

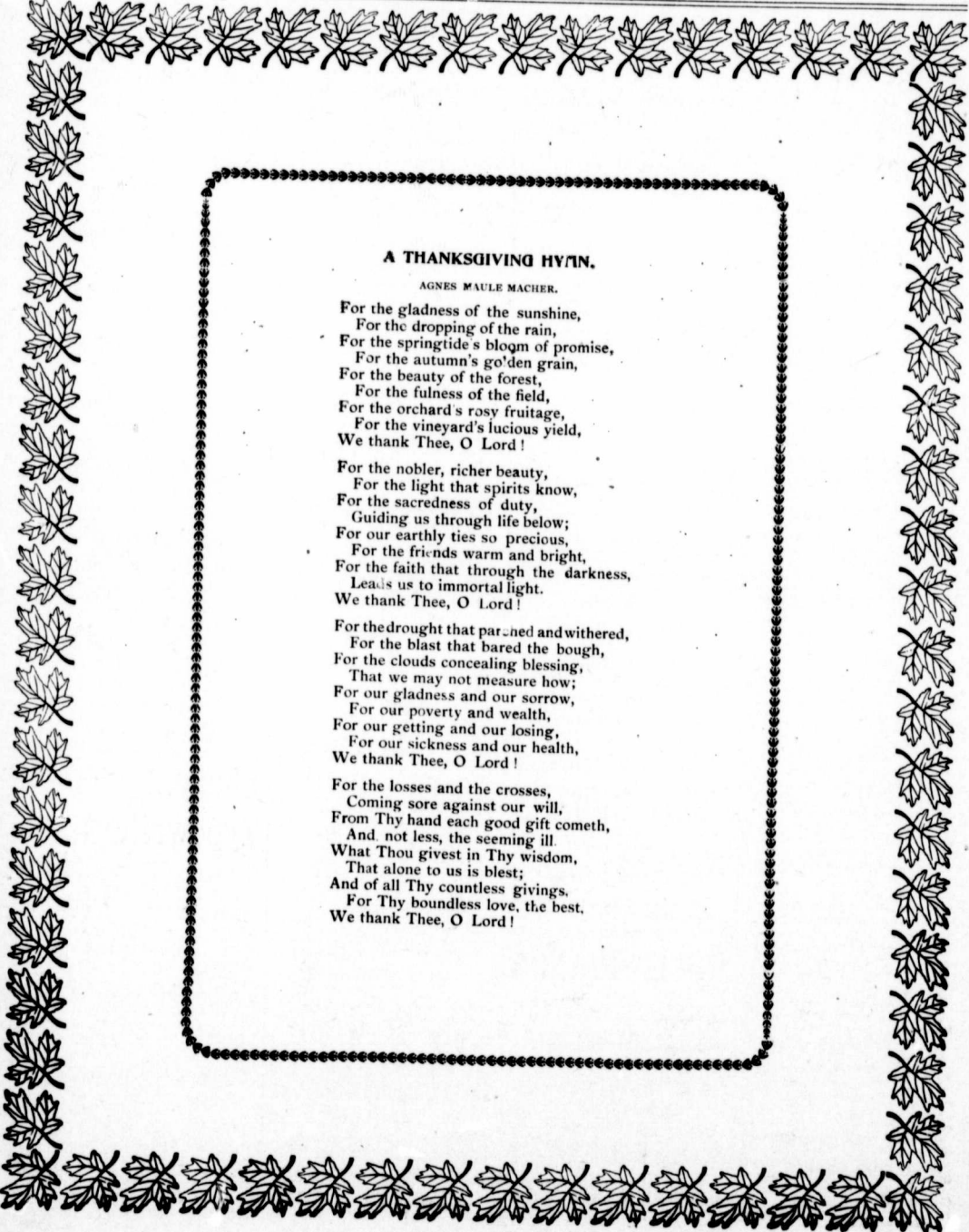
Dominion Presbyterian

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A THANKSGIVING HYMN.

AGNES MAULE MACHER.

For the gladness of the sunshine,
For the dropping of the rain,
For the springtide's bloom of promise,
For the autumn's go'den grain,
For the beauty of the forest,
For the fulness of the field,
For the orchard's rosy fruitage,
For the vineyard's luscious yield,
We thank Thee, O Lord!

For the nobler, richer beauty,
For the light that spirits know,
For the sacredness of duty,
Guiding us through life below;
For our earthly ties so precious,
For the friends warm and bright,
For the faith that through the darkness,
Leads us to immortal light.
We thank Thee, O Lord!

For the drought that parched and withered,
For the blast that bared the bough,
For the clouds concealing blessing,
That we may not measure how;
For our gladness and our sorrow,
For our poverty and wealth,
For our getting and our losing,
For our sickness and our health,
We thank Thee, O Lord!

For the losses and the crosses,
Coming sore against our will,
From Thy hand each good gift cometh,
And not less, the seeming ill,
What Thou givest in Thy wisdom,
That alone to us is blest;
And of all Thy countless givings,
For Thy boundless love, the best,
We thank Thee, O Lord!

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.
Edmonton, Edmonton, 4 Sept., 10 a.m.
Kamloops.
Kootenay, Greenwood, 1st week Sept.
Westminster, Chilliwack, 4 Sept., 3 p.m.
Victoria, Victoria, St. A., 4 Sept., 10 a.m.
SYNOD OF MANTOBA AND NORTHWEST.
Superior, Est. Portage, 11 Sept., 10 a.m.
Winnipeg, Man. Coll., 11 Sept., 10 a.m.
Rock Lake.
Glenboro, Glenboro.
Portage, Neepawa, 3 Sept.
Minnesota.
Melita.
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 26th Nov., 10 a.m.
Paris, Paris, 11 Sept., 10 a.m.
London.
Chatham, Chatham, 11 Sept., 10 a.m.
Stafford.
Huron, Clinton, 11 Sept.
Maitland, Teeswater, 18 Sept., 9:30 a.m.
Bruce, Walkerton, 11 Sept.
Sarnia, Sarnia, 15 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston.
Peterboro, Port Hope, 18 Sept., 2 p.m.
Whitby.
Lin. 28, Lindsay, 18th Dec., 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville.
Barrie, Barrie, 11 Sept., 2 p.m.
Algoma, Richards Landing, Sept.
North Bay, Ennsdale, 19 Sept., 10 a.m.
Owen Sound, Owen Sound, 18 Dec.
Sauguen.
Guelph, Guelph, ChA., 20 Nov., 10:30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, ChA., 11 Sept., 4 p.m.
Montreal, Montreal, Melville, 2 Nov., 8 p.m.
Glenora.
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, River John, 7th Aug., 10 a.m.
Truro.
Halifax.
Lunenburg, Rose Bay, 4th Sept., 10:30.
St. John, St. John, St. A., 16th Oct., 10 a.m.
Miramichi, Dalhousie, 24th Sept., 10 a.m.

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MARRIED.

At Ottawa, on Wednesday, Oct. 10th, by the Rev. W. T. Herridge, D. D., Isabel Editha, only daughter of E. H. Bronson, to Robert A. A. Johnson.

At the residence of the bride's mother, on October 3rd, 1900, by the Rev. G. MacArthur, R. A., Mr. James Morgan Meikle, to Miss Janie fourth daughter of the late John Reid, Esq., and sister of Dr. J. D. Reid, M. P. All of Cardinal, Ont.

On Oct. 8, 1900, at the residence of the bride's parents, 88 Park Avenue, by the Rev. James Barclay, D. D., Clare Macfarlane, of Kingston, Jamaica, son of the late James Ferrier Macfarlane, of this city, to Elizabeth Grieve, daughter of John Baird.

On Wednesday, Oct. 10, 1900, by the Rev. H. J. McDiarmid, at the residence of the father of the bride, Mr. E. C. Holland, to Miss Margaret, second daughter of Mr. James Symington, all of St. Lambert, Que.

At the residence of the bride's parents, 20 Spadina Road, Toronto, on Oct. 10, by Rev. R. W. Dickie, B. A., of Orangeville, Thomas Eakin, M. A., pastor of St. Andrew's church Guelph, to Ethel Elizabeth, eldest daughter of Thomas Kinnear, Esq.

DIED.

In loving memory of Maggie McKenzie, the beloved daughter of the Rev. John McKenzie, who finished her course with joy at the manse, Roxborough, Ont., Oct. 10, aged 20 years, 10 months and 10 days.

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Note and Comment.

Her Majesty has consented to the Duke of York opening the first session of the Australian Commonwealth Parliament. The Duchess will accompany him.

It is reported from London that Marconi had succeeded in transmitting a message by the wireless system from Boulogne, France, to Dovercourt, England, a distance of 60 miles.

The Rev. Dr. John G. Paton, of the New Hebrides, whose illness brought his Canadian tour to an abrupt conclusion, has so far recovered as to be able to sail from New York to Great Britain.

There are 40,000 telephones in use in Stockholm, Sweden, or almost one to each family. The tariff is very low. One can telephone within a radius of fifty miles of the city for a little over a penny.

The most striking feature of a return under the Inebriates' Act recently published in England is the excess of women over men convicted under the first two clauses. The figures are ninety women and two men.

The death is announced of John Patrick Crichton-Stuart, Marquis of Bute, at Dumfries House, his seat in Ayrshire, from paralysis, in the fourth year of his age. He was the reputed hero of Disraeli's "Lothair."

The Indian Viceroy reports that the general rainfall continues, and that fine weather is now wanted for ripening the crops. The number on relief works is still further reduced, and prices are falling slowly everywhere.

The Idaho, with 400 or 500 Canadian soldiers, is expected to arrive at Halifax on the 25th inst. Preparations are being made to give "the boys" a great welcome; and at Ottawa a large committee has the matter in charge.

In Scotland the returns from Presbyteries on the Union overture are now about completed, and only three Presbyteries of the church have carried a majority against union. These are Skye, Lochcarron, and Dingwall, and in all these the majorities are smaller than formerly.

Dr. Henry Van Dyke of Princeton University, has taken the place left vacant by the resignation of Dr. B. B. Warfield on the committee of the General Assembly of the Presbyterian church in America to consider the revision of the Confession of Faith. Dr. Warfield is an opponent of revision. Dr. Van Dyke favours it.

Before leaving for Canada Lord Strathcona received the freedom of Forres, his native town, and afterwards opened a bazaar in aid of funds for a new Free church. His Lordship is now in Montreal where he was received with enthusiastic demonstrations of affectionate regard by the students of McGill and the citizens generally.

Mr. Ira D. Sankey, for a long time an intimate friend and associate of the late Mr. Moody, has received a warm welcome on his re-visit to England. His reception at Exeter Hall was a notable event. On arriving at London he found a hundred invitations awaiting him for his services.

It is fifteen years, says the Belfast Witness, since a new parliament was convened in November. This was the ill-starred parliament which Mr. Gladstone invited to dismember the Empire at Mr. Parnell's bidding, and on Mr. Parnell's terms. The result of that appeal we all know. It smashed the Liberal party and is responsible for the chaotic condition of the Opposition now.

Quebec has begun work on her new bridge. It will cost \$4,000,000 at least, and is to be a mammoth affair. The cantilever span will be about 1,800 feet long, 90 feet longer than that over the Fifth of Forth. The total length will be 3,600 feet. The centre span will be 150 feet above high water.

Few women have done more for their sex than the Baroness Burdett-Coutts. In London alone she has established free sewing schools and an organization for the training of housemaids. She has provided a shelter for homeless women, one half of whom have gained courage to begin life anew. She has organized the flower girls of London into brigades, with fixed stations assigned to each, under police protection.

Mr. Bryan, the candidate for the Presidency of the United States of America, is a man of about forty. He is a Presbyterian, a regular attendant at church, but not inclined to pose as a religious man. His books are his chief pleasure. Horseback exercise is another enjoyment of his, and he has a thirty acre farm where he practices agriculture and conducts experiments in soil culture. His home life is everything that could be desired.

"Dr." John Alexander Dowie, "Overseer on earth of the Christian Catholic church," left Chicago last week for a trip through the Holy Land. The New York Sun says: "The community of Zion, though but seven years old, has amassed property worth at least 1,000,000 dollars, all of which is in the name of Dr. John Alexander Dowie, not as trustee, but as absolute owner." This man was formerly a Congregational minister.

We are glad to observe that the crusade against vice in New York is being heartily supported by the press, the pulpit, and the various societies whose special object is its suppression, and that it is also receiving the moral and practical support of the city at large. Never was such a crusade more needed, for there never was a time when crime was so prevalent. The indications now are that the good citizens are aroused, and are determined to fight it down.

Sir Wilfred Laurier enjoys an unique popularity, not only in Canada but in the motherland. It looks as if the Liberals, under his leadership, will again sweep the country; and, indeed, to the non-partisan onlooker, there seems to be no good reason for a change. The country is prosperous, the manufacturing interests were never more so; and it is not claimed that a change of government, just now, would result in a better or more economical administration of public affairs.

A Scotch correspondent of the British Weekly says: "A quiet but very real interest is being felt throughout the Presbyterian churches in the persistent controversy which Principal Story is waging against the injustice being done to our Presbyterian soldiers in India in making the use of military chapels built by the State dependent upon the consent of Episcopalian clergymen and bishops. The injustice is real, and of that kind which is most fitted to irritate Scotchmen and Presbyterians."

The position of the liquor interests in the present campaign against the Hon. Hugh John Macdonald is pretty clearly and rather frankly defined in the address recently delivered in Montreal before the Licensed Victuallers Association by their president, Lawrence A. Wilson, wholesale liquor dealer of Montreal. Mr. Wilson warned his fellow whiskey sellers of what to expect if Hugh John goes to Ottawa as a member of parliament and a Dominion Cabinet minister. Mr. Wilson admitted the facts of the great temperance work performed by Hugh John Macdonald through his Provincial Prohibitory Law. "It is needless to tell you," said Mr. Wilson, "of the ruin and destruction he (Hugh John) is causing and will cause to our brethren of Manitoba. And further on Mr. Wilson urges

upon his hearers the fact that the election of such a man would be a menace to the livelihood of themselves and all persons engaged in the liquor traffic. The liquor interests are solid against Hugh John, and temperance people think all the more of him on that account.

Lord Wolseley, Commander-in-Chief of the British Army, has appealed to the English people to refrain from offering intoxicating drink to the soldiers returning from the war in South Africa. Parents of the soldiers, and the British public generally, will be grateful for this appeal. But Canadians also should act on his wise suggestion. Here, too, people with mistaken hospitality press the returned young soldier to partake of that which only and always injures. Show your kindness in some other way than by saying: "Let us have a drink."

One of the most influential Roman Catholic papers in Europe—the "Cretien Français," published in Paris, laments the condition of the Roman church, both in France and elsewhere. Of Spain it says that Protestantism "was never in so flourishing a condition there as now. In cities where twenty years ago it would have been unsafe for a citizen to avow his dissent from Rome, there are now Protestant places of worship, well kept and regularly attended. The most populous and prosperous of the Provinces of Spain, Barcelona, is the one in which Protestantism is making the most progress."

There is little doubt that the coal deposits in China are the largest in the world. Herr Von Richthofen, the famous German geologist, estimated the anthracite coal deposits in the southern portion of the province of Shansi, at 630 milliards of tons. But these are only a small part of China's wealth of coal, more especially in the provinces of Shansi, Hunan, Shantung, Szechuen and Yunnan. The deposits in the two latter provinces seem more especially to tempt the French. The Manchurian coal deposits are already, to a great extent, under direct Russian control.

Rev. Dr. McLaren presided at the opening lecture in connection with the Ewart Missionary Training Home at Knox College, and introduced the lecturer, Rev. J. W. Rae, who spoke as to the most effective way of imparting instruction on the Bible. He advocated reaching the affections and the mind, as well as the intellect of the pupil. He should be taught to care for the body as well as for the immortal soul, to live a life in this world apart from sin, as well as to fit himself for the hereafter. There was a tendency to rely upon others for the interpretation of Bible truths. It would be shameful for a man in sound physical health to go round on crutches, and the speaker thought it was unnecessary for those gifted with sound reasoning powers to have recourse to mental procs. Let them analyze and interpret the scriptures for themselves. He commended the methods for imparting knowledge adopted by Christ, "the great model teacher," which were just as effective now as in the days of the Apostles.

Principal Grant knows how to put a case tersely and clearly. At a recent meeting in Kingston to discuss the granting of a bonus of \$50,000 to Queen's University, he said: "Passing of the bonus would in the first place anchor Queen's to Kingston, and put an end to rumors about the university going elsewhere; secondly, it would increase the capacity of the students from 500 to 1,000; thirdly, it would make a ladder of learning for the poorest man's son or daughter equal to the rich man's; fourthly, it would benefit the community as a whole, and when the community is benefited, every citizen in it is helped; in the fifth place, it gives Kingston a right to go to the Provincial Government, showing there are only two educational centres in Ontario, and that Kingston has as much right for consideration as the other. The sixth point was it would put Kingston as a city ahead of all cities in Ontario educationally." Toronto would not be likely to concede the last point; and President Loudon and friends of the Provincial University would, doubtless, dispute the fifth.

The Quiet Hour.

The Prodigal Son.*

BY WAYLAND HOYT, D.D.

Father, give me the portion of thy substance that falleth to me (v. 11). Four wonderful pictures this matchless parable hangs before us,—the soul and its sin, the soul and its suffering, the soul and its repentance, and the soul and its reception. Let our exposition be the beholding of these four pictures. Verses 11-13 paint for us the first picture,—the soul and its sin. Whence does the soul's sin spring? Against the righteous restraints of home this young man chafed. So he comes with a demand at once unlawful and unfilial.

Into a far country (v. 13). Where does the soul's sin place the soul? In the place of relation. Sin necessarily places it in moral distance from God. This young man had determined on the license of his own will then the farther the far country the better.

He began to be in want (v. 14). Verses 14-16 paint the second picture,—the soul and its suffering. The soul in its sin must get to be a soul in suffering, because (a) God is what He is; God is holy; and therefore toward sin cannot be complacent, and therefore cannot make sin blessed; because (b) man is what he is, for every man has a conscience; and, while conscience applauds the right, it as truly bites back in remorse upon the choice of wrong; and remorse is the bitterest sort of suffering; because (c) law is what it is; penalty, suffering, is the necessary expression of the law against transgression; because (d) such is the invariable human experience. Notice in the case of this young man, sin brought the suffering (a) of want; sin always spreads a famine as to the noblest things; (b) of friendlessness—how many fool friends the young man had while his portion lasted! now he had to "join himself" to a citizen of that country; (c) of dependence and subjection—"and he sent him"; the young man was no longer his own master; sin is bondage; (d) of degradation—"to feed swine"; what miserable wages the devil pays; (e) of isolation—"and no man gave unto him."

But when he came to himself he said (v. 17). Verses 17-20 paint the third picture,—the soul and its repentance. Repentance is right-minded thought about one's self, "when he came to himself"; the young man waked up to a right and real moral consciousness. It is by the refusing of this right and real thinking about one's self that men avoid repentance. Repentance is also dissatisfaction and regret—"How many hired servants of my father have bread enough and to spare and I perish with hunger!" the moment he began to let himself really front the facts, the young man began to be smitten with dissatisfaction and regret. Repentance is confession of sin—"I have sinned." Repentance is resolution toward the right—"I will arise and go to my father"; all the foregoing is useless unless it culminates in resolution to seek with confession, prayer, abandonment of the far country, the father's face. Repentance is the actual carrying out of the resolution—"and he arose and came to his father." Repentance is sorrow for sin, confession, and forsaking of sin. It is the last step which gives value to the first steps.

*S. S. Lesson, Oct. 28, Luke 15:11-24.—Golden Text.—I will arise and go to my father.—Luke 15:18.

His father saw him and was moved with compassion, and ran, and fell on his neck and kissed him (v. 20.) Verses 20-24 paint the fourth picture,—the soul and its reception. For the repentant soul there is the reception of a longing and watching love. The father had been on the lookout. Such is God's heart. For the repentant soul there is a quick reception—"and ran"; the heart of God runs to welcome "What a rebuke does that word 'ran' furnish to those who think that a sinner can come to Christ too soon; can be reconciled too quickly! God runs, sinner, to you. Will you not run to God? He makes haste; Oh, make you haste!" For the repentant soul there is the reception of the utmost welcome—"and fell on his neck and kissed him." All his tears must have fled as he found himself wrapped in a welcome certified by a father's kiss. For the repentant soul there is the reception of a larger answer to its prayer than it dare pray for; he begins his confession, and is going on to pray for but a servant's place, and the father breaks in upon his prayer, crying out, "Bring forth the best robe," etc. That is God's heart. For the repentant soul there is the reception of a perfect reinstatement; the reception is back to a son's place, never merely to a servant's place.

But if you will not thus return to God and be thus received of him!—Christian Endeavor World.

"The Tree of Life,"

BY NICOL MOFFAT.

A tree is known by its fruit. Life also agrees with the food or fruit which has been the nourisher. Had our first parents eaten of the tree of life there would have been a different image still upon the face of humanity. They took instead a far different fruit which has produced a far separated character.

We are still hungry and are being fed with one or other of these same kinds of fruit. It is written upon tables of stone—Remember the Sabbath Day and keep it Holy. The spiritual nature of mankind needs the fruit that God furnished to all who obey Him in this commandment. It is life giving, inspiring and ennobling. It grows in our garden of religion; it is there because we used it. But another says—eat, drink and be merry; the bicycle is better than the Bible; the fruit of earth sweeter than that of Heaven.

Is it any wonder then that many a young person who is being tempted from that fruit which hangs from His holy day, is not growing in grace, in influence, and in service? There is little spirit in his words and little in his prayers, because there is little of the life-nourishing fruit, daily and especially "Lord's-day" partaken of.

The sum of the ten commandments is Love to God and love to man: the second part being organically related with the first. To love our neighbor as ourselves we must love God with all our heart. How the world needs those who have been nourished from fruit like this! But another says that is not business: and acts accordingly. These get into the church to conduct the affairs, speak and pray as witnesses. But conversions are rare, and aggressive work chilled. Why is it? The answer is that same old one—the fruit of the tree of life which makes strong and efficient has been changed for another producing death by degrees.

"What shall it profit a man if he shall gain the whole world and lose his own soul" is a question we all need to consider very frequently. That this might not occur every man must eat of the tree of Life. What the tree of life was to our first parents in the garden, Jesus Christ is to all men in the world. All pathways no doubt led to that tree in the garden, and there should be many well beaten ways where we may reach Christ to receive His blessing.

Prayer is one of these. The preparation of heart, the closing of the closet door, the humbling of mind and heart are all "drawing near," where the rich food will be supplied. Pray until the soul is stronger, until the heart is purer, until the spirit of God excludes that of self. In prayer the fruit of the tree of Life is partaken. If we pray we grow, if we neglect it we starve.

The Scriptures are another way. Let us draw near in them until we can say—He is altogether lovely; until we can claim with joy—that what things were once gain now we "count loss for Christ"; until His face is as well-known, His voice as real, His hands and His side as plain as if these things that are invisible were so no longer.

Serving Him in Christian work is another. We shall learn that we were born to serve. A heart full of good resolutions, being realized in deeds, will have as a reaction health and peace.

The drunkard will leave his cup and oaths and wife beaving. He finds a place in the church on Sunday with solemn face and respectable clothes. He wins the name for honor and usefulness. And when he dies a smile of hope is on his face. Or the Sabbath breaker becomes a Sabbath keeper, instead of luring people from church, he begins to urge them to attend. He listens to a sermon as if it were lifting him to higher things. He is looked upon as a man worthy of a place of trust. They choose him to be an elder. Members come and go while he does his part. Finally as they hear of his death the wish goes up—"Let my end be like his." He lived by the Tree of Life.

The Rise and Development of Presbyterianism in Beckwith.

The history of Presbyterianism in the township of Beckwith, in the County of Lanark, is co-eval with the history of its settlement by people from Perthshire, Scotland. Not long after they came, i. e., in 1818, they petitioned the Associate Synod of Scotland for a minister, in answer to which petition the Rev. Geo. Buchanan, M. D., was sent to them, who commenced his labors in 1822. His pastorate continued twelve years, during which, in 1832, the congregation built a stone church and stone manse on the glebe of one hundred acres on the seventh line, received from the government. He was succeeded by the Rev. John Smith from Cromarty, Scotland, who was inducted into the charge on Nov. 3rd, 1833. His pastoral work and life ended in the field in 1851. During his pastorate the tempest of the Disruption broke upon the church in Canada, which, in 1844, resulted, in the case of the Beckwith church, in a large section of its people "coming out" on the Free Church side and building a place of worship of its own at Black's Corners, naming it Knox church.

The history of the old kirk, Beckwith, is filled up with three pastorates from the time of Mr. Smith to the time of the union in 1875. The old kirk drew its people chiefly from the west and south sides of the township, while the Free church gathered its flock from the north. In those days Carlton

Place and Smith's Falls were in their very smallest beginnings, it indeed they had begun. The people living on and about: Carlton Place worshipped in the old kirk, on the seventh line, and did so up to 1870, years after Carlton Place had grown to be of some consequence.

Of course the union of Old Kirk and Free Church interests in 1875 brought these churches under one government throughout the country, but it did not affect the separate identities of the south line and Black's Corners congregations.

About 1870 the seventh line congregation built at Franktown, some six miles south of the old structure, and named it St. Paul's church. The Old Kirk Presbyterians of Carlton Place and surrounding country, no doubt feeling the inconvenience of worshipping so far away from their homes at Franktown, organized themselves into a congregation and built a church in their town, having been the first denomination to do so. They, and St. Paul's church, Franktown, formed one charge up to the year 1889, Knox church, Black's Corners, having up to that time been united to Melville church, Ashton, to form one charge. But in 1889 a re-arrangement was effected, whereby Ashton was united to St. Andrew's church, Appleton, which had previously been connected with St. Andrew's, Almonte; and Knox church, Black's Corners, was united with St. Paul's, Franktown.

In 1887 the present pastor, Rev. A. H. McFarlane, was inducted into the charge of Ashton and Black's Corners; but in 1889 the changes just referred to necessitated a re-arrangement of his pastoral relationship; so when the re-arrangement of the two charges was effected he was given his choice which he would accept. He chose Franktown and Black's Corners, and his settlement still continues, much to the satisfaction of his people, for a more popular minister with his people, it would be hard to find. He is an evangelical yet a doctrinal preacher; a firm believer in the Calvinistic system of theology; has a fine logical mind, and is an excellent classical scholar. His charge is a liberal one having recently given freely to Queen's University Fund, and is a regular liberal supporter of the schemes of the church. It is about building a new church at Franktown to cost \$4000, and has recently repaired the church at a cost of \$1900, both of which sums are provided for.

The charge has produced some excellent men who have become prominent in various walks of life. Dr. Carmichael, of King, was born in Beckwith and brought up in the Old Kirk, and many of his relations live in this region. Dr. McTavish, of Central church, Toronto, was born too, in Beckwith and brought up in Knox church, Black's Corners. His relations living in Beckwith are numerous. The late Robert Kennedy, who removed a few years ago from Black's Corners to Carlton Place, was a prominent personage in his time. He was interred but the other day in Kennedy's graveyard, near Black's Corners, the last one of the first settlers of Beckwith. He was a brother of the late Messrs. Donald and Alex Kennedy of Hogsback, near Ottawa, also Beckwith men; and some of whose descendants today occupy prominent positions in the Dominion. It is such men as these and their fathers, that have made the phrase "the men of Beckwith" a proverbial one in the Ottawa Valley.

R. V. McK.

The sea has many names, but is everywhere the same salt water. Vice has many appellations, but it is everywhere the same forgetfulness of God.

Our Young People

Worry—a Sin.*

The Folly of Worry.

BY REV. JOHN H. FRUGLI, D. D.

Blessedness, as taught by Christ, consists not in the abundance of our visible possessions, but in our ownership of things unseen. And while none of us can do without money, some of us are in danger of seeking too much, or of fearing we shall not have enough. And in His Sermon on the Mount the Master teaches beautifully how both the Scylla of greed and the Charybdis of care must be avoided.

Worry never helps, but always hurts, and he who worries dishonors God. Christ did not forbid our thinking about to-morrow; what He said was, "Be not anxious for the morrow." A hot box in a car causes the train to lose time. Worry serves us that way. We may have spirit enough, and energy sufficient, but our progress is impeded because we worry. We cannot think clearly at such a time. Our judgment cannot be depended upon. When worried, we never do our work as well as we could do it if we were free from worry. And to the fact that we fret and are full of anxiety can be attributed many of the mistakes of our life, and many, also, of life's failures. We lose our head when we worry.

Worrying about the future destroys our enjoyment of to-day's pleasures. What a foolish man is he who, instead of enjoying the beautiful flower, spends his time hunting briars and similar things that may give him a scratch! To the young girl who asked Hogarth to teach her to draw a caricature, he said: "O, miss, take my advice, and never draw caricatures. I have followed it so long that I cannot now enjoy the beautiful. Whenever I see a human face, I wonder how I can distort it. I never any more see the human face divine." By constantly looking at the darker side of life, at its distorted and unpleasant features, we lose the power of appreciating life's blessings. Treading constantly upon imaginary thorns, our feet grow too tender for the real, thorny path which some day it is necessary to travel. We need all our strength for to-day's duties. God never intended us to do to-morrow's work and to-day's at the same time. And we break in attempting it.

Not all pagans live over the sea. The Christian in America turns pagan when he worries. Christ, sketching God as our loving Father, taught not only a divine superintendence, but a particular providence. And if God thinks about the pretty little birds and the beautiful flowers, He will not forget His children, to whom He gave those lovely things. Also, we can depend upon His caring for us, since it cost Him so much to redeem us.

It is not indolence, though, but industry, that Christ emphasizes so forcibly in our evening's lesson. Look at the little birds, up early, hard at work all day, scratching constantly for a living, and so happy with it all. And the flowers, too, are where they ought to be, with their faces turned towards the sun, and their roots reaching everywhere for moisture. That accounts for their wondrously beautiful growth. And there is nothing grander for any of us than to live up to our best every day, without worry, doing our best all the time, and leaving results with

God. Present duty alone is ours, and God can be trusted to take care of the future.

If we seek, first of all, to get into right relation with God, if we study His will in the Book, if we talk often to Him, and daily practice His presence, then we shall learn this to be true, that "godliness hath the promise of the life that now is as well as that which is to come." When Jesus taught that God is love, he meant us to know that God will never let His children starve. Here is the pledge: "He that spared not His own Son, but gave Him up for us all, shall He not with Him freely give us all things?" If I know that I must take care of myself this fall and in the long winter months that are coming, if I must arrange my affairs as if everything depended upon me, then life becomes a great, black cloud and a fear. But if I know that I am a child of my heavenly Father, that the whole plan of my life is sketched out in the skies, and that, daily doing my best, I am carrying out God's intention,—when I know this, then it matters not what comes. I know God will come with it, and life becomes something glorious and full of joy.

* Topic for October 28: "Do Not Worry."—Matt. 6: 25-34.

For Daily Reading.

Mon., Oct. 22.—The pace that kills. Mark 4:19; Luke 10:40-42.
Tues., Oct. 23.—Peace a life-saver. Phil. 4:5-9.
Wed., Oct. 24.—Sources of peace. John 14:25-27; Rom. 8:1-6.
Thurs., Oct. 25.—What the world gives. Eccl. 2:11-12; Matt. 16:24-26.
Fri., Oct. 26.—Trust brings peace. 1 Pet. 5:7; Heb. 1:35-6.
Sat., Oct. 27.—Reasonableness of content. Ps. 16.
Sun., Oct. 28.—Topic. Do not worry. Matt. 6:25-34.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of His glory; that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fénelon.

Ready to Help.

We remember hearing a speaker tell how in his youth he and a young companion became lost in the maze at Hampton Court; they wandered about, tired, discouraged, but they felt sure they would find their way out presently, and they thought it would seem foolish to ask directions, though they saw an old man working not far off. All their efforts, however, proved unavailing, and at last they came with red faces to ask the old man if he could possibly tell them how to get out of the maze.

"Why," he answered, "that's just what I am here for; why did you not say you wanted to get out before?" And he put them at once on the right track.

There is One who stands ready to be our Counselor, our Guide, our Light, in every labyrinth; instead of yielding to worry, let us simply ask Him to take us by the hand and lead us through.—The Quiver.

From the Pit to the Throne.

BY CHARLES A. DICKINSON, D.D.

From weakness to strength; from penury to affluence; from slavery to mastership—these are the extremes which mark the strange career of Joseph. No pen dited in the imagination of genius could invent a story more fascinating, or paint a picture more full of marvellous lights and shades.

We see him first, a handsome, bright-eyed youth, the life of the home tent, the joy of Jacob's heart, like all boys of promise, a dreamer, a seer of visions, an aspirant after great things.

We see him suffering the hardships of budding genius, coming to grief at the hands of jealousy, seized by his brethren and cast, broken-hearted, into one of the wells at Dothan.

But we see him again; and this time he appears amid the blare of trumpets and the acclamations of a thronging populace. His coat of many colors has been exchanged for the robe of royalty. He is second to great Pharaoh himself. He bears the royal ring. He rides in the royal chariot. A herald goes before him crying, "Clear the way! Bow the knee!" He is called the Revealer of Secrets, the Saviour of the age. His word is law. His countenance is sunshine. When he frowns, the people tremble. Without him "no man lifts up his hand or foot in all the land of Egypt."

Joseph's history is a striking illustration, on the one hand, of human energy, and on the other of the divine Providence. His success was the result of a happy co-operation of the two. Looking at him world-wide, he appears as a self-made man, in the best sense of the term.

Scarcely anyone could be worse off. The Hebrew lad had not a shekel in his pocket. Indeed, he did not even have a pocket in which to carry a shekel. The coat which his father had given him his brothers had taken; and, worse yet, the prospect was that he would not need even a coat very long.

If ever a man was at the bottom of the ladder, Joseph was as he lay shivering and despairing in the well of Dothan. A ladder of any kind was the last thing which he seemingly to lay his hands upon. But Keuben was up there in the sheep pasture, and the Ishmaelites were coming over the plain. The rope which was to rescue him was ready, and soon he found himself delivered from the pit to be sold into Egypt, where he was to begin life with less than nothing. His only hereditary possessions were a strong body and an active brain; but these were not his own. They had been sold to Potiphar.

A slave, moneyless, kinless, friendless. Who thinks that he will one day be Potiphar's lord? Who thought that that green country boy in the Bethlehem sheep pastures would become David, the great king? Who thought that Tenterden, the London barber, would ever be the Lord Chief Justice of England?

Take your prophet with you into other obscure places where men are working for their daily bread, and he will open your eyes to marvellous futures.

In that tinker's shop, mending kettles, he will show you the author of "Pilgrim's Progress"; in that cobbler's shop Carey, the first of missionaries; in that weaving room Foster, whose writings are immortal; in that telegraph shop Edison, whose inventions have revolutionized commerce. That young man with the trowel in his hand is the great Hugh Miller. And so the wondrous apocalypse might go on, revealing over many an obscure well of Dothan the vision of the Egyptian throne.

Success is usually born at the bottom of some dark well. They that begin the lowest usually climb the highest. In spheres less favored than those alluded to, the principle is the same. Our successful merchants and men of commerce have most of them begun as poor as Joseph. The successful man's son, if he would repeat his father's success, cannot begin where his father leaves off. He, too, must start with the initial hardships of the trade or profession. His future depends upon himself, and not upon his father. Joseph's most troublesome possession was—2 from pit to throne

the gaudy coat which Jacob gave him. A fortune without labor is a misfortune. Better be disinherited than to take an inheritance into uncaloused hands.

But there was a divine element in the making of Joseph, as suggested by his words to his brethren, "As for you, ye thought evil against me, but God meant it for good." Good out of seeming evil; the blossom out of the rod; the throne out of the pit; the crown out of the cross—this is the Divine evolution.

Who says that the religion of the Bible is not needed in a world of rods and crosses? Pits and fetters lie between most men and their earthly goal. But if a man will trust in the Lord God of Sabbaoth, he shall rise from the pit and break the fetters, and be the stronger for his trouble. There is something in the sustaining grace of God which holds his life together even though it becomes the sport of temptation and calamity.

Without suffering there can be little joy and little influence. This is the law of the universe, the law of the cross of Christ. I go to my friend and find him in trouble, stripped of his robe of many colored joys, plunged into the depths, disappointed, despairing. Was there ever well in Dothan so dark and deep? Do we wonder if he cries out in his distress, "All these things are against me."

Can success of any kind follow such sorrow?

Success is a word that belongs to that busy world up yonder, not to his joyless prison-house. He has lost heart and courage, and so he leans against the cold walls of his trouble, and refuses to be comforted.

What shall I say to him?

I can say, "Be not faithless but believing," the Lord is "a very present help in trouble," "He will not leave thee, nor forsake thee." There is no well too deep to be sounded by the plummet of infinite love.

Help is coming from Gilead. Listen well, and over the plains of light thou shalt hear the footfalls of the delivering angels who come in name of the God of all comfort.

Reminiscences of Septuagenarian.

1854—Then and Now—1900.

VII.—THE RETURN TO PERTH.

Monday was a day to be remembered! I wonder how soon in active life a young man is entitled to confess to a feeling of Mondayishness. To be in the fashion, I might have been pardoned if I did assume a shade of languor! Of one thing I am certain, viz., that the iniquitous treatment I received from the Clerk, in order to turn away the assaults from him elf, did not brighten or sweeten my temper all the more, that I forecast the impression that my prospects of financial settlement in October were slim, the assurance of the brethren to the contrary notwithstanding.

Another memory haunts me till this day. I have had in my lifetime premonitions of

events about to happen to me, that came to pass as real, as if some intelligence had communicated them to me: I could relate some most remarkable instances as striking, if not more so, than Ian Maclaren gives us

Well, as the unaccustomed traveller dreads at special seasons, and in special ships, a trans-oceanic passage, or as most people at the equinoctial season shrink from starting out on our inland lakes, so their hung a cloud, and that a dark one, over the contemplation of piloting that "equine" (if I may apply the term)—back to the town of Perth.

In ordinary circumstances nothing would have restored my equilibrium, mental and physical, like a three minute clip over that distance; but the prospect of a three-mile-to-the-hour gait, made me feel as if the atmosphere was weighing heavily down on us. But it had to be faced,—and the brute was brought round and started in form and action that disarmed us of any claim to sympathy, but rather to awaken a feeling of envy on the part of those who could have wished to share our journey. But, alas!

We were not out of the corporation bounds before I saw indications that all was up. It settled down to a walk, and that of the lowest grade. We tried every expedient to induce an occasional spurt—all to no purpose.

We concluded to settle down and submit, and let things take their own course, if it should be tomorrow before the termination. But alarming symptoms intervened. It hung its head and its ears as if it were reflecting vaguely on "what might have been"; it swayed and staggered, and with these movements the tail swayed strangely, but not correspondingly—no fixity of time or direction. Mr. Duncan broke the silence by remarking that it was an idiosyncrasy of the animal—he had seen it nearly in that condition before.

Well, I have seen various cases of inflammation, of colic, and of blind staggers; but I had never come into contact with a case of idiosyncrasy. But there occurred to my memory an experience of Dr. Brown, a son of old Dr. Brown, of Haddington, that threw some light on the case. Simple and absent minded, especially in his old age, very funny things were told about him.

Two young lawyers, travelling on horseback in the same direction, resolved to have some fun, and rode up, one on each side of the doctor.

One of them said "Doctor, what makes your old beast wag its tail in that helpless manner?" "I'm sure," said the doctor, "I canna account for't, unless it be like some lawyers' tongues, frae sheer weakness." They rode off.

Then and there I surmised what the matter was. It had come into contact with the opportunity of its life (oats ad libitum) and had embraced it. It had broken through all its meritorious life of abstinence and indulged in its hurt.

A most amiable and exemplary man presented himself, with shame and penitence and grief, before the session of the congregation to which he belonged, to the amazement of minister and elders. They could not divine what had brought him there. Tremulously he explained that he had, according to his ability, conscientiously led a consistent and circumspect life for twenty-one years, last week, and he "thocht he would lie off a day and got on a spree, for which he was truly and heart-

ily sorry." The session like wise men, through its moderator, bade him "go in peace."

So our quadruped got at Mr. McArthur's oats and overfed itself, which explained to me the symptoms, especially the enlargement and distention of the stomach and bowels "to a vaster empire than has been."

In piloting him to avoid his stumbling and falling again and again, I struck with the wheels the boulders that abound in that stony region. At each contact I got the sharp reproof: "Never mind the horse, that's my buggy." In vain I reminded him "A righteous man regardeth the life of his beast." "It's no my beast; it's Campbell's of the Temperance House,—My horse is pasturing at the farm of Mr. Hossie, my elder."

From the above learn:

First—That it is not bad but "good that a man should bear that a man should bear the yoke in his youth"; and

Second,—That we can wrest Scripture to our own destruction in anything—"his beast" not "my beast" shifts the responsibility. Thus a bishop indicated his adoption of the patriarchal relationship to marriage, by reading, "A bishop must be the husband of one wife at least."

Third,—That Dr. A. B. Bruce, Professor in Glasgow Free Church College, was right when he penned the words "Abstinence is weaker than temperance. Physically, morally and spiritually it is correct."

NEMO G. D.

The Liquor Men and Hugh John.

The Licensed Victuallers' Association, of Montreal, is the militant body of liquor men in Canada. This organization keeps its eye on the political outlook, in so far as "the traffic" is concerned. At the meeting of the Association in Montreal, on October 2nd, 1900, the president, Mr. Lawrence A. Wilson made a bitter attack upon Hon. Hugh John Macdonald, in consequence of the latter having enacted a law putting into force prohibition in Manitoba. President Wilson said:

"We are at present about to enter into a campaign, in which one section of the people will support the Liberals and another section the Conservatives. With many it is a question of sentiment; with us it is purely a business proposition. We all know the Hon. George E. Foster's position on the question of prohibition, and with the presence of Hugh John Macdonald, in the event of the Conservative party being returned, his hands would immeasurably be strengthened, and that which is the fate of our friends of Manitoba today, may be ours tomorrow."

"Hugh John Macdonald was elected premier of Manitoba not many months ago. One of the principle planks of the platform which caught the fanatical vote was prohibition. Immediately upon resuming office he redeemed his pledge and passed a prohibitory law, which will blot out on June 1st, 1901, every licensed victualler of that province. Needless to tell you of the ruin and destruction he is causing and will cause to our brethren of that province. He is now seeking admission to the councils of the whole Dominion, and I would ask you in common sense whether the election of such a man and his presence in the Cabinet would not be a menace to the livelihood of ourselves and families."

The Position of the Trade.

"This is not political sentiment; it is simply hard facts, and I would ask you to consider and weigh well the position of the trade in this matter. Our friends in Manitoba

have been ruined by Hugh John Macdonald. Are we to permit ourselves to be ruined also? This is for you to consider and for you to judge. Hugh John Macdonald is now knocking at the door of the House of supreme power of the Dominion, to do with us as he has done with our friends in Manitoba.

"It is of no account to me what a man's politics are, and that is his own business; but I would ask the common sense of the trade of the whole Dominion whether it is within the possibilities that you will calmly submit to help to admit a man who has so unmistakably declared himself your enemy.

"Let every licensed victualler in Canada who supports a candidate of either party demand that such candidate publicly have his views declared to his constituency on the subject of prohibition, and state what course he will adopt in the event of such legislation being submitted to the Dominion power. Time has come when we must be able to distinguish our enemies from our friends.

"We also demand in justice that the tariff upon wines and spirits be revised, giving the people a more equitable scale of prices. Why should a poor man be taxed more for his toddy than the millionaire is for his champagne and fine wines? We do not seek to decrease the revenue on these commodities, but we want a readjustment that will satisfy the great public and put an end to monopolies enriching the few."

At the conclusion of Mr. Wilson's remarks, Mr. Arthur Jones said that the meeting was not assembled to discuss political questions. In the first place it was against the rules and regulations of the Association to even mention in public session the names of political or prospective political candidates. Mr. Jones then moved the following resolution, which was seconded by Mr. Victor Bougie, and unanimously adopted:

"Considering that the Federal elections will take place in the near future, it is advisable, and in the interest of the liquor dealers throughout the Dominion, that, before deciding in favor of a candidate, they should obtain from him a formal promise to pronounce himself in favor of, and work for, a change of the tariff so as to obtain a reduction of the duties, actually so excessive, and a more judicious redistribution."

Thanksgiving.

BY MARIE JOUSSAGE.

Thank God for life!

E'en tho' it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en tho' there be more ill than good in life
We cling to life and reckon not the cost.

Thank God for life.

Thank God for love!

For tho' sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.

Thank God for love!

Thank God for Pain!

No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of Pain;
Even when He smiteth, then is God most kind.

Thank God for pain!

Thank God for death!

Who touches anguish'd lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death!
God's sweetest gift; thy name in heaven is Rest.

Thank God for death!

'A piece of furniture like that,' the demure young woman remarked, 'hallways looks well in a house, don't you think?' 'Yes, ma'am,' answered the solemn salesman, 'anything of this kind hatracks a good deal of attention.'

Sparks from Other Anvils.

Ladies' Home Journal: Notify your child's teacher that no more study will be permitted in your home. See to it that your child is allowed to come home from school with the same satisfactory feeling that the business man feels when he comes home: that his day's work is done. It is over. It is behind him. He is ready to give his thoughts to other things: to clear the mind of the day's work: to calm his brain for a refreshing night's rest, to which he finally goes with thoughts of other things than business. So should it be with the child. His studies should not be the last thing on his mind. He should go to sleep after hours of play and fresh air. Then his sleep will be quite and refreshing, and his mind, when he awakens, will be clear and fresh for a new day's studies.

Michigan Presbyterian:—One after another the great commercial concerns of America take decided action against the use of cigarettes by employees. If they are driven out of government offices, railroads, and great manufacturing concerns, it will be a gain to health and morals almost unequaled by any similar prohibitory act of the day. We have generally supposed that only boys who did not know any better, smoked cigarettes, but occasionally we see them between the lips of fully grown men, and even those who would otherwise be suspected of being men of average common sense. We hope that the agitation against cigarettes will drive them forever out of the market.

Herald and Presbyter:—We have all heard it said with a contemptuous sneer that "Presbyterians do not believe that any persons but 'he elect will be saved.'" Well, we do not. We can not. But the number of the elect is not a small number. They will make a "multitude that no man can number," out of every tribe and people and nation and church of Christ. Calvinism is not narrow in its ideas. Its faith as to the number of the saved is as wide as the electing love of God, and it believes that every soul that will stand on the right hand on the day of judgment will be the elect of God. Is there anything narrow in that? Where is there any faith that is wider?

Christian Leader: In the Transvaal, Paul Kruger had to be reckoned with, either in arms or in treaty; his doggedness, audacity, and slimmness made him potent in both; at Lorenzo Marques he counts for nothing. He will have his own place in history, the place of a very strong and narrow spirit—loyal ever to his convictions; there was no brilliancy, or breadth, or charm in his character; he will never stir, as other unfortunate leaders, like all the Stuarts, the devotion of future generations. To-day he has effaced himself; to-morrow, he will have no pedestal, only a niche in fame's temple.

Presbyterian Witness: The Pope has not yet ceased to protest against the new order of things, and even Archbishop Ireland pleads for a restoration to the Pope of his worldly political prerogatives. It takes long years to reform the "Prisoner of the Vatican," but possibly a change will come, and the next Pope will learn to adapt himself to an environment of civil and religious liberty.

Christian Observer: Many a parent has sent son or daughter to college or school away from home. This is the time for such parents to encourage their absent children to seek the Young Men's or Young Women's Christian Association, and unite with it; or if there be none, to take steps to organize one. It will be a help to their moral and Christian life.

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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, 17th Oct., 1900.

THANKSGIVING.

For some good reason, probably because the weather is usually more favorable at this time, Thanksgiving has been antedated some weeks this year; and Thursday is proclaimed a day of national thanksgiving to God for His bountiful care of us all during the past year. One could wish there were more real devotion in the manner of the people as they respond to the call. It is a day of genuine rejoicing, and that certainly is one way of shewing thankfulness. We apprehend that nothing could be more pleasing to a bountiful Father than to see His children enjoying the good thing he had provided for them.

There is very little formal thanksgiving in the observance of the day set apart. Because of this some would say that the day is a mockery, and that it has become nothing more than a day of self enjoyment. We do not agree with that view. If our people are inclined to deal generously with all upon that day, with both those who claim kinship, and those whose only claim is in their need, why should we not encourage that feature; and through the help given to men seek to lead to a recognition of Him by whose blessing it is in our power to help our weaker brother.

There are evils inseparably connected with any day of a free interchange of good fellowship. There are evils connected, though not necessarily so closely, with any public holiday. The too accessible saloon offers a medium for the expression of good will on the part of men whose natural speech is limited, and to whom, "Come and have a drink," is the easiest form of expressing what the tongue refuses to put into speech. Then, too, the man whose spiritual life is not vigorous asks for physical pleasure when he is not working. Contemplation offers no solace to him beyond that which comes from an unrestful sleep. He wants some thing that he can see, or hear, or that otherwise appeals to his senses. So has arisen the sham fight; the sensational

play; the scarcely less sensational concert—sometimes in churches; and all the other plans for making the day pass pleasantly. At the end of it all there is very little that has been even remotely a recognition of the goodness of God to man.

The remedy lies with those who really feel impelled to recognize the bountiful provision of a beneficent Father. Let their recognition be so evidently real and enjoyable to them that it shall be plain to all who see them that they are not performing a duty which they would much rather avoid. It is the unreality of our professed joy in what we do for Christ that discounts it in the eyes of others. Let there be no mistaking the fact that we are glad to recognize God in a glad thanksgiving, and others will be led to join us. Is it to be wondered at that they hurry away from a service that is crowded into the smallest possible time, and so arranged that it shall not interfere with other and more enjoyable services? Make thanksgiving real and it will win the respect, even of the unspiritual.

A CHINAMAN ON MISSIONS.

Ivan Chen, secretary of the Chinese Legation in London, writes a long letter on the Chinese crisis from the Chinese point of view. He sneers at our churches and our Christianity. He evinces unbelief in any divine religion whatever. He says the sensible Chinese are willing and even wishful to introduce our science and our practical engineering. But they won't have our religion at all. As to our civilization, he says it may suit us, but their own civilization suits the Chinese much better; it "enables more men to live on a square mile of ground than any other civilization ever evolved. Before the missionaries came there was much less crime in proportion to population than even in 'Protestant Prussia.'" He thinks the Chinese religious beliefs are quite as reasonable and respectable as those of other nations," and of much greater antiquity. Confucius taught a rational, simple morality without any theology, and Mr. Chen is satisfied with that. He concludes: "It is not just to interfere with the religion of Chinamen," that "missions are the cause of all the trouble," and that "there never will be peace in China so long as foreign missionaries are allowed to interfere" with the customs and beliefs of that people.

It is well to know what an educated Chinaman thinks and feels. We see there and now much the same state of things as existed in Bithynia when Pliny wrote from thence his famous letter to the Emperor Trajan. Christianity and its emissaries, missionaries and their newly-made converts were then as now, persecuted to death. Yet Christianity and civilization triumphed in the upshot; so will it be in China; but after what years of suffering and set-back no man can foretell.

Friends of THE DOMINION PRESBYTERIAN are asked to aid in extending its circulation. This is easily done at this season of the year.

THE WEAK SPOT.

That the church has a less strong grip upon the men of the present generation than it had upon those of a former generation, seems to be too true. The younger men, not as a class, but too many of them, have "little for the use of the Church," to use their own expression. They are not ungenerous, for they give freely through their societies for the relief of need among them; but the call of the Church falls upon unheeding ears.

To discover the cause of this may be to discover a remedy. Many supposed causes are being talked about, and theories for the remedy of the weakness are appearing every week, but the trouble continues. We are told that the chief cause lies in the kind of minister we have at the present day; and, pursuing the matter one remove farther back, the kind of minister is due, in large measure to the training for the ministry the Church provides. Some go one remove back still, and find the root of the evil in the home training, or rather, lack of home training, hat prevails.

We have grown tired of the homilies that have been read the minister about the best kind of sermon to preach, and the best kind of training to seek, and the best kind of wife to select; and all the other matters upon which a thoughtful public tenders free advice to the man whom they expect to "hire" to do their bidding. For when the public has got the kind of minister it craves and has set him up to do their preaching, the first to turn from the thing will be the public itself.

Suppose we turn our attention from the minister to the congregation, and search for the weak spot in the winning power of the Church, or in its holding power, if you will, there is the average congregation doing what it may reasonably be expected to do in the way of practical Christianity. Is it eager "to undo the heavy burdens, to let the oppressed go free, to break every yoke, to deal out bread to the hungry, and to bring the outcast poor into the home, to clothe the naked, and to give help to all who need a friend?" We do not know any congregation that has that passage for its motto. We do not know any congregation, and we speak it with profound sorrow, that to any appreciable degree manifests that spirit.

Now, before answering angrily, as we resume some will be tempted to do, and before pointing to the large amount given for benevolent purposes, compare that amount with the amount spent upon yourself, and deduct, too, from the amount spent upon others what was given that you might be indirectly benefited, and we do not think you will care to make a defence. We do not stand on any lofty pedestal and charge you with this. We accept the rebuke as one of the congregation, and one that has not done much to make things better. Yet here, we are convinced, is the weakness of the Church of the present day. What do our congregations stand for? Honestly, now, is it

not for self-support and for self-help? Would you vote to-morrow if asked to do so, to give a helping hand to a suffering man who was unworthy, yet who was in need? Is that what your congregation stands for? Was it not to help the needy that it was organized?

BUDDHA AND BUDDHISM.*

This is one of a series of volumes entitled "The World's Epoch Makers," two of which have already been reviewed in our columns. We are not disposed to question the statement with which the volume closes, "That this unique man is entitled to a niche in the great Pantheon of the World's Epoch Makers, scarcely admits of a question." Though there is another thing that scarcely admits of question, namely, that it is very difficult to get to know exactly what the original Buddhism was, and what the real Buddha said and did. The author of this work has evidently devoted much time and strength to the study of the subject, as he has previously produced two books "Buddhism in Christendom" and "The Popular Life of Buddha." Any one who wishes to learn what Buddhism is may learn from this book very much concerning a religion which has still an immense number of devotees. It must be borne in mind, however, that there are many points on which experts differ, and to all appearances are likely to differ. It seems to us that it would have been better in a comparatively small volume like this, to have confined the work to the clearest possible statement of what is really known of Buddhism, its origin, growth and influence. The author however, is an enthusiast on one point. He thinks that Buddhism, influenced Judaism and through Judaism Christianity; and further, that the ceremonies of the Roman Catholic church came from the same source. He finds Buddhism also in America, and indeed everywhere. This is certainly an extreme view on a very large subject and we cannot profess to discuss it in this brief notice. The book, it will be seen, covers an immense field and raises a great variety of debatable questions. We question whether this is a fair statement of Bishop Lightfoot's views. And if it can be proved as Bishop Lightfoot affirms that Christ was an anti-Essene, who assumed that *His mission was to preserve intact every jot and tittle of Mosaism as interpreted by the recognized interpreters*. This would simply show that he had nothing to do with the movement to which his name has been given. The words we have italicized can scarcely represent the Bishop's views. The author gives a number of supposed parables between the statements of the gospels and fragments of the Buddhist doctrines, after this style, "They parted my garments"—"The Abbe Huc tells us that on the death of the Boule Lama his garments are cut into little strips and prized immensely." "Then all his disciples forsook Him and fled." "It is recorded that on one occasion

when a 'must' elephant charged furiously all the disciples deserted Buddha. Ananda alone remained." Here Mr. Lillie makes a confession: On one point I have been a little puzzled the pass-word of the Buddhist Wanderers was Sadhu, which does not seem to correspond with the "Pax Vobiscum" (Mat. x: 13) of Christ's disciples. But I have just come across a passage in Renan which shows that the Hebrew word was *Sehalom* (bonheur). This is almost a literal translation of *Sodhu*. One would have expected a specialist in things oriental to have a little more knowledge of the Semitic languages that this suggests. In fact the author is too much carried away by his desire to prove the dependence of Christianity upon Buddhism, and seizes every point in that direction, real or apparent.

ONTARIO'S PREMIER ON REASONS FOR THANKFULNESS.

In response to a request from the Toronto Star, for reasons why Canada should indulge in a spirit of thankfulness at the present time, the Hon. G. W. Ross responded in the following appropriate sentences:

"Is there a Canadian who can look over the vast extent of our Dominion, with its happy homes, its wealth of field and forest, with its favored institutions, its gigantic commercial strides, and its widening national horizons, without feeling that some beneficent hand has all these years been directing its course and guiding its people how to attain that degree of happiness and prosperity which they now possess? More than once the fires of internal strife imperilled the stability of its government, more than once the wail of the pessimist disturbed the most sanguine as to its ultimate destiny; but now, as we look out from the watch-tower of a century of growth and consolidation, the sky is cloudless. The future, as far as mortal eye can reach, is as full of hope and promise as the land itself is rich in all that makes for wealth and comfort. What a brimming cup has been placed in our hands by him from whom all mercies flow. Freedom, where is there greater or more wisely regulated? The joy of living! In what other land could such joy be greater? Opportunity to make the most of life! Where can better opportunities be found for the reward of effort? In such a land every heart should overflow with gratitude—for the bounties of Providence and every head should be bowed with humility and reverence "Lest we forget, lest we forget."

The Prussian government is making systematic inquiries with a view to increasing knowledge upon the subject of cancer. Every registered physician has received a paper asking questions relative to experience in cancer cases. An attempt is being made to find out whether cancer is hereditary, if it is contagious, and whether it is connected with any particular habit, such as over-indulgence in alcohol, tobacco, etc., and whether it is more prevalent in one district than in another.

That old and reliable paper, the Montreal Gazette, is correct in saying: "There is no community of five and a half million people whose trade with Great Britain gives employment to such a fleet of steamships as run between United Kingdom ports and the St. Lawrence."

It is gratifying to notice the prompt denial by the Premier of the charge made by Mr. H. H. Cook, that the government had offered him a senatorship for \$10,000. The Montreal Witness is right when it says: "Mr. Cook owes it both to himself and the public not to leave the matter where it now stands." He has told too much or not quite enough. Let us have details.

"It is a good thing to give thanks unto the Lord." It is right and good in itself, and it is good in its reflex influence on ourselves. Thankfulness carries a constant sense of the divine love and care, and therefore produces quietness and peace. A sense of God's goodness also develops love and the spirit of service to others. Who goes in his daily duty with thankfulness to God, goes prepared to receive more good, and to do good.

It is announced that the winter regulations are now in force relative to mail matter reaching Dawson, White Horse, Atlin, and other northern points. First class mail matter will reach these points in the winter the same as in summer, but newspapers, packages and parcels, to the extent of only 500 lbs per week, will be allowed to pass in from Skagway. "It is to be hoped," the Vancouver World says, "that the post office department will change the 500 lb limit to at least 1,000 lbs. The sum paid for the service is considerable, and the people in the north, as they are very heavy contributors to the Federal treasury, should be placed upon the same footing as citizens in other sections of the country." This is a reasonable suggestion the World makes, and we trust the Postmaster General may see his way clear to acting on it.

The Nineteenth Century for September, is, as usual, abreast of the times. It gives a prominent place to an article on "The Situation in Italy," by a distinguished Italian, which is of special interest in view of the recent tragedy in that land. The Right Hon. Max Muller, a high authority, takes advantage of the present interest in China to begin a series of papers on the "Religions of China." Mr. Bradley Martin, junior, discusses the equally timely question of "American Imperialism." He thinks that Americans—he is one himself—need an Imperial Policy which will prevent them from becoming one-sided, and act as a safety valve to let off their superfluous energies. "The Burden of Coal" is a practical subject, and "The Statistics of Suicide" is instructive, it not particularly attractive. Military and naval topics are not forgotten, as witness the articles on "The Staff Work in the War," "Our Allies in Waterloo," "The South African War Hospitals," etc. Leonard Scott Publishing Co., New York.

*Buddha and Buddhism by Arthur Lillie. T. and T. Clark, Edinburgh; The Publishers Syndicate, Toronto.

The Inglenook

A Mother Who Helped.

BY RALPH CONNOR.

Author of "The Sky Pilot," and "Black Rock."

Our best deeds we often do unconsciously. Certain it is that nothing was farther from my mind than pushing my friend's cause with the great man of the railway company for which I had flourished my brush. But it is equally certain that I turned over my sketches of scenes from camp life with the lumbermen and miners, I found myself talking with full enthusiasm of the two men who filled my imagination as the greatest of all men I had yet met. The railway man kept me talking of Graeme for an hour, and then said, 'Bring your friend to see me tomorrow,' which I did, to the mutual and lasting advantage of them both; for, when Graeme came back to me after his interview with the great man, he greeted me with a thumping whack, and demanded to know with what yarns I had been regaling his chief's ears.

'Chief?' I asked in delighted surprise.

'So! But how did you do it?' he replied.

'With what material did you pack him?'

'Pack him? Not at all! I simply gave him a few yarns and showed him some sketches.'

'Yarns and sketches! Oh, I know you and your tricks and your ways,' he answered, shaking his head at me. 'All the same, old man, I owe it to you that I sign myself 'Confidential Secretary to the Superintendent of Construction,' with almost unlimited power.'

'Good, man!' I shouted. 'When you are president I'll take an annual pass, if you don't mind.'

'You can get a pass now, if you want to come.'

'Not yet. But when do you go?'

'Next week.'

'Next week?' I cried in dismay, thinking of the sweet, pale face of the little lady in the manse in the country.

'Yes,' he said, a little sadly. 'I know what you are thinking of. Seems selfish, but I'm afraid I must go. My particular chief is out there now, over the ears in work, and he must have help at once.'

'It's a long way,' I said.

'Yes,' he answered, 'a long way, and a big work it will be. They say it is a five years' job.' He paused, then added, as if to himself, 'And the mother is not very strong any time.'

'Do you think you really ought to go?' I asked. 'You banish yourself, you know, from civilization and decent society, and your—your people have not seen much of you for the last ten years, and—and life is going on you know.'

I could not force myself to speak out brutally my fear that, when he said farewell to the sweet-faced little lady he still loved better than all else in the world, it would be to see her face no more. He read me quickly enough.

'Don't, old chap,' he said, with a shake in his voice. 'I know what you mean, and I have gone over all that; but my work is out there, and I must not shirk it. She will say 'Go,—you'; see.'

And so she did. After a week of hard work getting his outfit together, and learning something of his duties as confidential secretary to the superintendent of construction, Graeme carried me off with him to his home

to say good-by. He had written fully of his plans, so that, when his mother greeted him at the little garden gate, I saw by the way she held her arms about him, looking into his face, that no word of entreaty would be spoken by her, and that she had given him up.

Those three last days were days of tender sacrament. Graeme talked fully of all his plans and his hopes in regard to the work he meant to do for the men in the mountains.

'Poor chaps!' he would say, 'they mostly go down for the want of a hand to steady them at a critical time, or to give them a lift when they have stumbled; and they have, most of them, mothers at home, and some of them wives.' And the mother would smile at him with a light of divine compassion in her eyes, feeling at such moments that for such a work it were easy to have her son go from her. They had long walks together through the woods, and would come back laden with spoils, mosses, and grasses and ferns, and they were happy with each other as a boy and girl in their first love. How I envied him, and how I pitied him! Such a love is earth's greatest treasure, the loss of it earth's greatest loss. But the hours of the three days fled with winged feet, as do all happy hours, and we came to that hour of sweet agony we shrink from most, and yet would not miss.

Long before the sun we had all been astir, for we had to catch an early train. Breakfast by lamplight is always a ghastly affair. The food is nauseating, the conversation drags wearily, the whole atmosphere is depressing.

Graeme was making a great effort to adopt a matter of fact tone with a little tinge of sharpness in it, except when he spoke to his mother. The father came down half dressed as we were rising from an almost untasted meal, to have, according to his invariable custom, a word of prayer. It was always an ideal, that prayer of his.

A man must give up pretenses when he undertakes to address the Almighty. There is no place in prayer for simulated cheerfulness and courage, and, as the old man prayed, the barriers were borne down by the rush of feeling hitherto held in check by force of will. The brave little mother broke down in quiet weeping while the father commended the member of the family departing from his home this day to the care and keeping of the great Father from whom distance cannot separate, and to whom no land is strange.' Graeme, too, I could see, was losing his grip of himself; but the prayer rose into a great strain of thanksgiving for 'the love that reached down from heaven to save a world of lost men, and for the noble company who were giving their lives to bring this love near to men's hearts.' Then we all grew quiet, and under the steadying of that prayer the farewells were easier.

'Good by, Leslie, my son; God be with you, and keep you, and make you a blessing to many,' said the old gentleman. His voice was grave and steady, but he immediately turned aside, and blew his nose like a trumpeter, remarking upon the chilly morning air. The mother's farewell was without a word. She reached up and put her arms about her son's neck, kissed him twice, and then let him go.

But while the trunks were being got on to

the wagon, she came and stood outside the gate, looking up at us with a face so white and wan, but with a smile so brave, so trembling, so pitiful, that I did not wonder that Graeme suddenly sprang down from the seat and ran to her.

'Oh mother! mother!' he cried in a choking voice, gathering her to him, 'I can't do it! I can't do it!'

'Oh, yes, we can, my boy,' she answered, smiling, while the tears flowed down her pale cheeks. 'For His sake we can.'

And while we drove up the hill, the smile never faded from the face that seemed alight with a glory not of the rising sun.—S. S. Times.

Three Things.

BY WILLIAM WILFRED CAMPBELL.

Three things are strange to me;

—The kiss of the west wind's breath,

—The wonder of life and death,

—And the thoughts that the future hath.

Three things are sad to me;

—The earth on a new-made grave,

—The sob of winds in a cave,

—And a heart that never gave.

Three things are sweet to me;

—The song of a bird that flies,

—The blue of the summer skies,

—And the light in a young wife's eyes.

Where Britain Leads.

While Germany has gone to enormous expense to secure the record for speed across the Atlantic, there is another and far more important record, which neither that enterprising country, nor any other can hope to wrench from Great Britain. An admiralty return just issued shows that between 1st July, 1899, and 31st March, 1900, 180,000 troops and 30,000 horses were despatched from British and Mediterranean ports to South Africa. It is a long voyage, and, at some seasons, a very rough one; if, therefore, many casualties had occurred that would have been no matter for surprise. But the official record happily proves precisely the contrary; only two vessels were wrecked in carrying on this gigantic service, while the mortality among the horses was comparatively insignificant.

The contingents from India and the Colonies fared equally well when crossing the ocean; not a single vessel was lost in conveying them to South Africa. It has to be remembered too, that the transports engaged in this immense work were under obligation to make all possible speed; the time-factor was all-important in the landing of reinforcements. There was no sparing of fuel, no timid avoidance of risk; every skipper pressed on as though his own life depended on a quick passage. It is really marvellous, therefore that the casualties have been so few and so unimportant in the conveyance by sea of, in the aggregate, more than 200,000 troops, some 50,000 horses, and a slightly less number of mules for many thousands of miles. But no less wonder is it that the whole of this titanic labor was performed without resorting to any other nation for supplementary assistance.

Most people tell us that they want to do what is right; and to favor it, but they would generally much prefer to find the right some place inside the boundary line of their own quarter section.

'It's all nonsense, dear, about wedding cake. I put an enormous piece under my pillow, and dreamed of nobody.' 'Well?' 'and the next night I ate it and dreamed of everybody.'

His First Money.

Billy Barlow went home with a 'bee in his bonnet'—a kindly bee which kept saying to him 'Billy boy, you ought to start out gathering honey after such a sermon as you heard this morning.'

Dr. Gordon's words had fallen into at least one pair of hearing ears, and his thought into one honest little heart; for the very next day after school, Billy rang the bell of their nearest neighbor's house. The lady of the house, who had seen Billy coming up the steps opened the door herself.

"Why, how do you do, Billy?" she said.
"I am pretty well, thank you," answered Billy, "and please, Mrs. Jeffers," he continued, eagerly, "have you any work for me to do?"

"Work! for you?" questioned the astonished Mrs. Jeffers. "Has your father failed?"

"Why, no, Mrs. Jeffers!"
"Then why do you want to earn money? Do not your people give you all you ought to have?"

"Yes, Mrs. Jeffers. But—but—"
"But what, Billy? Come in and tell me. Pardon me for not inviting you in before."

"Yesterday," faltered Billy, with red cheeks and downcast eyes, "Dr. Gordon talked missionary to us. And—I want to earn some money for that cause. I've got money, but it's none that I earned."

"Oh, I see!" replied Mrs. Jeffers. "I see, and you are doing just right. Come out in the kitchen, and we will see what Bridget has to offer. Bridget," she asked, when she had entered the good natured cook's domain, "have you any work this little friend could do?"

"Nothin'," laughed Bridget, who was one of Billy's best friends, "unless he be after scroolin' me floor, an' Oi was just a-goin' to do that meself."

"Could you do that, Billy?" asked Mrs. Jeffers.

"Yes, ma'am, I think so. I play sometimes at scrubbing floors for our Nora."

"Well, Billy, I will give you fifty-cents to scrub the kitchen floor; and mind you make a good job of it," laughed Mrs. Jeffers.

"Yes'm," answered Billy, "and I thank you, Mrs. Jeffers."

A moment later the telephone in Billy's home rang, and Mrs. Jeffers called over the wire:

"O Mrs. Barlow, come over tight away. I've got something in my kitchen doing something I want to show you."

And in a little while the astonished Mrs. Barlow was peeping through the door of Mrs. Jeffers' kitchen.

"Now, come into the parlor while I tell you about it," whispered Mrs. Jeffers. "Do you know," she continued, when they were comfortably seated side by side, "that never have I heard such a missionary sermon preached to me as the one I just received from little Billy. I had thought that we were doing nobly by that cause; but now I feel ashamed of myself."

A half-hour later, while the ladies were still talking, the little floor-washer again entered the parlor.

"Why—why, mamma, how did you get here?"

Mrs. Barlow, advancing to meet him, received the blushing, faltering lad with open arms. Pressing him close to her heart, and kissing him, she whispered:

"My precious little missionary boy! Your first work and the first money you have ever earned for the Master. God bless you, Billy."—C. H. Dorris, in Zion's Herald.

Thanksgiving Ode.

BY GEORGE W. ARMSTRONG.

A vast Dominion, great and free,
Offers its thanks from sea to sea;
In cheerful strains we all rejoice,
Praising the Lord with gladsome voice.

For every good and perfect gift,
To God the Lord our hearts we lift
For He the Father is of all
Who live on this terrestrial ball.

To Him, for every common good,
Our homes, our health, our clothes, our food;
His open hand for all provides,
And creature wants are satisfied.

For trees and fruits, for crops and flowers,
For sun and frost, sunshine and showers;
For harvests of the lake and field,
The homage of our hearts we yield.

For peace and plenty everywhere,
Enough for all and some to spare;
For forests, mines—rich nature's store,
We render thanks and God adore.

For books, and what the press doth give,
For all on which the mind can live;
For all that elevates our race
We magnify the God of Grace.

For loving hearts and generous hands
At home—or those in distant lands,
Whose lives, a sacrifice indeed,
To spread his fame; a world's great need.

For churches and for public schools,
For Parliament, and She who rules
Over our world-wide Empire vast,
In which our favored lot is cast.

We render thanks and homage pay,
On this our great Thanksgiving Day;
To God the Lord, our hearts we lift
For every good and perfect gift.
London, Ont.

The Rainy Day.

Two little girls one rainy day,
Were tired of books and tired of play;
Each rainy day it was the same:
They grew quite tired of every game.

"I wish the organ-man would come,"
Said the spinning top, with a noisy hum;
The woolly lamb began to bleat
Because he had no grass to eat.

"Dear me! I think I'll have to go,"
Said the penny trumpet, "to have a blow."
"If you leave us now," squeaked the two white mice,
"We don't think your manners are quite nice."

"To cheer us all you might invent
A game to play, when you don't pay rent."
Then Mother said, with the sweetest smile,
"You might keep still for a little while."

"There would not be much fun in that,"
Agreed the dog and the Persian cat.
Then came in father, and nurse brought tea,
With lots of cake we were pleased to see.

When tea was over, Mother took
Her girls into the garden, to have a look
At the flowers as they reared their heads so gay
To give God thanks for the rainy day.

To Shun Lightning.

The loss of life and the destruction of property by lightning this season have been phenomenally great. As an agency of destruction it is difficult, in fact quite impossible, to guard against lightning effectively in a majority of instances, but there are a few simple precautions that should never be disregarded. During a thunderstorm always avoid a draught of air, such as may pour through a hallway or the space between open windows and doors; never stand under a tall tree or near a high pole, and never take shelter in a barn where forage or vegetation of any kind has been stored.

A prize has been offered by a German society for the best design for an electric railway upon which trains can travel at the rate of one hundred and twenty-five miles an hour.

A Census of all Human Beings on the Globe.

The greatest undertaking of its kind in the history of the world was recently set on foot at the meeting of the International Statistical Institute in Berne. Concerning this work the New York Ledger says:—

"It is proposed to take a census of all the inhabitants of the earth, and to publish the results at the opening of the twentieth century on January 1st, 1901. The enormous difficulty of the work becomes apparent when one considers that at least two thirds, and perhaps three quarters, of the inhabitants of our planet dwell in lands none of which have yet been fully civilized, and many of which still remain in a condition of savagery. Yet the purpose is, as far as possible, to include in the enumeration every human being on whom the sun rises on a particular day in the year 1900. Explorers and census-takers are to be sent to every attainable point on the globe for the purpose. Such is the scheme. It looks impracticable. An attempt has recently been made to take a complete census of Russia, and this will aid the new undertaking immensely. During his tour in Europe Li Hung Chang became interested in the proposed census of the world, and, it is asserted, promised his co-operation and assistance in the work. China forms the greatest factor of uncertainty in estimating the population of the globe. Estimates of the inhabitants in China vary sometimes by one or two hundred millions, and even the population of the great cities can only be guessed at. So, too, Africa presents an enormous field of mysteries and difficulties. Estimates of its total population are constantly varying, because explorers frequently come upon knots and centers of population the real extent of which is unknown. The most careful statisticians admit that their estimates of the population of Africa may be as much as fifty millions out of it. West of India are the vast lands that Alexander overran in his conquest—Afghanistan, Persia, and Turkey in Asia. How many scores of millions or even hundreds of millions may they not contain? Many of the uplands of Persia are practically unknown to the civilized world, but they can support a great population. No one knows how many people Arabia contains. Even the islands of the sea and the Polar regions have many human inhabitants. Nobody knows how many Esquimaux there are dwelling in the islands of eternal ice that encircle the North Pole; many of the islands of the vast Pacific swarm with inhabitants living on the open bounty of nature, whose free and careless life has captivated the imagination of highly cultivated men like Robert Louis Stevenson; and when the census is completed, if it proves practicable, what will it probably show the total population of the globe to be? For many years past the common estimate of the number of the world's inhabitants has been one billion five hundred millions—i. e., about thirty inhabitants to every square mile of land on the globe. If all of these inhabitants could be arranged in a row, standing shoulder touching shoulder, there are enough of them to completely encircle the earth at the equator, where it is about twenty-five thousand miles around, no less than twenty-two and three-quarter times! Twenty-two complete circles of human beings shoulder to shoulder, and three-quarters of another such circle, standing around the globe where its girth is greatest—that is the spectacle that would be presented.

A vindictive temper is not only uneasy to others, but to them that have it.

Ministers and Churches.

Our Toronto Letter.

The semi-annual meetings of the great Committees, Home Mission, Augmentation and Foreign Missions, have been held, and the usual report given out. What a bare thing it is! There is as little resemblance between the meagre report of the work of any one of these committees, and the actual spirit of the work, as there is between the warmth of a coal fire and its reflection from a brass surface. There is a tremendous amount of thought and planning and mental force crowded into these two days. If there is not some well-defined policy little is accomplished; and the members scatter with the feeling that four-fifths of the time was wasted, and into that remaining one-fifth was crowded the work that should have been deliberately done. After one such meeting it would not be possible to secure the attendance of almost every member of the committee, as was the case with at least one of these work-centres this autumn.

If those who report for the press could catch some of the spirit of the meetings and transcribe it into the "copy" it would awaken the church quite as effectively as a stirring speech. But reports are usually written as afterthoughts, and in moments when the brain is struggling to remember at what hour the train leaves, or what important engagement should claim attention while the report is being written.

We are glad to notice the spirit of reciprocity shown by the Manitoba College staff. During their summer session the Eastern Presbyterians have gladly given their services to assist Manitoba in carrying on their theological classes. The session in Knox College begins. The University College Session, however, is almost coincident with that of our own universities, and many of the Theological Professors have classes in the university also. Yet they are sending us one of their professors for a brief visit, and he will deliver a brief course of lectures in Knox College, and preach anniversary services for one of our congregations while here. And it is said that Dr. Kilpatrick will well represent the Winnipeg College. He is a preacher par excellence.

Another western man has been doing Toronto in his usual vigorous fashion. It used to be said of Rev. J. H. Sinclair, in the town where he worked in the Yukon, that if you wanted to find him you would have to go out and chase around the streets, and you would have to get a smart gait on, too, if you meant to catch him. He brought the same vigor with him to our city, and the reporter who went after him found that he had been to more places in a forenoon than an advertising agent could reach. He is possessed with an idea of which the church will hear more in the future, and upon which, we believe, the church will do some pretty hard thinking. It is the result of his work out there that has burned itself upon his mind during his work among the western men. Had he been a man who merely wanted to fill a place he would never have worked out the scheme he proposes to inaugurate; but he was in dead earnest and something had to shape itself in the course of his work.

There is a stirring among the three bodies who have been solemnly considering the question of selecting ministers for the vacant pulpits in Toronto. Names are being freely mentioned; but in some instances, at least, these are merely the suggestions of a too impatient public, who imagine that the deliberation with which each of these bodies is going about the work is due to sleepiness as much as anything else. Of course the public is not able to penetrate the deep working shaft in which all such bodies carry on operations, and judges merely by surface indications. But there has been movement, an actual movement on the part of at least two of these bodies during the past week, and results will be eagerly awaited.

The Presbyterians have not met in Ministerial Association yet, but it is stated that they will come together on Monday next. Unfortunately the President is in Germany, otherwise we presume the members would have been called together a fortnight ago, as has been usual in years past. The opening meeting will probably be taken up with the election of officers and the adoption of a programme for the year.

It is proposed to hold a Conference upon the work and the best method of prosecuting it, in connection with the November meeting of the Presbytery of Toronto. The Committee met last Monday and formulated a plan for conducting it, which will be announced as soon as possible.

Western Ontario.

Rev. Colin Fletcher, of Thames road, preached in Caven church last Sunday morning. Rev. Mr. Martin going to Grand Bend.

Rev. J. W. C. Bennett, B. A., will be inducted to-morrow into the charges of Fisherville and Fairbank in the Toronto presbytery.

At the manse at Tempo on Monday evening Rev. Robert McIntyre was made the recipient of several presents by the members of his congregation.

Rev. J. S. Henderson, Hensall, will preach anniversary sermons in Knox church, Belgrave, next Sunday. He will also lecture in the same place on Monday evening.

Rev. Frank Ballantyne, of the Wortley road, preached in Knox church, London, in the absence of the pastor, Rev. J. G. Stuart, B. A., who officiated at Newbury.

Prof. Ballantyne, of Knox College, Toronto, occupied the pulpit of St. Andrew's church, Guelph, at both the morning and evening services; and the large congregations were delighted and edified.

By the will of the late Mrs. Garner, of Chatham, Rev. Dr. Battisby is given \$1,000, St. Andrew's church and the Public General Hospital, each remembered for \$1,000, and the Home for the Friendless for \$500.

Communion services were conducted at Knox church, Stratford, Sunday morning, when Rev. H. H. McPherson preached a practical sermon, in which he dwelt upon the vital question of becoming a member of the church.

The services at the Presbyterian church, Cumnock, on Sunday, were highly appreciated. They were conducted by Dr. T. W. McMullen, of Woodstock; and the soiree on Monday night was a grand success, the church being crowded.

On Sunday last Mr. R. Reid, Berlin, rounded up his seventeenth year as superintendent of St. Andrew's Sunday School. This is indeed a record to be proud of. He still holds the position and his friends hope to see him continue such for many years to come.

The Rev. R. E. Knowles, Galt, has been so unfortunate while in Scotland as to meet with a second accident. While making his way to his carriage, with the aid of his crutches he was knocked down and painfully hurt. This mishap will not delay his return, but will retard his recovery.

Mr. Thomas Wilson, son of Mr. D. D. Wilson, the esteemed elder of Seaforth, goes to India, in company with Rev. Mr. Wilkie, the well-known missionary, and will practice dentistry there. The Expositor says: "He is well up in his profession, and being a clever, exemplary young man, he is sure to do well in that far off country."

A successful thankoffering meeting was held at Belgrave, Mrs. Hall in the chair. The principal feature of the afternoon was the address of Miss Chase, B.A., returned missionary from India, who gave a very graphic description of the work being done in India, and closed with an earnest appeal to the workers in the home land. The collection amounted to \$19.

The new St. James' Presbyterian Sabbath school, London, had their examination in Scripture memorization, catechism and Sabbath school lesson for the past quarter. The examiner reported that the answers were exceptionally well given, and has handed in the following list: Jennie Brown 99 per cent, Blanche Munroe 98, Stuart Brown 95, Mercilla Simpson and Albert Simpson 95, Ethel Rymill 94, Everett Howare, Alice Ward and Winnie Brown 93, Pearl Garden 92, Horace Baker 89, Arnold Baker 87, Gladys Baker 84, Ella Upshall 81, Annie McLeod and Isabella Simpson 70.

Rev. James Menzies, M. D., Presbyterian missionary, late of Chang Te Fu, Honan, Ch' an, addressed a large and interested audience in the Presbyterian church, Ailsa Craig, on a recent evening. The meeting was under the auspices of the W. F. M. S., being the annual thanksgiving service. The offering amounted to about \$32. Dr. Menzies is quite hopeful of the mission work in China, believing that the present disturbed condition will eventually be followed by larger opportunities for the advancement of Christ's kingdom in that land. He credits the statements recently made in the press, that some 50,000 native Christians had sacrificed their lives, but believes that "the blood of the martyrs will again become the seed of the church."

At the recent meeting of the Home Mission Committee, in Toronto, it was announced that MacKenzie and Mann had donated free sites for churches all along the line of the Canadian Northern extension to Prince Albert. The gift is a personal one from the big railway contractors,

Eastern Ontario.

St. Paul's Congregation, Hawkesbury, raised \$502 for the Century Fund.

Rev. J. U. Tanner, B. A., Lancaster, was visiting his parents at Windsor Mills last week.

Rev. W. S. McTavish, B. D., Desoronto, was guest at St. Paul's manse, Bowmanville, last week.

Last Sabbath Rev. G. A. Woodside, Carleton Place, and Rev. R. Young, Pakenham, exchanged pulpits.

Rev. James Rattray, M.A. of Eganville, and Rev. Mr. McLaren, of Lanark, exchanged pulpits last Sunday.

As a result of a visit from Rev. M. H. Scott, the Russell congregation contributed \$750 to the Century Fund.

Rev. Prin. MacVicar, D.D., Montreal, preached in the Presbyterian church, Vankleek Hill, a week ago last Sabbath.

Rev. Prof. Ross, Montreal, was the preacher in St. John's Church, Brockville, last Sunday. The occasion was the opening of the lecture room.

Rev. Murray Watson, who for two months has been filling the pulpits of St. John's and St. Andrew's churches, Almonte, returned to his home in Montreal last week.

Rev. Orr Bennett, Hawkesbury, and Rev. H. D. Leitch, St. Elmo, were in Vankleek Hill last week cataloguing the books in the fine library of the late Rev. John MacLeod.

Rev. Dr. Waits, Knox Church, Owen Sound, announces a series of fortnightly Sunday evening lectures for young people. The subject last Sunday evening was: "Is it never too late to mend?"

Rev. James McLroy, who for the last fourteen years has been Presbyterian minister at Poland, is about to leave for a new field of labor in Hastings county, with L. Amiable as his headquarters. Rev. Hugh McLean, of Sharbot Lake, will be his successor.

Communion was dispensed in Burnis church last Sabbath. Rev. Mr. McKellar, pastor, was assisted by Rev. Mr. Gollan of Dunvegan, and Rev. J. U. Tanner of Lancaster, in the preparatory services. Rev. Prof. Scrimger of Montreal, preached twice on Sabbath.

Rev. Solomon Mylne, a former pastor of St. Andrew's church, Smith's Falls, who has lived for the past seven years in California, is visiting his old friends in Smith's Falls. The Presbytery of Lanark and Renfrew will this week celebrate the 60th anniversary of his induction.

Mr. T. C. Brown, who has been in charge of Fairfield East, during the past few months, preached his farewell sermon last Sunday evening, and has returned to Kingston to resume his studies in Queen's University. While in charge of this station Mr. Brown won the esteem and confidence of a large circle of friends, who now unite in wishing him every success in his future career.

The lecture given at Avonmore on Tuesday night by Rev. W. D. Reid, of Montreal, on the Land of the Living, was a decided treat. The reverend gentleman is above the average as an orator. He holds his audience well. The singing of A. F. Dey and J. Hudson, of Finch, and musical selections of Miss Mattice, of Duluth, were much appreciated. The Ladies' Aid Society are to be congratulated on the success of their venture.

Rev. Prof. Ross, of the Presbyterian College, Montreal, preached the anniversary services of Black's Corners congregation last Sabbath morning and evening. In order to give the St. Paul's congregation at Franktown the opportunity of conshipping with its sister congregation on the auspicious occasion, the services at St. Paul's were dispensed with for that day, with the result that Black's Corners church was crowded with attentive listeners of the eloquent professor.

The Rev. Jonathan Goforth, says the Orillia Packet, has been very busy since his arrival in Canada. He conducted the services in Orillia Presbyterian church a week ago last Sunday. In the evening he described in a thrilling manner his experiences of his fellow missionaries and himself among the enraged Boxers. His address was a complete refutation of the charges so freely made that the missionaries are responsible for the outbreak, and that they had acted in a cowardly manner in leaving their fields of labour.

St. Paul's congregation, Franktown, Presbytery of Lanark and Renfrew, contemplate the erection of a new church to replace the old place of worship, built some thirty years ago in that village. Some \$3000 are already subscribed, the aim being to build an edifice to cost about \$4000. Six years ago a brick manse costing about \$2500 was built for the pastor, Rev. A. H. McFarlane,

who has been in charge of the field eleven years so far, and of whose popularity there are abundant evidences. Black's Corners, the sister congregation, renovated its church building last fall at a cost of \$1,000, so that with adequate churches a comfortable manse, and a popular and efficient minister, such as Mr. McFarlane has proved himself to be, good work remains in store to be done for God's cause in this important part of the vineyard.

Northern Ontario.

Mr. W. A. Laughlin, Presbyterian student, left last week, having completed his term here.

Mr. Lochart, of Warren, Presbyterian student, will have charge at Emsdale for the winter months.

Anniversary services were held in the River-view Presbyterian Church on Sabbath last. Excellent sermons were preached by Rev. J. R. Bell, of Laurel.

At the meeting of the North Bay Presbytery, lately held at Emsdale, it was decided to apply to the Home Mission Committee for an ordained missionary for the Loring Field.

Rev. James Buchanan, of Dundalk, is preaching a series of sermons on Old Testament heroes. The fifth of the series was given on Sabbath evening last, the character being Isaac.

The Rev. Mr. Beckett, of Magnetawan, conducted the services, at Sundridge, morning and evening on Sunday last, and formally, by order of the North Bay Presbytery, declared the church vacant.

On Sunday evening the Rev. J. M. Penman conducted divine services at Victoria Harbor. The church was crowded. He preached from the text, "What think ye of Christ?" It was good to be there. The local correspondent of the Orillia Pickett says: "The Presbyterian congregation is to be congratulated on getting such an able, fluent speaker."

Rev. Geo. Crombie, who lately resigned the charge of the Fort Coulonge church, during a pastorate of nine years never took a holiday and never had an exchange of puff. In this there are perhaps as many reasons for commendation as for commendation. A minister who never gets or never takes a holiday can not be expected to do the best of work.

Ottawa.

Rev. W. M. Ramsay, of Knox, exchanged with Rev. J. Logan, Chelsea.

At the Glebe church on Sunday Rev. J. S. Loughead, North Gower, took both services.

The next meeting of Ottawa Presbytery will be held in Bank St. church, in this city, on 6th November, at 10 a.m.

The Ottawa Christian Temperance Union have passed a resolution strongly protesting against the keeping of insane people in the common gaols.

Mr. James T. Pattison, elder, took the services in the Hull Presbyterian church, for Rev. M. H. Scott, last Sunday. The latter was at Casselman in the interests of the Century Fund.

The Sacrament of the Lord's Supper was observed in the Stewart church last Sabbath. It was largely attended, and the service was orderly and very impressive. The pastor, Rev. R. Herbison, officiated.

The Globe of recent date contained a good portrait of Rev. N. A. MacLeod, B.D., of New Edinburgh church, who was one of the speakers at the Ontario Christian Endeavor Convention at Guelph. The Globe gives Mr. MacLeod the degree of "D.D."; but this is only a prophecy of what will come to him in due time.

Herbert J. Rose, son of Rev. Dr. Rose, pastor of Dominion Methodist church, has won the \$200 exhibition at the McGill university, honor matriculation in arts. Mr. Rose is only eighteen years of age and a graduate of the Collegiate institute here, which is to be congratulated upon the success of its training.

At the recent thank offering meeting of St. Paul's church, Mrs. Thorburn presided; and Mrs. George Hay, president of the Ottawa Presbyterian Society, delivered a suitable address. The offering amounted to \$78. At a similar meeting in Knox, Mrs. Alexander took the chair and gave a short address, but very much to the purpose. Mrs. Jarvis read a paper on "Thanksgiving" and the offering amounted to \$75. In St. Andrew's the thank offering meeting realized \$118, and was most successful in every respect. Miss Harmon presided.

Maritime Provinces.

Rev. L. A. McLean, late of Louisburg, has accepted a call to Pisarnic, N. B.

Rev. Willar McDonald, of Fredericton, has been laid aside by illness, but is recovering.

The N. B. S. S. convention was held at Campbellton last week. Prof. Hammel was present.

Rev. J. McGregor McKay, and Mrs. Finlay Cameron of Kiverton, were married on the 9th inst.

\$12 were placed on the corner stone of the new St. John's church when laid, by the audience present.

The Sabbath School of James Church New Glasgow, has raised altogether \$519.72 for the Century Fund and intends to raise \$50 more.

Rev. C. Meigs who, with Professor Hammel has been attending the Nova Scotia and P. E. I. S. S. convention, addressed meetings in St. John last Sunday.

A New York gentleman who visits Chatham annually, has given the building committee of the new St. John's church carte blanche to purchase suitable pulpit and chairs. He has already contributed to the building fund.

South Western New Brunswick has suffered from an unprecedented rainfall. Nine inches fell during a continuous downpour of three days. The C. P. R. track between St. John and Vanceboro is utterly demoralized. No trains have reached the city since Wednesday. Fredericton is isolated. It is not expected that train service can be resumed before the middle of next week.

Widow's and Orphan's Fund.

By appointment of the General Assembly the annual collection upon behalf of the Widows and Orphan's Fund falls to be made Sabbath next, 21st inst. Last week we published a circular by Mr. Joseph Henderson, chairman of the committee, calling attention to the urgent claims of this Fund. In that circular he states that there are now 117 widows and 88 orphan children annuitants upon the Fund. At present the annuity to a widow is \$150. In very many instances, the annuitants are the widows of ministers who bore the burden and heat of the day in the earlier settlement of the country, when salaries were small, and who, in consequence, were unable to lay past anything. Not a few of these largely depend for their support on the annuity received from the church. It is expected that the response next Sabbath will be generous.

W. F. M. Society.

The Perth Presbyterial met at Listowel on 10th inst. Miss McPherson, Stratford, in the chair. Mrs. Watt, of Guelph, gave a very interesting account of the Ecumenical Conference, held in New York. There was also a mission band conference, which was opened by a paper on "Methods of Work in Juvenile Bands," by Mrs. (Rev.) T. A. Cosgrove, St. Marys. This was followed by five 5-minute papers on Corea. Wednesday evening was devoted to business; very encouraging reports were read; and it was found that over \$1,300 had been raised. The election of officers resulted as follows: Pres., Miss McPherson, Stratford; 1st vice-pres., Mrs. (Rev.) Hardie Listowel; 2nd vice-pres., Mrs. (Rev.) Grant, St. Marys; 3rd vice-pres., Mrs. Hyslop, Stratford; 4th vice-pres., Mrs. Armstrong, Mitchell; cor.-sec., Miss Hamilton, Motherwell; rec.-sec., Miss Rennie, North Eastport; treas., Mrs. Wm. Gibb, St. Marys; sec.-treas. of supplies committee, Miss Moderwell, Stratford.

The First Canadian Killed.

The tablet to be erected in the Presbyterian church, Barrie, in memory of the late Pte. Findlay, son of our greatly esteemed superintendent of Missions in Muskoka district, Rev. Dr. Findlay, will bear the following inscription:

In memory of
JAMES HALKETT FINDLAY,
Killed at the Battle of Paardeberg,
February 18th, 1900.
Aged 27 years.

The first Canadian to die in South Africa for British principles.

In life esteemed by all, in death a noble example.

Erected by the officers and men of the 35th Regt. (Simcoe Foresters.)

"I will fear no evil for Thou art with me."

Library Table.

In the Empyrean Library of Handy Volume Classics are issued 156 volumes, comprising works in all branches of literature that are standard or popular. Illustrated and gotten up in "pocket" size. H. M. Caldwell Co., Boston.

Table Talk for October contains, as always, a variety of subjects. The sixth Household Insect to be written up is the Cockroach. The use of mint in the kitchen is discussed, also the nuts native to America, with the usual menus for the month are given, with hints for following them. Table Talk Publishing Co., Philadelphia.

H. M. Caldwell Co., Boston, will publish for holiday season "Mother Wild Goose and Her Wild Beast Show," by L. I. Bridgman; "Vanity Fair," "Romeo and Juliet," "The Threese Musketeers," "A Tale of Two Cities," with illustrations taken from the plays. A new and popular edition of the Bessie Books.

The Mystery of Muncraig, by Robert James Muir, is a purely Scotch story with the scene laid in Eastern Galloway. It is interesting more on account of the delightful Scotch atmosphere and the quaint humor than for the plot, which is neither very deep nor of great importance. It is the characterization that makes the story so well worth reading, and the good idea it gives of the ways of the Scotch. It is unnecessary to say that the book is well printed and neatly bound. T. Fisher Unwin, London.

The October number of The American Kitchen Magazine, which is devoted to home economics, gives the first place to an article entitled, "Our selves and our servants," another attempt to solve the servant problem, or to help in doing so. "Some Homely Viands" is an article on bread and its substitutes. "Air, Water and Food" is more abstract, being an extract from a book of that name. In "Lunch Rooms in Schools" an idea is given of the luncheons served in the different institutions in the States. The Home Science Publishing Co., Boston.

It is an often told tale that "all the world loves a lover," perhaps however, there may be an exception or two in this among people with unbalanced minds. As it is, the great majority will welcome a beautiful little volume of verse bearing the attractive title of "In Cupid's Court," which will shortly be issued with R. H. Russell's imprint. Miss Ina Russelle Warren has collected a number of lyrics and love poems, by ancient and modern poets, and under Mr. Russell's care they are being put in dainty book form, with quaint illustrations from the paintings of Raphael, Guercino and Franceschini. R. H. Russell, 3 West 49th Street, New York.

A Daughter of Witches, by Joanna E. Wood. This book is of special interest as being the work of a Canadian writer. The story ran through The Canadian Magazine as a serial and is now issued in book form in Canada and England. The scene is laid in New England, and some of the minor characters are excellent types of the New Englander. The plot is founded on the revengeful passions of a strong-minded girl and her hypnotic influence over the hero. Vashiti Lan-ang, the heroine, is a most unloveable woman, but nevertheless she are interested in her and her unhappy fate; though, throughout the book we have the feeling that those who depart from the right path are too easily punished; that they have received their punishment in this world is too evident to be quite natural. W. J. Gage & Co., Toronto.

The International Journal of Ethics, (200 South Tenth Street, Philadelphia, 60cts) contains a number of well written articles on important subjects, such as "National Ideals," "Conscious and Unconscious," "Medical Ethics," "The Relation of Ethics to Religion," "Is Commercial Integrity Increasing," "Truth-Seeking in matters of Religion." There are also a large number of carefully written Book-Reviews, among which we note a sympathetic review of the late Principal Caird's "The Fundamental Ideas of Christianity," by R. Latta, who concludes thus: "The remaining lectures deal with doctrines, (the "Incarnation," "Atonement," etc.) which belong more to Theology proper than to metaphysics or to Ethics; but it is hardly necessary to say that the strong Ethical interest is maintained throughout, and that the subjects are discussed with the calm, massive reasonableness, and high spiritual feeling, which we find in all Principal Caird's work." Considering the book as a whole we think it may be safely said that nothing wiser, more fair and more sympathetic, has been written regarding "The Fundamental ideas of Christianity."

World of Missions.

British Amatongaland, Southeastern Africa.

BY W. SPENCER WALTON.

Superintendent of the South Africa Mission.

The land of the Tongas, which was not long ago annexed by Great Britain, is still unevangelized. It is the territory north of Zululand and not three hundred miles from Durban. We recently journeyed through this region in a cart drawn by six oxen, and saw unmistakable signs that at one time one great inland sea extended from Lake St. Lucia on the south to Kosi Bay on the north where the now high sand ridges along the coast, acting like dams, have effectually kept back the sea and waters of the Indian Ocean. The country is one great plain, dotted over with sand hills, ponds, lakes, and ridges. It is covered with grass and trees in some places, and thousands of fan palms, while to the west, apparently the old sea boundary, is a long, narrow forest. West of this marsh land extends almost up to the Umboke Mountains, which divide Zululand and Amatongaland from the Transvaal and Swaziland.

Journeying through one long plain covered with palms, we passed to the West of Lake Usebai and journeyed on through prairie land, skirted by the forest already mentioned. Lions, panthers, leopards, buffalo, koodoo, hippotamus, rhinoceros, and other animals are to be found here, while the lakes and rivers are infested with crocodiles. There are many snakes of all sorts, from the python, twenty-one feet long, to the little deadly night adder. The flora is magnificent, especially round Kosi and Usebai lakes. This country would be a paradise to a naturalist and botanist. The large swamps between Lakes St. Lucia and Usebai and the many water or sour pans, as they are called, make it more or less a fever district; still healthy spots can be found, especially on the high ridges, which skirt the Indian Ocean to the east.

The Zulus look down upon the Tongas, and to call a Zulu a Tonga is considered a great insult. While in some districts the Tongas are degraded and diseased, as a whole we found them industrious, clean, and eager for teaching. To the northeast of Lake St. Lucia many live on little mounds which dot a large swamp, through which flows the Umkusi River, at times an underground stream. These are in a most degraded condition, dirty and covered with sores, the result of the bite of a very vicious insect. We hope to reach these poor Tongas from our station north of the lake.

North of this district, right up to Kosi Bay, great numbers of Tongas are to be found along the ridges which skirt the sea. They are of fine physique, and both intelligent and industrious, always busy in their gardens, which produce two crops a year, or carving, making mats and baskets, or covering battle-axes or sticks with very pretty wire work. Along these ridges we hope, in time, to have three stations.

After nearly five days' travelling, we reached Maputa, situated five miles to the west of Kosi Bay, a very pretty spot, with hills and valleys well wooded and watered. This was formerly the magistracy, but was recently given up, and the government has placed the building at our disposal for a mission station. The sea is only ten miles to the east, and the noise of the heavy billows can be distinctly heard. We have now placed a missionary here, one solitary witness, and hope soon to

be able to send a much-needed medical missionary.

The Tongas have occupied this land for generations, and number about twelve thousand. They are supposed to be a branch of the Atonga tribe, found in the northern districts of the Zambesi. Their language is quite different from the Zulu, but they are able to speak Zulu. The women dress their hair with red clay and fat—a most objectionable fashion. They are great polygamists, the young king, only twenty-seven years of age, having forty-six wives. This part of Amatongaland has only been annexed about about three and a half years; before that time human life was sacrificed for all sorts of imaginary evils, suggested by the witch doctor. But things have changed; the witch doctors are not looked up to as they formerly were, for the people seem to see the rogery of these emissaries of the devil.

The queen mother is a shrewd, intelligent woman, and has brought up her son, Ngwanasi, the young king, fairly well. Two of his people went to Cape Colony and learned to read and write, and on their return taught him to do the same. He was called to meet us, and two days after our arrival came from a big hunt, with his two advisers and the usual retinue of followers. He is decidedly a pleasant looking young fellow, well formed, and with a bright smile on his face. We had a most interesting talk with him, and he told how desirous he was to have a teacher (missionary), and that he would do all he could for him, and tell his people to do the same. He told us that they were not a fighting nation like the Zulus, their only enemies being the Shangaans, who came from the north of Delagoa Bay. Some few years ago two missionaries visited Maputa, but were requested to leave after two or three days. Now all is changed and God has graciously opened another land to be occupied for Christ.

Presbyterian Statistics.

According to the latest authorities, there are seventy distinct churches of the Presbyterian family. These embrace in round numbers 29,800 congregations, 26,600 ministers, 127,000 elders, 4,900,000 communicants, 337,000 Sabbath School teachers, 3,500,000 pupils. The Presbyterian churches contribute for home work \$32,090,205, and about \$35,640,760 for foreign missions. They support 840 ordained foreign missionaries, 1,306 medical missionaries, 463 ordained native workers, and they have among the heathen over 148,000 communicants. In colleges and schools, and in mission fields there are 158,648 pupils. The Presbyterian population of the world is twenty-five million.—Presbyterian Witness.

Familiarity with the prevailing standards of etiquette gives a young man a distinct advantage, and he who is sure that he knows is at ease and conforms automatically to social requirements. None can be perfect in deportment who has to stop to consider how things ought to be done. If a man be a gentleman at heart the outward polish is easily acquired—between manners and morals the tie is intimate. A true gentleman is simple, unpretending, natural. He is courteous and considerate, and has the personal dignity that comes of self-respect, not self-consciousness. He treats every woman as a lady, speaks well of others and recognizes hospitality as a mutual obligation.—October Ladies' Home Journal.

In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Taylor.

HOPE HAD DEPARTED.

The Story of a Woman's Rescue From Great Suffering.

For Years her Life was one of Misery—Her feet and Limbs Would Swell frightfully and She Became Unable to do her Household Work.

From the Enterprise, Bridgewater, N. S.

It is appalling to think of the number of women throughout the country who day after day live a life almost of martyrdom; suffering but too frequently in silent, almost hopeless despair. To such sufferers the story of Mrs. Joshua Wile, will come as a beacon of hope. Mrs. Wile lives about two miles from the town of Bridgewater, N. S., and is respected and esteemed by all who know her. While in one of the local drug stores not long ago, Mrs. Wile noticed a number of boxes of Dr. Williams' Pink Pills in the show case, and remarked to the proprietor "If ever there was a friend to woman, it is those pills." She was asked why she spoke so strongly about the pills, and in reply told of the misery from which they had rescued her. The druggist suggested that she should make known her cure for the benefit of the thousands of similar sufferers. Mrs. Wile replied that while averse to publicity, yet she would gladly tell of her cure if it would benefit anyone else, and she gave the following statement with permission for its publication:—

"My life for some years was one of weakness, pain and misery until I obtained relief through the use of Dr. Williams' Pink Pills. From some cause, I know not what exactly, I became so afflicted with uterine trouble that I was obliged to undergo two operations. A part only of the trouble was removed, and a terrible weakness and miserable, nervous condition ensued, which the physician told me I would never get clear of. I tried other doctors, but all with the same result—no betterment of my condition. The pain finally attacked my back and kidneys. My legs and feet became frightfully swollen, and I cannot describe the tired, sinking, deathly feeling that at times came over my whole body. I became unable to do my household work, and lost all hope of recovery. Before this stage in my illness I had been advised to try Dr. Williams' Pink Pills, but like thousands of other women, thought there could be no good in using them when the medical men were unable to cure me. At last in desperation I made up my mind to try them, but really without any faith in the result. To my great surprise I obtained some benefit from the first box. I then bought six boxes more, which I took according to directions and am happy to say was raised up by them from a weak, sick, despondent, useless condition, to my present state of health and happiness. Every year now in the spring and fall I take a box or two, and find them an excellent thing at the change of the season. Other benefits I might mention, but suffice it to say I would recommend Dr. Williams' Pink Pills to all ailing women."

Dr. Williams' Pink Pills surpass all other medicines as a cure for the troubles that afflict womanhood. They quickly correct suppressions and all forms of weakness. They enrich the blood, strengthen the nerves and restore the glow of health to pallid cheeks. Sold by all dealers in medicine, or sent post paid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Home and Health Hints.

Salt placed in damp rooms will absorb the moisture.

The hair grows considerably faster in winter than in summer.

To revive chiffon have some very hot irons. Spread a wet cloth over the iron, and hold the chiffon over the steam until it is free from wrinkles. Renew the wet cloth and hot iron as soon as the steam flows freely. Spread the chiffon where it will dry quickly.

It has been found that smallpox patients are least marked when kept in rooms darkened with red curtains. The sunlight passing through a red medium loses its chemical power. It thus prevents smallpox from taking a confluent form.

Peach ice cream.—Sweeten a quart of rich cream; flavor it with a dash of vanilla; put the cream in a freezer, and when it is so chilled that it begins to stiffen stir in a quart of peaches that have been peeled and chopped fine and sweetened. Then freeze this as you freeze any ice cream.

Bakers' ginger cookies.—Cream one and one half cupful of molasses and one cupful of lard, add one teaspoonful of ginger and one teaspoonful of salt, then pour in one and one-half cupfuls of rich sour milk, into which has been dissolved one teaspoonful of soda; stir altogether and thicken with flour. Roll out rather thick, cut with a cookie cutter, and bake in a moderately hot oven.

Chocolate Custard and Snow Eggs.—Dissolve two ounces of chocolate and three tablespoonfuls of sugar; add three cupfuls of hot milk and cook in this the yolk of six eggs beaten with half a cupful of sugar. Cool. Flavor with vanilla; turned into a dish lined with lady fingers. Make a meringue of the whites of the eggs, shape with spoons, poach in hot water and place on top.—Ladies's Home Journal.

Advice for mothers.—It is a common experience for a child to swallow a coin or a stone, or other foreign substance likely to cause trouble. In olden days it was considered the correct thing to administer a dose of purgative medicine at once. Modern science declares that this is exactly the wrong course to pursue, since it creates artificial movement of the intestines, which might force the substance into a loop of the bowels, an almost fatal result. Instead of a purge, therefore, give a diet which is known to be somewhat solid and constipating, the effort being to have the coin or stone become embedded in the food. Bread and butter, rice pudding, milk custards, and all soft and easily digested foods is in order, and once the foreign body has been expelled, a dose of castor oil may be given and the usual diet resumed.

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LIEBIG'S FIT CURE

Will cure Epilepsy, Fits, St. Vitus Dance and Falling Sickness. A TRIAL BOTTLE sent FREE of ALL CHARGE to any sufferer sending us their name and address and mentioning this paper.

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TIME CARD
In Effect July 2nd. 1900
8 Trains daily between 8
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Two hours and twenty minutes.
FAST SERVICE MODERN EQUIPMENT
Trains lighted by Pintsch Gas.

Trains leave Ottawa, Central Depot (daily except Sunday)

6.10 a.m.—Local stops at all stations, arrives Montreal 9.50 a.m. Rockland Branch.
9.00 a.m.—Limited, stops at Montreal and Coteau Junction only. Arrives at Montreal 11.20 a.m.
8.00 a.m.—Sunday stops at all stations, arrives 11.00 a.m.
4.20 p.m.—Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 6.40 p.m. All points south of St. Lawrence River, New York and Boston, etc.
7.00 p.m.—Local stops at all stations, arrives Montreal 10.10 p.m.

Between Ottawa and Arnprior, Renfrew, Pembroke, Madawaska and Parry Sound:
8.15 a.m.—Express, for Pembroke, Parry Sound and intermediate points.
1.00 p.m.—Mixed, for Madawaska and intermediate points.
4.40 p.m.—Express, for Pembroke and intermediate points.

Trains arrive Ottawa from Montreal at 11.30 a.m., 1.25 p.m., 7.35 p.m., 10.15 p.m. and 9.10 p.m. on Sunday. From New York, Boston and all points south of St. Lawrence River at 11.30 a.m.

Trains arrive from the West, from Parry Sound and Pembroke at 5.55 p.m. From Renfrew at 11.10 a.m. From Madawaska (Mixed) at 2.50 p.m.

Pullman Chair Cars between Ottawa and Montreal. Through sleeping cars between Ottawa and New York.

Tickets sold through to all points on the Grand Trunk Railway, Intercolonial Railway, etc., and to all points in Western States, Manitoba, British Columbia, etc.

City Ticket Office, Russell House Block, Sparks St. Ottawa.

General Offices, Central Chambers, Elgin Street, Ottawa.

C. J. SMITH, **J. E. WALSH,**
General Manager. Assist. Genl. Pass. Agent

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, Deseronto" will be received at this office until Tuesday, twenty-third October, 1900, for the erection of a Post Office at Deseronto, Ont.

Plans and specifications can be seen at this Department, where forms of tender and all necessary information can be obtained.

Persons tendering are notified that tenders will not be considered unless made on the form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted, the cheque will be returned.

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

By order,
JOS. R. ROY, Acting Secretary.
Department of Public Works of Canada,
Ottawa, October 13th, 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 Drill Hall, St. Catharines, Ont." will be received at this office until Tuesday, 16th October, 1900, for the erection of a Drill Hall at St. Catharines, Ont., according to plans and specifications to be seen at the Department of Public Works, Ottawa, and at the office of W. G. Thompson, Esq., Superintendent of Welland and St. Catharines, Ont.

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

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order, **JOS. R. ROY,** Secretary.
Department of Public Works,
Ottawa, Sept. 25, 1900.

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