperor William's personal diplomacy, as he was known to be anxious that the queen should marry one of the dukes of the Scherwin family.

When one objects to an immoral play, he is often met by the question, "Have you seen it?" as if we had no right to express ourselves unless we could speak from personal knowledge. Do we need to have personal knowledge of the plague, before we have the right to speak words of warning?

A London "Express" telegram from Melbourne states that in view of the imminent close of the war, the Premiers of the Australasian colonies are conferring with Mr. Chamberlain with the object of persuading the Imperial Government to grant a universal Peace Holiday throughout the British Empire.

Sir Robert Hart, who has long held an important position under the Chinese Government, and is well qualified to form an opinion, thinks that very dangerous times are coming in China. Hitherto he has had full confidence in the Chinese authorities, and his change of tone is all the more ominous.

Rev. Dr. Parker, of London, is not mealy-mouthed concerning popular vices. "There are iniquities to be denounced," he cries, "false practices to be unmasked, and treacheries that are to be hunted down to their proper hell. We want that young man to arise who is by years fitted for this kind of work, but if he does not come, and come soon, some of the old ones may take fire and be made young again by God's renewing grace."

The Bank of Montreal's deposits are the largest in the history of the institution, and its business generally never has been equalled. It has \$55,578,597 deposits in Canada, and besides has \$10,181,006 in its American or English branches. Its total loans amount to \$73,265,916, which with its investments in bonds gives a total of more than \$75,000,000 of employed fund.

The death on Sunday is announced of the Right Hon. Frederick Max Muller, Corpus Professor of Comparative Philology at Oxford University. He was a son of William Muller, the German poet, and was born in Dessau in 1823. He was a voluminous author. In 1888 Glasgow University appointed him Gifford lecturer on Natural Religion, and the series of lectures he then delivered evoked considerable discussion in both the Press and Pulpit.

The death from enteric fever in South Africa is announced of Prince Christian Victor of Schleswig-Holstein, eldest son of Princess Helena, and a grandson of Queen Victoria. He was born in 1866, and was a major in the King's Royal Rifles, and had seen considerable service in both India and Africa. The Queen deeply mourns his loss, but at her special desire the news of his death was withheld to avoid casting a gloom over the City of London Imperial Volunteer festivities.

The professor in the University of Chicago who was reproved by the members of his class for using slang words in his lectures, retorts by saying that many students of the University are a stupid lot and need his slang and manner to wake them up. This is a very poor excuse, and not any more commendable than the use of coarse humor in the pulpit to attract hearers to the church. The English language is so rich in good words to express one's meaning that slang should find no place in the vocabulary of an educated man.

The New York Observer says: They are congratulating themselves in England over the moderation shown by Lord Roberts in his administration of martial law in Cape Colony. It is claimed that he has shown great discrimination, has been ready to take advice, and that only five persons have been tried by court-martial for high treason. An ex-Prime Minister of Cape Colony declares that never in the history of the world has martial law been less harshly administered than in that colony. If these are facts not England alone, but the whole civilized world may congratulate itself upon them.

Dr. Morrison, the "Times" correspondent in Peking, whose remarkable letters on the siege of the Legations have created so much attention, has a most pleasing personality, a delightful voice in speaking, and is an excellent raconteur. He has always urged that it is necessary for the European to assert himself in China, otherwise the Chinese do not pay proper respect. Until recent experiences led him to change his mind, Dr. Morrison expressed a preference for the Chinese over the Japanese. His letters from Peking contained no reference to his heroic work in the defence of the Legations and the fact that he was wounded—an instance of his modesty.

A curious effect of a bullet wound has just been exemplified in the Boer war. An English soldier in the storming of a position at the beginning of February last was struck in the face by a Mauser bullet. The projectile lodged in the head somewhere, but all attempts to locate its precise position by the X-rays were futile. The soldier was discharged from his hospital as cured, and participated in several other battles. The only ill effect he experienced from the wound was a slight impediment in his speech. On July 11th he was seized with a violent attack of sneezing, and during his exertions disgorged what proved to be the missing bullet. It had been firmly embedded point downward in the lower part of his jaw.

It has been considered until recently that it was almost impossible to produce cheese from pasteurized milk, but a short time ago a chemist of Stockholm succeeded in effecting a preparation that solved the difficulties. Owing to this discovery the product of which has been named "caseol," palatable and nourishing cheese, free tubercular bacilli, can now be made from pasteurized skimmed milk. This preparation has, moreover, the excellent quality of rendering cheese more digestible. Several dairies in London have made experiments with "caseol" with the same favorable result.

A surprising number of women are employed by the British government in the various branches of the postal system alone. In London, Dublin, and Edinburgh there are 4,336 women, including two medical officers employed. The duties of these women are varied. There are among them superintendents, clerks, telegraphers, and returners of letters. In addition to these, the small army of women in the country post offices and those employed in the smaller towns will bring the number up to about 30,000 in all. Salaries in this work are comparatively good, the work is not too exciting and there are chances to rise, hence its popularity.

According to the Press Association's record of the newspaper demands for election speeches, the General Election has been for Mr. Chamberlain's election. Almost all through the campaign his speeches were reported verbatim. In the next division came the three other leaders—Mr. Balfour, Sir H. Campbell-Bannerman and Sir Wm. Harcourt. Their speeches were frequently reported verbatim, and always very fully. Next come the following eight politicians whose speeches were usually condensed into a column: Mr. Asquith, Sir Henry Fowler, Sir Michael Hicks-Beach, Sir Edward Grey, Sir Matthew White Ridley, Mr. George Wyndham, Mr. St. John Brodrick and Mr. Herbert Gladstone.

Marconi has made many new improvements in wireless telegraphy, and has now done away with the masts in certain of his experiments. He began as long ago as last January to work on the cylinder plan, and he has already telegraphed 60 miles with a cylinder 4 feet high, instead of a mast and wire 125 feet high. The essential arrangement in working the cylinder plan is not greatly different from that of the aerial wire. The transmitting instruments are practically the same, a battery, induction coil, earth wire, etc., being used. The only change in this part of the apparatus is the introduction of resistance coils where needed, and an arrangement for sending "tuned" messages. The cylinder rests upon a table. Marconi has devised methods by which a number of installations may be worked together in the same room or building.

The new National Museum at Munich is one of the most interesting in Europe. The problem of arrangement was a complicated one, and the difficulties have been solved in an admirable manner. The building cost about a million dollars and contains a hundred rooms. The objects are shown, as they should be, in comparatively small galleries. The leading principle is that the ground floor should show, in strict chronological order, Bavarian life of different epochs, from the little circular room which in its architecture and its contents recalls the tenth and earlier centuries down to the blue and gold magnificence of the late King Louis. In the earlier rooms the sense of architectural evolution is greatly helped by the fact that the various castles of the Bavarian crown have contributed ceilings, windows, wainscots, etc., and in some cases the rooms have been planned specially to receive these. The museum contains an almost endless number of specimens, large and small, of domestic art of the country in all ages; of wardrobes, caskets, iron utensils, beds, tables and chairs, the supply seems inexhaustible, and nearly all of them are in their original state. The Bavarian museum neglects nothing which is of any historical interest, and is, in consequence, one of the most complete of its kind to be found in Europe.

## The Quiet Hour.

### The Ten Lepers Cleansed.

BY WAYLAND HOYT, D.D.

They were on the way to Jerusalem (v. 12). There has been much discussion as to just where in the life of our Lord this incident should be placed. It is quite impossible to come to a satisfactory conclusion. Our Lord did good "on the way"; aiming at Jerusalem, He scattered blessing going there; let us seek to imitate our Lord.

Ten men that were lepers (v. 10). Leprosy was and is a common disease in the East. At first it appears as a surface and skin disorder, manifesting itself in whitish spots or patches, at last covering the whole body. Meantime, the disease strikes inward, sending corruption through the whole system. It can be transmitted by heredity. It was esteemed beyond the cure of medicines, though very rarely the sufferer would find himself cured. Its effects were most distressing, making the sufferer hideous to himself and to others, gradually rotting him away. It was the type of sin. Here there were "ten" lepers herded together; since they were denied association with others, they were wont to go in companies. Nine of these were Hebrews, one was a Samaritan. In health Hebrews would have nothing to do with Samaritans, but their equal misery made them fellows.

Stood afar off (v. 10). See Lev. 13:46. Rabbinical rules fixed the distance, usually about three hundred feet.

Saying, Jesus, Master (v. 13). No depth of distress or friendlessness can be so great that we may not cry to Jesus. Prayer is privilege for the worst case.

Go and show yourselves unto the priests (v. 14). See Lev. 14. The cleansed leper must go to the priest, make an offering, and be officially pronounced clean. So in Christ's direction there was promise of cure plainly implied.

As they went, they were cleansed (v. 14). It is to be specially noted that they had no consciousness of cleansing when they started. But, in faith obeying, they were cleansed. Using Mr. Spurgeon's points—men are not to wait for a consciousness of great sin, or for a blaze of joy, or to have a text impressed upon their minds, or to expect an actual conversion to be manifest in them before they will trust the Saviour, or to experience any singular sensation, but are, just as they are, believingly to obey Christ at once, as did these lepers. Thus the consciousness of spiritual cleansing will come, in Christ's way and in Christ's time. The first thing in spiritual cleansing is not evidence of any sort; the first thing is believing obedience. Learn, also, that our Lord has different ways of treating people; He treated the leper in Matt. 8:14 in different fashion from these lepers—why, we cannot say. That leper knew he was cured before he was sent to the priest.

Where are the nine? (v. 17.) Mr. Spurgeon has a sermon entitled "Where are the Nine? or, Praise Neglected." For suggestions toward help in teaching the spiritual truths here, I cannot do better than transcribe his points. Notice the Singularity of Thankfulness; all were cleansed, but one returned to praise. (a) There are more

persons who receive benefits than ever give praise for them. (b) The number of those who pray is greater than the number of those who praise; all the lepers prayed, but one praised (c) Most of us, like the nine lepers, pray more than we praise. (d) More obey ritual than ever praise Christ; the nine went on to the priests, and did not return to praise before doing that. (e) There are more that believe than there are that praise; all these lepers believingly obeyed, only one praised. Notice next The Characteristics of True Thankfulness. (a) It is individual; the truly thankful man may say forth his thankfulness whether others do so or not. (b) It is prompt; this thankful man would not wait. (c) It is spiritual; this thankful man cared more for praising Jesus than he did for the ceremonial of the priests, though I am sure that after his praises were done he obeyed Jesus about being officially declared cleansed. (d) It is intense; this thankful man "with a loud voice" glorified God. (e) It is humble; this thankful man fell down at Jesus' feet. (f) It is worshipful; this thankful man fell worshipfully at the feet of Jesus. (g) It is silent about the faults of others; this thankful man uttered no censure about the other nine who did not return to praise. Notice The Blessedness of Thankfulness. (a) It is a manifestation of personal love. (b) It receives the largest blessing; the Saviour said to this man what He did not to the others, "Thy faith had made thee whole." Learn from all this to put praise in a high place.

### Klondyke Nurses.

The following appeal, signed by Elizabeth MacLennan, Convener, and Janet J. Inglis, Secretary, has been issued:

Dear Madam,—As you are no doubt aware, the Presbyterian Church, in answer to an appeal from our missionary, Rev. J. Pringle, sent two trained Missionary nurses, Misses Mitchell and Bone, to nurse the sick and suffering at Atlin. They arrived there in July, 1899, and have laboured earnestly and faithfully, and God's blessing has attended their ministrations. A much needed hospital has been built, all the work on which was given free; a home for the nurses has also been built. The hospital is a plain, wooden building, containing one large ward, a bathroom and a small room which is used either as operating-room or private ward. The Committee appeals to the Ladies' Aid Societies of our churches to help in this work. It is worthy of all support; it is Christlike, for He never turned from the sick and suffering. Would you kindly bring it before the women of your congregation? If you have a Woman's Home Missionary Society or Ladies' Aid Society or Mission Band in your church, please lay this appeal before them. Contributions of money will be thankfully received, and may be sent to Rev. Robert H. Warden, D. D., Toronto. If you have no Society of the kind mentioned, we will feel gratified if you will interest some lady in the Congregation to collect for this work.

The mother in her office holds the key of the soul; and she it is who stamps the coin of character, and makes the being who would be a savage, but for her gentle Christian man.

## Our Young People.

### The Terrible Price\*

BY C. N. HOWARD.

The following article from the Christian Endeavor World, on what intemperance cost our nation, has special reference to the United States, but in its relative features will also apply to Canada, so we reproduce it in slightly condensed form:

The total consumption of wines and liquors for 1899 was one billion two hundred and forty-nine million gallons. Applying the accepted estimate per gallon for the various kinds consumed, the drink bill for that year may be safely placed at one billion sixty-nine million dollars.

This is a larger sum than is required to run the entire railroad system of the country, with two hundred and forty-five thousand miles of track, employing eight hundred and seventy-five thousand men, carrying nine hundred million tons of freight, seven times the population of the nation for passengers, with thirty-seven thousand locomotives and one million two hundred and eighty-four thousand cars to haul the load.

But this, vast as it is, does not represent what intemperance costs our nation. Space will not permit a detailed estimate of the percentage of crime, insanity, poverty, and idleness due to drink. At a very conservative estimate, this would swell this vast sum at least four hundred million dollars more.

Take crime, for example. On the highest authority, three-fourths of the expense for policing our great cities is occasioned by the saloon. Nearly that proportion of the entire arrests is for "plain drunks," and for disorderly conduct as the result of drink. Justice Mead of New York has recently said, "Seven police courts are kept busy now in old New York; take rum away, and two would be sufficient to do the work."

Added to this must be the economic loss that the nation suffers. The money spent for drink employs in its manufacture 50,179 men. The same amount spent for the twenty leading necessities of life would in their production give employment to 322,000 more men than now, and pay them \$125,000,000 more in wages than they now receive. This represents simply the manufactured product. The liquor traffic used only \$99,000,000 worth of raw material. The amount it draws from legitimate trade, spent in the dry goods, grocery, hardware and furniture stores, would require \$400,000,000 more of raw material to manufacture and give employment to a million and a quarter more men.

This statement seems incredible; but when we find that the saloon receipts for a year would build two hundred thousand homes at two thousand dollars each, put one thousand dollars' worth of furniture in every home, one thousand dollars worth of groceries and flour in every pantry, one hundred tons of coal in every cellar, five hundred dollars' worth of wearing apparel in the closets, and leave sixty-nine million dollars unspent, it seems entirely reasonable to add another five hundred million dollars to the account as the industrial loss that the nation suffers through drink.

Nor is this all. There is the further loss through sickness and death resulting from drink. This is the fourth great item in the count. Dr. Josiah Strong tells us that, as the result of the improved conditions during Mayor Strong's administration in New York,

\*Topic for November 11: "What intemperance costs our nation."—Prov. 23: 1-7, 15-21.

\*S. S. Lesson, November 18, Luke 17: 11-19 Golden Text.—Be ye thankful.—Col. 3: 15.

the death rate was reduced from an average of 25.18 under Tammany misrule to 20, out of every one thousand of the population, resulting in 21,411 fewer deaths, and more than 500,000 fewer cases of sickness in three years of partial reform. What would have been the result if, in addition to the improved sanitary conditions, the ten thousand saloons had been closed?

The late Sir Benjamin Ward Richardson estimated that ten per cent of the deaths in England were due to liquor. Dr. Norman Kerr, equally famous as a medical authority, agreed, after long investigation inspired by a purpose to disprove the claim of Dr. Richardson, that the estimate was true. Dr. Willard Parker accepted it as applied to deaths in the United States. Cutting this estimate in half, and accepting only five per cent of the total deaths as due to drink, we may add to the expense of the sick account the financial loss from 60,000 murdered men. These two items, in loss of time, medical attendance, and death of workers, will foot up another two hundred million dollars.

The account has already reached the enormous total of two billion one hundred and sixty-nine million dollars as the cost of intemperance to the nation, and I have left entirely out of the count the great loss the nation suffers through municipal misrule in our large cities due to the corrupting power of the saloon in politics, and the further loss from the unending list of accidents, smash-ups, explosions, and conflagrations resulting from men who are drunk; because it is impossible to make any trustworthy estimate. I have restricted myself to the financial loss though every sane man knows that this is the least item in the count of "What Intemperance Costs our Nation."

#### For Daily Reading.

- Mon., Nov. 12.—The value of men. Heb. 2:6-9  
 Tues., Nov. 13.—My relation to others. Rom. 14:1-7  
 Wed., Nov. 14.—Evil and the future. Rom. 13:11-14  
 Thurs., Nov. 15.—Destroying righteousness. Isa. 5:22,23  
 Fri., Nov. 16.—Carelessness induced. Amos 6:1-8  
 Sat., Nov. 17.—National life involved. Dan. 5:1-5, 17-31  
 Sun. Nov. 18.—Topic, What intemperance costs our nation. Prov. 23:1-7, 15-21  
 (Quarterly temperance meeting.)

—A family without prayers is like a house without a roof; it has no protection.

You may be pious, you may be learned, and you may be enthusiastic; but if you are dealing with boys and fail to be interesting, all these will be useless qualities.—*Rev. I. Kelman, M. A.*

It is a pity that many reserve their religion for the still hour of worship, but fail to display it in the active duties of daily life. In the one case, there is the bowed head, the gentle tone, the reverent feeling; in the other, there is a scowl, the harsh temper, brute force and greed. Yet God is not the God of our worshipping hours only. He is the God of our hours of work as well.—*Jewish Messenger.*

The deep, sure ground of answer to prayer is God's forgiving love. When it has taken possession of the heart, we pray in faith. But also, when it has taken possession of the heart, we live in love. God's forgiving disposition, revealed in his love to us, becomes a disposition in us; and the power of his forgiving love shed abroad and dwelling within us, we forgive even as he forgives.—*Andrew Murray.*

## Pilate; or Ritualism and Responsibility

By REV. PROF. JORDAN, D.D.

The name of Pilate is one with which we are all perfectly familiar because he stood by the side of Jesus Christ in the crisis of the world's Spiritual history, and these two names still stand side by side in one of our commonest creeds, in which the Church confesses as her Lord, that lowly man who was "crucified under Pontus Pilate." But concerning the man we know little, as authentic history does not record many of the facts of his life. Many of the provincial governors were afraid of those above them, cruel to those beneath them, and bent upon making as much money as possible during their short term of office. One of that class is credited with saying that he wished to have a province for three years, one to pay his past expenses, another to provide funds for bribing his future judges, and a third in which to make a fortune. There was a stricter supervision during the early years of the Empire, and we need not suppose that Pilate was so cynical or shameless in his base ambition; but we are compelled to regard him as a time-serving worldly man. The two principal stories which are told of Pilate seem to show that although he was violent he was really weak, a man who would suddenly make a bold move and then shrink back in fear before the fierce opposition he had provoked. On one occasion he outraged the feelings of the Jews by removing the headquarters of the Roman troops from Caesara to Jerusalem, and on another he roused, if possible, a sterner resistance by setting up idolatrous standards and shields in his palace at Jerusalem. Thus twice he stirred the fierce anger of the bigotted Jews, and brought them to the verge of an insurrection, only to yield, when he saw that the people were prepared to resist to the bitter end. This conduct throws some light upon his character and may help us to study his spiritual history.

When history is silent, imagination has full play, and hence much has been said and written about this Roman Governor who unfortunately for himself was thrust into such a prominent position. There have been elaborate apologies, fierce condemnations and careful criticism of the man of whom we know so little. Tradition also has been busy with his name and men have tried to make up for their ignorance by giving full play to their fancy. Such fancies have taken their colour from their source being sometimes despairing, sometimes hopeful. According to one tradition Pilate afterwards passed through a season of bitter repentance, but learned to look in faith on Him whom he had crucified, and so entered into Paradise where he delights to acknowledge the Kingship of Christ, and learn "what is truth." According to another tradition his soul went on through restless remorse to dark despair. We are told that he has been seen emerging from the Infernal Lake, wandering about ever washing his hands, and then disappearing again into the darkness. Perhaps one cannot help forming some estimate of his character, but it is not absolutely necessary that we should sit only in judgment upon him, or should attempt to form a definite final verdict on his career. It is possible to feel a strange

fascination in studying the character of a Pilate or Judas, and yet, while subjecting such men to a keen analysis and estimating carefully all probabilities as to their final destiny, to lose the practical lessons for which their lives are recorded, and which we need so much for ourselves.

Pilate was in a certain sense a thorough-going man of the world, a man, that is, who magnified material interests, and who, without any clear, calm convictions and lofty principles, meant to steer his way through the dangerous seas of public life, by his own clever policy. Yet this man had a crisis in his spiritual life, a time when his mind was torn by conflicting inclinations, when self-interest and duty, strove for mastery within his soul. A Roman who was not utterly degraded, had some public spirit and a strong sense of justice; this sense of justice is stirred in Pilate, when the clamour of the mob calls upon him to condemn an innocent man. Such times of conflict come in a measure to all men. We think of one man as carried constantly on a stream of Spiritual influence to a higher life and another as borne ever downwards to degradation and destruction. Thus we make our division into sinners and saints, worldlings and christians, but the division is often seen to be very artificial. The fact is critical times of uncertainty are common to both. The Christian man has received a new life, he has a high standard, and a constant helper; still he has his battle to fight and only enters into a deeper experience through victories achieved. The undecided man who has not committed himself to a definite profession with its solemn responsibilities is much more at the mercy of circumstances; there are, however, times even in his life when there is a strange light about him, and if he is to take the evil step it must be with his eyes open and with all kinds of strange misgivings haunting his mind. Let young men remember this, especially those brought up in the light of Christian teaching. Conscience cannot be silenced at one stroke nor will the continual carelessness that deadens utterly destroy it. Those who will not take an enlightened conscience on their guide, will keep a diseased conscience, which has life enough in it to torment them and make their hours of indecision full of anguish. There will come times when influences from outside will quicken all that is best in the worldly man, and call his slumbering conscience to fresh battle.

One thing that quickened Pilate's moral life in this stage of his career was his contact with Jesus Christ. Pilate's question has come down to us as the type of irresolution in dealing with the great problem of life; his soul, driven by the winds and tossed cries: "what shall I do with Jesus that is called Christ." He must do something with Jesus, and he knew not what to do. If Jesus had been an ordinary man without dignity of nature, and influential character, the Governor might perhaps have hurried him off to the cross, without such persistent resistance, and without so many qualms of conscience. A Roman did not

believe in condemning innocent men, but he was not always careful of the rights of those whom he regarded as barbarians. But when our Lord Jesus stood before Pilate, innocence was embodied in human form. Men could not by a superficial glance settle subtle questions as to the divine nature, but they could feel the power of his purity. He carried innocence in his looks and words. It was an innocence that could be felt, an innocence that cowed the traffickers in the temple; an innocence that made Peter cry, "Depart from me for I am a sinful man, O Lord;" an innocence that drew from Pilate the statement "I find no fault at all" an innocence which was like a millstone round the neck of Judas, wringing from him the bitter wail. "I have betrayed the innocent blood." This then, was the power that quickened Pilate's conscience, the presence of a man so much purer than himself, bearing the same human form, but possessing a far nobler soul. We are quickened when we come into the presence of a soul, larger and purer than our own; and in such moments of quickening we must take a solemn step forward or backward, for the soul can never settle down again into exactly the same position. When the Christ comes actually and palpably near to a man, he brings new light, and such light is never always troublesome; it makes unwelcome revelations, showing our prejudices and impurities, and disclosing the difficult path of duty immediately in front.

Another influence, tending to deepen the restlessness of Pilate's soul, was the message from his wife. In those days the tendency was for women of high position to be either bold and brazen or to shrink away in modest retirement. It is probable that Pilate had a wife who was gentler and purer than himself, and so more sensitive to spiritual influences. Jesus Christ who at this time was sending a strange thrill through the whole land and stirring in some way the life of a whole people, came into her dreams and disturbed her spirit. From the comparative quiet of her chamber to her husband in the midst of turmoil, she sent this message, "Have nothing to do with that righteous man, for I have suffered many things this day, in a dream, because of him." Whatever we may think of dreams in general, this dream was undoubtedly a message from God to this woman, and through her to her husband. She felt its urgent solemnity or she would not have sent the message while he sat upon the judgment seat. He could not reject it scornfully, for it chimed in with his own misgivings, and quickened the conflict in his mind. A pure, good woman, by her very gentleness of nature, often sees and hears spiritual visions and voices which are hidden from her who are too deeply engrossed in all the feverish competition and course intrigue of the world. "Despise not prophesyings." Do not scoff at the fancies or fears of a woman or a little child. They may feel a quiver in the atmosphere or see the angel in your pathway, while you are still careless and unconcerned. God may speak to you through them. The presence of the Christ is God's highest revelation, His clearest voice; but the tender sympathy of wife or child is another voice of God, a gentle cord by which He would bind us to righteousness, and lead us to heaven. Many of us now receive help in this way. To many the atmosphere of their homes

is altogether purer and sweeter, than that which they breathe outside. The memory of a wife's dreams, and hopes, and prayers is a restraining influence in hours of fierce temptation and angry jangle. It is a harder struggle for the man who has no tender voice in the home to cheer him when the battle for righteousness grows fierce.

Pilate in this hour was all uncertain, he could not see clearly where his highest lay; the angry voice of the Jewish mob called him in one direction, while at the same time it was revealed in many ways that the path of duty was in a different course. That the struggle was real was shown by the varied efforts that a man, so aroused and agitated, will make to avoid the dark deed to which he is drifting. He sends the prisoner to Herod. This is not merely a compliment paid to Herod, but an attempt to get rid of Jesus. Pilate is in such great perplexity that he will be glad if some one else will take the responsibility. It will be very convenient if Herod claims jurisdiction over this difficult case. Herod, however, is in no mood to take the matter seriously; he has come to the feast to enjoy himself and is not anxious to be burdened with official calls. Jesus has not come close enough to him to wake in him a sense of the solemnity of life, so he treats with light mockery the claims of one whom he cannot understand. Back again to Pilate the strange prisoner is brought and the question is once more pressing "What shall I do with Jesus that is called Christ?"

Then he offers to release Jesus to the crowd. It appears that for some time there had been a custom of releasing a prisoner on the festival. So Pilate thinks that Jesus may be released on these conditions. He is not a man of fine sentiment and is willing to treat this righteous man as a real prisoner and leave upon him the stigma of guilt if only he can keep from his own hands the stain of innocent blood. Our Lord did not desire freedom on such conditions, but Pilate makes the proposal, thinking that perhaps the followers of this wonderful teacher are in sufficient force to carry the crowd with them. Again he has miscalculated, and there comes back like the raging of a mighty sea, the wild shriek of the mob "Not this man but Barrabas."

Pilate wavers and bends before the storm; having failed in his appeal to the loyalty and enthusiasm of fickle men, he thinks to work upon their pity which he trusts is not quite dead. He did not know the men he was dealing with; he had not much insight into human nature, or he would have known that passionate bigotry in its inflammatory moods burns up the gentle feeling of compassion. He only adds fuel to the flame by publicly scourging Jesus. The sight of blood only kindles in wild beasts a keener thirst for blood. Besides he sheds blood to avoid the complete judicial murder. This is the old story of trying to resist wrong by partly yielding to it. Such temporizing policy always leaves a man deeper in the mire.

These varied efforts to save Jesus from death, however, all show what a solemn thing wilful wickedness is, and what a struggle even a worldly man can make in the critical hour to avoid it. Sometimes we stumble into sin carelessly, stupidly, half blindly; but there are times when our eyes are opened, and the light of heaven is around us. Woe be upon us if then we wilfully do the wicked thing. In such an hour if we wilfully transgress, we are slaying ourselves; we are indeed shedding the blood of God's redeeming Christ.

History teaches us that Pilate fell at last into the very condemnation that he feared,

and lost the favor of princes for which he had sacrificed all. He yielded to the Jews lest they should carry their complaint to Rome; the skilful stroke, "If thou let this man go thou art not Caesar's friend," decided him. But in spite of all his trimming policy the misfortune came and crushed him. He might very appropriately have said "Had I served my God as I served my king he would not have forsaken me now."

Pilate sees now that he cannot avoid crucifying Jesus; he has gone too far and cannot resist the popular clamor before which he has wavered so long. He must do the deed, but he will, if possible, shake off the responsibility. How will he accomplish this? By an appropriate ceremony, a piece of ritualism, done dramatically before the public. Such a ceremony was known to the people and was a suitable symbol for an innocent man to emphatically declare his innocence; but it will not serve a man seeking to shuffle out of the responsibilities of his high position.

"See ye to it," he cries. Yes, they must see to it for they are thirsting for innocent blood and are the real murderers, but they cannot see to his part of the business; he must see to that, he bears the sword of justice, why does he bear it in vain? To dwell upon the conduct of a man in such a peculiar position may seem to be only an interesting historical study, but it is really an important spiritual meditation. We are all prone to similar ritualism. We think at times to soothe our conscience and ward off punishment by mere ceremonies instead of seeking a real salvation. Pilate thinks to free himself from guilt by washing his hands in public and declaring that although he is going to do wrong he does not hold himself responsible. In the same way the Jews would not enter the Judgment Hall lest they should be defiled by breaking a ceremonial law, yet their hearts were deeply stained with the spirit of hatred and malice. So there are men who think to frighten the devil away by making the sign of the cross while they are wilfully cherishing devilish tempers in their hearts. These are simply specimens of some of the ways in which we deceive ourselves and palter with the holiest mysteries of life.

We need not discuss now the question of ritualism in the modern sense or give an opinion as to the comparative advantage of simplicity in Christian worship; it is our present business to learn the practical lessons from Pilate's perplexity and the piece of ritualism with which he sought to solve the problem. In this act there is an acknowledgment of responsibility to a higher law. It was true Pilate was most afraid of Caesar's tribunal and that base fear unnerved him, making him a coward in the hour of his heroic opportunity. Still underneath this symbolism there is a confession, though dim, of such a thing as duty. It is so in some sense with all ceremonial, with everything that makes religion visible in symbolic shape. An altar wherever it has been reared speaks of man's sin and prophecies of God's great sacrifice. A church with its spire pointing to heaven reminds us that there is something sacred, that man's proper attitude is the upward look and that we need temples for worship as well as markets for traffic and halls for learning. The visible cross should remind us of Christ's great sacrifice and of the tremendous influence which has transformed a thing of shame into a token of the highest glory. When men bow their heads at the name of our Saviour they acknowledge, at least, the existence of a high and holy personality and man's need of reverence. There may be small sectarian ceremonies which are of little

meaning, but those which have gained general acceptance enshrine some spiritual truth or remind us of some religious duty.

In this act of Pilate's then there was an endeavor to evade God's law even while acknowledging it. The very symbol that was meant to quicken conscience is used to stifle it. This ceremony was meant to declare innocence, not to hide guilt. In our shallowness of life and lack of faith we fall into the same error. Too often we come into the church and bow our heads without seeking to realize the presence of God. It is possible for men to bow before altars and crosses without wrestling to find the living Saviour and to discern the true sacrifice. When we use ceremonies and delight in empty symbolism without at the same time seeking God and doing our duty, we are trying to accomplish with a few drops of water that which only the life blood of our Saviour and our own life blood can achieve.

The utter failure of a man thus to rid himself of responsibility is here closely seen. We cannot acquit Pilate, as an important historical person he stands at our bar, and pointing to the raging mob before him says, "let them see to it," but that does not appeal to our conscience. We cannot admit that he rose to the responsibility of his high position and acted the part of a just judge. He was there when the world's Saviour was murdered, and he shows us that something deeper than worldly policy is needed to make man a hero in the presence of a maddened crowd; the stain of blood is on his hands in spite of this beautiful ceremony. Though we may do our work on a smaller platform and in presence of a lesser crowd we are living in the same light and judged on the same principles. If we say look at my education, my circumstances, my friends, all these combined to drive me downward, "let them see to it." That will not avail us, according to our light there will be responsibility clinging to us, there will be many things for which we must make answer to ourselves and to our God. The answer of the priests to Judas may meet us when we are seeking to relieve ourselves of responsibility.—"See thou to that."

What a glorious thought that we may find in this divine man who was such a perplexity to Pilate—One who will help us to face and solve life's problem. In him there is present forgiveness and future blessing; in Him we learn the sinfulness of sin and also the power of conquering it; through His cross we receive what no mere ceremony can confer, absolution from sin and the power to fight the battle and be more than conquerors through Him that loved us. Let us then learn from Pilate to be faithful with ourselves and not to seek false compromise, but to find a salvation resting on a sure foundation and capable of standing the eternal light; then we shall answer in the true way the ever pressing question, "What shall I do then with Jesus that is called Christ."

### Reminiscences of Septuagenarian.

1854—Then and Now—1900.

X.—ON TO DALHOUSIE.

Among the squadrons that were mustered and waited impatiently on the Potomac, restive under the inactivity of General McDowell, or among the impatient eager troops at Chickamanga or Tampa at the order "On to Richmond," and "On to Cuba" by the waiting transports—there was not a cheerier nor more thankful heart than mine—when the final arrangements were made for my departure to the field of summer occupation and labor.

Nearly two months were gone and only four remained to do my work, and earn the wherewithal to take me through the coming winter session.

But during the week, and previous to my departure there were two notable events. The first was the marriage of a daughter of one of the leading men of the town, and prominent member of Mr. Duncan's congregation. Though I was kindly invited to be present, I had not the faintest idea that I was amongst blood relations. In my boyhood our family made a yearly visit to "The Craig Farm" occupied by John Templeton, brother of Rev. Mr. Templeton, an esteemed minister of the Secession church of Scotland, and than whom I had not listened to nor looked upon an older occupant of the pulpit. His sermons were delivered in intermingled English and pure Scotch. I have only learned lately that I was receiving the hospitality of a nephew of these remarkable men, and witnessed the marriage of a relative. Of that pleasant function I shall say nothing, except to mention that the fee was a gold coin.

At that date and long after the generation was of a varied quality and value. As an example I give a case I can vouch for. At the completion of the ceremony the happy man was slowly counting some small silver coins, when the happier young wife, willing to let her more liberal spirit be known, nudged him on the shoulder and said "Make it the dollar." I could fill pages with an inventory of goods—grain, turnips, sausages, etc.—tendered in payment for the service. But on this occasion it was a gold coin.

The second event was the arrival of a stranger at the manse, and after preliminaries in the study, a young man, well fed, respectably dressed, and correctly mannered, was brought out and introduced to the family as the brother of an old fellow student and intimate friend of Mr. Duncan in the old country—and who for his brother's sake and as an act of friendship, had come off his way from Brockville to look upon and pay his respects to his brother's old friend. Happy J. B. Duncan!

What a heavenly inhabitant of earth Friendship is! Poets have sung of her; the sculptor with his chisel has cut from the granite and marble block such varied representations of her; the painter's brush has transferred to canvas in almost living, breathing form, his conception of what best would represent the embodiment of her. Animated by friendship what sacrifices have been made, what pleasures created and communicated; what heroic deeds have been undertaken and accomplished; while under its counterfeit what shameful deceptions have succeeded. Clad in her robes and accompanied with the kiss, what clandestine acts have been perpetrated, and in its folds the dagger concealed that has dealt the death-blow!

The drama is a poor circumscribed place to see the tragedy of human life. Without paint and the trappings of stage scenery and settings, we can any day, every day, have the opportunity of witnessing the pure reality in the everyday realities of actual life.

The visitor's real personality soon developed. The watery eye, the liquorish mouth, the shifty, unsteady look, the nervous twitchings, the untidy get up of what might have been well fitting garments, the wavering speech and obsequious manner all betokened something loose; and every act and moment intensified the suspicion. Next morning he had to depart, much as he would have liked to prolong his visit; but he had to visit Dr. Burns in Toronto, and Mr. Duncan was asked aside for secret speech.

After he had left I heard a reproving tone in the expression "Oh, James!" In conversation my friend had to confess that the gold coin had set out to Toronto with "the departed" who was the brother of one of the most respectable ministers of the Free church and brother also of one of her most devoted and godly foreign missionaries. I record this incident to give an unsuspecting public a glimpse into the many calls made on the slender purse and ungrudging hospitality of the manse.

This is but a drop in the bucket; only one of the ever recurring appeals, seldom denied; unknown to the world, made simply because it is the manse, and expected to be answered because he is the minister.

In charge of a competent driver and in a comfortable conveyance, I set out, bag and baggage, for Mr. George Blair's, Watson's Corners.

We may learn from the foregoing:

First.—That this world with all its variety of theatres and actors (Sir Henry Irving included) is still a stage and men and women the actors.

Second.—That it behooves us to quit ourselves like men and act well our part in the varied acts.

Third.—That all along the ages from Adam, Eli, Samuel, etc., families will be chastened by the presence of a black sheep, and an inscrutable Providence visits even his own people with a "living grief."

NEMO G. D.

### In Memoriam.

I'm kneeling at the threshold,  
A—-weary, faint and sore;  
I'm waiting for the dawning,  
For the opening of the door;  
I'm waiting till the Master  
Shall bid me rise and come  
To the glory of His presence,  
The gladness of His home,

A weary path I travelled,  
Mid darkness, storm and strife,  
Bearing many a burden,  
Contending for my life;  
But now the moon is breaking,  
My toil will soon be o'er,  
I'm kneeling at the threshold,  
My hand is on the door

Methinks I hear the voices  
Of the blessed as they stand,  
Sweet singing in the sunshine,  
Of that unclouded land:  
Oh, would that I were with them,  
Amid the shining throng,  
Uniting in their worship,  
Rejoicing in their song.

The friends that started with me  
Have entered long ago,  
Ah! one by one they left me,  
To struggle with the foe;  
Their pilgrimage was shorter,  
Their triumph sooner won.  
How lovingly they'll hail me,  
When once my work is done.

With them the blessed angels,  
That know not grief nor sin,  
I see them at the portals,  
Prepared to let me in.  
Oh, Lord! I wait Thy pleasure,  
Thy time and way are best,  
But I'm wasted, worn and weary;  
My Father, bid me rest.

The above lines were written by Jas. Burns, Edinburgh—who was an elder for sixty years in the same church there—when he was over eighty years of age, and now republished by request.

Husband arrives from lodge at 2 a. m.—second meeting in one week. Wife—"I'm just past speakin' tae ye!" Husband—"Oh! Jean, I'm g-g-gled tae hear that. I'll ken whan tae come hame after this."

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C. BLAKETT ROBINSON  
Manager and Editor.

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

Ottawa, Wednesday, 7th Nov., 1900.

Accounts are sent to a number of subscribers in this issue. Will friends kindly make prompt remittance. Should any one be overlooked, the date after name will probably indicate indebtedness.

The Philadelphia Presbyterian in its last issue well says:—"There have been three great factors in the preservation of British and American life—forces that have given strength, stability to the Anglo-Saxon race. These have been the Sabbath, the Word of God and Preaching." In our land there is danger that the first of these will be allowed to slip from us. It has already been seriously impaired in its strength, mainly on the plea of necessity. The necessity exists only because men have set a rapid pace in the race to get rich, and find it hard to keep it up with six days only. Better moderate the pace a little.

Much attention has recently been given to preaching and to the preachers. The men who have never been in a pulpit, or having entered it have not been brilliant successes there, have been telling preachers how they ought to conduct themselves not only in the pulpit but out of it. It might be well to turn the searchlight upon the pew now. How is it that there is so little strength there? The virility of the average congregation is at a very low standard. What is the explanation? It is not due to poor preaching; it is due to unfaithfulness in the use of the truth that has been declared by the preacher. Go out and exercise yourself, my debilitated brother, and health will begin to come back to you and to your congregation.

Melville church, Montreal, is now divided into two congregations. The Rev. T. Winfield and part of the original congregation have built a new church on Western Avenue, retaining the name of Melville; some two hundred of the old church keep the original building, and form a new congregation, to be known as Westmount.

## THE DOMINION PRESBYTERIAN

### THE RETURN OF THE TROOPS.

What a magnificent welcome Canada has given the returning soldiers! Is it because we have got them back safe and sound? It is more than that: They have served their country well in the Transvaal. We hold our heads higher than we used to do, and not a man but feels that the men have gained the admiration of all classes in the British army and in the Empire during the campaign. This is why we have spared nothing to show our appreciation of the men who went out as Canadian lads, and return as veterans.

They were glad to get home again. Even the warmth of the welcome could not make up for the hours that they were kept away from the homes from which they went out with the knowledge that they might never return. And in many instances they are not the same men that return. Some bear the outward marks of battle, more do not show scars, but they will carry a memento in impaired health through the rest of their lives. It is to be hoped that the zeal of the soldier will not be forgotten when the enthusiasm of the return has passed.

Do we realize that these men, while they have brought us additional honor, have also placed upon us increased responsibility? Canada is no longer a comparatively unknown colony; it has leaped suddenly into prominence as a part of the great Empire of Britain. The eyes of the men that formerly turned with indifference towards us, are now watching us with keen interest. It will mean much that we shall not forfeit their respect; that we shall show ourselves worthy in every way of the place into which we have stepped.

Some one has well said that the vitality of a nation depends upon the strength and purity of its spiritual life. The standard of the religious life of Canada has been conspicuously high. In the blaze of light now pouring upon us there are many things revealed of which we may well be ashamed. We do not seek to minimize these; but is it well to dwell upon the repulsive things of life when its beauties are so near us? There are more things to cause rejoicing than there are to make us depressed. Let us look at these and dwell so constantly with them that repulsive shall become more distasteful, and shall finally be entirely removed.

The honor of Canada stands high. Let us keep it so. If there is one thing that stands out, side by side with the splendid courage of our brave soldier lads, it is their high sense of honor. As a nation let us sustain the reputation that our soldiers have won. We have not yet stooped to meanness nor to selfish scheming in our dealing with other nations. It is worth while making an effort, amid so much that is not commendable, to sustain the standard that Canada is the soul of honor.

### HELPING THE WEAK CONGREGATION.

We worshipped recently with a small congregation in the outskirts of a large city. We have seldom had the impression of deep earnestness so forcibly brought to bear upon us as at that simple service in which perhaps three score took part. We made enquiry as to the prospects of the congregation, and

found that, with constant straining they will scarcely be able to make both ends meet at the end of the year. Splendid work was being done, and a congregation of active workers were being trained, but the tension on working power of both people and pastor was too great.

We worshipped the next Sunday morning with one of the most prominent city congregations of that same city. Glancing around the well filled pews we could not help contrasting this congregation with the one on the outskirts. There was enough wealth there going to waste to keep that little congregation free from worry and enable the workers there to devote their energies to the bringing in of the outsiders, which is the work they should be doing instead of having to constantly scratch for a living. Why should not some of our wealthy congregations say to the weak sisters in the outskirts: "We will pay your minister a fair salary, do you devote yourself to the work of evangelization and winning those about you." Is there danger of the weak congregation abusing the trust? Try them. They are too much in earnest. They will grow sordid if you hold aloof and force them to think of providing means and subsistence instead of doing the work that lies about them.

In an excellent article by Rev. W. W. Hayden, of Corinna, Maine, the Morning Star, of Boston, deals with the problem of developing the latent power in our churches. That there is such latent energy no minister will for a moment doubt. He could put his hand on a dozen men who would do excellent work if he could get them started, and have some one to keep them at it. The organizing faculty is being well cultivated at present, but are we not neglecting the inspiring faculty, that subtle power that impels men to look about them to see if there is not something that they can do. When we can accomplish that our churches will be well manned. Do we not take too much upon ourselves rather than trusting some of our members with work?

### Literary Notes.

We have received from Oliphant, Anderson & Ferrier, the well-known Scottish publishers, two new stories "Colina's Island," by Ethel F. Heddle, (2/6) and "Schooldays and Holidays," by Adelaide M. Cameron, (5.). These are handsomely bound books, just the kind of thing for Christmas presents, and the buyer may feel quite safe in placing the books which come from this firm in the hands of young people. We shall refer again to Adelaide M. Cameron's Schooldays when we have had time to examine it more fully. We may say now that it has every appearance of being an interesting and helpful book for the young people to whom it is dedicated. Colina's Island is a good Scotch story, but it is not too Scotch for the ordinary English reader. It is not long and dreary, but is moderate in its dimensions and the interest is well sustained; there is nothing unwholesome, but many a true picture of human life and much real passion and power in the telling of the tale. We can cordially recommend this story.



**POET LORE** (Poet Lore Co., Boston, quarterly, 65c) is a larger vessel and is more heavily freighted. It contains abundant material for the study of pure literature, and plays on many themes new and old. Its programme consists of poems, stories, essays, studies and book reviews. The editors always take care to supply rich material and suggestive questions for advanced students and teachers of English literature. We may mention specially this quarter among the larger articles an essay on *The Theology of Browning*, in which Prof. Jones' interpretation of Browning is keenly criticised.

**OLD TESTAMENT THEOLOGY**, by A. Duff, L.L.D., of the United College, Bradford, England, (A. & C. Black.) This is a bulky volume and covers a great deal of ground as it opens with a translation and exposition of Nahum and Zephariah, and then proceeds to give in separate form the two most ancient historical documents of the Old Testament (J and E.) Dr. Duff finds these writers, or schools of writers, not only in the Pentateuch but also in the early historical books, and he brings down their story in his own translation to the times of David and Saul. All the material in this volume is part of his preparation for treating the question of the Deuteronomistic Reformation. We hope before long to give a more extended account of this important contribution to the history of Israelitish history.

#### Our Honan Mission.

BY WOODFORD.

Get the blue-book of the church from your pastor to learn the nature and amount of work done in the immediate past. Study the Daily Readings for instructions as to why and how this work is to be carried on by the workers trained for that field, more particularly by us who remain at home. Read his two articles in the October Record for many interesting items concerning the country, language, customs of the Chinese, the history of the Honan Mission, and the Boxer rising.

Honan is one of the eighteen provinces of China, and lies near the centre of the Empire. In this part of the province, portion of the Yellow River, where are three of the ten prefectures into which the province is divided, our mission is established.

The history of the mission in the beginning is quite romantic. Dr. J. Fraser-Smith, when a student at Queens, during the session of '85-5, moved in the Students Missionary Association that the students and alumni should support a missionary in this foreign field. The following winter, Mr. Goforth and some others, whom Mr. Smith had seen during the summer while he was in Toronto in charge of a mission church, got a similar motion carried in the Knox College Students Missionary Society. The proposition was submitted to the General Assembly through the F. M. Committee, with the result that the offer of the colleges was accepted. Messrs. Smith and Goforth were appointed missionaries, and the F. M. Committee was empowered to select a field, being instructed that "should the Province of Honan, China be found, on full investigation, to be suitable that it be accepted."

Mr. and Mrs. Goforth left Canada in Feb. 88 intending to go on to Honan at once to do what they could to relieve the sufferings of those despoiled by flood and consequent

famine there at that time. On the advice of experienced missionaries they remained at Chefoo, near Shanghai, to learn the language, where in August of the same year, Dr. and Mrs. Smith, with Miss Sutherland, a trained nurse, joined them. Two weeks after the arrival of Dr. Smith, Mr. Goforth and he, along with two experienced missionaries of the American board, at once set out to explore N. Honan. They were absent for seven weeks and travelled over 12,000 miles in Chinese carts. When, early in November, they got back to Chefoo, they found another helper, Dr. McLure, on the ground who, along with the ladies, was working hard to learn the Chinese language.

The Goforths, soon after this, moved inland 250 miles, to Pang Chuang, a station of the American board, 150 miles from Honan. Here they believed they could learn more particulars of the kind of mission work to be done in Honan and get some one to teach them the Honanese dialect. They were shortly joined by Rev. D. McGillivray, who reached Chefoo early in December. The doctor remained at Chefoo for the winter practising in the mission hospital and memorizing the 500 characters of the language.

In the spring of 1889, Dr. and Mrs. McLure joined the others at Pang Chuang, and all helped to enlarge the accommodations at Liu Ching, another station of the American board 50 miles nearer Honan. In the fall of the year Mr. Goforth and Dr. McLure visited four or five of the towns in Honan and received a promising reception.

Before the end of the year his staff at Liu Ching was strengthened by the arrival of Rev. and Mrs. McKenzie, supported by David Yuile, Esq. of Montreal; Rev. John and Mrs. McVicar, supported by Crescent St. church, Montreal, Rev. John and Mrs. McDougall, supported by Erskine Church, Montreal, and Misses Jennie Graham and Maggie McIntosh, graduates of the Toronto Training School for Nurses. On the evening of their arrival, 5th December, 1899, Mr. Goforth, by authority of the General Assembly, called his staff together and constituted the Presbytery of Honan.

By the end of February arrangements were completed for extended missionary tours, and in apostolic fashion. One of each pair being a medical man. Messrs. Goforth and Smith; Messrs. McGillivray and McLure, set forth to view the country, the others remaining at Liu Ching, to study the language. Their reception, as they preached, healed and distributed literature, was not very cordial, indeed in some places they encountered active opposition, so that no arrangements for permanent locations could be made.

Later in the season, Messrs. McGillivray and McLure succeeded in renting a compound in Chu Wang, in the province of Honan, and about the same time the other couple gained a foothold 60 miles farther in the interior, at Hsin Cheu. Four weeks after this the premises at Chu Wang were looted, the result of an appeal to the Viceroy through the British consul was an award of \$1500 for damages and a proclamation that the rights of foreigners should be respected.

It was the spring of '91 before a lease was signed and possession obtained of the premises at Hsin Cheu, so that three years elapsed ere these two stations were opened in Honan. Although these were the only visible results up to this date, time enough towards harvest had elapsed for those interested to be able to see that the seed sown was surely taking root. The ground in which the missionaries had to toil was stern,

cold, indifferent heathenism, and success can only be looked for under such circumstances when the life of the people and their ways of looking at things come to be known.

Towards the end of '91, despite the friendliness of the common people, the gentry, teachers, officials, &c., incited the rabble to acts of violence against the missionaries. Through the interventions of the British Consul at Tien Tsin, a proclamation was issued by the Viceroy, Li Hung Chang, to the effect that foreigners were not to be molested. The proclamation, if not productive of entire orderliness, had an emboldening effect on the missionaries, and gave them fresh courage.

In 1892 there was a drought early in the year, and as reports were circulated that the foreigners had an umbrella of human skin, to keep the rain off, the missionaries were threatened more than once. Each time, however, the rioters were persuaded by kindly warning to withdraw. After these riots, the local Mandarin on being appealed to, proclaimed the right for foreigners to live in the interior.

The year 1894 was an unusually trying one for the workers. Dr. Smith through ill health had to resign. Mrs. Malcolm and Dr. Lucinda Graham were removed by death within a few days of each other. During this year however a station was secured in Chang-te, the chief city of one of the three prefectures of N. Honan.

Space will not permit of an account of all the changes that took place until the time when the last report of the mission was made to the General Assembly. At that time there were three main stations, having mission premises and resident missionaries, besides several out stations worked from there. The staff, before the outbreak of the Boxer rebellion was arranged thus:

Ch'u Wang.—Dr. and McLure, Dr. Leslie Misses McIntosh and Dow, M.B., Rev. and Mrs. McKenzie.

Hsin Cheu.—Dr. and Mrs. Malcolm, Rev. J. A. and Mrs. Slimmon, Revs. Mitchell and Grant.

Chang te.—Rev. and Mrs. Goforth, Dr. and Mrs. Menzien, Dr. Margaret Wallace, Miss Pyke, Revs. McGillivray, Griffith and Hood.

Before the workers had to flee, Mr. McGillivray, who already had given China her best Anglo-Chinese dictionary, was asked to join the staff of the Society in China for the diffusion of Christian and general knowledge, and with the consent of our F. M. Committee he accepted, so that our missionary interest in China is now not only provincial, but embraces the whole Empire.

Everything seemed to be in order for aggressive and progressive work when suddenly, about the middle of June, missionaries and all foreigners had to flee for their lives. Our missionaries travelled over 400 miles through hostile territory to the river where by houseboat they were carried to Honkow, thence by steamer to Shanghai. What the outcome of all this will be no one can at present say. Drs. Margaret Wallace and McLure remained in China in British hospital work.

Messrs. Griffiths, Slimmons, Mitchell and Hood are also still in China, all of them watching events and ready to take advantage of the first favorable opening to re-enter Honan.

Hitherto God has made the wrath of man to praise Him. Because He is the same yesterday and to-day and forever, let us therefore wait upon Him and be of good courage.

# THE WINSTALLS A TALE OF LOVE AND MONEY

OF  
NEW YORK

BY  
REV. JOSEPH HAMILTON.

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## CHAPTER III.

### BROKEN VOWS.

The day for labor and the night for rest; that seems to be heaven's beneficent law. In some cases, however, it is better to wake than sleep, even in the night season. It was so just now with Mr. Erwin. It can hardly be imagined that at such a critical time he would sleep very soon or soundly. To be sure his heart was eased of a great load, and there had come to him a new sense of restfulness and hope. Still there hung over him the uncertainty of what tomorrow might bring; a crisis was impending; it might issue favorably and relieve this terrible strain; or it might barely open a way of escape, at the same time involving him in an obligation of honor, which to him was no less binding than the most amply secured debt in the world. It would be no wonder if Mr. Erwin did not sleep well.

But there was more than this. He was going through another crisis that night, and one that touched deeper parts of his being than even the financial crisis could touch. This was a spiritual crisis. He said not a word about it to his friend; no, not even when that friend had so magnanimously come to his rescue. He had an instinctive feeling that in this deeper crisis Winstall could give him no aid, no advice, hardly even any sympathy. No; he must settle this question alone, with his own conscience and his God. When he would see his way made plain—when he would get his feet on some solid foundation—then he could tell his friend what he had done. But while the issue was doubtful—while his own heart was weak—while there was any danger of going back to the course to which his own conscience urged him on, he must take no advice that might lead him to swerve from the straight line of duty. He felt that the course he would choose now would give its coloring to his whole future life. Twenty years ago he had graduated from an Episcopal Theological Seminary with a view to the Episcopal ministry. He had not chosen this profession for himself, in the first instance; his father had chosen it for him, in faith and prayer that the young man himself would ratify the choice himself in due time, and give himself to the ministry in the spirit which such sacred work demands. The father's faith was rewarded, for the son, a year prior to the end of his course, had most earnestly espoused and consecrated himself to the ministry. It so happened, however, that when he was ready work was not immediately forthcoming. Whether from the fact that the Erwin family had not the proper influence, or for some other reason, the young man did not find an opening for some months, and the prospect did not seem to be improving. His father had a little money on the stock exchange in earlier years, but had the wisdom to quit in time, and was now living comfortably on a farm fifty miles outside the city. To keep the young man from moping the father advanced him a small sum of money, and told him to try his luck in a small way in speculation. He did try, and succeeded; tried again and succeeded; tried a third time, and still succeeded. The

amounts ventured were small, and the gains small in proportion; but the result was that the young man's appetite was whetted for larger speculations. His father made a further advance and larger speculations were made. So the habit grew and the ministry began to be lost sight of. There were many ups and downs of fortune. Their might be a lucky stroke of business one day, to be offset by an equally unlucky stroke next day or next week. So the time went on, months merging into years, and years increasing, until twenty years had passed, and all visions of the ministry seemed to have faded away. Quite often Erwin was on the verge of bankruptcy, and had many hair-breadth escapes. And the total result was that after twenty years he had accumulated almost nothing.

Amid all these ups and downs there was one heart that ever beat true to its first and holiest ambition. This was Erwin's wife. She had become betrothed to him during his last year at the Seminary, neither of them in the least aware of the difficulties that lay in their path. But come what might, the wife kept true to her high ideal. If delays and discouragements came, as they did, she could wait. Some day her husband would have a parish, and she would aid and sustain him in his work. So she never enjoyed the business of her husband. It was a weariness and grief to her, even when it succeeded best. She regarded it as a barrier between themselves and the goal they were to reach. But now her star of hope burned dim. It was twenty years since her husband left the Seminary. Who would want him now in the ministry, even if he still wished to enter it? And if he did enter it could he do the work? Would he have any talent for such work now, after so many wasted years? And if he had the talent, would he have the zeal? Had not the early fire of enthusiasm smoldered into ashes? Ah, it was an unhappy retrospect and a dark prospect. But cheer up, brave heart. Who knows what may be in store for you yet? "Unto the righteous there ariseth light in the darkness."

So this was the crisis that had come to Erwin. It had been long in coming, but it came now with terrible force. He had been awakening lately to the consciousness that his life had in the best sense been a failure. But how to improve or redeem it—that was the problem. Did the future hold any chance for him yet? If he turned right round, resolutely casting the world behind him, could he yet return to his first love, and his early ideals? He could never do so well or so much—that was clear enough; but could he not do something to atone for the failure of the past, and round out his life into some measure of success? Ah, if he had a chance in the ministry he could do something yet. But who would want him now? Yet he had friends now, influential friends who might aid him, as he had not before. Thus between hope and fear he was struggling for some weeks past. He said nothing to his wife of what was passing through his mind. If he did not make a radical change he would not tantalize her with a delusive hope. If he did see his way to such a change he knew well she would be with him heart

and soul. And this was the condition of his mind on that night when he retired to his chamber in Mr. Winstall's.

The crisis had come. It had narrowed itself down to a few hours. He felt that this night must settle it. We draw a veil over the scene when, with strong crying and tears, he appealed to the Strong for help. For the greater part of the night the courage and the light he needed did not come. But it came at length. He saw his way clear to break with the world altogether, and to seek the path from which his feet had strayed twenty years before. He saw all the difficulties, but he realized the need of faith. The point at which he clearly arrived was this,—that once through this unhappy transaction he would be done with business forever, and devote himself wholly to the ministry if he could secure a place; or failing that, he would take some less honorable Christian work, such as God might lead him into. It was not a very complete programme, but he realized that it was sufficient for the present. If he walked step by step in faith, he believed that God would open his way. There was just one contingency that troubled him. If he had to draw on that twenty thousand dollars for relief, how would he ever pay it back? He knew that even a decent parish, if he secured one, would never enable him to refund such an amount. Then for a moment the temptation came to him to keep on with his business till the advance was paid. It was but for a moment, however, for a better solution came. He knew that being an only child he was heir to his father's farm, and that in a few years at most it must come into his possession. This would more than satisfy the claim. But he would mention that point to his friend in the morning. No doubt he would be entirely satisfied. So his heart was at rest. He felt peaceful, hopeful, happy. What joy it is to have a good conscience, if one has nothing else. Soon he slept, and it was a sleep of innocence and peace, in which he dreamed of his wife and their marriage day, when all the world was bright, and their hopes were high.

### The Baby Beaver.

All kinds of animals do wonderful things without ever being taught. Each in its own line inherits an education—an education which, in common language goes by the name of instinct. A Canadian professor convinced a friend who did not believe in this inherited faculty, in this way:—He bought a baby beaver of a hunter, and sent it to his skeptical friend. The creature became a great pet in the house, but showed no signs of wanting to build a dam until, one Monday morning, a leaky pail full of water was put on the floor of the back kitchen. The beaver was there. He was only a baby, to be sure, but the moment he saw the water oozing out of a crack in the pail he scampered out into the yard, brought in a chip and began building his dam. His owner was called, and watched the little fellow very much astonished at what he saw. He gave orders to have the pail left where it was, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around the pail.

Mothers keep in mind that your children can never be young again. Therefore strive to make their childhood one to which they can in after years look back to as the merriest, happiest period of their lives.

Watchmaker—"All that ails your watch is that the hands are crossed. The big one seems to be holding the little one." Miss Gay (demurely)—"Isn't that the right way?"

**Reading The Bible.**

Genesis is the most extensive historical book in the Bible, yet it can be read in three hours without reading it hurriedly. The Gospel by Luke requires two hours for its reading. Forty-two out of the sixty-six books of the Bible may be read in less than an hour each. The whole Bible can be read without haste in sixty hours and forty-eight minutes, equal to about ten minutes a day. The sixty hours and forty-five minutes are equal to the working of one week. And yet there are people who say and act as though they had not the time to read the Bible through!

I have found an excellent arrangement plan for reading the Bible in a valuable little book entitled "Chips," which I will append. It is upon the basis of reading ten minutes a day throughout the year in order to finish reading the Bible through in a year's time. I think the plan is excellent. "January—Proverbs, Genesis, and Revelation. Total 5 hours and 5 minutes. February—Ezekiel, Total 3 hours. March—Exodus, Galatians, Philemon, Leviticus, and Hebrews. Total 4 hours and 35 minutes. April—Numbers, Ephesians, 2 John, 3 John, Deuteronomy, Romans, and James. Total 4 hours and 38 minutes. May—Joshua, 2 Corinthians, Titus, Judges, Hosea, 1 Corinthians, and Ezra. Total 4 hours and 31 minutes. June—Ruth, Luke, Acts, Daniel. Total 4 hours and 5 minutes. July and August—1 Samuel, 2 Samuel, Psalms, 1 Kings, 2 Kings. Total 9 hours and 10 minutes. September—Joel, Amos, Obadiah, Jonah, Naham, Habakkuk, Zephaniah, Haggai, Malachi, 1 Chronicles, 2 Chronicles, and Esther. Total 4 hours and 43 minutes. October—Ecclesiastes, Isaiah, John, Canticles. Total 4 hours and 12 minutes. November—Jeremiah, Lamentations, Zechariah, and Mark. Total, 5 hours and 12 minutes. December—Job, Jude, Micah, Matthew, 1 Thessalonians, 2 Thessalonians, 1 Peter, 2 Peter, Nehemiah, 1 Timothy, 2 Timothy, Colossians, Philippians, and John. Total, 4 hours and 57 minutes."

I hope a goodly number of my readers will clip this plan from the paper and place it in a conspicuous place in a room and follow its outline, and I verily believe a greater love will be created for God's Word and its truths will be more appreciated, and the experience in grace and knowledge greatly enhanced. Try and note the results.—Rev. W. H. Bucks

**Curious Bible Facts.**

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he would aspire to the throne, was kept in solitary confinement in the old prison at the Place of the Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times; the word "Jehovah" 6,855 times, the word "reverend" but once, and that in Psalms cxi. 9.

The ninth verse of the eighth chapter of Esther is the longest.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The thirty-fifth verse, eleventh chapter of John, is the shortest.

Each verse in Psalm cxxxvi ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of 2 Kings are alike.

The word "girl" occurs but once in the Bible, and that in Joel iii, 3.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are in John xiv. 2, vi. 37; Matt. xi. 28, and Psalm xxxvii. 4.

All who flatter themselves with vain boasts should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of Luke, from the twentieth verse to its ending.

**The Enduring.**

BY SARAH K. BOLTON.

He built a house; time laid it in the dust; He wrote a book, its title now forgot; He ruled a city, but his name is not On any tablet graven, or where rust Can gather from disuse, or marble bust. He took a child from out a wretched cot, Who on the state dishonor might have brought, And reared him on the Christian's hope and trust.

The boy, to manhood grown, became a light To many souls, and preached for human need The wondrous love of the Omnipotent. The work has multiplied like stars at night When darkness deepens; every noble deed Lasts longer than a granite monument.

**Two Little Girls.**

I'm twins, I guess, 'cause my ma says I'm two little girls. An' one o' me Is a good little girl; an' th' other'n she Is a bad little girl as she can be. An' ma says so, most every day. An' she's the funniest ma! Cause when My doll won't mind, an' I list cry, Why, nen my ma she sob an' sigh, An' say, "Dear good little girl, good-by! Bad little girl's comed here again!"

Last time I ma act that a way I cried all to myself awhile Out on the steps, an' nen I smile, An' get my doll all fixed in style, An' go in where ma's at, an' say: "Mornin' to you, mommy dear; Where's that bad little girl wez here? Bad little girl gone clean away. An' good little girl's comed back to stay!" —James Whitcomb Riley, in Century.

**Ignorance of the Bible.**

Recent reference has been made to this subject in our columns. It appears the trouble is not confined to Canada. "Senex Smith" in the Herald and Presbyter, says:

Dr. Thwing, President of Western Reserve College, tested the familiarity of the young men and women who enter our colleges with the Scriptures, by sending them twenty-two Bible allusions in Tennyson's works. They were such as these:

- (1) My sin was a thorn.
- (2) Among the thorns that girt thy brow.
- (3) Like Hezekiah's, backward runs The shadow of my days.
- (4) Joshua's moon in Ajalon.
- (5) Ruth among the fields of corn.

The percentage of correct answers was less than 43 for the men and a little more than 43 for the women. Of the 85 no less than 40 knew nothing about the story of Esau, or that of Ruth, or the mark of Cain; 75 did not remember ever hearing about Hezekiah and his shadow on the dial, and 66 confessed their ignorance of Jonah and his gourd. One said that Joseph of Arimathea was the father of Christ, and wore a coat of many colors!

Now these young people were all students

in what we call Christian colleges, and most of them, probably, went there from Christian homes, and had attended church and Sabbath school. Their ignorance in regard to these leading statements in the Scriptures seems almost incredible. When I went to college I could have answered every one of these questions as readily as I could repeat the multiplication table, and so could nearly, if not all, of my fellow students. Who is to blame for this amazing neglect of the great classic of language—God's book for the world? Primarily, the parents. Even those who profess to be Christians do not try to instruct their children in the Bible as in the days of my boyhood. They depend too much on the Sabbath school. And there we get merely selections from the Scriptures, and very little idea of the divine book in its entirety.

**The Generalship of a Cat.**

"The mastery of herself which a cat shows when, having been caught in a position from which there is no escape, she calmly sits down to face out the threats of a dog, is a marvelous thing," says a writer in The Boston Transcript. "Everybody has seen a kitten on the street doorstep, attacked by a dog ten times her size, as apparently self-possessed as if she were in her mistress' lap. If she turns tail and runs down the street, she is lost; the dog will have a sure advantage of her. Even as it is, if he could get up courage enough to seize her on the spot, he would be able to make short work of her."

"You dare not touch me and you know it" is what her position tells the dog. But she is intensely on her guard, in spite of the air of perfect content. Her legs, concealed under her fur, are ready for a spring. Her claws are unsheathed. Her eyes never move for an instant from the dog; as he bounds wildly from side to side, barking with comical fury, those glittering eyes of hers follow him with the earnest scrutiny. If he plucks up his courage, she is ready; she will sell her life dearly. She is watching her chance and she does not miss it. The dog tries Fabian tactics and withdraws a few feet, settling down upon his forepaws.

"Just then the sound of a dog's bark in the next street attracts his eyes and ears for a moment, and when he looks back the kitten is gone! He looks down the street and starts wildly in that direction and reaches a high board fence just as a cat's tail—a monstrous tail for such a little cat—is vanishing over the top of it. He is beaten. The cat showed not only more courage than he had, but a great deal more generalship."

**Our Perplexing Speech.**

"See what a flock of ships!" said a little girl as she looked at the picture of many ships in New York harbor. Her teacher told her that a "flock of ships" is called a fleet, and a fleet of sheep is called a flock. We may add that a flock of wolves is called a pack; a pack of thieves is called a gang, a gang of angels is called a host, a host of porpoises is called a shoal, a shoal of buffaloes is called a troop, a troop of partridges is called a covey, a covey of beauties is called a galaxy, a galaxy of ruffians is called a horde, a horde of rubbish is called a heap, a heap of oxen is called a drove, a drove of blackguards is called a mob, a mob of respectables is called a congregation, a congregation of engineers is called a corps, a corps of robbers is called a band, a band of locusts is called a swarm, a swarm of people is called a crowd, a crowd of gentlefolk is called the elite and a miscellaneous crowd is called the people.

## Ministers and Churches.

### Our Toronto Letter.

There are decorations galore to-night. Red and blue bunting with the white interlacing are everywhere to be seen. Along the line of march the small shops are vying with the larger ones in an effort to make the welcome to the soldier laddies cordial. And right glad will they be when it is all over, and they are at liberty to go to their homes again.

Tuesday the Toronto Presbytery met, and at the morning sederunt considered three calls and took note of a fourth. We have already mentioned two of them, that of Knox church to Mr. A. B. Winchester, and of St. James Square to Mr. A. Gandier. The third was from Mr. Albert to Mr. A. E. Duncan, formerly of Camington, and the fourth was a prospective call from Markham. At the afternoon the Presbytery held a Conference of the best methods of reaching the limits of the work before the church during the present winter. The lectures at Knox College by Prof. Kilpatrick, and the approaching elections interfered somewhat with the success, so far as numbers were concerned, but not with the earnest spirit that prevailed. The subjects set down for the evening were connected with the training of the young.

The Christian Temperance Association began its seasons work on Sabbath with a crowded meeting in Massey Hall, at which the noted singers, Messrs. Excell and Gabriel, were present. The work of the Union does not all appear on the surface at these Sunday afternoon meetings. They bring it before the public, but most of the work is very quietly done by the band who seek to win from vice and crime many who have become or are fast becoming, slaves of strong drink. That they are applying the only sure remedy—the Gospel of Jesus Christ—none for a moment doubt. The work is un denominational. Rev. Mr. Dewey, one of the Methodist ministers in Toronto, was the speaker on Sunday. He said some plain things, some very sensational things, and some very sensible things. For instance he proceeded to demonstrate that the Commissioners' Board of Toronto existed for the protection of the liquor traffic, rather than for the protection of the citizens. He illustrated it by describing a scene in the Commissioners' office, when a deputation of a score of citizens waited upon the Board to plead that license be not granted to a saloon at the corner of Alice and Yonge Streets. The reception given by the Board was by no means a cordial one, nor a respectful one apparently. Mr. Dewey also said some pertinent things about the necessity of making the best use of what legislation we have. Temperance people were too fond of talking and too lax in acting. If the laws now on the Statute Book were rigidly enforced the liquor traffic would be held in check very much more than it is. Mr. Dewey was thankful that prohibition was not given to Canada in the present indifferent state of the people toward the enforcement of law.

Many are looking forward with pleasure to the services next Sunday in Bloor Street Presbyterian church, when the Rev. Prof. Kilpatrick will conduct anniversary services. He is said to be one of the ablest preachers in the West. His lectures at Knox College during this week have introduced him to Toronto Presbyterians and won for him an abiding place in their respect and esteem. In spite of the excitement of the week many took advantage of his presence to hear him and all were delighted. But we hope the man who intends to build a good Convocation Hall for Knox College will soon appear. We would rather have him superintend the work himself than have his executors look after it. It would be easily possible to crowd a hall, capable of seating 1,000 at Knox College, if they could be made comfortable and hear without such effort.

We notice that William Briggs of the Methodist Book Room is bringing out a book by the Rev. Dr. Mackenzie on Old Testament Sacrifices. Mr. Mackenzie is a scholarly writer and the book will be eagerly anticipated.

Rev. Mr. Mylne, on the 24th inst. left Smith's Falls for Chicago, where he goes to officiate at the marriage of his son, R. C. Mylne, V.S. He will spend a week or ten days there and will then go on to his home in San Diego, Cal. He greatly enjoyed his visit to old friends, and once familiar scenes, and returns to his Western home in excellent health.

### Eastern Ontario.

Rev. D. J. McLean of Arrprior, preached in the town hall, Lanark, on Sunday last.

Rev. Murray Watson, of Montreal, has been preaching lately at Barr's Settlement, Renfrew county.

Rev. Mr. Graham, of Lancaster, was the preacher in the Presbyterian church, Vankleek Hill, last Sabbath.

Rev. Stephen Young, of Riding Mountain, Man., has been enjoying a holiday with his parents in Ramsay.

Rev. W. S. Smith, in St. Paul's, Middleville, preached a sermon on "Facing toward Heaven" last Sabbath morning.

The Bible Institute conducted by Rev. J. A. Macfarlane in Perth, is proving very interesting and popular. There have been large meetings at Knox church every evening of last week.

Rev. J. J. Cameron, who resigned the pastorate of the Presbyterian congregations of Toledo and Athens in September, has received a unanimous call to the Presbyterian church at Inverness, P. Q.

Rev. J. S. McIlraith, Balederson, preached in the Congregational church, Middleville, on Sunday evening. His sermon, which was a practical exposition of Ecclesiastes 10-9, was full of good thought for the contemplative mind.

While Principal Grant was in Brockville last week, addressing the Provincial Sabbath School Association, he was entertained at the Revere House at a banquet by the Leeds county graduates of Queen's, who will found a Leed's county scholarship in their Alma Mater.

Eight young men appeared before the Presbytery of Lanark and Renfrew, presented their papers, and the Clerk was instructed to certify the young men to Queen's, to Knox College, to the Presbyterian College, Montreal, and to Princeton Theological Seminary, New Jersey.

The ladies of old St. Andrews, Lanark, held their monthly W.F.M.S. meeting at the beautiful home of Mr. and Mrs. John McLaren, "Pine Grove," on Thursday afternoon. After general business was transacted a sumptuous supper was served by the hostess and an hour or so spent in social conversation.

Rev. D. Cameron, of Oakville, Ont., visited some of his old friends at Vankleek Hill last week. Mr. Cameron was the first ordained minister in the Presbyterian church there and it was his first charge. From there he was called to Kirk Hill, where he labored for 15 years, and where he has still many warm friends.

Sunday last Mr. W. W. McLaren, of Queen's, who supplied in Old St. Andrew's church, Lanark, last summer, preached his farewell sermon. Monday evening a social was held in the town hall, at close of which Mr. McLaren, was presented with a purse, and along with it takes away with him the congregation's best wishes.

At the last meeting of the Lanark and Renfrew Presbytery arrangements were made for a visitation of the churches by Rev. Jonathan Goforth, of China, who escaped with his life from the hands of the Boxers. Mr. Goforth will hold the first meeting of the itinerary in St. Andrew's Church, Perth, on the 11th of November. In the evening of that day he will hold a second service in Knox Church. Rev. Mr. Currie has charge of the details of the arrangements for the visitations in other parts of the Presbytery.

With a very impressive service, the fiftieth anniversary of the dedication of the Free Church, at Kirk Hill, for public worship, was celebrated on Monday afternoon of last week. The church was handsomely decorated for the occasion. When Rev. D. Cameron, who was pastor of the church thirty-one years ago, arose to open the devotional exercises, which were conducted in Gaelic, the body of the church was filled. Rev. J. B. McKinnon, of Dalhousie Mills, also assisted. Revs. K. A. Gellan, Dunvegan; D. MacKenzie, Kirk Hill, and D. MacPhee, were present. The pastor Rev. J. W. Maclean, read an interesting historical sketch of the church, which showed that from the day the first meeting house was built, early in this century, up to the present time, the history of the Free Church at Kirk Hill has been one of continued progress, and devotion to the cause of Christ, the first communion being celebrated in 1851. During the service, Rev. D. Cameron, of Oakville, who was pastor of the church for fifteen years prior to his leaving Kirk Hill thirty-one years ago, was presented with an address and purse by Rev. Mr. Maclean.

The recipient was visibly affected on receiving this mark of esteem and affection. His reply was an interesting

account of his early experience in connection with the Kirk Hill Church, and some of the many hardships and personal privations the members and he himself had to undergo. In closing his address the reverend gentleman thanked the people for their kindness. The meeting was brought to a close by singing, and the pronouncing of the benediction by Mr. Cameron, after which the entire audience was photographed in front of the church.

In response to an invitation from the pastor of St. John's church, Almonte, some twenty-five boys and young men gathered at the manse on a recent Friday night, and after spending a social evening, and enjoying refreshments provided by Mrs. Mitchell, it was decided to form a Boys' League in which all the boys over fourteen and young men in the congregation are invited to become members. The following officers were appointed: Hon. Pres., Rev. A. E. Mitchell; press, Dr. T. R. Paterson; sec., Stuart McLeod; treasurer, Alex. Sutherland.

Rev. A. E. Mitchell, delivered a series of addresses on mission work, with special reference to China, in St. John's, Almonte, every night during last week with the exception of Monday night. On Sunday night, he spoke on the principles of missions; on Tuesday night on the problems of missions; on Wednesday night on the methods of missions; and Thursday night on the results of missions. In each address the present was compared with the apostolic times so as to determine whether the church was following in the footsteps of Christ, the founder, and of the apostles.

### Northern Ontario.

Rev. J. A. Ross, Churchill, has commenced a series of lectures on the Parables.

Rev. Jonathan Goforth gave a stirring address recently at the annual thank offering meeting at Churchill.

Mrs. Goforth is announced to address the ladies of the Barrie Presbyterial of the W. F. M. S., on Nov. 8th.

Bradford and West Gwillimbury, Presbytery of Barrie, have extended a call to Rev. Dr. Fraser Smith, who recently returned from India.

The Kirkfield pulpit, was occupied last Sunday by Rev. Dr. Watson, of Beaverton, who preached with all his old time vigor. The Kirkfield people are always delighted to listen to Dr. Watson.

### Ottawa.

The principal items of business at the meeting on Tuesday in Bank street church, were as follows:—The translation of Rev. Mr. Back, who is called to Vaughan, Presbytery of Toronto, was agreed to; and Rev. Robert Williams is to preach the Shawville and Portage du Fort pulpits vacant, and will also act as *interim* moderator.

The resignation of Rev. Dr. Campbell was accepted, and Rev. D. M. Ramsay was appointed *interim* moderator.

Rev. Dr. Armstrong reported that all the money asked for from the H. M. Committee had been granted for the current year; and Rev. D. M. Ramsay made a similar report respecting the Augmentation Committee.

Rev. M. H. Scott, Hull, and Rev. A. S. Ross, Nepean, were appointed to represent the Presbytery at the annual meeting of the W. F. M. S. Presbyterial. On this occasion Rev. J. Goforth, Honan, is expected to deliver an address.

The next meeting of the Presbytery will be held on the first Tuesday of December.

The Erskine church was constituted Trustee for the Presbytery, to hold the old site, to sell the same if deemed advisable to do so, and use the proceeds under a guarantee that the sum of \$800 be forthcoming whenever the Presbytery should think it necessary to establish a Sunday School or Mission at or near the old site in the West end.

Rev. A. E. Mitchell, Almonte, conducted the morning services in New Edinburgh, preaching in the evening for the Rev. Dr. Moore, who occupied the New Edinburgh pulpit.

### DEATH.

At Trenton, Ont., on October 21, 1900, Isabella Lockhart, beloved wife of Angus Urquhart, Esq., and daughter of the late Rev. Robert McGill, D.D., one time minister of St. Andrew's Church, Niagara, and later of St. Pauls, Montreal.

## Western Ontario.

Rev. W. Erskine Knowles, was the preacher in St. James Square church, Toronto, last Sunday.

Rev. R. M. Hamilton, pastor of the First Presbyterian church, Brantford, has announced his resignation.

Rev. Dr. J. K. Smith and Mrs. Smith, formerly of Gall, are residing for the winter at 581 Jarvis street, Toronto.

Anniversary services were held at Kibridge, conducted by Rev. E. F. McL. Smith, M. A., of Milton, last Sabbath.

Rev. Mr. Pogue, Hespeler, created a deep impression in Ayr on Tuesday night, when he spoke to the combined Endeavorers of Ayr on "Religious Enthusiasm."

The friends at Everton held a pleasant social at the home of Mr. and Mrs. Adam Whearhston, last Tuesday evening, when a handsome sum was realized for the debt on the church at Ospringe.

Rev. J. S. Henderson, of Hensall, in company with his elder, Mr. Wm. Moir, on Sabbath last visited St. Andrew's Sabbath School for the purpose of giving encouragement and counsel along the line of Sabbath School work. Rev. Mr. Henderson is no less enthusiastic in the Sabbath school than in the pulpit.

Mrs. Watt, Guelph, while in Stratford attending a meeting of the W. F. M. S., in response to a request, gave an interesting talk at the Congregational church on "Lepers and Leprosy." She told how the first mission was founded in the Old Country in Dublin about 26 years ago by Rev. Mr. Bailey, a clergyman who had visited India and had been shown a number of poor lepers, some of whom were sadly mutilated, having in some cases their limbs virtually eaten away and were unable to help themselves. He was deeply touched at the sight and felt that if ever there was a Christ-like work it would be the helping of these poor creatures, so that when he returned to Ireland and spoke to an audience on the subject, they too, were moved, and in a short time £500 was subscribed towards the work. From that day on the leper missions have been steadily gaining ground until now they have large branches in Canada and the United States, besides Europe. The Royal family have taken great interest in these missions, and Lady Dufferin, who is at their head, has visited India to see for herself the sufferings of the poor outcasts of which there are about a million in that country alone. The Prince of Wales had a commission of the best medical men attainable appointed in 1893 to visit all the countries where leprosy was prevalent, and in their report they said there was no cure for the disease; that it was not hereditary, that it was not contagious, except by inoculation, and it was not infectious. A conference in Berlin in 1897 demonstrated the same facts. In conclusion Mrs. Watt said that there are 14 auxiliary missions in Canada, and about the same number in the United States. The annual convention for 1901 will be held at Pittsburg.

### A Suggestion in Connection with the Century Fund,

Editor Dominion Presbyterian:—Your Owen Sound correspondent, in speaking of the Century Fund, has touched a sympathetic chord in many a heart. While I do not agree with him that the spiritual side of the question has been entirely neglected, I do think it has not been sufficiently emphasized.

The whole scheme is so very practical that it appears to everyone as being worked on common sense principals; and moneyed people are more likely to be reached where the scheme is presented in a business like way, than by appealing to their emotions.

While this is true there are thousands of people making small contributions who are hoping and praying, yea believing, that the money given will not only put the funds of the church on a good footing and forward mission work, but will bring a rich blessing on the church. God's promise, "Bring ye all the tithes into the storehouse that there may be meat in my house; prove me now herewith saith the Lord of Hosts, if I will not pour out a blessing, that there will not be room enough to receive it is still good."

Surely this promise should be made use of now as never before. Will anyone say that this is figurative language? Will the church ever make a greater effort to bring in all the tithes? If not

this is a grand opportunity for her to claim the fulfillment of this wonderful promise.

Something ought to be done to keep the mind of the church looking toward a revival in connection with the Century Fund. Could not arrangements be made for a great evangelistic conference of some kind in connection with closing of Assembly when it is hoped the money will be all in.

Such a meeting would have the prayerful sympathy of every contributor. Were such a meeting in anticipation it would be preceded by days of prayer in unexpected and unknown places. Christians all over Canada are wanting a revival.

Some may say that until the money was raised it would not be fitting to prepare for anything like a dedication service. I believe if plans were laid for a convention with definite expectations attached for a special outpouring of the Spirit, that greater sums of money would continue coming in.

The Globe correspondent who went to Africa with the first contingent, said, "Leaving Quebec was a most impressive moment, but it was not the thousands who crowded the wharves who made it so; it was the thought that the eyes of all loyal Canadians were upon them."

Were a great convention in connection with the bringing in of this money, to be held where the most spiritually minded and talented would take part with one object only in view—a deepening of spiritual life—the eyes of all Canadian Christians would be turned to that convention in prayerful sympathy and interest; and hundreds would be praying at home.

Seaforth.

M. J. L.

### British and Foreign Items.

Dr. Clark has been kicked out of Calthness amid general applause.

Fifty years ago news from Europe reached America in two weeks. Now it comes in two minutes.

On his semi-jubilee Rev. L. Davidson, Mayfield Free Church, has been presented by his congregation with £232.

Mrs. Fletcher, of London, offers the last £5000 of the £20,000 required to endow a Chair of History in Aberdeen University.

Rev. David Mackie, of the Townhead U.P. Church, Dunfermline, has received a call from the congregation of Partick East U.P. Church.

The Prince of Wales is a member of the Church of England (Protestant), and attends the Established Church in Scotland, like the Queen.

One of the most frequent uses to which the telephone is put by French country subscribers is that of an alarm to wake them in the morning. The Buffalo Bird Protective Society defends the Scotch sparrow, ascribing to the birds the disappearance, in that vicinity, of the cankerworm.

The Rev. David Macrae, Glasgow, is to winter at Monte Carlo, and will by permission of the Prince of Monaco, conduct Scottish services on Sundays.

A Paisley committee is trying hard to devise "other means" of conveying drunken women to the lock-up. At present they are trundled along in wheelbarrows.

At St. John's Church, Stratford, a child has been christened "Khaki." The father was born during the Crimean war, and had the name of Alma bestowed upon him.

Rev. Andrew Doak contemplates retiring from the pastorate of Trinity Free Church, Aberdeen, where he has ministered for over 22 years. He went there from Bothwell.

Rev. John Wesley, the last of the Wesley family, founders of Methodism, died at Detroit, Mich., on the 22nd ult., aged 82 years. He was a native of Birmingham, England.

A cheque on the National Bank of the Orange Free State, signed by ex-President Steya, found in his brother's house at Bloemfontein, will shortly be offered for sale in London.

St. James' Church, Alnwick, holds the distinction of being one of the few churches in the English Presbyterian body with a membership larger than the seating accommodation.

Germany is preparing to offer fierce competition against England for the trade of South Africa, and agents are even now on the spot learning the requirements of the country.

The congregation of Holm Church, Kilmarnock (Rev. John Cairns), will adopt the name Glencairn Church, as the distinctive name of the congregation in the United Free Church.

## MARRIED.

At Lindsay, on October 24th, 1900, by the Rev. J. W. Macmillan, M.A., Dugald A. Brown, of Fenedon, to Miss Martha S. Spence, of Eldon.

At Arnprior, October 18th, by Rev. D. J. McLean, Miss Jennie Dodd to Dr. Allan McGregor.

At Arnprior, October 18th, by Rev. D. J. McLean, Miss Mabel Thompson to Mr. Wm. G. Robinson.

By Rev. J. A. McKeen, B.A., October 18th, Mr. Aaron Heard, Port Hope, and Mrs. Jane Miller.

In Orono, October 25, by Rev. J. A. McKeen B.A., George W. Allin and Lily M. Thompson, both of Clarke.

On October 27th, 1900, at the residence of the bride's father, Perth, Ont., by the Rev. D. Currie B.D., Clayton Halsey Sharp, Ph. D., of Ithaca, N.Y., to Kathleen Hamilton, daughter of Ed. Ward G. Malloch, Crown Attorney and Clerk of the Peace of the County of Lanark.

On October 25, 1900, at the residence of the bride's father, Chesley, Ont., by the Rev. J. J. Patterson, Mary Munsie, (Marie), eldest daughter of Dr. Bonnar, to Chasley Herbert Breerton, M.D., also of Chesley, eldest son of Dr. Breerton, Schomberg.

On October 20, 1900, at the residence of the bride's parents, 262 St. Antoine street, by the Rev. Jas. Fleck, B.A., John Doig, to Jessie Frances, eldest daughter of David McKenzie, all of Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Leamington Wharf," will be received at this office until Friday, 10th day of November, 1900, for the construction of a wharf at Leamington, County of Essex, Ont., according to a plan and specification to be seen at the office of H. A. Gray, Engineer in charge of Harbour Works, Ontario, Confederation Life Building, Toronto, on application to W. C. Coulson, Town Clerk, Leamington, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tenderers.

An accepted cheque payable to the order of Honorable the Minister of Public Works, for three thousand dollars (\$3,000) must accompany each tender. The cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,

JOS. R. ROY,

Acting Secretary.

Department of Public Works,  
Ottawa, October 26th, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Works at Port Colborne" will be received at this office until Friday the 9th of November inclusively, for the construction of a breakwater and for rock excavation at Port Colborne, Welland County, Province of Ontario, according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Engineer in charge Harbour and River Works for Ontario, Confederation Life Building, Toronto; the Resident Engineer Room 411 Merchant's Bank Building, St. James St., Montreal; and Mr. Ph. Beland, Clerk of Works, Post Office, Quebec, on application to the Postmaster at Port Colborne, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers.

An accepted cheque on a chartered bank payable to the order of the Minister of Public Works, for thirty thousand dollars, \$30,000 must accompany each tender. The cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By Order,

JOS. R. ROY,

Acting Secretary.

Department of Public Works,  
Ottawa, October 10th, 1900.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

## World of Missions.

### Is Honan Mission Finally Closed?

Has the Foreign Mission Committee lost faith in the Honan Mission, when they are scattering their Honan Missionaries—MacKenzie and Grant to India and Dr. Malcolm to Atlin? That question has been asked. Let it be answered as emphatically as can be done that the Foreign Mission Committee has not lost faith in the Honan Mission, and that there is not a Board on this Continent, so far as known, that has lost faith in Mission work in any part of China. There may be more or less delay in entering certain inland provinces, but that they will be again entered, is taken for granted. Then why send two of our Honan Missionaries to India? Because the famine strain was so great there, that our Missionaries were breaking down under it, and as we could not, for want of funds, send new Missionaries, we sent two of the Honan Missionaries who were willing to go, but willing to go on the distinct understanding that as soon as China is open they will return to their own work. That may be a year or it may be two, but whenever it comes, they will go back to Honan.

Is it worth while sending two men who know not the language, to India for a year? The Missionaries in India say it is. The Presbytery of Indore sent a cablegram asking for them. The great pressure at present in that mission arises from the fact that a very large number of famine children have been collected and they must be trained industrially as well as otherwise. New Missionaries can be useful there. Besides there is a Chaplaincy in Mhow for which our Missionaries are responsible and for which the Government pays a salary. Dr. Smith attended to that whilst in India. Mr. MacKenzie will at once undertake that work and thus be employed preaching the Gospel in English, which he is so well able to do.

The joint letter sent to every minister two weeks ago, asking for a week of Prayer in behalf of China states the attitude of the Foreign Mission Committee. Not only have they faith in the Honan Mission, but as is stated in that letter, they believe that larger harvests than ever before will be reaped in China after this testing-time. That is the lesson of history, and no doubt history will again repeat itself.

Would it not have been better however, would it not have served the Foreign Mission cause better, to keep the Missionaries at home stirring up the Home Church and getting ready for the greater work in China that it is believed is at hand? Many think it would, and much can be said for that view. The cry for help from India however was urgent and rightly or wrongly prevailed. It is often stated in this connection and should not be forgotten that much as a visit from a Missionary may do, in our congregations, it is not the way in which an adequate interest in missions is to be developed. It can only be done by regular pulpit ministrations. If every Missionary in the foreign field were scouring the country twelve months in the year, they could not do, what the ministers of the church only can do.

R. P. MacKAY.

A Southern Methodist missionary in China, while the trouble was at its height, invited six prominent Chinese officials to dine with him. They came with the greatest cordiality, and afterwards gave him \$140 to help found an opium refuge; and all the time they were under orders to cut off his head.

## THE DOMINION PRESBYTERIAN

### A Gospel Hero.

During the early part of Moffat's career among the Bechuans, the country suffered severely from drought, everything was scorched up and the cattle died, and the natives were reduced to the verge of starvation. In their distress they consulted the "rain-makers" who gravely said, in the absence of any better explanation, that the missionaries were the cause of the mischief, and that the rain was withheld in consequence of their prayers and the ringing of the bell of the mission chapel, which, the said, frightened the clouds. This, of course, produced in the natives a desire that the missionaries should leave the place forthwith, and they were told that unless they left at once they would be driven out by force. A chief, one of the most formidable of the tribe, was selected to convey the message, and Mrs. Moffat received him at the door of their hut with a baby in her arms. Twelve representative men now came to the aid of their chief, and Moffat, advancing towards them, listened to the terms they proposed. "We cannot leave you," he said, "and we are determined to stay here where God has called us. We care not for your threats, for you know not what you are doing. If you really intend to get rid of us you must adopt stronger measures, for I tell you our hearts are with you. You may shed my blood, or you may burn my dwelling, but I know that you will not touch my wife or children, and you will surely reverence the grey hairs of my venerable friend. As for me, my decision is made. I will not leave your country." Moffat's words had evidently an effect upon the men, who had nevertheless come forth with the determination not to be overcome by any appeal of his. As they strove to throw off the feeling of remorse that was at work among them, and to insist upon terms they had been commanded to dictate, Moffat, erect and fearless, threw open his waistcoat, and cried, "Now, if you will, strike your spears into my heart, and when you have slain me, then, and not till then, my companions will know that the hour has come for them to depart."—From "Heroes of Britain."

### Dictating the Policy of China.

Rev. Young J. Allen, D.D., for many years a missionary in China, writes from Shanghai:—"In 1866, when the allies reached Peking, they had it in their power to dictate the policy of China, but they failed to appreciate it. Now that opportunity has come again, and we hope that the experience of the past forty years will suffice to impress the nations with the absolute necessity of making the best possible use of it. The country—that is, the Chinese as distinguished from the Manchus and the spirit embodied in the Empress Dowager—is in favor of progress, reform and liberty; and, as the emperor had already commended himself to the Chinese by his liberal decree, it would not be difficult to control the country if he were restored. Boundless possibilities of development are open to China, even easily attainable, with a liberal government, and it is to be hoped that the United States, whose government has so recently done so much in favor of the "open door" policy, will not fail to stand in her place at this crisis and vindicate her right to a share in the benefits of China reformed and delivered from the faction (Manchu) whose lease of power would seem to be well-nigh exhausted."

A Japanese convert put on his door every morning when he went out the following notice: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, he may."

## Malarial Fever.

### After Effects Leave the Victim Weak and Depressed.

Mrs. Emma Huskinson, a Captain in the Salvation Army, Tells How She Regained Health Through the Use of Dr. Williams' Pink Pills.

From the Sun, Orangeville, Ont.

Among the oldest and most highly respected residents of Orangeville is Mrs. John Huskinson, whose daughter Emma, has for a number of years been an acute sufferer from the after effects of malarial fever. A reporter of the Sun hearing of the wonderful effects which Dr. Williams' Pink Pills have had on Miss Huskinson, called at her home to enquire into the truth of the rumor. After stating the reason of his visit, he was kindly received by Mrs. Huskinson, who gave him the following facts of the cure: "Some years ago," said Mrs. Huskinson, "my daughter Emma, who is now captain of the Newmarket corp of the Salvation Army, was attacked by malarial fever. She was under a doctor's care for a long time and although she recovered sufficiently to go about, the after effects of the fever left her very weak and the doctor did not seem able to put any life into her. She had frequent headaches, was very pale, and the least exertion would greatly fatigue her. We thought a change might do her good and consequently she went on a visit to Toronto. While there she was advised to try Dr. Williams' Pink Pills and at once purchased a supply. Before she had finished the second box she noted a change for the better; her appetite improved her color returned, the feeling of exhaustion had disappeared, and by the time she had taken half a dozen boxes she was enjoying the best of health, and all her old-time vigor had returned. Although her work in the Salvation Army is hard and exposes her to all kinds of weather, she has since been able to do it without the least inconvenience.

"Some time after my daughter's cure I was myself completely run down, and to add to my trouble was seized with a severe attack of rheumatism. Remembering the benefit my daughter had received from Dr. Williams' Pink Pills, I decided to use them, and before I had taken half a dozen boxes I felt fully recovered and have been in the best of health ever since. My advice to all ailing is to use Dr. Williams' Pink Pills for Pale People."

Dr. Williams' Pink Pills for Pale People have restored more weak and ailing women and girls to robust health than any other medicine ever discovered, which in part accounts for their popularity throughout the world. These pills are sold by all dealers or may be had by mail at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Spirit of Missions (Episcopalian) has this to say as to the Chinese Christians now passing through the fires of persecution:—"The conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of our Lord may never be known, but their memory and their example may ever be cherished in the China that is to be."

### Home and Health Hints.

When boiling greens put a small piece of bread in the water.

Ammonia brightens windows and looking glasses.—The Household.

A little warm vinegar will remove paint from clothes and leave no smell.

A pinch of isinglass added to a glass of milk will render it easy of digestion and more nutritious.

Gas, for heating or lighting, (according to an authority) is to be avoided by all who wish to live in reasonably pure air.

Sweet Baked Beets.—Cook, skin and slice into a jar. Pour over them a syrup made by boiling one pint of vinegar and one cup of brown sugar with half a teaspoonful each of cloves, allspice and cinnamon.

Boiled food is more easily digested than fried food; hot food more easily digested than cold; liquid food more quickly assimilated than solid, but it should not be swallowed down too quickly, rather should it be taken in sips.

Veal loaf.—Three pounds veal, one half-pound salt pork, one cup bread or cracker crumbs, three eggs, one cup good stock, one lemon, juice and grated rind; one tablespoon chopped parsley and capers, pepper, salt and bits of butter. Bake slowly three hours.

Gluten Muffins.—Beat one egg, without separating, until light, and add to it one pint of milk. Stir in two cupfuls of gluten flour and one-half teaspoonful of salt, beat hard for five minutes. Add two teaspoonfuls of baking powder, turn into buttered muffin pans and bake in a quick oven.

Milk is not a beverage.—It is a perfect food. Where children drink milk at meals it should take the place of nitrogenous foods—meat, of course, being omitted. It is far better when the children eat meat to give them water to drink. When two sorts of nitrogenous food are used, like meat and milk, constipation is universal.

Spice Cake—Five egg yolks and whites beaten separately, one cup butter and dripping mixed, two cups sugar, one teaspoon each of nutmeg, cinnamon and cloves, one cup sweet milk, two teaspoons baking powder, in three cups flour, sifted. Mix all but flour and whites together first, then add flour, and lastly the beaten whites. Cook in moderate oven. Frost when cold.

Rice pudding with the addition of a little chocolate is delicious. Make a small rice pudding—1 pint milk and a large table-spoonful of rice. When cooked, stir in 1 oz. of grated chocolate, which has been slightly warmed, and a few drops of vanilla essence. Beat the white of an egg to a stiff froth, pile it on the top of the pudding when baked, put it in the oven to slightly brown, and serve hot.

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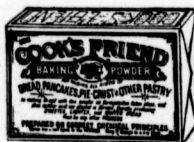
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