

Dominion Presbyterian

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"UNTIL THE DAY BREAK,"

A human soul went forth into the night;
Shutting behind it Death's mysterious door,
And shaking off with strange, resistless might
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skilful hand a bow is bent
The arrow flies—those watching round the bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise,
It left the world of men,
It broke from sickness, that with iron bands
Had bound it fast for many a grievous day,
And Love itself with its restraining hands
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost its power, and ceased at last to be ;
It swept beyond the boundary of the stars,
And touched Eternity.
Out from the house of mourning faintly lit,
It passed upon its journey all alone ;
So far not even Thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark
Leaving no footprint on the road it trode,
Straight as an arrow cleaving to its mark,
The soul went home to God.
"Alas!" they cried, "he never saw the morn,
But fell asleep outwearied with the strife;"
Nay rather, he arose and met the Dawn
Of Everlasting Life.

—CHRISTIAN BURKE, in Pall Mall Magazine

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA

Calgary, Lethbridge, 5 Sept.
Edmonton, Greenwood, 4 Sept., 10 a.m.
Kamloops.
Kootenay, Edmonton, 1st week Sept.
Westminster, Chilliwack, 4 Sept., 3 p.m.
Victoria, Victoria, St. A., 4 Sept., 10 a.m.
SYNOD OF MANITOBA AND NORTH WEST.
Superior, Hat Portage, 11 Sept., 10 a.m.
Winnipeg, Man. Coll., 11 Sept., 10 a.m.
Rock Lake.
Glenora, Glenora.
Portage, Neepawa, 3 Sept.
Minnedosa.
Melfla.
Regina.

SYNOD OF HAMILTON AND LONDON.
Hamilton, Hamilton, 20th 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, Toronto, 18 Sept., 10 a.m.
Rex, Walkerton, 11 Sept.
Sarnia, Sarnia, 1 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
Kingston.
Peterboro, Port Hope, 18 Sept., 2 p.m.
Whitby.
Lindsay, Lindsay, 11 a.m.
Toronto, Toronto, Knox, 1st Nov., 10 a.m.
Orangeville.
Barrie, Barrie, 11 Sept., 2 p.m.
Algoma, Richard's Landing, Sept.
North Bay, Emsdale, 18 Sept., 10 a.m.
Owen Sound, Owen Sound, 18 Dec.
Sauguen.
Guelph, Guelph, Chas., 29 Nov., 10.30.

SYNOD OF MONTREAL AND OTTAWA.
Quebec, Quebec, Chas., 11 Sept., 4 p.m.
Montreal, Montreal, Melville, 2 Nov., 8 p.m.
Glenagarry.
Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
Lan., Renfrew & Smith's Falls, 16 Oct.
Brookville.

SYNOD OF THE MARITIME PROVINCES.
Sydney.
Inverness.
P. E. L., Charlottown, 7 Aug., 11 a.m.
Pictou.
Wallace, Elver John, 7th Aug., 10 a.m.
Truro.
Tallifax.
Lunenburg, Rose Bay, 4th Sept., 10.30.
St. John, St. John, St. A., 16th Oct., 10 a.m.
Miramichi, Dalhousie, 25th Sept., 10 a.m.

BIRTHS.

On October 26, 1910, at 192 McCaul St., Toronto, to Mr. and Mrs. John E. Fee of Kwal Ping, South China, a daughter.
At Kirkhill, Ont., on October 17, 1909, to the Rev. J. W. and Mrs. Maclean, a son.

DIED.

At Trenton, on October 21, 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. Paul's, Montreal.

MARRIED.

At Keith, Que., on October 16, 1910, by the Rev. E. MacQueen, of Gould, Howard Lionel Scott, of Cookshire, to Lucy Alexandra McCaskill, of Keith.

At the residence of John Spence, Esq., Woodmore, Man., father of the bride, on October 17, 1910, by the Rev. J. arswell, of Poplar Point, uncle of the bridegroom, assisted by the Rev. W. Faryon, Miss Marg. ret. Spence to Mr. John Dickson, of Dominion City.

On October 24, 1900, at Toronto, by the Rev. G. M. Milligan in Old St. Andrew's church, Duncan C. Ross, of Strathroy, to Mrs. Bled, of Strathroy.

On Wednesday, October 24, by Rev. D. H. Fletcher, D. D., at the residence of the bride's parents, George street, Hamilton, Mr. William J. Johnson to Bonnie, youngest daughter of Mr. J. H. Thomson.

At South Lancaster, on October 23, 1900, by Rev. A. Graham, D. A. McLennan, to Miss A. B. Meadows, daughter of the late John Meadows.

On October 24, 1900, at the manse, Morewood, by the Rev. J. M. Kellock, M. A., Myrtle Sophia Knight, of Suthies Crossing, Dundas County, to Max Eilon Pourties of the 1st Concession of Cambridge, Russell County.

On October 23, 1909, at Montreal, by the Rev. Jas. Fleck, John Kerr to Janet Stewart, daughter of the late A. Bishop Stewart, both of Howick, P. Q.

At Chambly Canton, on October 17, 1900, by the Rev. J. E. Duclos B. A., of Valley-Ble, Mr. A. H. Banson MacNab, of Montreal, to Clara, only daughter of the late Rev. John Gatignol.

At Pine Ridge Farm, Ancaster, on October 15, 1900, by the Rev. Dr. Laing, assisted by the Rev. R. Martin, the Rev. Robert Burton, M. A., Knox church, Little Current, Ont., to Margaret, young daughter of the late Alexander Chapman, of Cold Spring, Ancaster, Ont.

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Note and Comment.

The viceroy of India reports heavy and beneficial rains in many parts of the peninsula. The number of persons on relief has fallen to 3,000,000.

Principal Rainey will be nominated as Moderator of the United Free Church by Dr. Moir, Moderator of the United Presbyterian Church, and his seconder will be the Earl of Moray.

A very strong hint has been conveyed to Dr. Leyds that the French government has no desire that Mr. Kruger should visit France. What that astute and unscrupulous diplomatist may do remains to be seen.

It is stated that there are no less than four new life insurance companies in course of formation in different parts of this country. Two are to have headquarters in Toronto, one at Vancouver, and one at Winnipeg.

The Speaker of the Imperial House of Commons, in addition to his official residence in the Palace of Westminster and of special allowances for his private secretaries, and so on, receives \$25,000, with a pension of \$20,000.

Roumania would appear to be the most illiterate country in Europe. The last census shows that in a population of about 6,000,000 nearly 4,000,000 can neither read nor write, and that only a little over 1,000,000 have any education at all.

The names of Strathcona and Mount Stephen will never die in Montreal. Their noble gift of half a million to build the Royal Victoria, one of the grandest hospitals in America, rank them with Peabody as philanthropists, and examples to the world.

Reports from the Paris exhibition state that all the Canadian exhibits of furniture, carriages, office and school desks, have been eagerly purchased by Parisians. Canadian cheese is now advertised as a specialty by the best Parisian grocers.

The most recent evidence that abstinence conduces to longevity is supplied by a circular issued by one of the great assurance societies announcing that total abstainers of two years' standing will be allowed an immediate reduction from their premiums.

Dr. Almond, in the current "Nineteenth Century," says he believes the injury done by the occasional cigarette to growing boys is an evil that calls for immediate and stringent legislation. He remarks that the School Boards seem powerless to prevent this "really gigantic evil."

It is announced in London that Rev. James Gray, the leading Presbyterian minister in Pretoria, who before the war denounced Mr. Kruger's system of government from the pulpit, has been placed by Lord Roberts in charge of the official library and the remaining Transvaal archives at Pretoria.

During London's jubilee over the relief of Mafeking a humorous policeman was asked in the thick of the crowd by a harassed pedestrian to tell him the nearest way to Charing Cross Hospital. "Call 'or 'three cheers for Kruger," responded the cheerful guardian of the peace, "and you'll be there in no time."

A Young Woman's Temperance Union has been formed in Truro, with about 40 members. It is stated that one of the pledges these young ladies will incorporate in their by-laws is that they will not associate with, nor walk on the street with, nor in any way countenance any young man who persists in using liquor or tobacco, or who is known to use profane language.

A cablegram has been received from Dr. Howard G. Barrie, the representative of the Young Men's Christian Association with the Royal Canadians, to the effect that he is on his way home on the Idaho, which touched at the Cape Verde Islands on Wednesday, and expects to be in Halifax on the 30th.

John Alexander Dowie, of Chicago Zion notoriety, has been meeting a very unfriendly reception in London, and other cities of England, in his efforts to spread his unsavory teachings. It is surprising that he should have any following at all, but in every land and city there are some people who are ready to be deceived.

Mark Twain, in making his last speech in Great Britain before leaving for America, maintained his reputation to the end. He told a delightful tale of a little girl who wrote to him saying she liked the name Mark because Mark Antony came in the Bible. He replied that since Mark Antony got into the Bible he was not without hopes himself.

Kruger is a total abstainer and drinks his toasts in milk. He eats very fast and has three meals a day. At midday he was, while at Pretoria, generally alone at table, as it is not the custom of the ladies of the house to take their meals at the same hour, as the men, who are served before them. Kruger appears to have governed his house with an iron hand that was not covered by a velvet glove.

Protestantism is the hope of France. Three hundred French priests have left the Catholic church in the last two years. One of them, Abbe Bouvier, says that in parts of France the population is more Protestant than Catholic in thought. One of the best things we have heard from the Exposition was that it was used to effect the distribution of 300,000 Gospels and Testaments.

The Independent Belge says the Ottoman government has just completed its census of the adherents of Islamism. The total number of Musselmans is said to be 196,000,000, of whom 18,000,000 belong to Turkey in Europe, 99,500,000 to Asia Minor, Beluchistan and the Indies, 20,000,000 to China, 36,500,000 to the North and Northeast of Africa, while 23,000,000 are spread in groups more or less numerous throughout the other countries of the world.

Helen Keller, the interesting blind and deaf mute, has passed the entrance examination to Radcliffe College. She has chosen the French, English and German courses, and in addition the course in history. The examination papers were made out, using the raised point system, and she wrote the answers upon a typewriter. At the lectures she is accompanied by Miss Sullivan, who sits close behind her and gives her in the manual language, whatever the instructor may be saying.

The printing of the British Museum Authors' Catalogue is now completed up to the end of 1899. The compilation of this enormous work has occupied 20 years' incessant toil, and has entailed a total cost of \$200,000. The catalogue comprises 400 large thick volumes and seventy supplements. The staff which has been engaged upon this work is now devoting its attention to the compilation of a subject index, which it is estimated will keep them fully occupied for another ten years.

The question whether college women marry was answered by one of them in the affirmative with the support of abundant statistics. Another girl graduate has gone further, and sets out to prove that college girls marry better and make better wives and mothers than those who have not the advantage of a college education. This is the conclusion arrived at by Miss Mary Roberts Smith, associate professor of sociology in Leland Stanford University. She compared the records of 343 married college women with their sisters, and found they had more children, were healthier and more prosperous.

The great coal strike is off. The men have been granted nearly everything they sought, and their demands were not unreasonable. The operators will not lose a penny; they will take it out of the public. The public will grumble less at paying a trifle more for coal if they know the increase will go to make easier the hard lives of the miners.

In Sweden the government is waging a strong and serious fight against drunkenness. Not content with passing severe police laws and carrying them out vigorously, it arrests every relapsed drunkard and locks him up in a house of correction, where he is thoroughly dosed with alcohol, it being mixed into every portion of his food and drink, until he is so utterly disgusted with the taste of it that he cannot bear the smell of wine or whiskey for a long time. It is claimed for this original and drastic cure that it is permanent in nine cases out of ten.

The Presbyterian Standard says: Oliver Cromwell was a Protestant and England was a Protestant nation. Italy was a Catholic nation and the Waldenses were Protestants. Cromwell told Italy that the Italian Inquisition had to stop murdering his fellow Protestants, "whose bones lay scattered on the Alpine mountains cold." And Italy stopped. The powers are all, with the exception of Japan, Christian nations. Christians of all sects have been murdered in China. We hope that there will be some Cromwell found whose words to China will be remembered as long as Cromwell's blunt message to Italy was.

A short time ago, during some digging operations in Chester, England, an interesting relic of the Roman occupation of Great Britain was unearthed. This was a section of lead piping, supposed to have been laid about the year 79 A. D., and was utilized for the purpose of carrying water to the Roman camp. About twelve months ago a similar piece of piping was unearthed near this same spot, but its origin was disputed. This new discovery, however, sets all such controversies at rest, since upon the piping are plainly inscribed the words "Cneo Julius Agricola." This relic is additionally interesting since it is said to be the only inscription extant bearing the Roman Governor's name.

A Roman Catholic writer of some note is raising an alarm in France over the advance of Protestantism. In an article in the "Pays" he says: "A day will of necessity come when they will drive the cure from his church, the bishop from his cathedral, and every Catholic from public office." It is only to be hoped that Protestantism is making the progress this writer supposes. It is said, however, that the Protestants of France have an influence altogether out of proportion to their numbers. This is true in all countries where Catholics and Protestants are fellow subjects, on anything like equal terms, and should carry very serious suggestions to the Catholics.

Mr. McLeod Stewart has issued an address to the electors of Carleton County, in which he announces himself as an independent Conservative candidate, with the following platform:—1. I shall support and urge the early construction of the Georgian Bay canal. 2. I shall urge and strongly support a rapid trans-Atlantic service with its natural concomitant cold storage system, which shall benefit the farmers immensely. 3. I shall support a cable line between the Dominion of Canada and the great commonwealth of Australia, which has just been organized by Imperial charter, and which has been so strongly and ably urged by my friend, Sir Sanford Fleming. 4. I shall with all the vigor and energy and such ability as a kind Providence has given me, support and advocate the erection of a fire-proof geological museum in the capital of Canada, which is in the metropolitan county, which I am desirous and ambitious to represent." As it is desirable that the House of Commons should contain a larger number of independent members, Mr. McLeod Stewart has our best wishes for success in his present contest.

• The Quiet Hour •

The Rich Man and Lazarus,*

BY WAYLAND HOYT, D. D.

It is very important that we get the connection between the parable of the unjust steward and this parable. See verse 14: "And the Pharisees, who were lovers of money, heard all these things and they scoffed at Him." Our Lord having shown the wrong of a simply selfish use of wealth in the parable of our last lesson, now to these covetous and scoffing Pharisees goes on to show the results in the future life of such selfishly covetous use of earthly possessions.

Rich man (v. 19). Riches are not in themselves blameworthy. Abraham was the richest man of all the Israelites while living, yet his bosom is a name for Paradise; only the bad use of riches is wrong.

Dogs (v. 21). The scavengers of Eastern cities; it may mean Lazarus was so faint and sick he could not keep them off; it may mean that the homeless dogs were kinder than the selfish rich man amid his luxuries.

He was carried away by the angels into Abraham's bosom (v. 22). "To lie in Abraham's bosom was a Jewish phrase for felicity in Paradise, because it implied nearness to the great Father of the Faithful." All statements concerning the future state must be necessarily figurative, since as yet we have no experience of that state. Our Lord figuratively uses the Jewish notion of highest felicity—feasting next to Abraham—to set forth the happiness of the blessed life beyond. Yet I am sure there is a truth of delightful companionship with the noblest lurking beneath the figure.

The rich man also died and was buried (v. 22). Notice how the contrast between the destinies glares out. Lazarus, whose burial was not worth the mentioning, so poor and mean was it, in such felicity; the rich man—the thing that bulked most about him was his burial. How poor a thing it is when about all you can say of a man is, "Well, he had a great funeral!"

In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom (v. 23). Our Lord in the strongest way implies the fact of instant consciousness into that future life; There is no hint here as to "soul-sleeping". "Hades" is the place of departed spirits, the intermediate state between death and the final judgment. In Hades departed spirits are at once classed according to their characters, some in Paradise, others in what our Lord calls here "torments". The teaching plainly is that different characters, as the selfishly rich man and Lazarus, get different destinies. The previous injunction of our Lord, "Make to yourself friends by means of the mammon of unrighteousness," will help us. Just this, this selfishly rich man had not done; now, in the future life, he has no friends, he is condemned to a hopeless loneliness.

Send Lazarus that he may dip the tip of his finger in water, and cool my tongue (v. 24). The selfish man now passionately longs for help from others, Abraham, Lazarus. His awful isolation and solitari-

ness is as an anguishing flame to him. "The language is metaphorical. It is as absurd to deduce from this language a doctrine of physical torment in an actual flame, as it would be to conclude that the separation between the lost and the saved is one interposed by a mere physical gulf, across which conversation can be carried on and which could be easily bridged by the resources of modern engineering. But the metaphor means something. What? It is certain that our Lord, who knew whereof He spoke, would not have used such a symbol if it were not an apt one to designate the mental and spiritual suffering of the condemned."

Son, remember that thou in thy lifetime receivest thy good things (v. 25). Out of the solemn figures of these verses we may surely pluck such facts as these: There will be condemning memory in the other life—"Son, remember." The earthly lifetime is the destiny-making time—"thou in thy lifetime." We make destiny by the way in which we use what God gives—"receivest thy good things"; we all receive, how do we use? Divine destinies spring from divine lives—"here he is comforted, and thou art in anguish." There is a difference of state in the other life; there is no hint here of further probation—"great gulf fixed."

If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead (v. 31). For the rich man, for those Pharisees, the selfish life was in excusable because they had Moses and the prophets; how much more is such life inexcusable for us when we have the light of Christ! They had, and certainly we have, light enough. As Bengel says, "We are saved by faithful hearing, not by apparitions." In these verses our Lord condemns all so-called spiritualism. Do not go hunting about for further revelations. Accept the revelation of Jesus Christ.

Meeting of the Century Fund Executive

The Executive of the Century Fund Committee met on the 23rd inst., and carefully considered the Agent's report of the prospects of the common fund. He estimated that possibly \$550,000 might be reached but as yet not over \$375,000 had actually been subscribed and reported, the deliberate opinion was that scarcely anything over \$500,000 could be counted on as the result of the present canvass. The impression is abroad that a million and a quarter will certainly be reached, and that all's well; but all is not well when there is danger of coming short by \$100,000 in raising the \$600,000 which the Assembly asked for the Church's great and pressing common work. Rather, strenuous and united and prayerful effort and much remembrance and heart searching are needed and for these the committee plead. They still believe that our people will respond when they know the need, and in that belief have made the following suggestions:

1. That Presbyterian Agents and Conventurers and Ministers appointed to visit certain congregations should be pressing on the work of organization and never resting till the canvass is completed in each congregation. God has crowned the year with

His goodness, and never a better time than now to have the work done. It can be done in two weeks in almost any congregation,—every family seen and sums small and great gathered in. By the 1st of December let all be done, and then report to the Presbyterian Convener at once.

11. That congregations in which the canvass is well forward should use the month of November in seeing those who delayed, those not yet overtaken and those who promised more, if they should have a good year. Special appeals should also be made to well disposed and staunch friends, many of whom would do more rather than that we should fall short. Thus let the work be pressed everywhere and reported promptly at December 1st.

12. So many Sabbath Schools have been delighted with the Century Fund banks that it is urged that many more should secure them *at once*, and use them up to May next; ordering from F. Allan, Esq., Old Upper Canada College, Toronto, or Rev. E. A. McCurdy, Halifax, N. S. The committee have been much helped by the children, and, to give further encouragement to them, it was agreed that, in schools where the average of one dollar a scholar is reached, the privilege be granted of having the name of every scholar on the historic roll.

It was also suggested that Y. P. Societies, and even many families, might use these Century Fund banks and find them very helpful in assisting the work.

IV. A sub-committee was appointed to present the needs of the Common Fund to the personal consideration of a number of the well to do members of the church. This committee will seek counsel and co-operation from the authorities of congregations, and will second their efforts, and it is believed that very generous responses may, in this way be secured. At the same time, it is desirable that the work suggested already to congregations should be faithfully and completely done, before special appeals are made. To secure the sympathy of those who can give largely, it should be made evident that the great body of the membership have done some thing for the fund. Then we need not doubt that what may be lacking shall be supplied.

V. The convener emphasized the urgent necessity of having an instalment of subscriptions already made, paid in to local Treasurers and, by them, to the General Treasurer, before December 1st. In all congregations a call for part payment should be made now. If any Congregational Treasurer desires specially prepared envelopes to aid them in this, these can be had by addressing Rev. Dr. Campbell, Perth.

Presbyterial and congregational agents are urged to keep the above mentioned points in mind, and especially to be forehanded with the reports asked, so that they may reach the General Agent by December 5th, the full meeting of the committee being appointed for the 12th December.

Special attention was given to means to be used for impressing the spiritual side of the movement on the attention of our people. Various suggestions were discussed and remitted to a sub-committee who shall advise with the special committee to whom this matter was entrusted by the Assembly. It was felt by all that the transition from the 19th to the 20th Century should be marked by very solemn gatherings of our people and no doubt these two committees will be guided of

*S. S. Lesson VI., November 11, Luke 16: 19-31.—Golden Text.—Lay up for yourselves treasures in heaven.—Matt. 6: 20.

God's Spirit so that we shall have such special services as shall be in accordance with His will and bring an outpouring of His Spirit with them. Meanwhile, let us pray and work, for who can doubt that the blessing shall be all the greater if these shall be our preparation for such services as have been suggested? In the name of the Executive,

ROBT. H. WARDEN, Convener.
R. CAMPBELL, General Agent.

TORONTO, October 30th, 1900.

Prayer in Behalf of China.

At a Conference held in New York last month to take into consideration the interests of Christian Missions in China it was decided to summon the Church to a week of prayer, for united intercession in behalf of that unhappy land. The week beginning the 28th inst.,—next Sunday—was chosen, and it is earnestly hoped that as many services as possible during next week will be devoted to this purpose, and that special and generous contributions be made for the re-establishment of missions wholly or partially destroyed.

The appeal issued is signed by R. P. Mackay in behalf of the Presbyterian Church in Canada, by Judson Smith for the American Board of Commissioners for Foreign Missions,—and by Thomas S. Barbour for the American Baptist University and is in part as follows:

The destruction of missionary property and the sacrifice of valuable lives in China, at first sight disheartening, is really in line with our Lord's teaching, and with the history of His Church in all ages. * * * Witness the persecutions begun so early in the Church at Jerusalem, and so persistently followed up under Roman emperors, which scattered the good seed as by a whirlwind in many lands. The Moravian Church was cradled in the fires of persecution for two hundred years, and thus was purified and fitted for her splendid record in the world's evangelization. In Madagascar at one time Christianity was nearly annihilated by relentless foes, but the Church again revived and developed into a vigorous life. The story of Uganda is recent and familiar. Louis Krapf began his work in Africa by burying his young wife. He wrote home, "Tell our friends that they have now a Christian grave in East Africa, and as the victory of the Church is gained by stepping over the graves of her members, you are sure that you are now summoned to evangelize Africa from its East side." The Christian Churches on this continent have now many sacred graves in China, and it is God's call to China's evangelization.

"Out of the shadows of night,
The world moves into light;
It is daybreak everywhere."

We would make special mention of the native converts who are now cast into the furnace, commending them to the love and the earnest intercessory prayer of the church universal. Many beautiful testimonies have come to us of the self-sacrificing and heroic spirit of large numbers of these Chinese Christians. At the peril of their own lives they have sought to assist and protect the missionaries. When the story is fully told, there will be found instances of Christian heroism rarely equalled. The triumphs of the Cross are not declining either in number or quality. The nineteenth century does not fall behind the first in the numbers who have counted not their own lives dear to them, but sought that, whether by their life or by their death, Christ would be glorified. These last chapters of the Acts of the

• Our Young People •

Apostles will be no less thrilling than the chapters that have preceded them. For the thousands in Northern China that have lost homes and all means of support, we would bespeak generous gifts for present relief as well as loving sympathy and prayer.

The times are ripe for whole-hearted effort in renewal of work for the evangelization of this great Empire. Divine wisdom and inspiration are needed. Will you not earnestly join in carrying into effect this proposal for a week of united prayer? The Mission Boards need you. China needs you. Christ needs you. And He bids us lay hold on His almighty arm that He may make His power known among the nations.

"Choose ye This Day Whom ye Will Serve."*

BY REV. A. C. DIXON, D. D.

"There went great multitudes with him." But going with the crowd after Jesus is not discipleship. There must be individual decision. He saves not by companies, but one at a time.

Jesus has compassion on the multitude, but no desire for mere numbers. He would rather have a few true disciples than many hangers-on, for the serious work He has for us to do. Three hundred decided, brave followers are better than thirty thousand hesitating and therefore cowardly adherents.

In our lesson He turned around to the multitude and applied some searching tests. Let us apply them to ourselves, and not shrink from the ordeal.

1. We must decide for Christ, though all our kindred oppose. Our love for him must be so intense that love for others may be considered as hatred.

2. We must decide for Christ, though it cost us our life. "If any man come to Me, and hate not his own life, he cannot be My disciple." It is better to die and be with Christ, than to live and deny Him. After all, death cannot touch the real life, which is hid with Christ in God.

3. We must decide for Christ, though it brings humiliation and suffering. "Whoever doth not bear his cross, and come after Me, cannot be My disciple." Crosses are not mentioned in the Bible, and the cross refers to Calvary, with its humiliation and pain. But true decision for Christ means a willingness to make His cross our cross. We are willing rather to become acquainted with Him in the fellowship of His suffering.

4. We must decide for Christ, though we have to forsake all that we have of friends, property and position. "So likewise whoever he be of you that forsaketh not all that he hath, cannot be My disciple." A business in which you cannot serve Christ must be abandoned. A social circle in which you cannot testify for Christ must be given up. Companions with whom you cannot shine for Christ must be forsaken. Every effort should be made to win our companions, but if we cannot win them to Christ, they must not win us to the world. No one has a right to sell his soul for money, social pleasure, or position.

In view of these four facts we see the importance of sitting down and counting the

*Topic for November 11: "A decision for Christ."—Luke 14: 25-27.

cost. Reflection beforehand is better than regret afterwards. God wishes us to act as intelligent, responsible beings.

It is like a man intending to build a tower, who sits down and counts the cost, lest after he has begun he should leave it unfinished, and his enemies should mock.

Mockery for the sake of Christ is one thing. Mockery because of failure in what we undertake ostensibly in the name of Christ is another. The first we should bravely meet, the second we should seriously avoid.

The world is full of unfinished characters and lives. Men who began to build and laid a sort of foundation have given up in despair. The walls of the Brooklyn cathedral, six feet high, are now covered with earth and grass, a monument to the folly of the men who twenty years ago began and could not finish. Let it be said, however, that he who begins trusting the resources of God will always be able to finish.

It is like a king about to make war, who knows that he has only ten thousand men while his enemy has twenty thousand. Can he depend upon the unseen forces of the superior courage and endurance of his army to overcome mere numbers?

Life is a battle, and the powers of evil that we see are greater than the forces of good. Goliath is always bigger than David; and if David depends upon his physical prowess, he will have his flesh fed to the fowls of the air. But if David comes in the strength of almighty God, no Goliath, however big, can conquer him.

The unseen resources of the Christian are always greater than the seen. If God is his resource and equipment, his towers of character will not be unfinished, and the army that he can marshal on the side of Christ will never be defeated.

Though the tests are severe, the rewards are great, and no one has a really good reason for refusing to decide for Christ.

Our Prayer.

Can you not multiply copies of the following, and distribute them for concert reading at the meeting?

Blest Jesus, grant us strength to take
Our daily cross, whatever it be,
And gladly, for Thine own dear sake,
In paths of duty follow Thee.

And day by day, we humbly ask
That holy memories of Thy cross
May sanctify each common task,
And turn to gain each earthly loss,

Help us, dear Lord, our cross to bear,
Till at Thy feet we lay it down;
Win through Thy blood our pardon there,
And through the cross attain the crown.
W. W. Wov.

For Daily Reading.

Mon. Nov. 5.—Two lines. 2 Cor. 6: 14-18
Tues. Nov. 6.—The power of the Christ-life.

Eph. 2: 1-7

Wed. Nov. 7.—How maintained. 1 John 5:10-21

Thurs. Nov. 8.—A choice imperative. Matt. 6:24

Fri. Nov. 9.—For or against. 1 Kings 18:17-39

Sat. Nov. 10.—A memorable choice.

John 18: 33-40

Sun. Nov. 11.—Topic. A decision for Christ.

Luke 14: 25-33

Christ and His cross are not separable in this life, howbeit Christ and his church part at heaven's door; for there is no house-room for crosses in heaven.—Samuel Rutherford.

Reminiscences of Septuagenarian.

1854—Then and Now—1900.

IX.—THE START.

There seem to be some moods of mind and classes of experiences common to humanity, irrespective of age or nationality, or upbringing. There seems to be an experience that besets ever body at some time or other in life, that when there comes a change for which we have been longing, or some excursion to be undertaken, for which we have with much worry and expense made arrangements, we shrink from making the change, and feel inclined to back out of undertaking the long anticipated journey.

I had been chafing under the enforced idleness. I had fretted and complained that no work had been mapped out for me—no appointments to be filled—and now when I was ordered to commence work by supplying North Gower for two Sabbaths, then Perth began to have charms for me, and the companionship of Mr. Duncan indispensable and my feeling was "this is my rest, and my choice would be to stay here, for I do like it."

But I had to shake off sentiment, and pack my baggage and get to work. I had made arrangements for the campaign. Dr. Willis furnished me with a series of skeleton sermons that would have occupied all my undivided attention to decipher, even had I nothing else to do. Like the ordinary chirography of Horace Greely, any one of these skeletons would, if presented to a druggist, have set him immediately to putting up a prescription. How I could have filled up those outlines and covered them with flesh and skin, I know not, for I never tried. Like David with Saul's armor, I could not have used them for I had not proved them.

I benefited more from a prescription from Mr. Thomas Fenwick, a fellow student, who had received it from a queer elder who gave him directions how to be popular and successful in one particular field—and if so "de uno" it might be equally so "de omnibus." I give this prescription without authority from memory, on which it is deeply branded:

1. Preach with animosity.—(animation.)
2. Never tak a text frae the Apokrykimpha.—(Apocrypha.)

3. When ye leave the mission dinna rin awa' like a hen that has just laid an egg.

4. Hae naething to dae wi' the Methodees. Armed with these and my homily, which again and again I had made use of at Mr. Duncan's week day meetings in the country, I started early one morning on one of the most horrible journeys I ever made in my long and varied life.

I clambered up beside a youthful driver on a rickety post gig, and what with mail bags, and parcels, etc., we had no space left to roll about in.

To Franktown we had fair roads, but from there to my destination it beggared description. Miles of corduroy, timbers of various kinds and girth, plentiful crooks and elbows, and bulges, with not a sod nor appliance of earth to smooth or cushion the irregularities.

Over these Jehu drove as if he were trolling along a macadam or asphalt avenue, deaf and heedless to my protests and not infrequent groans. "I must make my time sor!"

Well, I had only one way of taking it out of him, or impressing myself upon him. When the depression was on my side of the road he rolled over on me, not much to my discomfort—which he could not say when conditions were reversed and the gig swayed to the other side.

In addition to my excess of avoiduposis over his, there arose the religious antagonism between Protestantism and Papacy, and when I was on top of him, I, as the embodiment and representative of the former, leaned upon him and chuckled at every grunt which I took out of him representing the latter. I fancied I was Protestantism with Rome under me, and so did not dislike that this continued, with slight variation, until I reached my resting place for the night, in the house of Mr. Harvey, blacksmith, and maker of the then famous Harvey plough, and who had been a member at one time of Mr. Duncan's congregation in Perth.

On Saturday he had me driven over to North Gower, where I was domiciled with old Mr. Thompson, a leading man in the congregation there. I preached my homily on Sabbath, and for the first time had unfettered charge of the service.

During the week, which was an eventful one, I had the most varied experience of the pleasures and unpleasantness of life.

The house was not of a palatial character; only an ordinary log building; sitting and bed-room combined—plenty of company day and night. I was never alone. The mosquitoes were of a breed that would compare in size and number and blood-thirstiness with any with which I have had the honor and pleasure of forming and cultivating acquaintance.

Though it was the month of May I was favored with a fire in my room—not that I required heat—it was smoke that was needed if not to banish, so restrain, the ardour of my aggressive associates. There was a pan set in the centre of the room with cedar chips alive but not aflame, and that formed a smudge to secure harmony between Me and Co'y. That was maintained during the whole period of my position as "locum tenens."

As if to fill up the cup of my discomfort the heavenly bodies took a hand, and to deepen the darkness of the smoky room and intensify the gloom, there was, one day, darkness over all the earth. Not a sound could be heard, not the flutter of a bird's wing—even the mosquitoes sheathed their blades and were silent. There was a full eclipse of the sun, so I had time and material and conditions for strange meditations.

During the week I wrote my first sermon, which is yet in my possession unpublished. It was from the text and along the lines of the sermon preached by Mr. Wardrop when I was in Bytown, and which, in my judgment, I sometimes surpassed, but more frequently failed in excelling; but that of course is a matter of opinion and depends on taste, which is variable. That I preached on Sunday.

On Monday morning I was driven over to Mr. Harvey's, where I rejoined the post gig, and renewed the struggle over the Papacy and Potestantism in the form in which it was waged when coming from Perth. But we were kinder, we were acquaintances—and I was in better humor, in view of spending a day or two with J. B. Duncan, and then to enter on steady work for the summer.

But the recollection of the experiences of that trip haunts me and makes me shudder up to the present—a horror only approached and renewed after a long study of Dantes Inferno—or after a perusal of the witch scene in MacBeth, or a rehearsal of the night scene in Alloo Kirk; or after reading an account of an all night session of the House in Ottawa, when they have been striving to establish some precedent to be called "Parliamentary" in act or speech and in the doing of which a member retracts what he had offensively ut-

tered, with the rhetorical finish "Mr. Speaker, with regret I withdraw the expression, and apologize; but, Sir, let the hon. gentleman repeat outside the House, the irritating statement which drew from me the offensive retort—and if there be none to interfere to prevent me, I'll smash his face!"—(Uproar.)

Or last, but not least, the horror of these old experiences and recollections are approached after reading a report of daily occurrences in the new City Hall of Toronto, which are so common as not to be a matter of astonishment, when discussing the affairs of the city the mayor and aldermen bandy accusations and hurl inuendoes at each other in terms and temper that savor more of "the cock-pit" or "the ring."

From the foregoing learn:

First—That life is a continuous succession of changes, and our duty is to be prepared to face them.

Second.—It is our duty to brace up and be of good courage, and on the march and in the strife to "quit us like men"; and

Third.—For the accomplishment of this, let us adopt the practice of Col. Otter, when marching his men in long trying stretches in South Africa—let us cheer up our hearts and the hearts of our fellow travellers with frequent inspiring song.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary,
Trust in God and do the right.

NEMO G. D.

A More Ancient Mariner.

The swarthy bee is a buccaneer,
A burley, belted rover,
Who loves the booming wind in his ear
As he sails the seas of clover

A waif of the goblin pirate crew,
With not a soul to deplore him,
He steers for the open verge of blue
With the filmy world before him.

Out in the day, hap-hazard, alone,
Booms the old vagrant hummer,
With only his whim to pilot him
Through the splendid vast of summer.

He looks like a gentleman, lives like a lord,
He works like a Trojan hero,
Then loafs all winter upon his board,
With the mercury at zero. —Bliss Carman.

The Ideal Bed-Chamber.

"The importance of the sleeping and bathing arrangements of a house is not half appreciated," writes Maria Parloa in the November Ladies' Home Journal, giving some suggestions as to furnishing the house. Every bed-room should be provided with the essentials for healthful sleep and the daily sponge bath. As nearly as possible, the room should be kept free from anything that would tend to contaminate the air. It should be as large as one can afford, and the windows so arranged that they may be opened at the top and bottom. If possible the floor should be bare and the rugs so small that they may be taken outdoors with ease for cleaning and airing. Everything about the room should be washable. The bed should be light and fitted with strong casters, so that it may be readily moved; the springs ought to be firm and strong, and the mattress of a kind that will not allow the heaviest part of the body to sink, and to cause the sleeper to lie in a cramped position. My own preference is for a cheap hard mattress next the springs and a light one of hair on top, but any kind of a hard mattress is better than one that is too soft. Above all, do not over furnish the bed-room.

THE WINSTALLS A TALE OF LOVE AND MONEY

OF
NEW WORK

OF
REV. JOSEPH HAMILTON.

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CHAPTER I.

METHUSELAH JOHN BROWN.

Methuselah John Brown was a negro. No second glance at Methuselah was needed to verify that fact. He was not a quadroon, nor an octroon, nor any other certain or uncertain blending of black and white. He was simply black, and a fast black—dyed in the wool, so to speak. A hot Virginia sun, through many generations of unadulterated negro descent, and a hotter African sun, through many earlier generations, had given Methuselah that true ebony tone in which there is no place for any other shade whatever.

But if Methuselah was black on the outside, he was not wholly black inside, as this history will show. Black as he was there was something in his manner that suggested sterling honesty and truth. The occasional white gleam of his eyes and of his teeth lighted up his dark face, without suggesting anything sinister or insincere. His habitual expression of simple, easy good nature never passed into undue familiarity. If he was a servant he was no less a man; deferential always, but dignified. He was not so profound as he sometimes looked; but he was steady, sensible, devoted, true. If he bore the heavy responsibilities of his position with a rather excessive show of gravity and importance, no harm was done.

"Methuselah."

"Yes, Missie."

"Carriage at two-thirty."

"Yes, Missie."

The first speaker was Miss Lucinda Winstall, eldest daughter of Mr. Rufus Winstall, New York. Miss Winstall was a young lady of twenty, tall, straight, with blue eyes and a profusion of yellow hair, and a certain dignity bordering on imperiousness of manner. She looked like one formed for more softness of style, but her peculiar position and surroundings had developed a slight excess of haughtiness and independence. Her mother having died five years before Lucinda was too young to assume the reins of household government; and her father was a man of such easy good nature, that having engaged good servants and paid them good wages, he allowed domestic concerns to go very much their own gait. These circumstances, together with the accustomed luxury of her home, and no stint of means, had developed in Miss Winstall a rather haughtier spirit than would seem to have been her natural heritage.

Methuselah bowed and retired. No sooner was he out of sight than a girl's unrestrained burst of laughter filled the room. The young lady who was thus giving vent to her feelings was Miss Ethel Pearce, of Belfast, Ireland, a cousin of Miss Winstall, some degrees removed; but the friendly term of cousin was still used between them. Miss Pearce was a brunette, with clear hazel eyes, fair skin, and warm but not deep color. She was barely medium height, but strongly built, and lithe and active in her movements. She had just now arrived on a visit to her friends in New York. Miss Pearce had never seen a negro at home, except one who used to sell newspapers on the street. She was immensely amused with the importance and gravity of

Methuselah, and especially with his patriarchal name, so that it was with much difficulty she restrained her hilarity until he had withdrawn. When her laughter had somewhat subsided she turned to her friend for information.

"Lucinda Winstall," she said, "what sort of creature is that? Is he a clergyman from Africa, or an ambassador, or what? And why in all the world is he called Methuselah? I thought there was but one Methuselah, he of Bible fame, who lived so long, you know. Or is this the same Methuselah come back to live some thousands of years more? Methuselah! Methuselah! O dear! Excuse me, but I cannot help it." And off she went again in a louder and longer paroxysm of mirth.

Mr. Winstall was amused in a restrained way by the rustic and untravelled simplicity of her friend, and politely waited for an opportunity to explain.

"My dear cousin," she said, "I had forgotten that they don't have negroes in your country. You remember of course how they first came to America. That was a disgraceful chapter in our history. But they are here and they have multiplied, and spread themselves more or less over the country."

"Yes," interrupted Miss Pearce, "but how did you get such a funny one as this? And how did he come to be called Methuselah? Oh, dear! That Methuselah will be the death of me."

"Well, I will tell you," her friend replied. "You know that father has an uncle in Virginia who owns a plantation. We all go down there sometimes in the winter and stay for a month or so. When father and mother were married they made a trip south, taking in uncle's place on the way home. While there mamma was much taken with this negro, then a young man of twenty-five; so with uncle's consent they brought him here, and here he has remained ever since. That was twenty-one years ago, so that Methuselah will be about forty-six years old now."

"Forty-six," said Miss Pearce, "why he looks like a thousand and forty-six. Tell me truly, is not this the Bible Methuselah reincarnated? Yes, reincarnated; that is the word; you see I know something about Theosophy."

"Well," said Miss Winstall, "I don't think he could have been reincarnated since he came here, at any rate. Father says he was always a very sturdy, strong fellow, so I guess he did not need any reincarnation. What may have happened to him before he came here of course I don't know. But there is a story told as to the way he came to be called Methuselah."

"Yes, tell me that," said her cousin impetuously, "for I still have a notion that he is the real Methuselah."

"Well, it seems that when Methuselah was born—"

"What! was he born?" interrupted Miss Pearce. "Was he really born? Does any one remember when he was born? Can any one prove that he was born? Be careful now dear cousin, for if you make him out to be born in Virginia he is not the real Methuselah."

"Well, I'm giving you the story as I have often heard father tell it," said Miss Winstall. "It seems that Methuselah was born, and that he was a very puny small baby—I suppose not bigger than the great Sir Isaac Newton when he was born. It was said of the Newton baby, you know, that he was small enough to go into a quart mug. Well, this Methuselah baby was so small and puny that no one thought he would live. Father's uncle, you must know, was very good to all his servants, so, hearing about the small baby he called to see it. It did not seem to him at all likely to die. If it was small it seemed to be tough. He told the mother that the baby would not die, but might live to be as old as Methuselah. Well, the name stuck to him, and he was actually christened Methuselah. The oddest thing was that from the day it was christened the boy began to thrive, and in fact did all that a baby could to live up to its name."

Miss Pearce seemed rather disappointed that Methuselah had been born at all, or born within any late era, but she consoled herself with the idea that the story might not be true, or that if it were true, nobody could tell how long Methuselah might yet live. But if Miss Pearce was somewhat of an idealist, she was practical too. So leaving the romantic for the realistic, she enquired of her friend what the responsibilities were which seemed to weigh so heavily upon Methuselah. It was not easy for her to imagine how such a portentous being could identify himself with the common and trivial affairs of a household. Miss Winstall enlightened her.

"You will understand," she said, "that Methuselah has been indulged since the day he came to this house. Poor mamma allowed him to do almost as he liked. But I am bound to say that he has been faithful. It is no strain on him to be honest. The more he is trusted, the more trustworthy he seems. So you can imagine how his authority and usefulness would grow, especially in later years when mamma's health began to decline. And then, when dear mamma died, I was but a girl of fifteen, and what could I do in a household like this? Besides, I had to be at school for two years more, and so Methuselah got more and more place in the household. His special function is that of butler, but papa depends on him to look after all our servants and everything in general. However, as I have said, he is faithful. If there is any loss to me it is that what talent I may have for household management is not developed. If the responsibility had been placed wholly upon me, I feel that I might have had some success. I have the ambition to be and to do something useful in life, but I see no goal definitely before me as yet. As to Methuselah, I think he is in his right place. I am very sure I could never have done half so well."

"I presume, then," said Miss Pearce, "that he attends to the household supplies, and matters of that kind. Has he education and brains enough for such important work?"

"O, yes," said Miss Winstall, "and that is really his strong point. On grand-uncle's plantation all the children are taught to read and write. Methuselah, therefore, had that to start with. But when he came here he found he needed more, and he went diligently to a night school for two years, making himself as proficient as he could in arithmetic. He is not very quick, but what he gets he holds. He knows enough not to be taken in by any tradesman."

"Well," said Miss Pearce, "I begin to take to Methuselah as a man as of the world as well as a patriarch. I rather think

Continued on page 650.

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C. BLACKETT ROBINSON,
Manager and Editor.

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

Ottawa, Wednesday, 31st Oct., 1900.

The publication of "The Winstalls of New York," the story written for "THE DOMINION PRESBYTERIAN" by Rev. Joseph Hamilton, is commenced in this issue. It opens well, but the interest increases, chapter by chapter, until the finish.

We regret that inadvertently the excellent address to the newly licensed young preachers, at the close of the Summer Session in Manitoba College, was credited to Principal Patrick instead of Rev. J. Carswell, of Poplar Point. Such mistakes will occasionally happen in even the most carefully managed offices.

Is it altogether right that the Church should stand so far aloof from the present political contest? No one can go down into the arena of politics without becoming besmirched, yet it seems to us that the Christian Church should make her voice heard upon the great questions at issue. And her voice would be respected, if it were free from the tone of partisanship.

In Britain, in the United States, and in our own land there is a growing consciousness that the work of the Sabbath school has not been taken with sufficient seriousness by the church. There has been plenty of talk and plans in abundance, but the position of the Sabbath school as one of the prime factors in Christian work has only recently been established. It is felt that more attention must be given to the training of the young and hence that greater care must be given to the training of those who are to teach the young. Training schools for Sabbath schools are not new in the United States, and now the idea has crossed the ocean and taken root here. Montreal College announces the probable formation of teacher training classes, and the matter is about to be brought before Knox College. It has taken definite shape in both England and Scotland, and ere long we may expect that a definite place will be given in the theological curriculum to this most necessary department of the preparing of Christian workers.

THE DOMINION PRESBYTERIAN

TIEN WANTED.

The Superintendent of Missions in Algoma asks for two men for two charges in that District, and offers the annual salary of \$800. The men are jostling each other aside for the chance of preaching a day in charges in southern Ontario, but the northern fields go begging. But there is another side to this question of the scarcity of supply in the north. It is not one man in twenty that would be suitable for the work to be done there. The man who would fill a charge in Wentworth very acceptably, would fail miserably in Northern Algoma. Most men know their limitations and, while many of these would gladly settle in the mission field they know that it would be to its disadvantage and to their own, were they to accept an appointment there. So they do not offer themselves.

This does not hold true for the young man fresh from College. He is capable of adapting himself to circumstances, and can make headway where a man who has been ten years or more in the ministry would, even with the added experience, fail. And these are the men to whom we must look for the workers in that northern field. Will they respond? It will mean self-sacrifice, it may mean the breaking off of plans that have grown to be a part of everyday thinking for them, but if the call come decisively, we believe the men will be ready to respond to it.

Our attention has been called to a queer statement in "The Interior" in which there are nearly as many gross errors as lines. We quote:

"Mr. Robinson, of the "Dominion Presbyterian," Canada, as we have noticed, carries a knife for the Doctor. He picked up this statement, (that the membership of the Third church, Chicago—Dr. McCaughan's—had dropped from 2300 to 1100) enlarged it, and attributed the statistical reduction of thirteen years ago—the supposed falling off of 1,100 members, to the unpopularity of the Doctor in this year of grace 1900! "Where have they gone?" exclaimed the vengeful Dominion man. Some churches, imagining that the Doctor, under such circumstances, would be willing to consider a call, have been approaching him. The Doctor joins in the merriment at his expense—meantime the great Third is jammed with people."

We do not like to call our Chicago conferee a falsifier of the record, but certainly it would be difficult for the editor to string together more misstatements in a single short paragraph, if he tried for a year. Mr. Robinson does not carry "a knife" for Dr. McCaughan, or any other man; he never "picked up this statement," and of course could not enlarge upon it; never made any reference to the falling off in the membership of the Third; never attributed such falling off to the Doctor's "unpopularity"; and "the vengeful Dominion man" never exclaimed "Where have they gone?" What have we done to "The Interior" that we should be so wantonly misrepresented? Doubtless "the Doctor joins in the merriment," but it is altogether at "The Interior's" expense.

All costly decorations are of no avail if Jesus has not stood at the threshold, lifting His hands and saying, 'Peace be within this house.' And if He be there, no storm beating upon the roof, no bitter sorrow, not even the shadow of death, can take away its pleasurable warmth.—D. J. Burrell, D. D.

EDUCATION OR INFORMATION?

Some appalling statistics have been published recently indicating the ignorance of our boys and girls of the simplest facts of Bible history. The complex machinery of our Sabbath School system does not seem to be accomplishing what was done by the parents before the Sabbath school offered an easy method by shifting responsibility from parental shoulders. An effort is being made to secure the co-operation of parents in the study of the lesson, and in the preparation of the children for the Sabbath school.

In a single generation we have reached this stage, and even on the public platform and through the public press appeals are made to the parents to come to the assistance of the Sabbath School teacher in the scriptural education of the children. An old fashioned father and mother, who still believe that they are responsible for the religious training of their children, and who try to meet the responsibility to the best of their ability, listen in blank amazement to such appeals. A father, who refused to send his children to the Sabbath School because he wishes to keep their training in Bible truth in his own hands was called "peculiar." But nine-tenths of the parents listen to the appeal with perfect composure, and conclude they will do something to help if they get time.

But does this amazing ignorance of Bible truth go back one generation? Are the fathers and mothers of the present generation as ignorant as their children? Have they entirely forgotten the home training given them, and is that the meaning of the classes for Home Study that have been formed in other communions, and are being introduced in the Presbyterian homes? For the future, when those our children shall have grown to manhood and womanhood and the appeal is made to them to co-operate with the Sabbath School teacher, one can imagine the answer it will receive. The German master in the college might as well ask them to assist their children in the preparation of their German exercises. We may expect therefore, that the training of the young in Scripture truth will be left more and more in the hands of the Sabbath School teacher.

Evidently the Sabbath School teacher is not succeeding as an educationalist. The pupils pass a notoriously bad examination—do not secure ranking on easy papers. Nor is the cause of failure far to seek. The average teacher spends the hour supposed to be given to training the child-mind, to informing the boys and girls of the class of certain bits of Scripture history. Information is easily taken in and as easily slips away. A discussion of the relative merits of two aspirants for half-back on the foot-ball team will completely dispossess all information received from the Sabbath School teacher.

Merely giving information is not teaching neither in the Sabbath-School class room, nor in the College class room. Until the mind has received an impulse to investigate, either to vivify or to discuss, little has been really accomplished. The old fashioned learning by rote, which some would revive, kept truth in the mind till an application of it became necessary. That was other than the

present ready-made information system. But surely it is possible to make some use of present day methods of teaching. Can we not introduce into our Sabbath School work some means of stimulating active thought and research, so that even the child shall be able to make some truth permanently his own?

CHURCH STATISTICS; NEW SCHEDULES FOR 1900.

The General Assembly at its meeting in June 1899, adopted new statistical forms with instructions that they take effect this year. The statistical committee met last week in Guelph and spent several hours in carefully going over the whole matter. It is hoped that the new forms will be found a decided improvement. In addition to statistics to be gathered from individual congregations, there are a number of new forms including statistics of Theological Colleges, Home Mission Fields, Augmented congregations, French Evangelization fields, Foreign Mission fields, Young People's societies, and Sabbath schools. It will be a very decided advantage to have the statistics of all the different departments of the church gathered by one committee, and all gathered together in one part of the Assembly's Annual Volume.

According to the Assembly's action the statistical committee are instructed to collect, compile and complete these statistical returns, and prepare for the General Assembly's blue book all the statistics which the new schedules call for. Clerks of Presbyteries, Secretaries of committees, &c.; are instructed to send returns to the General Assembly's statistical committee, of which the Rev. Dr. Torrance, Guelph, is Convener. At its meeting last week the committee decided to have the new schedules printed and sent out to Presbytery clerks &c., at the earliest possible date. The new tables to be prepared include one giving the receipts in detail from every congregation, Sabbath school &c., for the schemes of the church. This is to be furnished by the agents of the church East and West, and not as heretofore by congregational treasurers. The attention of all parties is directed to the fact that the Church year now terminates on the 28th February, and that all contributions must be forwarded prior to that date so that they may appear in the detailed list of receipts furnished by the treasurers East and West.

A statement in Dr. Warden's note of last week is worth some hard thinking. He states that he is obliged to pay out some \$6,000 for bank interest for money advanced to keep the business of the Church going during the year. That is a heavy drain upon the funds. It is charged against the cost of administration, doubtless, and brings that higher than it should be. It is phenomenally low now, but would be better were this interest drain not added. And it could, in a large measure, be avoided. In very few of the congregations is the payment for the Schemes of the Church made at one time. Why should it not be forwarded to Dr.

Warden at once? Would it not pay to forward a slip to every congregational treasurer every month, reminding them of the need for funds, and asking remittances. Make transmission easy and thought would send the money. Can this be done readily?

The American Colleges report an increased attendance this year in their theological classes. We have not yet heard from our Canadian colleges, but imagine they, too, will report an increase. The prospect was good at the opening of those who have resumed their work, but some members of the class are always late in returning, and an accurate report cannot be given until classes have been in operation for about a month. Knox College has reported full classes this year.

Literary Notes.

Some of the articles in the October number of *The Fortnightly Review* are of exceptional interest. Notably "Our Military Prestige Abroad," by Capt. Gambier. The allied forces in China, according to this writer, flatteringly used to have a British officer for Generalissimo because of the blunderings of our officers in the Transvaal. There are truths told concerning the inadequacy of the transport service, the readiness of some troops to surrender, and an attempt to carry on a war according to the drill book only, that, to Britons at least, do not make pleasant reading. In "The Burden of Empire," by W. S. Lilly, "Socialism and Anarchism," by Geoffrey Langtoft, and "The Struggle for Industrial Supremacy," by Benjamin Taylor, the social and political aspects of these questions are treated in a way that, if these articles were studied, would lead to more pointed, more practical discussions at our Alumni Conferences. Alfred Sutro has a translation of Maurice Maeterlinck's "The Kingdom of Matter." The writer of this original article cannot have read Romans 12:1, or he would not speak of "the body as the irreconcilable enemy that the Christian theory holds it." On "The Far Eastern Question" D. C. Boulger discusses "Is Russia to preponderate in China;" there is an "unsigned article "Why not a treaty with Russia;" and Diplomaticus treats of "The Chinese Problem." When to these are added seven other articles, all of them interesting, one can only say the issue is to be got and read and filed. (Leonard Scott Publishing Co., New York.)

The wonderful story of the Banza Mankake Church in Central Africa, which is thrillingly told by Rev. Henry Richards in the November number of the *Missionary Review of the World*, is well worthy of a place among the modern Miracles of Missions. "Mission Work Among the Jews" is described and strongly advocated by the Editor-in-Chief, Dr. Pierson; the "Doings of the Boxers in Manchuria" are told by Rev. John Ross, of Mukden; "Problems of Modern Medical Missions" are discussed by Dr. Ernest W. Gurney Masterman, and Dr. Arthur J. Brown treats of "Our Future Missionary Policy in China" in a paper telling of the notable conference in New York last month. The other articles and editorials in this number are equally able and important. Funk & Wagnall Co., 30 Lafayette Place, New York.

The Ladies' Home Journal for November, continues "The Story of Beautiful Women," "The Story of a young Man," "Blue River Bear Stories," "Josiah and I go A-visiting," and "The Successors of Mary the First." The usual suggestions are given as to the fashions, and there are several articles which will be helpful to mothers. The number is a specially good one. The Curtis Publishing Co., Philadelphia.

The October number of the *Contemporary Review* covers a broad field of subjects. The South African Settlement, and Our Future Policy in China, are discussed at some length. Then a Russian Publicist has an article on the Secret Springs of Russian Policy, while T. Orman Cooper writes of work on the Beira railway. Col. Tonsdale Hale gives an estimate of Count Von Walderssee in 1870; and in the *New French Idealism*, and *Ruskin the Servant of Art*, we turn from the practical to the question of literature. Leonard Scott Publication Co., New York.

At this season, organists and choir leaders who are on the outlook for new Christmas music will be interested in the following recent selections from the press of Messrs. Wm. A. Pond & Co., New York, which have just come to our notice: Christmas solo, "Hark what means those Holy Voices," for soprano and contralto. Carols: "Listen to the Shepherd's Call," "Hark the Herald Angels Sing," "Over the World on Christmas Morn," "Come ye lofly, come ye lowly." Christmas anthem: "The Song of Salvation," mezzo soprano or baritone solo and chorus. "Ave Maria" in E flat, dedicated to Miss Jennie Tremblay of Ottawa. There are also a number of instrumental numbers for the pianoforte and guitar.

Begin Now.

The Christian who is constantly waiting for great opportunities to do good will never be anything more than an unprofitable servant. J. Hudson Taylor tells of a young Christian who had received Christ as his Savior, but who said to the missionary that he would wait until he learned more about Him before making a public profession.

"Well," said Mr. Taylor. "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it is half burnt down, do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary, promptly; "go thou and do likewise; begin at once."

Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve Him, was an act of faith.—Theodore L. Cuyler, D. D.

The greatest enemies of the cause of God are those who profess to be the children of God and live in sin. Men who are not saved conclude that if these men are saved that the religion of Jesus does not do anything for the people who seek it, and they become skeptical.

THE WINSALLS OF NEW YORK

Continued from page 647.

he beats the old Methuselah; for the old one I think, was not very good at accounts."

"Oh, and there is more, too, about our Methuselah that is worth knowing. He is a strictly religious man, and he acts out his religion in his life. He is a leading man in the colored Shiloh Methodist church on Duke street. We hear that he holds forth in grand style in the prayer meeting. I believe it is great to hear him when he gets excited. Then, as he says, 'the fire burns.' His way of saying that is, 'the fish burns.' They say he then falls back on the vernacular of his childhood, and pours out wonderful torrents of eloquence. And when a negro gets wrought up in that way he coins new words on the moment. He just dashes on like a cataract; nothing can stop him; he is never at a loss for words like a white man, but coins new words on the instant, and throws them off hot, like hot coins from the mint."

"Or perhaps like hot cakes from the griddle," said Miss Pearce. "That is delightful. We must hear him. Have you heard him? When can we go?"

"We must consider that," remarked the less impetuous cousin. "You see, Methuselah does not speak always, and still more seldom is he likely to rise to such intensity. Besides, if he saw us there, that might perhaps make him feel constrained, or silence him altogether. No, I have never heard him, but papa tells some good jokes about him."

"Couldn't we disguise ourselves?" said Miss Pearce, full of romantic love for such adventures.

"Well, I don't know," replied her cousin, "perhaps we might. But I don't like to encourage Methuselah's vanity, though I do not say he is much inclined that way. You notice that, in speaking to him I give him his full name, Methuselah. When I was a child I called him Toozey, but that was because I could not pronounce the longer name. My sister Grace and brother Alfred always call him Toozey. To me is sounds rather familiar. So I call him Methuselah. Now we must go to lunch. You know the carriage was ordered for two-thirty. I hope we shall have a pleasant drive."

And so indeed they had. It was a beautiful afternoon in early May. They drove through the park, and around some of the finer residential parts of the city, calling in a few of the up-town stores for a change. On their return home they found Mr. Winstall already there, together with a gentleman whom he had brought with him to dinner. Mr. Winstall looks like a man whom we would like to know. Perhaps we shall get acquainted with him during the evening.

CHAPTER II.

RUFUS WINSTALL, MILLIONAIRE.

If you knew Miss Winstall you could have identified her father anywhere in a crowd. He was tall and straight like her, had the same blue eyes and the same profusion of yellow hair. He had an aristocratic bearing too, like his daughter, but without any tinge of imperiousness. He beamed with more good nature, was gracious and affable, and easily approached; yet there was in him—felt rather than seen—a boundary line of reserve, which one felt not at liberty to pass. His most attractive quality was a certain graciousness and good humor which proclaimed him to be on good terms with himself and all

the world. He seemed to take life kindly, and to delight in seeing others happy. That his hand as well as his heart was open to help a brother in need, not a few down town merchants could testify. All this and more was Rufus Winstall. Yet with all this he had a certain luxurious, mental indolence which did not take kindly to bother. He would open his hand and do a good turn to a friend, if it could be done offhand and without effort; but he was wanting in that sympathy that takes a man out of his way to do good. There is one phase of the benevolence of the old patriarch Job very much to be admired, and one that is rather too rare in the world. Job tells us that the cause he knew not he searched out. In this grace of taking trouble Mr. Winstall was signally deficient. He would not search out a case to see if it was worthy of his help. He would help or not help very much in proportion as the case was easy or not easy to be helped. In a word he was rather indolent. His impulses were good but he had not the energy to give them the best effect.

It was probably this constitutional indolence, together with an underlying gleam of true wisdom, that took Mr. Winstall so early out of business. He was only forty-five now and he had been out of business for the last three years. He had been a speculator in stocks too, and such a business is usually so fascinating that it lures a man out to fortune—or ruin. It was not so with Mr. Winstall. He was a millionaire, but he was nothing more. When he had amassed a million he simply stepped out of the ring. Twisted as he was by many of his friends for want of courage and enterprise to go on amassing other millions, he would reply that one million was better than ten or a hundred millions. His idea was that a million gives a man all he can really enjoy, and that the millions that are gained beyond the first bring only worry and care, without any increase of enjoyment. Many a man in New York to-day could endorse that sentiment, and with bitter regret that he did not learn it a few years sooner. So we may congratulate Mr. Winstall for stepping out of the ring when he did. He had a great deal more luxurious ease than if he had stayed in, and luxurious ease was one of the main attractions in life for him.

But he did not stop his occasional benevolences. His fortune was ample enough for reasonable profusion for his family, and gave him the means of doing many kindnesses to others. This gentleman whom he brought home to dinner was one of his oldest friends. They had been schoolfellows together and later college chums. Then in after years they had come into contact in business quite often, so that the early friendship was still kept alive. This friend Mr. Winstall had met today by accident, and found him in a state of racking anxiety on account of the precarious position of certain stocks on which he had embarked his all. So he invited him home to dinner, that they might talk the matter over, and see if there was any way out of the difficulty.

When the two gentlemen appeared in the dining-room the contrast in their appearance was very marked. They were about the same age; but while Mr. Winstall was stately and fair, and bearing, and still looking very young, his companion was stooped, and dark, and haggard, and looked old; the world seemed to have been giving him a hard time. Mr. Winstall introduced his friend as Mr. Albert John Erwin, and then the dinner proceeded. It was an elegant and sumptuous dinner, and Mr. Winstall was in a gay humor, but his friend's low spirits

damped the general enjoyment. Mr. Winstall drank a glass of wine, as was his wont, but Mr. Erwin would touch no liquor, intent evidently on the critical state of his affairs. Very soon, therefore, the gentlemen excused themselves, and repaired to the library where they might discuss the business at leisure.

It was a cosy apartment, suggestive both of comfort and refinement. The evening being rather chill, a bright fire burned in the open grate. Mr. Winstall produced cigars, and drew up two armchairs near the fire. "Now, then, Erwin," said he, "I hope this affair is not so bad as you think. Surely you will pull through. I have known you having close shaves before, and you came out all right. I hope this case is no worse."

"Ah, my friend," said Erwin, "I am afraid this is the worst box I have been in yet. Certainly there is a chance that I may still come out right. But I think it is a small chance. The fact is that if those stocks go down two or three points more, I am ruined."

"Ruined, do you say?" replied Winstall. "You don't mean to tell me, Erwin, that you put all your eggs in that one basket?" This was one bit of unwisdom that Mr. Winstall had always avoided himself.

"That's just it," said Erwin, with a despairing groan. "I put every dollar I could raise in those stocks. Many a time you warned me against such a folly. But I was sure of a rise; and before long there was a rise. What a fool I was not to unload just then. But I was too greedy. The stocks went down, and to-morrow may see me a bankrupt. Worst of all, part of what I invested was borrowed from friends who will suffer terribly if they lose it."

Mr. Winstall gave a genuine sigh of pity at this recital. He was more moved by his friend's distress than perhaps he had ever been by a tale of woe. There was a pause in the conversation.

"Well," said Mr. Winstall at length, "do you see any way out, in case of this collapse of prices? Or can you suggest anything that I can do to help you? I admit there is a possibility of a fall to-morrow. At the same time I am not quite without hope that the movement may be the other way. But we ought to be prepared for the worst."

Oh what a delicious sound there is in that little word *we*! "WE ought to be prepared for the worst." It meant sympathy, that heavenly balm for want of which so many hearts are breaking. The little word fell on the heart of this anxious man like rain on parched soil. He did not see what his friend could do in the case, but the sympathetic word gave him a new, undefined hope. Therefore, when he spoke again it was in a softer and mellow tone.

"My dearest friend," he said, "you have ever been a kind and faithful friend to me. I do not see any way in which you can help me in this difficulty; but your genuine and hearty desire to aid me is a comfort to my heart, and whether I sink or swim I shall ever think of you with gratitude and affection."

This outburst of feeling was becoming serious for Winstall. He was more moved than he could have supposed possible. He became more and more anxious to get his friend out of this difficulty. One way would be to endorse some paper for him. But that was a thing he had ever steered clear of, for as we have seen he had some streaks of wisdom under his easy and sometimes gay exterior. No, he would not do that for any man. He could not take any such risk. No; but he could

stand a reasonable loss and be through with it. His mind had been working toward this point, slowly at first, but more rapidly within the last few minutes. At length he said in a softened and more earnest tone than was his wont:

"Erwin, if the stocks go down as you fear, how much of an advance would save you?"

Erwin looked at his friend rather strangely for a second or two, and replied:

"I suppose twenty thousand dollars would do it; but I might as well say twenty millions, for the one sum is just as available as the other."

"I am not so sure about that," said Winstall. "I have been turning the matter over in my mind, and this is what I propose. If you need the advance tomorrow, draw on me for that amount. It will be advanced without security, and paid at your own convenience. The only condition I would attach to this arrangement is, that if the stocks go up you sell out at once, pay every one his own, and never put all your eggs in one basket again."

The last part of this speech was uttered with a humorous smile. Then there was a silence. Presently Erwin gave a great sob, then utterly breaking down, he bent his face upon his hands, and wept like a child. Winstall was silent. He could say nothing, and it was perhaps just as well. But I think in those brief moments he tasted more intensely the joy of doing good than ever in his life before. When Erwin could command his feelings, he rose, walked over to his friend, stooped down and reverently kissed his forehead. Then he sat down again, and in a voice now calm, but very tender, said:

"Friend, do you know what you have done? You have given new life and hope to a despairing soul. I know you would not thank me for refusing your magnanimous offer. Magnanimous? No, it is angelic. I do not refuse it. I accept it, but with the hope and prayer that it may not be needed. And now that the load is off my heart I begin to think that your offer may not be needed. But whether or not, you shall have my love and gratitude to my dying day. Ay, and my wife's too. What will she say when she hears of this? May you have a thousand fold paid back into your own bosom."

"Now my dear friend," said Winstall, at length regaining his speech, "say no more about it. I am glad we met, and that we found a way of arranging your difficulty. It will be all right, whatever way the thing goes. Keep a brave heart. May you have a good night's rest, and may the tide turn in your favor."

So saying, he led him to his room. Mrs. Erwin had been phoned that her husband was staying the night at his friend's. So with a mutual, tender good night the two gentlemen parted.

(To be Continued.)

"Please, papa, give me a quarter to see the big snake in the menagerie."

"Morris, my dear, here's the magnifying glass. Go, look at an angleworm.—Fliegende Blätter.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent and makes greatness itself sneak and lurk and behave itself poorly.—Southey.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.

One of the Little Heroes.

John was a dear little six-year-old, and it was his first few weeks of school life. His home training had been of the Puritan order and had yielded the usual results. He was conscientious and exact, truthful to the smallest detail, but he had a terrible dread of being "kept in," as there was a standing promise of a whipping at home.

One day, when the tasks were assigned, the teacher announced in unmistakable accents that the work which was not finished before the dismissal bell rang should be completed after school.

Poor little John! The sentence struck terror to his heart. His pencil seemed to move never so slowly. His heart beat so violently, he was sure the teacher would hear.

The dreadful gong sounded. In a dream the little fellow heard the teacher say: "Those who have completed their work pass off." The teacher was not looking. Here was a chance to escape disgrace in school and the punishment that would await him at home. He struggled to his feet and passed out the door without being challenged. In a moment more the teacher was startled as the door flung open, and a sad, tear-stained, broken-hearted little man rushed in, and going to his seat, seized the half-filled paper, and handing it to the teacher sobbed out:

"Have I told a lie? I tried so hard not to. Does God know how hard it is for little boys?"

Are there not some real heroes among his little ones?—Eliza Green in Sunday School Times.

The Best Way.

If I make a face at Billy,
He will make a face at me,
That will make two ugly faces,
And a quarrel, don't you see?
And then I'll double up my fist
And hit him, and he'll pay
Me back by giving me a kick,
Unless I run away.

But if I smile at Billy,
'T is sure to make him laugh;
You'd say, if you could see him,
'T was jollier by half
Than kicks and ugly faces.
I'll tell you all the while,
It's pleasanter for any boy
(Or girl) to laugh and smile.

The Day's Message.

BY MARGARET E. SANGSTER.

By the glimmer of green and golden,
The leap and sparkle of spray;
By the heart of the rose unfolden
To the breath of the summer day;
By the shout and song of the reapers,
Binding the ripened sheaf;
By the sweet of the honey of lilies,
By the fall of the loosened lead;
By the fields all brown and serene,
Through the march of the changing season
We measured the passing year.

By the brave things thought or spoken,
By the true deeds simply done;
By the mean things crushed and conquered,
And the bloodless battles won;
By the days when the load was heavy,
Yet the heart grew strong to bear;
By the dearth, the dole, and the labor,
The fulness, reward, and cheer;
By the book of the angel's record,
We measured the passing year.

"When Rome was burning, the Emperor Nero was playing a fiddle," so the teacher told Robbie. And this is what Robbie told his mother that evening: "The Emperor Nero was playing a fiddle, so they burned Rome."

Brave Boys.

The Victoria Cross has been won on three occasions by boys—in 1855, during the Crimean campaign, by two young members of the famous Naval Brigade, and in 1867, when a combined fleet of British, French and Dutch ships made war upon Japan, by a midshipman of the Euryalus. The first of the trio was Edward Daniels, who, when the horses taking an ammunition wagon filled with powder, were killed by a shell, rushed out and headed a party which safely brought in the ammunition under a rain of bullets in which it seemed impossible for any one to live. The second act of bravery was performed by a young boatswain named Sullivan, when the famous Malakoff battery was taken. He took out a flagstaff and placed it on a certain mound which hid a Russian battery from our gunners, having in so doing traversed the enemy's line of fire. On the mound he had to dig the hole for the flagstaff with his fingers and pile stones around it to keep it firm. His coolness so excited the Russians that they all aimed wide, and the man escaped to receive, in addition to the famous cross, the French Legion of Honor. The act which won the Victoria Cross for Duncan Boyes, the midshipman of the Euryalus, occurred when the combined fleets landed a contingent of men against the Japs. It was thought, however, that the Britisheers alone could successfully tackle the situation, so the French and Dutch were sent back, whereupon a large body of Japanese came into view and made a determined attack. The midshipman, who was carrying the colors with the leading company, rushed ahead for some twenty yards toward the defenses, as though about to attempt their capture single-handed. He was called back and severely reprimanded by his captain, but the spirit of daring he had displayed infected the others, and as one man, they followed him and soon took the defenses. Boyes' uniform was torn to rags by the bullets, as were also the colors he carried, but he himself came out safe and sound, having well earned his reward.—Army and Navy.

Bees as Message Carriers.

Bees, if an English paper may be believed are capable of being put to other uses than that of gathering honey from every shining flower. A West Country farmer is training them as letter carriers. A bee is taken away from home, a letter printed in microphotography is gummed to his little back, and he is thrown into the air. Home he goes like a carrier pigeon, and the advantage he would have over his big brother in time of war is obvious. It is very unlikely that he would be seen; and, if seen, it would tax the skill of the finest Boer marksman to bring him down. This is an idea worthy of the attention of the War Office. Apiculture may yet be included in a soldier's training.

A man cannot be two without ceasing to be one; a Christian cannot subdivide himself among many interests without subtracting himself from some one interest.—A. J. Gordon.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—Thomas a Kempis.

Christ and His cross are not separable in this life, howbeit Christ and his church part at heaven's door; for there is no house-room for crosses in heaven.—Samuel Rutherford.

The bones of a human being will bear three times as great a pressure as oak, and nearly as much as wrought iron without being crushed.

Ministers and Churches.

Our Toronto Letter.

Presbyterians are on the *qui vive* in Toronto because of the coming of Professor Kilpatrick to the city. His fame as a preacher has reached here before him, and there will in all probability be more than Bloor street church can accommodate on the Sabbath evening on which he is to fill that pulpit. Then, too, he is an attractive teacher, and it is more than likely that more than college students will file into the classrooms during the week of his lectures. His stay is all too short with us.

All anniversaries are in the air at present. Fern Avenue and St. Enoch's congregations observed theirs on Sunday last. The preachers at the former were Rev. James Murray, of Erskine, Rev. R. C. Tibb, of the Presbyterians Review, and Rev. Professor MacFadyen. Those at the latter were Rev. A. L. Geggie, and Rev. R. G. Davey, of Parkdale and Chalmers churches respectively. The anniversary social at St. Enoch's was kept on Friday evening of last week, and that of Fern Avenue on Monday evening of this week.

St. James Square has called the Rev. Alfred Gandier, B. D., of Fort Massey church, Halifax. Should Mr. Gandier come he will receive the most cordial of welcomes from his former co-presbytery, who have not forgotten his good work at Brampton, before he took his present charge. Mr. Gandier did not preach as a candidate, but supplied for the congregation while Mr. Jordan, the former pastor, was absent on vacation. The congregation remembered his services with such appreciation that they have invited him to become their pastor.

In all probability there will be three calls before the Presbytery at its next meeting. Knox church has called Mr. Winchester, and though some of the congregation do not think it wise to issue a call at present, the call is being signed by many of the members, and will be presented to Presbytery. There will be the call from St. James Square, and in all probability one of the congregations in the country will be forward with a call. As the Presbytery proposes to spend the afternoon and evening in conference there will not be the usual amount of time for discussion of little points of business.

The minister of St. Paul's congregation in the city is at present absent on holidays. Before he left some of his congregation dropped in on him and his good wife, and said several pleasant things to them of their work, and asked them to take with them on their holidays a purse of gold as a token of good will and better wishes. The gift was good and generous, but the spirit of it was better; and the kindly thought that prompted it an evidence that minister and people are working together and good work is being done. We cordially congratulate Mr. and Mrs. Fasken upon this fine spirit shown to them in their work.

The little charge of Laskey and West King is vacant after a continuous pastorate of ten years by Mr. Joseph Watt. Mr. Watt has removed into the city and will reside on Carleton street. He purposes taking a rest for some time and will then enter on the pastorate again. The charge is one of those that crosses that of a neighboring charge, and there has been some talk of re-arrangement; but whether that can be carried out or not will be for the Presbytery to decide.

There is already considerable preparation for the reception to be given to the soldiers who return from South Africa. The exact day of their arrival is not yet known, but everything is being prepared so that the citizens shall not be taken by surprise. No one will begrudge a day spent in honor of those who have so well upheld the honor of Canada. Some will not be among them; and some hearts will bleed, while others well over with joy.

Two of our pastors have been laid aside by sickness for some time, but we are glad to state that both are on a fair way to recovery. Rev. James McCaul of the church of the Covenant, has been obliged to rest for some weeks owing to impaired health, but he expects to return and resume work again next Sunday. The Rev. J. C. Tibb, who has been in hospital for some weeks past suffering with enteric fever, is able to sit up again, and hopes to return to his home in about ten days. It will be some weeks before Mr. Tibb will be able to take up his work again.

The Ontario Lord's Day Alliance will hold its annual convention in this city at an early date. It promises to be the most encouraging meeting

held for years. The people are beginning to understand that the Alliance is not a coercive body, but seeks rather to preserve the rest-day for the workman, and so far as possible to secure the day of worship for the Christian. In certain quarters it is made to appear that the Alliance seeks to have the power to make all men go to church, willy-nilly. It seeks no such power. A man may do what he likes with his time provided he does not in any way interfere with the freedom of another man to do what he likes with his. The running of trains, street cars, livery stables, does interfere with the liberty of some other men.

This is the week of prayer when the Christian world is asked to specially remember China in their intercessions at the throne of grace. If these prayers be earnest and sincere there will result follow them that may not have entered into the calculations of those who pray. If God answers them it is likely He will make use of some of the intercessors to carry out His plans. Whether this has been counted upon or not will be shown by the results indicated next week.

Western Ontario.

Rev. D. Strachan was the preacher in St. Andrew's Church, Guelph, last Sunday.

The Rev. Mr. Reith has been inducted as the pastor of the congregation of Pelham and Louth, at a meeting of Hamilton Presbytery at North Pelham for the purpose.

The young people of Knox church, Guelph, had a most pleasant musical evening at the residence of Mr. A. W. Alexander, "Thurso Villa," Paisley street. There was a good attendance, and the programme proved most enjoyable.

At the Galt Ministerial Association, which met at the manse of Rev. John Thomson, Ayr, on Monday of last week, Rev. Dr. Dickson, Galt, read an able paper on The Progress of Bible Study in the Nineteenth Century.

The Rev. J. Campbell Tibb, pastor of Eglinton Church, who has been in the Toronto General Hospital for the past three weeks with typhoid fever, is rapidly convalescing and will be able to be about his work in a week or two.

At the annual thank-offering meeting of the W. F. M. S., of Chalmers church, Guelph, Mrs. D. D. Christie, president, occupied the chair, and an interesting address was given by Rev. J. McPherson Scott, of Toronto. The collection amounted to \$172.

The Bayfield correspondent of the Seaforth Expositor, writes: Mr. Bailey, of Knox College, Toronto, preached in the Presbyterian church for the last two Sabbaths. Mr. Bailey is a young man of much promise and is sure to make his mark in the church.

The Rev. Dr. Wardrope has left Guelph for Montreal, where he will spend a few weeks with friends. The venerable Doctor has been enjoying very good health for some time; and friends in Ottawa hope to see him before he returns West again.

On Sabbath last Rev. Dr. Fraser, Hamilton congenitally successful anniversary services in the First Presbyterian Church, St. Marys. An enjoyable social was held on Monday evening at which an excellent musical programme was submitted. The assistance rendered by Miss Fraser, Hamilton, was greatly appreciated.

The anniversary services held in Knox church, Belgrave, on Sunday of last week were well attended. Rev. J. S. Henderson, of Hensall, preached morning and evening to crowded congregations. A tea meeting was held on Monday evening which proved a success. The total proceeds amounted to \$128.

Rev. D. L. McCrea, M. A., late of Collingwood, has been inducted as pastor of First and St. Andrew's Churches, Westminster. A large congregation completely filled the church. A public reception was held at night, at which a supper was served by the members of the congregation. The settlement has been a very harmonious one, and promises well for the advancement of the Master's work.

The spacious auditorium of St. Andrew's Presbyterian Church, London, was barely sufficient to contain the audience which attended the service of praise given by the choir of the church, assisted by Mrs. A. W. Palmer, soprano soloist of the Centra Presbyterian Church, Hamilton, and Mr. W. J. Carnahan, leader of Elm Street Methodist Church choir, Toronto. The programme throughout was a most enjoyable one, and the renditions by the choir showed the excellent training to which they had been subjected by their choir leader, Mr. Charles E. Wheeler,

Rev. J. M. Glassford, Chalmers church, Guelph, is delivering a course of Sunday evening discourses on the Ten Commandments.

Rev. Dr. Dickson, Galt, preached in the First Presbyterian church, London, last Sabbath. He considers London a typical Canadian city, bright, progressive and beautiful.

The ladies of Wentworth Presbyterian church, Hamilton, have just issued programmes for a concert and recital on Tuesday, November 14th, at which Miss Tessie McCallum, Mrs. F. MacKelcan, Mr. W. Francis Firth, Mrs. J. F. McDonald, Erskine Male Quartette, and others will take part.

Eastern Ontario.

Rev. James Hastie, Cornwall, has returned from Clifton Springs, N. Y., where he spent several weeks.

Rev. R. H. C. Sinclair, of Fenelon Falls, has been spending some holidays at the old homestead, near Carleton Place.

Rev. Mr. Elmhurst, from Peterboro Presbytery, has received a unanimous call to the Presbyterian congregation of Admaston, Barr Settlement and Northcote.

Rev. A. Givan, Williamstown, has gone west for a month's holidays. Rev. Mr. Tanner, Lancaster, preached in St. Andrew's church last Sabbath afternoon.

Rev. D. Currie, Perth, has been preaching at Middleville and Darling and canvassing during the week in the interest of the Century Fund. Rev. W. S. Smith took the services at Knox church, Perth.

On Sunday last Rev. Mr. Graham, of White Lake, who has resigned his charge there, preached in St. Andrew's church, Pakenham, morning and evening. Rev. R. Young taking Mr. Graham's services at White Lake.

Rev. Mr. Campbell, agent of the Ottawa Auxiliary Bible Society, was at Boyd's on Friday evening of last week and gave a most interesting address on Bible work. He also showed some views of Egypt and Cairo.

The anniversary of St. Andrew's church, Brighton, will be held next Sabbath. The pulpit will be occupied both morning and evening by the Rev. Mr. Beattie, M.A., of Cobourg, a recent graduate of Knox college and a popular preacher.

The new church edifice decided on by the Presbyterians of Balderson is to be of stone, and according to the plans will be fine looking building, and very modern in style, and up to date in every way; in fact when it is built it will be an ornament to the village.

A successful missionary concert was held in the basement of the Presbyterian church, Clayton, on Thursday evening of last week. An excellent programme of choruses, readings and duets was rendered, also a short and interesting address by Miss A. Belton, on the religions of Japan.

The church at Morrisburg—Rev. Hugh Cameron, B. A., pastor—was reopened last Sabbath after undergoing repairs, with special services, conducted by Rev. D. Strachan, Brockville. St. John's pulpit was filled in the morning by Rev. Dr. Thompson, Sarnia, and in the evening by Rev. Robt. Laird, First Presbyterian church, Brockville.

Rev. Duncan Cameron, Oakville, who was the first settled pastor of Kirkhill, accepted an invitation to be present and take part at the fall communion services in the Free Kirk at that place on Sabbath last. Mr. Cameron, although well advanced in years, still preaches with much of his old-time vigor, and many former hearers and friends were glad to listen to his voice again.

Through the kindness of a subscriber in Brockville we are favored with a report of the unveiling of the memorial window in John street Presbyterian church, the gift of Mrs. Blair, of Prescott, (a woman whose whole heart and sympathy is in and with every work which has for its object the spreading and upbuilding of Christ's kingdom) in memory of her father, Mr. John Mackerras and family, and bears the following inscription:—"Their children have risen up to bless them in their gates." In loving memory of John and Rose Grant Mackerras, their children Jane and John Hugh, Professors Queen's College. Erected by Margaret Mackerras Blair. "They left an heritage of truth, and their works do follow them." The services were conducted by Rev. Prof. Ross, D. D., of Montreal College, who preached sermons morning and evening that will

not soon be forgotten. The report states that "Mrs. Blair is the oldest child of the congregation living, and is perhaps more conversant with the details of the congregation's history than anyone living today."

On Thursday evening of last week the Ladies' Aid Society of St. Andrew's church, Pakenham, held a concert in the agricultural hall, which was filled to its full seating capacity, which was voted a decided success. Before adjournment Rev. R. Young, pastor, on behalf of the Ladies' Aid, heartily thanked all those who had taken part in assisting to make the concert a success. The ladies will clear about thirty dollars.

A week ago the congregations of St. John's and St. Andrew's churches, Almonte, held united services, in St. John's in the morning and in St. Andrew's in the evening. There were large congregations at both services. Rev. Mr. Mitchell preached on both occasions. In the evening he took as his text the parable of the trees as found in the ninth chapter of Exodus, and scored the self-seeking politicians who seek office and honor, rather than a life of usefulness and of service to their fellowmen.

The death is announced in London of Sir Roderick William Cameron, a native of Glen Nevis, Glangarry, Canada, in the 76th year of his age. He had been a resident of the United States for many years. For his service in promoting trade between Canada and Australia, the honor of knighthood was conferred on him by Queen Victoria in 1883. In accordance with the deceased knight's dying request the remains will be brought to Canada for interment.

On the eve of the leaving of Mrs. Millar and family for Rainy River, the members of the Ladies' Aid Society of Zion church, Watson's Corners, met at Mr. Stewart Millar's, and after the company had partaken of refreshments, Mrs. Leitch, secretary, read an address and Mrs. John Caldwell, president, presented a Bible to Mrs. Millar, all in slight token of her presence and help in the society. Mrs. Millar was completely taken by surprise and responded in a few words, after which Rev. J. A. Leitch read a portion of scripture and offered prayer. Mrs. Millar has been a kind and obliging neighbor, and especially helpful in time of sickness; and all her friends join in wishing her a safe journey and prosperity in her new home.

Northern Ontario.

Rev. John Becket, at present at Magnetawan, will take charge at Sundridge on and after 1st November.

Rev. A. C. Wishart, Beaverton, addressed the W. F. M. S. auxiliary Kirkfield, at their thank-offering meeting on the 30th inst.

Rev. A. E. Duncan, M. A., Cannington, left on Friday of last week for Coe Hill, to take charge of the Presbyterian church at that place.

Mrs. R. N. Grant, of Orillia, gave a earnest address at the thank offering meeting of the Knox church W. F. M. S. auxiliary on the 25th inst.

Mrs. Shortreed, president of the W. F. M. S. is announced to speak to the ladies of St. Andrew's church, Beaverton, tomorrow (Thursday) evening.

Rev. Thos. S. Glassford and Rev. A. C. Wishart will exchange pulpits next Sunday. Mr. Wishart will preach a special missionary sermon in the evening at Sunderland.

Maritime Provinces.

Rev. L. A. McLean has been ordained at Pisarnico.

Rev. G. A. Sutherland will leave shortly for Demerara.

Mrs. Geo. E. Ross has arrived home in Halifax from Demerara.

Rev. J. S. Sutherland, of Sussex, N. B., has been called to St. John's church, Halifax.

Rev. A. F. Carr, Campbellton, was elected president of the New Brunswick S. S. Association.

The political contest in St. John is unusually warm. It is a battle-royal between Hon. A. G. Blair, Minister of Railways, and Hon. G. E. Foster.

The Presbyterial Conference at Windsor, N. S., was most successful. Sabbath Schools and Y. P. societies were well represented and much satisfaction expressed for the interest taken by Presbytery in their welfare.

Ottawa.

Rev. Mr. Whyte, of Ottawa, occupied the pulpit of St. Andrew's church, Buckingham, at both services on Sabbath last.

At a union thanksgiving service in St. Andrew's church, Arrnprior, a collection amounting to \$55 was taken up for the Protestant Hospital, Ottawa.

Rev. Dr. Armstrong, in St. Paul's, continues his useful series of addresses on the Prodigal Son. Last Sabbath evening he dwelt on the words: "And no man gave him to eat." The solo "Where is my wandering boy tonight" was sweetly and effectively sung by Miss Bourne.

The Cheerful Gleaners, of Bethany church have been holding an open meeting in the church which proved very enjoyable. Mr. R. J. Brown, principal of the Public School, presided, and also gave two good recitations. The orchestra rendered several well received selections; and there were several other numbers on the programme.

Rev. J. C. Campbell, secretary of the Ottawa Auxiliary of the British and Foreign Bible Society, has been holding meetings in the interest of the Society at various points in the Ottawa Valley. Dates and places of meetings yet to be held are as follows: Pembroke, Oct. 31; Cobden, Nov. 1; Eganville, Nov. 2; Whitney, Nov. 5; Combermere, Nov. 6; Renfrew, Nov. 14; Admaston, Nov. 16.

As we go to press meetings for the deepening of Spiritual Life are being held at 4.30 and 8 p.m. in St. John's Hall, Mackenzie Avenue. They will be continued till and Nov. The speakers are Rev. Elmore Harris, D. D., Toronto; Rev. John McNeil, B. D., Aylmer, Que.; Rev. E. B. Bushell, M. A., Montreal, and Rev. Robert Warrington, Portage du Fort. In Toronto and elsewhere such meetings have proved of signal service to not a few; and all are cordially invited to attend.

The young people of the New Edinburgh Presbyterian church spent a very pleasant evening with Burns on Monday evening. Rev. Norman McLeod, B. D., presided, and essays on the life and work of the poet were read by Mr. Thomas Rankin and Mr. Frank Proctor. Rev. Robert Eadie, Hintonburgh, sang by request, "I'm Far Frae my Home," and Principal Brown, Hintonburgh, gave several recitations. A number of songs, all of which were from Burns, added much to the enjoyment of the evening. Miss Reid and Miss Sparks acted as accompanists.

Quebec.

Century Fund work is being prosecuted with vigor in Quebec Presbytery. Rev. J. R. MacLeod will shortly visit Quebec city and Sherbrooke in that interest.

Rev. W. R. Cruickshanks has been appointed to canvass the N. George district of Montreal Presbytery, and good results are expected from his work there.

As announced last week Rev. R. MacLennan's connection with Levis congregation terminates after first Sabbath in Nov. Revs. Dr. Kellork and Tanner were appointed by Presbytery to prepare a resolution expressive of the mind of Presbytery anent Mr. MacLennan's retirement.

Winnipeg and West.

Rev. D. Z. Graham, Whitelake, has resigned and will remove to Montreal and take up mission work there.

Rev. J. W. Muirhead, pastor of Knox church, Whitewood, has declined a unanimous call to St. Paul's church, Prince Albert.

The Presbytery of Lanark and Renfrew will induct Rev. Joseph Elmworth into the pastoral charge of Admaston on 6th November.

Rev. Geo. Murray, Presbyterian minister at Nicola, has been appointed government agent at that place, vice Jos. D. Lauder, dismissed.

Minnedosa Presbytery has granted permission to the Hamiota congregation to secure the services of Mr. C. H. Stewart until next spring.

Manitoba is celebrated all over the world for its special quality of "hard" wheat, the flour from which is in constant demand; but it appears that for a wonderful growth of vegetables the Prairie Province is also noted. The Winnipeg Tribune of a recent date says: "A monster squash, weighing 87 pounds, is on exhibition at the Clarendon hotel. It was grown by a Kildonian gardener, and is believed to be the largest ever exhibited.

Montreal.

A few evenings ago a public reception was tendered Dr. and Mrs. Leslie and Miss King, recently returned from China, by the Chinese Christian Endeavour Society, in St. Paul's church. To it had been invited the teachers and scholars of the various Chinese Sunday schools and any others interested. The large lecture hall was crowded many being unable to gain admittance, with no less than three hundred Chinese present to do honor to the above named. After some words of welcome by Rev. Dr. Barclay, all joined heartily in singing "Jesus Loves Me," in Chinese and English. Thereafter views were shown of the Life of Christ and of the Emperor of China and other scenes of present interest in that land, explained in Chinese by Dr. Thomson, the Chinese missionary, who afterwards presided, as Dr. Barclay was called away by a telegram. "Jesus Shall Reign" was heartily sung as it appeared upon the screen, and the Lord's Prayer in Chinese well repeated by the scholars.

A Scripture reading on "The World for Christ" was then given by Kong Wing Shing and in Chinese by Hum Kiy. Ju Ho next spoke some good words of welcome specially to Dr. and Mrs. Leslie and Miss King, and Mr. John Roberts, one of the superintendents, sang effectively, "If you cannot cross the ocean." Miss Margaret King, niece of the late Principal King, told of experiences about Yang-chow, China, and of the great kindness of the Chinese to them on their leaving-taking, even by the officials, laying particular stress upon the Christian character of the Chinese, and commended the churches for the work among them here, since the influence of all these is bound to tell on China. Mr. A. M. Ballard then sang very impressively "The Holy City," and Dr. Leslie spoke at length of the success of Christian missions, and gave a number of illustrations to that effect, with references to the suffering of missionaries and native Christians at the hands of a baser element, which, however, only developed the martyr spirit, concluding with thanks for his hearty welcome home for Mrs. Leslie and himself.

Both speakers were briefly interpreted by Dr. Thomson for the benefit of some of the scholars who might not understand, and added an appeal for teachers in all the Chinese Sunday Schools and for Christian sympathy on their behalf as against official impositions and the constant abuse of street hoodlums. Chin Seng then spoke fitting words of thanks and farewell, and two prayers in Chinese and English were offered by Chu Kuen Pooy and Rev. Principal Shaw for China with the benediction by Rev. James Patterson. Refreshments were served and the phonograph turned on to take the place of the usual Chinese orchestra.

Rev. J. M. McLean, formerly of the Blakeney and Clayton congregations, is doing well at Chatham, N. B. A few days ago while the Synod of the Maritime provinces was meeting in Chatham, the corner-stone of a handsome new church that is to seat 650 persons was laid. The cost of Mr. McLean's new church will be \$10,000 and of this amount \$8,000 has already been subscribed. Mr. McLean's congregation in Chatham was organized in 1831, and the church building that is to be superseded by the new erection was built in 1832, consequently it is 68 years old.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Leamington Wharf," will be received at this office until Friday, 15th 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, 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 Honourable the Minister of Public Works, for three thousand dollars (\$3,000) must accompany each tender. The cheque will be forfeited if the party decline the contract or fail 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. H. ROY,
Acting Secretary.
Department of Public Works,
Ottawa, October 25th, 1900.

World of Missions.

The Work in Formosa.

Under date, Tamsui, Sept. 17th, 1900, Dr. G. L. MacKay writes in the following encouraging terms to Dr. R. P. MacKay, Sec. F. M. C., Toronto:

My Dear Friend,—On 31st ult. we had a grand meeting in Oxford College, Tamsui. Thirteen senior students who completed their studies, and two juniors, spoke in turn from the platform. After singing "I'm not ashamed to own my Lord," several of the older preachers, who are earnest and successful workers, addressed the young men about to go forth, on the way to win souls for Christ. Their remarks were so practical and pointed that everyone was benefitted.

The fifteen prepared to go to their appointed field of labor—six to Kapsu-lan, and the rest to remain on this side of the island. This is the largest number of trained men ever sent out at one time in North Formosa.

We all left here 1st inst. Koa Kau and our son, George William, accompanied me to Tsui-ting Kha. In the evening the clean, neat chapel was full of eager hearers. Six boys dressed alike stood up and were examined on a New Testament and also on a Gospel catechism—on Gen. 1:12 Christ's sermon on the mount; Meaning of Baptism and the Lord's Supper—also geography of our continents. "Well done" came from many lips in the building.

The next day 212 converts assembled, 29 were baptized, and 62 observed the Lord's Supper.

On invitation, a number of Christians, ranging from 15 to 27 years standing, exhorted the new converts, and thanked God that they heard the gospel, accepted it and followed Jesus through storm and sunshine. "We will finish the few years of the journey that remain, with increasing love to our Lord Jesus Christ," said they, in substance, if not in the above words.

Now, the *Divine* side we always take for granted. The *human* side is this:—the above are the natural growth and results of years of persistent labor for Jesus. 1899 and 1900 have given increased labor—if possible—to the field. All the same, "Glory be to the Father, Son, and Holy Spirit." I am

Yours sincerely,
G. L. MacKay.

The missionaries in China are doing this good thing, says Dr. Robert E. Speer, secretary of the Presbyterian Board of F.M. work: they are creating character in thousands of men and women who have been lifted, by faith in Christ, out of weak, sinful lives into lives of uprightness and power. "I can witness," says Dr. Corbett of Chefoo, whose testimony is worth more than that of all the globe-trotters in the world, "in behalf of hundreds, to their childlike faith in the power and willingness of God to fulfil every promise in the Bible; to their unshaken faith in the efficacy of prayer, their love of the Scriptures, and their honest and faithful effort to live blameless lives."

Chicago Advance: The men who are talking about reconstructing theology in order to make it acceptable to the modern taste will find that it is not religion, but human nature, that needs reconstructing. The battle is not with the manner of preaching, but with the meanness and madness of the human heart.

The strongest sentiment of the Turk is his reverence for his mother. He always stands in her presence until invited to sit down, a compliment he pays to no one else.

Notes From Alberni.

It has been an unfavorable season for sealing, so that the Indians will have a harder time this winter.

Mr. J. R. Motion has now in the Girl's School at Alberni thirty-five children, and the work is more and more encouraging.

There has been a good deal of sickness. Two women died, and there were lost, a man and a woman, in the Behring Sea.

The children this fall built a wagon road, which entailed a good deal of hard work. They got out fire-wood for which amount of labor last year \$54 were paid.

There has been a good crop of plums, pears and apples, besides small fruits in their own garden. Mrs. Motion has been able to lay up a large amount for winter use.

Mr. Motion reports that he has been visiting ex-pupils and their employers speak very highly of them. He received a letter recently from one of the girls who had been in the school, the closing words of which were, "And may God, our God, keep you all in His love now and always to the end." The letter was full of gratitude for benefits received.

One of the women who died recently lived with a white man for over ten years. She stated that when she wanted to go to church the man laughed at her. She professed to believe in Jesus Christ, and was not afraid to die. She regretted, however, leaving her son, a young lad, who is employed as a helper in the Mission. She had a hard life, and when she got very sick, left the white man and died amongst her friends. When she died the Indians were rather worked up, as she had been an Indian doctor, and wanted to get rid of the body as soon as the last breath was drawn. Charlie, her son, had gone to get a coffin, and while he was gone the Indians took the body, wrapped it in canvass and a mat and took it off to the bush. Charlie, however, got the body and brought it to the Mission. Mrs. Motion dressed it and assisted him to place it in the coffin. Altogether it was a trying time for Charlie. He went up to the cemetery and had to dig in three places before he could dig a grave deep enough, because of stones and stumps. Mr. Taylor came up and had a funeral service on Sunday. The people all came and many of them were heartily ashamed of their conduct. They from whom we expected better things told us they were led on by Mrs. Captain Bill. We had almost thought that such conduct was a thing of the past among the Alberni Indians. We feel, however, that progress has been made, and that their sense of shame is an indication of good work done.

The attendance at the Sabbath services is very good. We had last Sabbath thirty-five, which is good when it is remembered that all the men are away sealing. Mrs. Cameron speaks to the Opitchesahts every Sunday. There are not many there but they turn out well. "I do hope," Mr. Motion says, "we will have a good time amongst our people this winter, and that the Holy Spirit will bless and sanctify us, who are his servants."

R. P. MacKay.

"I want to ask one more question," said Frank, as he was being put to bed. "Well?" acquiesced the tired mamma.

"When holes come in stockings, what becomes of the piece of stocking that was there before the hole came?"

A STRANGE CASE.

EYE TROUBLE WHICH DEVELOPED INTO RUNNING SORES.

Doctors Said It was Consumption of the Blood, and Recovery was Looked Upon as Almost Hopeless—Dr. Williams' Pink Pills Wrought a Cure.

From the Herald, Georgetown, Ont.

Our reporter recently had the pleasure of calling on Mr. Wm. Thompson, papermaker at Wm. Barber & Bros. mills, a well known and respected citizen of our town, for the purpose of acquiring the details of his son's long illness and his remarkable recovery through the use of Dr. Williams' Pink Pills. Mr. Thompson kindly gave us the following information which will speak for itself:—"About two and a half years ago my eldest son, Garnet, who is fifteen years old, took what I supposed to be inflammation in his left eye. He was taken to a physician, who advised me to take him to an eye specialist which I did, only to find out that he had lost the sight of the eye completely. The disease spread from his eye to his wrist, which became greatly swollen, and was lanced no less than eleven times. His whole arm was completely useless, although he was not suffering any pain. From his wrist it went to his foot which was also lanced a couple of times but without bringing relief. The next move of the trouble was to the upper part of the leg where it broke out, large quantities of matter running from the sores. All this time my boy was under the best treatment I could procure but with little or no effect. The trouble was pronounced consumption of the blood and I was told by the doctors that you would not come across a case like it in five hundred. When almost discouraged and not knowing what to do for the best, a friend of mine urged me to try Dr. Williams' Pink Pills, saying he had a son who was afflicted with a somewhat similar disease and had been cured by the pills. I decided to give Dr. Williams' Pink Pills a trial and secured some of them at the drug store, and after my boy had taken two boxes I could see the color coming back to his sallow complexion and noted a decided change for the better. He went on taking them and in a few months from the time he started to use them I considered him perfectly cured and not a trace of the disease left, except his blind eye, the sight of which he had lost before he started to use the pills. He has now become quite fleshy and I consider him one of the healthiest boys in the community. If any person is desirous of knowing the merits of Dr. Williams' Pink Pills you may direct him to me, as I can highly recommend them to any person afflicted as my boy was."

Dr. Williams' Pink Pills cured by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark. Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The way of the Cross has ever been the way of conflict, and it is they who come out of great tribulation that enter into the rest that remaineth.—Professor Elmslie.

Health and Home Hints.

Browned Sweet Potatoes.—Peel six medium sized sweet potatoes, boil fifteen minutes; drain, put in pan with beef heart and let brown.

Plain Beet Pickles.—Wash and boil, without breaking the skin, or the color and flavoring will be lost. Rub off the skins, cut in slices and cover with cold vinegar.

Bleeding of the nose often takes place at the termination of many diseases, such as fever or epilepsy, and is, in such instances salutary; it also frequently relieves or cures headaches and giddiness, and it ought not to be interfered with, unless it be excessive, last too long, recur too frequently, or take place in a debilitated state of the system.

Orange Cream Heat half a cupful of orange juice and sugar; beat the yolks of two eggs with another half a cupful of sugar, and cook in the first mixture over hot water until thickened; add one-fourth of a package of gelatine softened in one-fourth cupful of cold water, and strain into a cupful and a half of cream. Turn into a mold, serving cold.

French Rolls (excellent):—One cup sponge, one cup warm water, one-half cup each of fresh lard and white sugar, whites of two eggs. Make a soft dough and when light roll thin and cut out with biscuit cutter. Put a layer in dripping pan, rub top of each with melted butter, and lay another on top. Let rise until very light and bake twenty minutes in moderate oven.

Apple Salad—Mix together one quart of spicy apples cut into dice, and one cup of English walnuts. Pour over this just before serving either a mayonnaise dressing or a dressing made of six table spoonfuls of vinegar, three of water, one half teaspoonful of mustard, same of salt and sugar, and the yolks of six eggs cooked in a double boiler. When cool add slowly either a half cup of cream, melted butter or olive oil.

Potatoes au Gratin.—For one and one-half quarts of cooked and chopped potatoes, make sauce as follows: Melt two tablespoonfuls of butter in a saucepan, add three tablespoonfuls of flour, and pour in gradually one pint of milk, stirring constantly. When thickened and smooth, season with a teaspoonful of salt and paprika or cayenne. Add two-thirds of a cup of grated cheese, and mix gently with potatoes. Place in baking dish, cover with one-third cup of cheese, and brown the top.

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SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Wharfton Wharf," will be received at this office until Friday, the 2nd November, inclusively, for the construction of a wharf at Wharfton, County of Bruce, Province of Ontario, according to a plan and a specification to be seen at the office of H. A. Gray, Esq., Engineer in charge, harbour and river works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Wharfton, 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 tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for thirteen hundred dollars \$1,300 must accompany each tender. The cheque will be forfeited if the party decline the contract, or fail 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, 12th, 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 signatures 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 decline the contract or fail 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.

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