

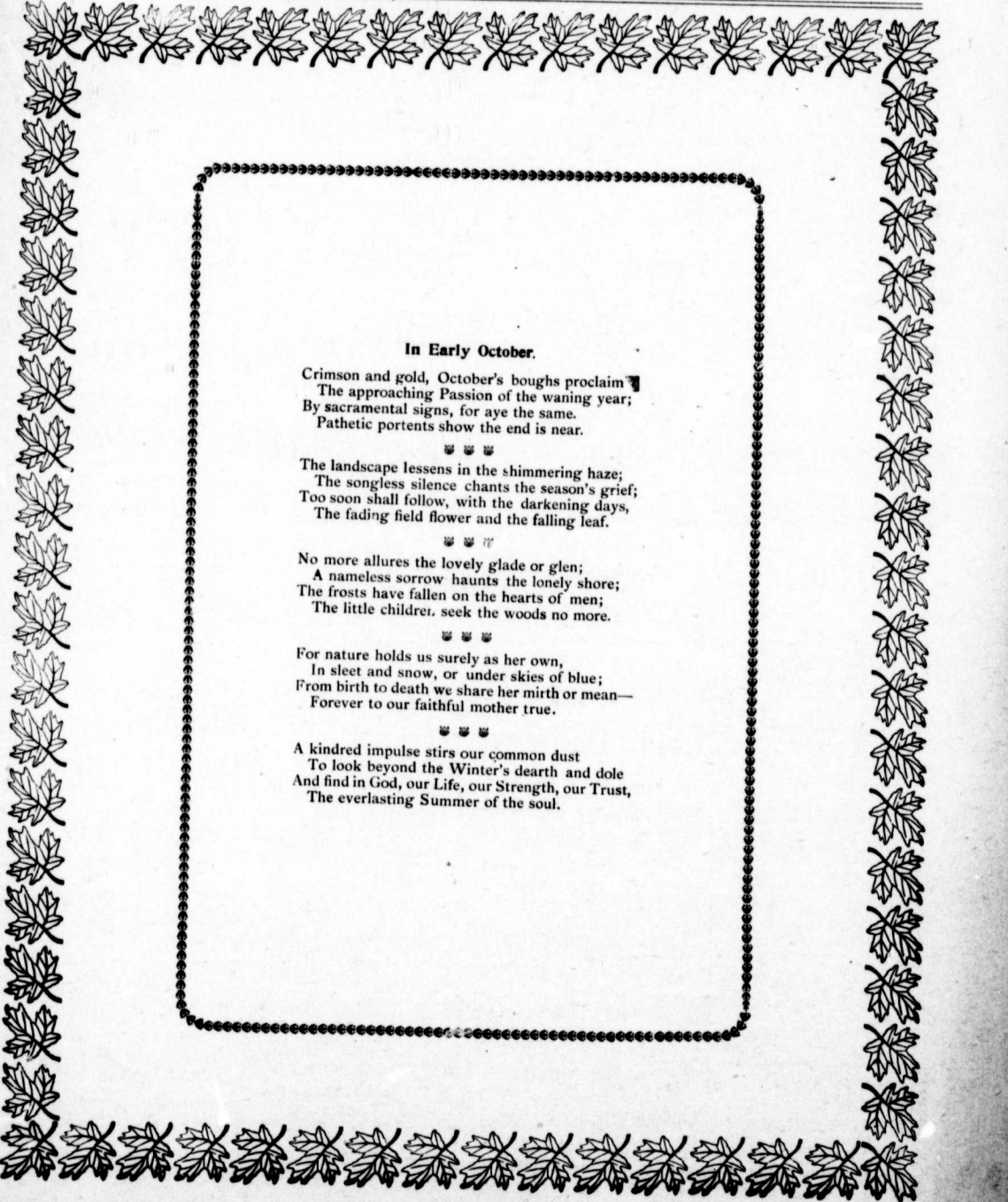
Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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In Early October.

Crimson and gold, October's boughs proclaim
The approaching Passion of the waning year;
By sacramental signs, for aye the same,
Pathetic portents show the end is near.



The landscape lessens in the shimmering haze;
The songless silence chants the season's grief;
Too soon shall follow, with the darkening days,
The fading field flower and the falling leaf.



No more allures the lovely glade or glen;
A nameless sorrow haunts the lonely shore;
The frosts have fallen on the hearts of men;
The little children, seek the woods no more.



For nature holds us surely as her own,
In sleet and snow, or under skies of blue;
From birth to death we share her mirth or mean—
Forever to our faithful mother true.



A kindred impulse stirs our common dust
To look beyond the Winter's dearth and dole
And find in God, our Life, our Strength, our Trust,
The everlasting Summer of the soul.

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, S. A., 4 Sept., 10 a.m.
SYNOD OF MANITOBA AND NORTHWEST.
Superior, Rat Portage, 11 Sept., 10 a.m.
Winnipeg, Man. Coll., 11 Sept., 10 a.m.
Rock Lake.
Glenboro, Glenboro.
Portage, Neepawa, 3 Sept.
Minnedosa.
Melita.
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 18 Sept., 10 a.m.
Paris, Paris, 11 Sept., 10 a.m.
London.
Chatham, Chatham, 11 Sept., 10 a.m.
Stratford.
Huron, Clinton, 11 Sept.
Midland, Tecumseh, 18 Sept., 9:30 a.m.
Bruce, Walkerton, 11 Sept.
Sarnia, Sarnia, 18 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston.
Peterboro, Port Hope, 18 Sept., 2 p.m.
Whitby.
Liaison, Leaskdale, 18 Sept., 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. 10
Orangeville.
Barrie, Barrie, 11 Sept., 2 p.m.
Algoma, Richard's Landing, Sept.
North Bay, Ennola, 19 Sept., 10 a.m.
Owen Sound, Owen Sound, 18 Sept.
Saugeen.
Guelph, Guelph, Chal., 18 Sept., 1:30.
SYNOD OF MONTREAL AND OTTAWA.
Quebec, Quebec, Chal., 11 Sept., 4 p.m.
Montreal, Montreal, Knox, 11 Sept.
Glengarry.
Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
Lan., Kennebec & South's Falls, 10 Oct.,
Brookville.

SYNOD OF THE MARITIME PROVINCES.

Sydney.
Inverness.
P. E. I., 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., 10th Oct., 10 a.m.
Miramichi, Dalhousie, 24th Sept., 10 a.m.

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DEATHS.

Suddenly, at Toronto, Sept. 27,
Marion Melville, beloved wife of
the Rev. W. R. Cruikshank.

At Port Hope, on Sept. 27, 1900,
Annie Louise, eldest daughter of D. J.
McLennan, and niece of Wm.
Dingwall of Cornwall, aged 22
years.

MARRIED

On Sept. 26, 1900, at the residence
of the bride's mother, Ottawa by
the Rev. W. D. Armstrong, Ph. D.,
Edwin F. Holcomb, of Ottawa, to
Florence May Hutchison, oldest
daughter of the late Charles Hutchison.

At the residence of the bride's
uncle, W. K. McRae, Dunvegan,
on Sept. 18, 1900, by Rev. K. A.
Gollan, Lawrence Carmichael of
Montreal to Miss Maggie Boyd of
Dunvegan.

At Pinehurst, the residence of the
bride's father, on Sept. 25, 1900, by
Rev. H. D. Leitch of St. Elmo, assisted
by Rev. J. S. Stewart, J. R.
Sproul of Dominionville, to Ida Jean
eldest daughter of R. C. McGregor
of Sandringham.

At the manse, Morrisburg, Ont.,
by the Rev. H. Cameron, on Wednesday,
Sept. 10, 1900, Mr. McKenzie
Seeley, of Matilda, and Miss
Ella, daughter of Mr. Ralph Beck-
stead of Glen Becker.

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Note and Comment.

Russia has only 779 periodicals printed in eight languages. Russian absolutism does not thrive where freedom of the press is allowed.

A missionary conference in New York has reported against abandoning work in China, and moderate indemnity demands were favored.

In Scotland what promised to be one of the most fruitful harvests experienced for years, has been turned into a disappointing failure by bad weather.

It is reported from Chinese sources that the Dowager Empress has issued a secret edict commanding Li Hung Chang to raise an army and recapture Peking.

The new King of Italy is virtually a teetotaler. At State banquets he is said to have been served with a drink manufactured on purpose for him. It looked like champagne but contained no alcohol.

"Just home from London, eh?" "Yes," replied the Western man. "I took in everything worth seeing in the town." "How did St. Paul's Cathedral impress you?" "Didn't go near it. I'm a Minneapolis man myself."

Mr. Kruger has succeeded too long in his game of bluff, and now that recognition of the inevitable can no longer be avoided, he callously abandons his dupes to their fate, and with his millions in his pockets betakes himself to safety and luxury.

Formosa produces by far the greatest quantity of camphor. The annual output amounts to between six million and seven million pounds, while the Japanese annual production is about three hundred thousand, and that of China two hundred and twenty thousand pounds.

It is reported that Great Britain has sent a note to the Dutch government which contains a warning that if Mr. Kruger is allowed to carry bullock or state archives on board the Dutch warship, which is to bring him to Europe, it will be regarded as a breach of neutrality on the part of the Netherlands.

A letter has been published in Moscow from Sven Anders Hedin, a traveler, in which he mentions an excursion into Tibet in a direction never before attempted by Europeans. He succeeded in reaching Lake Lobnor, on the shores of which he discovered the remains of an ancient city. The ruins were magnificent and were intersected by broad roads.

The voting for a successor to the Rev. Principal Marshall Lang in the Barony Parish, Glasgow, took place last week in the presence of a deputation from the Presbytery, Dr. M'Adam Muir presiding. The only name proposed was that of Rev. Thomas E. Martin, St. Mary's Church, Edinburgh. The vote was—for Mr. Martin 787, against 11.

"Make Toronto a convention city," says one of the local papers. "It can't be done," remarks the Free Press. "Cities cannot make themselves convention cities. The conventions do the making, and they have already made Ottawa the Convention City of the Dominion." But after all, Toronto will come in for a share of the great meetings that take place every year.

By a slip of the pen we credited the Toronto Star instead of the Toronto Weekly Sun, with the article on Dr. Gray and pioneer Presbyterianism about Lake Simcoe. In directing our attention to the error the Ontario Picket very properly says: "As the work in question involves much labor and expense and is most creditably done, it is important that the honor should be given where it belongs."

Dr. Alexander McLaren, who has been 42 years pastor in Manchester, England, has been given two months' leave of absence, with a purse of £500, so that he can again visit Egypt, where he desires to examine much that escaped his observation fifteen year ago.

Matters are progressing in the Holy Land. The pious tourist who has been accustomed to see the Dead Sea dead to all but skiff navigation will shortly behold the startling question of motor boats, plying between Jerusalem and Kervak, the capital of ancient Moab. The Greek Monastery at Jerusalem has commissioned a Hamburg firm to construct several boats. The first one is to be called "Prodomos," or the Pioneer.

Like most women of taste, Her Majesty is a lover of beautiful lace. Our Sovereign has never permitted cotton articles to be used in the Royal palaces, even in the kitchen cloths being of flax. All the Queen's bedding is marked with a small "Q" in red cotton over a crown, under which comes the "V. R." Needless to say, no sewing machine is allowed to play a part in making any of these articles, and the stitching is of itself a work of art.

An examination in the evidence of the recent outbreak against the colored people proves that the New York police acted up to their traditions of unredeemed brutality. A negro went down Eighth Avenue on a bicycle. He knew nothing of the disturbance and was guiltless of any disorder, but the police dragged him down, clubbed him severely, and demoralized his machine, as a warning, I presume, to persons of African blood who dared to ride bicycles.

There is one good thing we cheerfully award to Orillia, the pretty town on Lake Couchiching. In it is published probably the best local paper in Canada. The Packet contains from week to week, a full record of local happenings, its columns are always clean; and good morals, temperance and prohibition, ever find in its columns earnest and intelligent advocacy. Such a paper is a standing advertisement of inestimable value for the locality in which it is published.

The English Wesleyan statistics show an alarming decrease under almost every head. There is a decrease in the number of teachers and officers, in the number of scholars, and in the average attendance of teachers. The average morning attendance of scholars shows a decline of 8,460, and the average afternoon attendance a decline of 7,042. The United Methodist Free Church has to face statistics of a similar kind. It is said that the more notable decreases are amongst the teachers and elder scholars.

Although the population of Great Britain is increasing at the rate of 300,000 a year, the number of Sunday school teachers everywhere declines. In the church of England they have fallen off by 7,000. The Baptists report a decrease of 7,000; the Calvinistic Methodists of 4,200, the Presbyterians of 1,200, the United Methodist Free Church of 3,000, the Free Church of Scotland of 4,300, and other denominations complain of similar losses. These figures show a decrease of 32,000 in one year, and it is no wonder that the leaders of the churches are alarmed.

M. Pietro Pellegrini, an Italian scientist, has lately published the results of his researches upon mushrooms of the poisonous variety, of which the following resume may be given: The poison of mushrooms dissolves easily in water and the aqueous extract keeps its toxic properties for a long time, these having been strongly marked at the end of eleven months. The poisonous action is not diminished by the drying of the mushrooms by heat. Mammals and birds show a great sensibility to the poison, even in feeble doses, but on the contrary it is without effect upon cold-blooded animals. The action is shown very clearly when it is injected under the skin; animals, when subjected to frequent injections of this kind, acquire a certain immunity, and the serum of these animals may be used as a remedy in cases of poisoning.

The statue of Hon. Alexander Mackenzie, Canada's honored statesman, which will at an early day be erected on Parliament Square, Ottawa, represents the Liberal statesman in the attitude of addressing the House, his right hand slightly raised, his features betokening the grave earnestness which was his chief characteristic in debate. Two allegorical figures grace the pedestal, representing industry and integrity—a youth, compass in hand, poring diligently over a chart, and a herald feminine figure holding a shield which bears the legend "Duty was his law, and conscience his ruler."

The Canadian Baptist says—Dr. Lorimer has refused to accept one thousand dollars addition to his salary voted him by the Executive Committee of his church. We doubt whether there are many, even of those who are most disposed to charge the ministry with being mercenary, who would reject a similar offer. For several years the late Rev. D. J. Macdonell, of St. Andrew's, Toronto, declined to accept an increase in stipend; and the same can be said of several in the ministry of the Presbyterian church in Canada. The Gospel minister, it will be found, is, as a general rule, more unselfish and self-denying than the average man in any other walk of life.

"Nervelessness" is, according to a German professor, the peculiar characteristic virtue of which the Chinese may ultimately beat Europe in the struggle for existence. The Chinaman, he says, can write all day, stand in one position all day, weave, beat gold, carve ivory, do infinitely tedious jobs for ever and ever and discover no more weariness or irritation than if he were a machine. This quality appears in early life. There are no restless, naughty boys in China. They are all appallingly good, and will plod at school without holidays or recreation of any kind. Sport or play—if we except cards and kite-flying—seems to John Chinaman waste labor.

The most hopeful phase of the temperance reform to-day is not the pledge or legislation, but the enforcement of it as a business rule. Employers are more and more exacting total abstinence of their employees. Railway managers, in recognition of their responsibility for life and property, look carefully into the habits of their men as to the use of intoxicants; and all who are charged with the care of valuable machinery, and costly investments, demand of those they employ, and on whom often depends the lives of others as well as a satisfactory business profit, total abstinence. Make liquor drinking and liquor selling unprofitable and a long step will have been taken toward what has been sought by moral suasion and legislation.

We learn from the "Quarterly Register" of the Presbyterian Alliance (edited by Rev. Dr. Matthews) that the address to the young Queen of Holland on her accession to the throne, which was agreed upon last year by the Alliance, has been presented through the ministerial representatives of the Belgian churches, who were graciously received by the Queen and the Queen-Mother. Her Majesty, it is said, showed much surprise and interest as she examined the beautiful album and examined the signatures of the Moderators of some sixty Presbyterian churches in all parts of the world. The Queen of Holland, who is the last survivor of the House of Orange, is said to be the only monarch in the world who is "altogether and at all times" a Presbyterian.

It is said that already Japanese Christians are discussing the carrying of the Gospel into China. It would not be surprising soon to hear of an organizing of Japanese churches for that purpose. It is likely that they could work with much greater success among a people so near akin to them than European or American Christians. It may before long be found that the opening of missions in Japan had a significance then hardly thought of for the regeneration of the neighbor empire. Who knows but that Japanese evangelists are destined to play the greatest part in this gigantic undertaking? There are already Japanese Christian missionaries in Formosa. So says the Missionary Review of the World.

• The Quiet Hour. •

Parable of the Great Supper.*

BY WAVLAND HOYT, D. D.

Blessed is he that shall eat bread in the kingdom of God (v. 15). The discourse of Jesus at the feast in the Pharisee's house had made an evident impression on some one of the guests. Thoughts began to arise within him of the promised Messianic kingdom. The Jews frequently imaged it under the figure of a feast. So this guest breaks out with the exclamation, "Blessed is he that shall eat bread in the kingdom of God." It was evidently furthest from his thought that he himself might not be partaker of the Messianic glory, immediately following, seems very plainly to intimate that this man was not really a guest of God. Membership in the church is not certain evidence of being really a Christian, a guest of God. Self-deception concerning this is possible. As the following parable discloses, the only real entrance into God's kingdom is by hearty, prompt, obedient acceptance of God's invitation. The testing thing is not our thought about ourselves, but is God's thought about us.

Come; for all things are now ready (v. 17). "The sending a second invitation to guests when the feast was ready, was, and still is, usual in the East (Esth. 5:8; 6:14). This invitation of the Old Testament bade the whole Jewish nation to God's kingdom; John the Baptist and Jesus, with the message, 'The kingdom of God is at hand,' brought the second invitation. 'Come, for all things are now ready,' was the burden of their ministry (Gal. 4:4). But it is also the gospel message to-day.

The atonement is ready. "It is finished," was our Lord's triumphant cry upon His cross. The Holy Spirit is ready; He has been sent. God's welcome is ready; whosoever will may come. Your own better nature is ready with promptings and inner longings for God. Holy examples are ready, your Christian father and mother, perhaps now transfigured, but whose memories are calling you. Absolutely and entirely, everything on God's side is ready for you. "Come"—how it sounds in Sabbath bells, in this swiftly passing life, in God's various providences, in the certainties of death and judgment, in your own conscience, in your unsatisfied heart!

They all with one consent began to make excuse (v. 18). "The Greek word is the exact equivalent of our 'to beg off.'" Our excuses toward God are not sincere; they are made up. We frequently turn right things into excuses toward God—"I have bought a field, and I must needs go out and see it;" "In the East it is specially needful to do this with reasonable promptness to settle the boundary and possession, but customary courtesy would unhesitatingly defer such business for a feast." "To prove" "may mean to complete the bargain by testing and taking possession, a very necessary and important thing after buying, as any traveller in Syria may perceive at the present day. But even this, though not a lie nor absurd, as some suggest, was only a very thin excuse; not a proper reason for absenting himself from the feast." "I have married a wife;" see Deut. 14:6, where a bridegroom is excused for a time from various duties, but

such an invitation should have precedence. Property, business, home pleasure—all right in themselves, but these right things wrested into excuses toward God. What strange perversity—to turn God's blessings into reason against God! Our excuses toward God are terrible and profane affronts to God. Notice specially that all these invited ones had accepted the first invitation; it is from the second, the keeping of their promise already given to the hosts that they now conjure excuses. Every one of us toward God has made such a promise; every one of us has said, "Yes, at some time we will become Christians;" but God says, "Now," and then we begin with our affronting and insincere excuses. Is not this utmost sin?

Bring in hither the poor (v. 21). Guests for God's kingdom shall not be wanting; what the prosperous reject, the poor, maimed blind, will receive; and, receiving, they will be the really rich. Readiness for God's kingdom does not consist in position and possession, but does consist in willingness to accept God's invitation.

Yet there is room (v. 22). So wide and welcoming is God's kingdom you cannot crowd it. There is no sinner who may not say, "There is room in it for me." Quaintly, but truly, Bengel says, "Neither nature nor grace suffers a vacuum."

Constrain them to come in (v. 23). "The compulsion wanted is that used by Paul the Apostle, not by Saul the inquisitor." It is only another instance of the dreadful apostasy of the Roman Church, that it should find in these words fancied warrant for the horrors and cruelties of the Inquisition.

None of those men which were bidden shall taste of my supper (v. 24). "It must be remembered that Jesus had now been distinctly and deliberately rejected at Nazareth (Luke 4:29) and Jerusalem (John 8:59); in Judaea, Samaria (Luke 9:53), Galilee (Luke 10:13), and Perea (Luke 8:37)." There is no hint of future restoration here. What causes final rejection is not our sin, but our refusal of God's welcoming forgiveness. Even the bidden ones may be excluded.

Explanatory Notes.

Eat bread in the kingdom of God (v. 15). The Messianic kingdom was often represented as a great feast.—*Make excuse* (v. 18). Such a refusal of a second call by those that had already received the first would be an insult that would be regarded by the Arabs as occasion for a war.—*Streets and lanes* (v. 21). The quarter of the city where the poor would be found. Those living there might be used as representing the publicans and sinners among the Jews.—*Highway and hedges* (v. 23). The roads outside the city. If a distinction is intended between the people found here and those in verse 21, these may represent the Gentiles.

Love without service is like a sunbeam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded word of Christ was, "Wist ye not that I must be about my father's business?" and His last, "It is finished." What lies between these words? Constant ministry. When He said, "Let him that is chiefest among you be the servant of all," he out-lined the form the Christ-life must take.

Carrying Conviction.

The Christian brings discredit upon the present power of God and upon the spiritual nature of man by always appealing to past record for establishing truth, and never finding within himself the evidence for faith in an ever-living, present and loving father. The constitution of man has not changed, and we all believe that God is the same "yesterday, today, and forever." Why then should he cease to speak to us if He ever did to His people? The world is not slow to believe a man when he declares that he received the word of God directly, provided his whole life and work give evidence of his thorough sincerity. It seems to us that there never was a time when there was more need of the testimony of those who can carry conviction by speaking messages which have come to them directly by the inspiration of the Almighty, and is there not danger of our faith in the immediate guidance of the Spirit becoming weak and untenable if we always endeavor to establish the truth by appealing to those who have gone before us, instead of showing that we are to-day recipients of His messages, and mouthpieces of His word. —American Friend.

AT LAST.

BY JOHN G. WHITTIER.

When on my day of life the night is falling,
And in the winds from unsummed spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The voice which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, or branch of palm, I merit;
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgive through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade, where sin and striving cease,
And flows forever through heaven's green ex-
pansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing,
The life for which I long.

Begin Now.

Sometimes children think they can't do anything good until they grow to be men and women. If you should say to your little right hand, "I'm not going to use you now while you are small; I'm going to wait and save all your strength till I grow up, and then I will use you a great deal," do you know what would happen? Why, the hand that hung at your side would not grow; it would get so weak and small that when you became a man you could not use it at all. Something like that happens to our hearts when we think we can put off loving God and doing good until we grow up.

We must begin now to do what little we can, if we wish to be strong when we grow up.—Sunbeam.

Paul gloried in being a servant of the Lord Jesus, and in serving men for His sake. He sought no higher title, and the world has no higher to give him.

*S. S. Lesson for October 14; Luke 14:1-14.—Golden Text:—Come; for all things are now ready.—Luke 14:17.

Secret Prayer.

The highest act of prayer is impossible unless and until the human suppliant deliberately seeks to meet God absolutely alone. To secure such aloneness with God, we are bidden to "enter into the closet"—to find some place and time where we may shut ourselves in with Him. This is so important that it is made emphatic by repeating the thought in another form; as though the word "closet" were not enough, Christ adds, "and when thou hast shut the door, pray to thy Father, which is in secret"—a second world, meaning essentially the same as closet, a secret place, Matt. 6:6.—A. T. Pierson, D. D.

Dr Farrar's Appeal.

Will you not give up a poor tickling of the palate, an unwholesome tingling of the brain to rescue the nation from a blighting degradation? Not long ago there was an explosion in a colliery, by which four hundred miners were suddenly hurled amid shattered ruins into horrible death. It was caused by a single miner who had opened his safety lamp to light his pipe. To that pipe were sacrificed four hundred precious lives of fathers, husbands and sons. The social atmosphere around us is full of the explosive fire damp of intemperance. Total abstinence is our safety lamp.

Three Fools.

Just after Christian had left the cross, he found three men at the bottom of the hill, fast asleep, with letters upon their heels. Their names were Simple, Sloth and Presumption—apt types of the different classes of men who put off gospel offers with vain excuses. When urged by Christian to awake and rise, Simple said, "I see no danger." Sloth said, "Yet a little more sleep;" and Presumption said, "Every vat must stand upon its own bottom." And so they lay down to sleep again, and Christian went on his way.—Pilgrim's Progress.

There is no duty that comes to our hand but brings to us the possibility of kingly service, with divine reward.—J. R. Miller.

The servant is obedient to the will of his master, but if he has the love of Christ and serves in that love he is greater than a lordly master without such love.

That godly man who was asked at an inopportune time, probably by a callow upstart, to talk about his religious experience, answered prudently, if ironically, that he had no religion to speak of.

We have sometimes felt ashamed of the extremely cordial welcome given us in our mission churches until we thought of how much occasional visits by ministers from a distance mean to these separated pastors and their people.

"Why this waste?" He who asked this question on a certain occasion was not in sympathy with the act that called it forth. It was in fact no waste, for it was in the fullness of love for Christ, and that love dignifies and makes valuable whatever it calls forth.

Heaven is not the same to all. It is the same in that all sin is excluded, all the elements of unhappiness and misery are eliminated, and in that Christ's righteousness will be upon all. But there will not be the same degree of development of life; and therefore there will be a difference in the degree of blessedness. The thief on the cross followed Jesus quickly to paradise, but life did not begin to him at the same point as in the experience of John who reclined in the bosom of Jesus.

Our Young People

Paul's Missionary Secrets.

BY ROBERT E. SPEER, D. D.

It was God who set Paul to work. And Paul knew it. He knew, too, exactly the work that God had set him to do. There was no weakness due to uncertainty. There was no wavering of purpose. "It was the good pleasure of God," he said, "who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me that I might preach Him among the heathen. Immediately I conferred not with the flesh and blood, but I went." We read of John the Baptist, "There came a man, sent from God; his name, John." That was the way Paul came. The God-sent men who obey never fail.

Another secret of Paul's success was in his methods. He learned from Barnabas the secret of trusting men and of laying responsibility upon them. He was constantly training men and setting them to work. He counted upon the willingness of an evangelized man to evangelize, and set him at it. He kept his hand on his work and his work on his heart, and constantly looked up his men and held them true. He worked with a zeal that assumed the world might end before sunset and a wisdom that assumed it might last ten thousand years. He relied on the power of God that was in the gospel. He did not dilute it and make soft apologies for it. He preached it. He went boldly at the great cities, and the work that he did was so effective and enduring that later the heathen were called "pagans," or country people. The cities were full of Christians. We are almost afraid of the slums now. Paul carried the gospel straight to the gladiators. He was an incessant personal worker. Daily and from house to house he ceased not to teach and to preach Jesus.

And further, Paul had a living message that burned in his soul and blazed into speech. He had caught a vision of that love of God that is "broader than the measure of man's mind." He knew from his own heart the universality and the deadliness of sin. At times he nearly sank under the hideous burden of it. But Christ had lifted it from him and set him free. In Him all men could be free. God was in him, reconciling all men to Himself. And men must come to Him. For Christ owned them. All things were His. And out of Him and His lordship only darkness and death reigned. In Him was life, and over all life He must be King. Do you wonder at the success of the man in whose bones these truths burned like a beacon while their light and truth thrilled through him?

And he was so intense, so eager, so unceasingly busy night and day bearing witness with tears, perpetually moving, unswayed by opposition and suffering, caring nothing for the judgment of men, fearing only the judgment of Him whom he served, impatient of stifling contentions and all pettiness, glorying in infirmities, and ready to be offered whenever the time of his departure should come. He was a lover of heroic things, and was sure that no king or emperor had greater glory than his, though he made tents with hardened hands and followed the Nazarene. Like Him he was "gentle as a nurse," as he said, humble, tender, loving and lovable, with sympathies as wide as the world and as broad

as the woes of men. How could such a man fail?

He had seen Christ. That was the great secret. He knew the Son of God. This was the way he told the story: "And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness of the things wherein thou hast seen Me and of the things wherein I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I send thee, to open their eyes." They open eyes whose eyes are open. Paul saw and testified, and men received. He who sees Christ can show Christ. Come and see. Go and tell. These are the two terms of successful service.

* Topic for October 14: "Paul the missionary; the secret of his success."—2 Tim. 4: 1-8.

"Not I, but Christ."

For Daily Reading.

Mon., Oct. 8.—True missionary success. Dan. 12:3; Luke 10: 17-20.
Tues., Oct. 9.—How gained. Ps. 2.
Wed., Oct. 10.—Persecuted but triumphant. 2 Cor. 4: 7-18.
Thurs., Oct. 11.—Paul's motto. Phil. 3:13, 14.
Fri., Oct. 12.—Life after Christ. Col. 2:6-10; Heb. 3: 1.
Sat., Oct. 13.—The great commission. Mark 16: 14-20.
Sun., Oct. 14.—Topic: Paul the missionary; the secret of his success. 2 Tim. 4: 1-8. (Quarterly missionary meeting.)

The Cost of Victory.

The editor of the Missionary Review of the World says, concerning the uprising in China:—"Missionary triumphs are not to be purchased without cost. Victory over sin and Satan has always been dearly bought. It required the sacrifice of God's own Son to lay the foundations of the church of the redeemed, and every stage of subsequent growth has been attended with sacrifice. We must not count even life dear if we are to follow our Master in the sharing of His suffering and triumph. Is not God asking us how far we are ready to prosecute missions at the peril of life, and literally take up our cross in treading in our Master's footsteps?"

On the Damascus road they (Christ and Paul) met, and from that hour his life was absorbed in His. The effect could not but follow—on words, on deeds, on career, on creed.—Professor Drummond.

By no possibility can my hand reach four feet from my body. If I want to rescue a dying man from drowning, my whole body must move to enable my hand to reach him. The whole church must move forward, if missions are to succeed.—Rev. J. Hudson Taylor.

is by prayer that the missionary gains the greatest conquests. I have stood face to face with a savage and held on to his rifle lest he might shoot me for his meal, but it was not my strength, but my prayer, that overcame.—Rev. John G. Paton, D. D.

God walketh with the simple and revealeth Himself to the humble.—Thomas a Kempis.

Burden-Bearing.*

BY REV. R. G. MACBETH, M. A.

The root sin of the human race was selfishness. However diversely sins appear upon the surface, however differently they manifest themselves in outward action, trace them to the bottom and you will find selfishness there. The criminal calendar of the world has always shown that men have committed crimes, not with the intention of benefiting the race, but of aggrandizing self or some special clique or party in which they were interested. History records, too, the names of men who thirsted for place and power, and who waded through seas of blood to grasp the selfish sceptre they courted. Other men allowed their souls to be swallowed up by greed for gold and unmoved by the cries of humanity, have been willing to take money reddened by the stream from the hearts of those whom they oppressed. Such men do not remain to us simply as specimens in an antiquarian museum. Alive and in the flesh they will walk the green sward of the earth, and breath unabashed the pure air of heaven. There are men who still seek place and power for selfish ends. Not all public men are of that kind. Some at great loss to their business and family life, take hold of public affairs that they may accomplish the best things for the country. But these are in the minority—the number of men upon whom we have to thrust greatness is lamentably small. The majority, reckless of the fact that electorates are being debauched in their interests, reach high places and sit there without a thought of noble ideals for their civil and political life. Nay, many seem perfectly satisfied to let the better life of the country go to ruin if thereby they can retain dominant places for themselves.

Similarly in our competitive days men seem willing to make money at all hazards and by all means. They are not only tempted to wrongdoing in honest business, but many go into business so manifestly wrong that nothing but the most unadulterated selfishness could account for their choice. No man can engage in a business whose manifest result is to ruin the bodies, shatter the minds and damn the souls of his fellow men, unless he crushes every noble feeling in his heart in the interests of money making and greed. We do not abuse such men and call them vile names. They are our brothers for whom Christ died, but we appeal to them in the name of God and humanity to assert their manhood and leave the business which is dragging them down to death eternal, and throwing a withering blight upon those who are near and dear to them. There is a measure of worldly success about an evil business, or evil methods of business, but true success is measured by the amount of good men do in their day and generation. The selfish life can never be a true success. The only supremely successful life our world has seen was the life of the Man whose career was one long heroic act of self-denial from the cradle to the cross.

And yet despite the fact that sin has brought selfishness in upon us like a flood, there is a mighty undercurrent of better things in the human heart, and it is this undercurrent that we seek to stir into quicker life by the text: "Bear ye one another's burdens and so fulfil the law of Christ." The presence of this undercurrent of better things in the human heart is manifest in many ways. The famine in India, with its record of star-

ving millions, shocks the world and draws all that is noblest to the surface. The books that take hold of men are the books that reach the fountain of tears and cause the sympathies to go out to the oppressed and the sorely tried. Charles Dickens smote upon the heart-strings of England and revolutionized the life of her great city. Robert Burns, notwithstanding the woful weakness of his life, had a warm heart under the "hadden grey" and holds the affections of men because he would usher in a new idea of human brotherhood. "Uncle Tom's Cabin" did more to swing nations into the lines of civil liberty than the prowess and achievements of the all-conquering Grant. Nearer our own time we find the most popular book of its kind in the volume in which Ian MacLaren sketches the self-denying character of Dr. McClure, who for the sake of the sick and suffering performed deeds that on other fields would have been rewarded by the Victoria Cross. All these things and many more that might be quoted, indicate the undercurrent of mutual sympathy and love in the human family, and once that is touched we shall find abundant field for the exercise of burden-bearing qualities.

The home was the first sphere in which men might find opportunity for sympathetic and helpful lives. The home as the citadel of the nation, and empires fall when the home life becomes evil. A good home is a preliminary heaven-giving light to the world, while a discordant household is a hell upon earth. Husbands and wives were exhorted to a life of mutual helpfulness and asked not to forget the terms of endearment they once used. Husbands who leave their homes in the evening and prefer other company to that of their families, came in for scathing denunciation, while on the other hand wives were asked to remember that the breadwinner has many anxieties and troubles which she can lighten by loving devotion. Children were urged to the obedience of the noble commandment: "Honor thy father and thy mother." Your parents, said the preacher, are standing down where the shadows lengthen near the sunset, comfort their declining days and bear about with you that blessed memory rather than the remorseful agony that cries out: "I brought down their gray hairs in sorrow to the grave."

Outside the home circle the great world is struggling under the burden of sin. In one sense the only possible burden-bearer there is Christ, but we can help our fellow men by pointing them to the source of forgiveness and the source of power. We must believe in the salvability of every soul, and give up no one on this side of the gates of death. We sometimes speak as if certain persons were beyond the pale of redemption, but Christ came to seek and to save the lost; and when our Christianity reaches the height of His willingness to save all who come, the Church of God will come into our own.

Should anyone shrink from the task of burden-bearing as something beyond his strength let us remember that it is in the bearing of others' burdens we forget our own in the greater strength we develop. History proves that men became great when they dropped the old selfish life and came out in noble self-denying work for others. The Bruce of Scotland taking the money from the enemies of his country was of no account, but when he flung aside the life of ease and came out to do or die for his native land, he became a giant by whose name the world conjures whenever civil liberty is threatened. William Wilberforce, the pet of London drawing-rooms, was nothing, but when regenerated by the power of God he espoused

the cause of the slave, he wrote his name indelibly on the great heart of the human race.

And all this life of burden-bearing is inspired by the example of Christ. He was the great burden-bearer, for upon him was laid the iniquity of us all. Under the awful load the human life of Christ reeled and staggered, but He set his face steadfastly to finish the work given Him to do and triumphantly accomplished it. Under the inspiring influence of His example and energized by His spirit we also go forward "toiling" up new Calvaries even with the Cross that turns not back, and in the end we also shall share in His victory and in the splendor of His Kingdom.

Reminiscences of Septuagenarian.

1854—Then and Now—1900.

V.—PERTH.

Many thoughtful readers will call to remembrance the flutter of excitement that passed over England in the first half of this century, on the announcement of a "find" in the shape of a fragmentary marble, that wore marks of age, and otherwise giving it an interest and value, equal to, if not surpassing that of the Moabitish stone. The initial letters of the first and closing words were acknowledged to be at least symbolic if not prophetic characters,—“D and I.”

The inscription was “Drun kasaf iddler,” and became at once the theme for studious inquiry, in the brains and councils of the “Savans.”

Only equal to the height of expectancy was the depth of chagrin and humiliation—when the solution of the mystery was issued—not by “the experts,” but by a student wag who had been enjoying a graduateam, and when returning home, unable to assist a befuddled fellow dissipated to reach their dormitory, he chanced on a broken fragment of a tombstone, and with a nail or other instrument carved with no regard to spacing, “Drunk as a Fiddler,” and erected it over his prostrate friend.

Something akin to this in nature, if not in degree, was the curiosity and perplexity occasioned by the receipt of the letter referred to in my last—bearing the post-office mark of Bytown. The contents were:

“My Dear J. B. Duncan
“Gad”

Yours sincerely, etc.

I described the effects produced on my friend, and sympathized with him, which was all I could do. I was always a poor hand at conundrums. A godless Englishman would have made a base and profane use of the contents. Not so J. B. Duncan. He mopped the gathering moisture from his brow and quieted down, and set his inventive brain to work. “Everything comes to him who waits” and to him it came Eureka. “Gad a troop cometh.”

In that laconic style intimation was furnished him that Rev. William Troop was on his way to supply Dalhousie pulpit for two Sabbaths. That closed the door so far as I was concerned.

Mr. Duncan at once arranged for an exchange with Rev. Patrick Gray, of Carleton Place and Beckwith, to which place I was to accompany him and take half of the service!

On Saturday he hired an animal with which arrayed in harness and hitched to a buggy belonging to the manse, we prepared to start in the afternoon. When I set my eyes on the quadruped I ventured to express my regret that we had not taken the precaution to start early in the morning, to avoid possible travel on the Sabbath day.

*Summary of sermon preached in First Presbyterian Church, Vancouver, B. C., from the text: “Bear ye one another's burdens and so fulfil the law of Christ.”

The Laws of God.—IV.

BY GEO. W. ARMSTRONG.

It was, as I have said, a quadruped, as is usually the case with four-footed animals, and accorded with the schoolboy's definition of the same, in that "it had one on each corner." This much I can vouch for. It was in color a sooty black, not a glossy hair in its skin, which was hide-bound. It was sound in wind and limb; for not a splint, nor spavin, nor thorough pin, would have attached themselves to that structure of bones. Standing still, its looks were not for-riding, but after a mile of driving, a little faster than a walk, all uniformity of action was at an end, and every part of the body moved of its own will, independent of, and out of harmony with, every other section. It was not a pacer, nor single foot. It was—I don't know what! This I know, it was from the "Temperance House" and was for hire. Another fact I know, and did not need to be told it, viz., that it was, and had been, a total abstainer from oats, or other strengthening, heating cereals—barley in no form. The skin gave evidence that with bran in various forms of preparation it was not unfamiliar—but on hay was centred its chief dependence for any delight it could have in living.

In this manner we proceeded on our journey—my fellow traveller chatting and laughing, perfectly oblivious to the disjointed actions of the four compartments of our locomotive. Perfectly content was he if these varied sections continued in any way to move eastward—which "thanks be prayed," they fortunately did.

Sometime on Saturday night we arrived at Carleton Place, and finding my fellow student Peter Duncan, I cuddled in and found relief as one child does with another in telling our mutual griefs and woes, and laughing them to scorn. I slept a little nervously, contemplating what awaited me on the morrow.

From the foregoing learn, first—That owing to un pardonable mismanagement and bungling I was kept unemployed and dependent on others, and consequently deprived of matter to chronicle in my retrospect. And second—That trials and irritating disappointments of any kind, are never unmixed evils; but mostly in every case, interspersed with most delightful experiences. And third—That instead of being under the Home Mission Committee, I had chanced under the surveillance of the Foreign Mission Committee, my travelling expenses would have been paid clean, and my monthly allowance provided to honour my claim, employed or waiting appointment. In many respects the Home Missionary has the hardest lot.

NEMO G. D.

Desolation.

A rude log hut on a lonely hill,
Snow on the north wind flying;
Darkness within where a man lies still,
And a woman sighing.

Night, but no stars. On the blizzard's blast
Ride souls that have felt God's spurning,
Hideous wraiths from the world's dead past
For an hour returning.

They grapple the cabin on either side,
Laughing and shrieking and twisting;
The roof beams sullenly grumble, tired
By the toil of resisting.

The watch dog starts from the floor to growl,
The terrors of night defying.
Away in the valley a lone wolf's howl
And a nameless crying.

A rude log hut on a lonely hill,
Deep sunk in the land-sea's foam;
But Death steals in where the man lies still,
And he gathers him home.
Frank Putnam, in the "National Magazine."

This paper will close the short series; and yet the subject, The laws of God in their relationship to our every-day lives, our conduct and activities, gives such a vast opening for thought that I feel I have done no more than touch "the hem of the garment." I shall therefore submit as a parting idea that if we desire to make the laws of God the rule and guide of our lives, we shall require unflinching determination, a resolute will. Christ told His apostles and first disciples about persecutions and imprisonments, about cross bearing, etc., that one would almost think the tendency would be to discourage. Christ never deceives; His followers must be "determined" men. The work before them demands it. God told Joshua much the same thing: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law."

I don't know why it should be so, but we frequently find professing Christians afraid, when in company with worldly and ungodly men to acknowledge their allegiance to Christ. They try to conceal the fact that they are His professed followers, and in a large degree so conform to the spirit of the world that it is difficult to detect whether they are not themselves of the world. This state of things can only arise from a lack of moral courage, and not in many cases from a lack of love towards their Divine Master. Peter loved Christ ardently but when in company with His enemies, denied Him. Naaman the Syrian, desired not to offer sacrifices and burnt offerings to any god but the God of Elijah; still his moral courage was insufficient to prevent him from bowing in the House of Rimmon when he went there with his master, the King of Syria, to worship.

We live in a world the spirit of which is "enmity against God, and is not subject to the law of God neither indeed can be." The law of God and the spirit of the world are totally at variance with each other; and the simple fact that anyone is endeavoring to regulate his life according to God's law is sufficient to occasion the sneer and produce the laugh of the scorner.

It is necessary that we should be "strong and very courageous," for we shall have to encounter difficulties; and at times apparent success may appear to be within our reach if we only yield to the inclination of our own desires in neglect of the law of God.

Now, why need this moral cowardice exist? There is surely nothing in the law of God that needs bring to the cheek a blush, or faintness to the heart. No, but it is easier to swim with the tide than battle with the surging billow; and thus when men come out from the ungodly and separate themselves from sinners, it is the signal to bring down upon them unmerited reproach and tantalizing persecution. And who likes either to be persecuted or subjected to reproach? It is not in harmony with flesh and blood; and thus when men's hearts, yea, even Christian men's hearts, fail them from fear, they are disposed to hide their light under a bushel, and bow in the House of Rimmon. Be strong and very courageous is Divine counsel, and if we are weak and vacillating in ourselves, He who has counselled has also promised help. "They that wait upon the Lord shall renew their strength," and thus strengthened by Omnipotence,

overcoming difficulties and enemies is considerably simplified.

Sustained by this almighty power, Elijah displayed majestic courage when he faced wicked King Ahab and challenged the prophets of Baal; and by this same means was Daniel and his three companions able to manifest their truly heroic spirit which has received the commendation of all succeeding ages.

These men were giants in moral stature, and they feared not though hosts encamped against them. The courage they had seems almost superhuman, neither could they have stood so resolute in their own strength. God commanded, they obeyed; and His presence went with them.

The God whom they served is our God; and if He sustained them, He will just as surely sustain us, if we exhibit the same faith in Him and rely as firmly upon Him as they did.

"Fear not thou: for I am with thee; be not dismayed: for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness. Behold all they that are incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish." With such assurances what need any of us fear? Let us "put our trust in the Lord, for in the Lord Jehovah is everlasting strength." London, Ont.

Sparks from Other Anvils.

Ladies' Home Journal:—If fate has denied to any woman a home, a husband and a baby, let her take up art, or medicine, or blacksmithing, as she chooses, and try sincerely to make the best out of her life that she can. But to claim that these are nobler occupations than her own craft, the high calling of wifehood and motherhood, is the most shallow and dangerous of cant.

Lutheran Observer:—The teachings of the Bible are very plain and unmistakable upon the subject of eternal punishment. It is not mentioned once, but many times. This teaching runs all through the Scriptures. But some try to shut their eyes to this teaching, to disbelieve it, to disprove it, but their efforts all come to naught. God has spoken it, and there the statement stands, defying all human contradiction.

Catholic Register:—There is no better teacher than practical charity. Every young person should be taught to have a few poor to look after. It teaches them self-denial; it shows them the trials from which they are spared, and what is best of all, it layeth up treasure where rust consumes not, nor thief enter in and steal. It is only the chosen few who undertake the work; but many more could, and should, do it.

Christian Guardian:—In all revivals that have amounted to anything, clear, scriptural, and doctrinal preaching has had a prominent place. This is necessary to instruct the mind. To this was added earnest, rogent and stirring appeals to the emotions, the conscience and the will for immediate action. This method will never grow old, for it is as natural as it is scriptural. Man is a being of feelings, will and conscience, as well as of intellect, and the Bible appeals to the whole man. Therefore, let our preachers forget not to lay down the foundations of truth in all clearness, but let them also arouse the heart, awaken the conscience, and demand the immediate surrender of the will, for time is short, eternity is near, and the door of God's mercy will not stand open forever to sinful men.

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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, 3rd Oct., 1900.

Why should you think it necessary to confirm the fears of a nervous friend who imagines that she is developing symptoms of some dread disease? Your business is to strengthen the weak hands and confirm the feeble knees, and say to them that are of a weak heart—"Fear not."

If the presence of the parents at the Sunday School on Children's Day was so helpful, would it not be well for them to make a practice of attending, say once a month, to see if there would not be equally good results from each repeated visit? The school and the home ought to be more closely in touch than they are at present. Try to bring it about in your own home and school.

At this season of the year, when congregations are reassembling for another year of Christian activity, the following timely suggestions, by our excellent contemporary, the Lutheran Observer, concerning the prayer-meeting should be made helpful in every church:

"1. Arrange your affairs so as to attend the prayer-meeting, and be sure to come.

"2. Come yourself. Bring your children. The prayer meeting is not complete without the children, any more than the family circle."

"3. If you are entertaining friends, bring your friends with you, and let the church give them a rousing social welcome after the meeting is closed.

"4. Bring some unconverted friend with you, and pray for a blessing upon him before the meeting closes.

"5. Come early, if possible; if not, come late; but by all means come.

"6. Come to the meeting in the spirit of prayer, and with the desire to take a part, should time and opportunity be given. Those meetings have been the best that have been preceded by the most prayer."

"7. Let the seats in front and near the leader be taken first. Sit side by side, and if there are to be any vacant seats let them be in the rear of the room.

"8. Never give a concert, lecture or other entertainment the preference, if they come on the same evening as the prayer-meeting. Let the prayer-meeting be first."

THE DOMINION PRESBYTERIAN

THE OPENING OF COLLEGE.

There were the usual formalities in connection with the opening of the colleges this week. The customary entrance of the begowned professors and other dignitaries was made, the customary announcements were given out, and the customary lecture was delivered to the too small audience. Could we not change this somewhat, and to advantage. We are no longer reverential towards old customs, we may as well admit it, and when they pass, we breathe a relieved sigh. If they are customs and nothing more, mere memorials of a vanished past, they are better dead.

What then would we have in place of the usual opening of the colleges? Instead of the academic three-o'clock in-the-afternoon meeting, when business men cannot attend, we would have the opening at 8 o'clock in the evening, and make every effort to secure the presence there of those who are and who ought to be interested in our colleges. Is it absolutely necessary that the subject discussed should be theological or even technical in its character? Might it not, with advantage be educational, chosen so that it would interest all men interested in education? Might it not be social, and be discussed by one who has considered this great subject not as a fad, but on all its many sides and who is able to present sane views upon it? Might it not be moral, dealing with some one of the great moral issues of our immediate time, and presenting the results of the best thought and the wisest action upon it. The minister must do with each of these in the course of his afterwork, and the forty minutes of clear discussion, from an acknowledged master, might give him such an insight as to influence all his after study upon that topic.

Then why might there not be a social hour, when the student would have opportunity to meet his friends in social intercourse, and not in any elaborate function, such as may find its place later, but in a quiet homelike moving in and out among friends, be made to realize that there is an education other than is to be obtained by poring over books, and one that will fit him the better for meeting and influencing men in afterlife. There is need that this side of college life, the social side, should be emphasised much more than it is.

FOREIGN MISSION PROBLEMS.

It is gratifying to know that there was a full meeting of the members of the Foreign Mission Committee at its regular half-yearly meeting last week. There has never been a more critical time in the history of the work. The India work is happily settled, so far as the recent cause of irritation is concerned, and it is gratifying to know that the two methods of working may now proceed side by side without danger of interference from either party, each one of whom thinks himself working for the very best interests of the cause there. But the famine has introduced new conditions, and these must be at once faced and met. Our Church has reason

to congratulate herself upon the way in which these new conditions have been met, and upon the strong position the mission holds in India to-day.

But China has introduced new complications, and one of the gravest questions the committee was called to consider was the matter of indemnity, and that other matter upon which to a certain extent the question of indemnity hangs, the relation of our missions there to the men and women who have been there, and who barely escaped with their lives, would not bear of abandonment, and begged to be allowed to return as soon as possible. When one of them was asked if he would take work in another field he answered, "Yes, on condition that I return to Honan as soon as the way is clear. And so they will be returned; but it may be some years before that time shall come.

Meantime what shall be done with the missionaries? That question too must be settled. Most of them will rest, some will go at once to work in other fields; Mackenzie in India, probably Mitchell in India, Dr Malcolm in the Yukon, and so on. The alacrity with which the missionaries accepted and even welcomed an opportunity to do other work than that they had been set apart to do, speaks well for the noble band who have planted the church in Honan. Some have exclaimed against the hard-heartedness of the Committee in hurrying the returned missionaries into the home field almost before they had drawn breath on the home shore; but that was a mistake. The Committee simply desired to welcome the returning missionaries, and there was no thought of at once putting them to work before they had had an opportunity to rest and meet friends.

Another matter came in for careful discussion at the last meeting of the Committee. For some time there has been a disposition to place the conduct of small matters of detail in connection with the Indian Missions in the Northwest in the hands of those Presbyteries within whose bounds the missions are situated. Presbyteries themselves have been consulted by the Foreign Mission Committee, and have been pretty unanimous in their expression of approval. It is likely that this step will be taken in the near future; and we understand another forward movement is in contemplation in connection with this work.

Here then, is at least one committee that does not content itself with the consideration of mere matters of detail, but maps out a policy, and after considering it in all its bearings, tries to put it into practice. We have not the slightest doubt but this is equally true of the other great committees, but the church does not know it. It is wise to take the church into confidence, even about a comparatively small matter. The brighter light that shines upon the men who are busy with the work of the church, the better those who look on like it. Men have been so busy that they have not taken this into account, or if they did, the matters appeared so much matters of routine and detail that there seemed little to talk about. But talking about it does good.

THE CENTURY FUND.

The Rev. Dr. Campbell is going among the Presbyteries and doing good work in stimulating them to make a final effort to carry this movement to complete success. It must be admitted that last year was in some respects unfavorable for work of this kind. If Canada was peaceful and prosperous, many parts of the world were in special trouble. We were called to send forth many of our young men to defend the Empire in South Africa. While this was a noble manifestation of patriotism, it involved risk to all; and, as it has turned out, great loss to many. It was only right that an attempt should be made to provide help for the sick and wounded, and this involved the raising of a large sum of money. During the same year there was the Indian famine fund appealing powerfully to the charitable; and of a more local and temporary character was the need caused by the Ottawa fire. Of course we never can tell at the beginning of a year what new and unexpected appeals will arise during its course; but one has to admit that '99 was very special, and that such strong claims cannot help but conflict with a great movement like the Century Fund effort. Still this fund can be saved and made completely successful, if two principles be applied more fully; the first, that of universal response, and the second, that of placing in the forefront the general needs of the church. It appears that there is still, after all the work done, a large number of churches not heard from, and it is important that all should take part. Those that do not fall in with the scheme increase the average needed from those who do cordially cooperate. We trust that for the credit of Presbyterianism, no large number of congregations will be found missing from the roll as the agent of the church points out the work that has to be done between this and next Christmas. So that the ministers must make another effort to show their people that participation in this great enterprise is an appropriate way of exhibiting their gratitude to God, and is a means of blessing to themselves.

Another important point is that congregations should not make this an opportunity of dealing with old debts, which in any case they would have to meet. The arrangement accepted by the Assembly that launched the scheme was forty per cent. for local claims and sixty per cent. for the general fund. This meant that no congregation was expected to give a less proportion of its contributions than sixty per cent. to the common fund, while many might give a still larger proportion. The action of many congregations—and these are found among the wealthiest congregations—has been to reverse this proposition. They have taken upon themselves the responsibility of radically changing the basis laid down by the supreme court of the church, and the result may seriously injure the whole scheme. When we think how much depends upon this Common Fund, how much missionary, benevolent and educational activity it is meant to stimulate, may we not hope that many of

these congregations will even now reconsider the matter, and show their loyalty and their generosity by falling into line with the Assembly's very reasonable proposal.

THE FORTNIGHTLY REVIEW.

The last article—save the instalment of the story, "By the Ionian Sea"—in the Fortnightly Review for September, entitled "The Coming Settlement in China," by Diplomaticus, is by no means the least in point of merit in this number. The explanation of the *status quo* and the prophecy, if not the demand, regarding the *terminus ad quem* of affairs in China are lucid and convincing. According to this writer, the author of the present troubles should be punished, the allies should be indemnified for losses and expenses, and a strong native government established, calculated to guarantee order in the empire and the faithful execution of treaties with foreign powers. Surg. Col. (r-tired) Welch in "The Care of the Sick and Wounded in War," seeks to lay before the general public such details regarding the Royal Army Medical Corps as will place people in a position to estimate the evidence that will be adduced by the recently appointed commission, the deductions drawn from it, and the conclusions arrived at. This article, while packed close with information that surprises one, is a fresh protest against the red-tapeism of the War Office. There is an unsigned article, "A Lead for Liberalism," in which a condition of affairs as regards leadership in that party is set forth similar to that existing in the Conservative ranks here. The writer urges the Liberal party to make Democratic or Middle-class Imperialism their watchword, as differing essentially from the popular but Aristocratic Imperialism of the Conservatives. In "We Always Are Ready," by Rollo Appleyard, serious defects are shown up in the engineering branch of the navy. H. Whates in "The Outgoing Government" explains why by them no great measures affecting social legislation were enacted, and estimates the worth of the Conservative government by setting forth their policy in Imperial affairs. Striking then what he calls a balance sheet of their failures and successes in their foreign relations, his claim is that by study of this, the electorate will be enabled to form definite ideas of the magnitude and variety of the work done by the outgoing ministry. The story of "The Delagoa Bay Arbitration," as told by Malcolm McIlwraith, is intensely interesting, and leads one to believe that the arbitrators, after the space of nine years, did not efficiently discharge the mandate conferred on them by the three governments concerned. Other articles, "Gordon's Campaign in China, by Himself," with introduction by Col. R. H. Vetch, C.B.; "The Dramas of Gabrielle D'Annunzio," "Irish Witch Doctors," "Some Writers on War," one glances over and resolves to read some time.

Literary Notes.

In the Missionary Review of the World for October the "Missionary Question in China," which is now so much to the front, is ably and sympathetically dealt with by Hon. Charles Denby, formerly United States Minister to China. Dr. Arthur T. Pierson writes on "The Mysteries of God's Providence in China," and Dr. J. T. Gracey on "Government Protection for Missionaries."

But all this number of the Review is not taken up with China. Canon Edmunds, who spoke recently in Knox church in this city, contributes a remarkable paper on "Bible Translation and Distribution," Mr. Spencer Walton, of South Africa, writes interestingly of "British Amatongaland," and various other writers deal with as many important and up-to-date topics. The numerous illustrations in this number give vividness and interest to the scenes described. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

In Blackwood's for September Captain Haldane's most interesting sketch of "How We Escaped from Pretoria" is concluded. It gives a vivid picture of the narrow escapes and the final attainment of freedom. "After Wild Geese in Manitoba" is bright and readable, and is, of course, exceptionally interesting to Canadians. "The Old Golf and the New," "The War Operations in South Africa," and "Some Needs of the Navy," among other subjects, are discussed this month. Leonard Scott Publishing Company, New York.

The October number of the Ladies' Home Journal is essentially one of beginnings. It contains the commencement of "The Story of a Young Man," which portrays the life of Jesus of Nazareth; then Elizabeth Stuart Phelps has the first instalment of a serial which promises to be very good; and there is also the first of a series of articles called "A Story of Beautiful Women." These are only a few of the good things to be found in the Journal this month. The Curtis Publishing Company, Philadelphia.

Frank Leslie's Popular Monthly for October contains the third and last of a series of papers called "Recollections of General Robert E. Lee." A long and interesting article on "The Home of Jeanne d'Arc," "Extracts from Admiral Philip's Diary," and an article entitled "China; a Survival of the Unfittest," are among the contents of this number. In the way of fiction there are several good short stories, including one by the late Stephen Crane. Frank Leslie Publishing House, New York.

Work and Play; Talks to College Students, by John E. Bradley, president of Illinois College. Cloth, 208 pp., \$1.00. The Pilgrim Press, Chicago. Dr. Bradley has been for many years a leader in education, and his knowledge of young people and their needs has been apparent in many ways. In no line of activity has he been more successful than in the practical talks he has given to the students of Illinois College. In this book a dozen of these talks have been presented, all of them on live topics, like "Work," "Play," "Health," "Habit," "Unconscious Education," "Castles in Spain," etc. They are marked by strong common sense, clearness of presentation, and effectiveness of illustration. The book is attractively made, and in appearance and contents will win the favor of a great number of young people in college and out, to whom it will be among their most prized possessions.

The Inglenook

Home of the "Bonnie Brier Bush."

BY ALBERT ARMSTRONG.

There is a real land of Drumtochty, and Dr. John Watson, so well known as "Ian Maclaren," accurately describes real scenery in his "Bonnie Brier Bush" stories. He found his characters in real glens, and real Scotch home, and he tells true stories of their quiet peasant lives.

That I might become better acquainted with these quaint surroundings, I spent, with my camera, a nine weeks' vacation in the famous little parish of Logiealmond (Drumtochty). I lodged in a small house on a hill overlooking the village, and a Scotch house-wit cooked my food. I mingled with the people, walked and talked with the teacher, the minister, and the landlord. I worshipped with them on Sunday, and walked through the deep, Drumtochty woods, the glens, Scottish farms, and old churchyards, bringing back with me over two hundred negatives of the country where lived Marget and George Howe, Donnie Jamieson, Drumshough, and old Dr. Maclure.

In his descriptions Dr. Watson goes beyond the limits of the glen, and as far as Perth, which is twelve miles away, and which is the "Muirtown" of his stories. This is a market place, where on Friday of every week the men of Drumtochty find sale for their farm products. It is the same today as when Burnbrae, Drumshough and Douar lived in the glen. Every Friday finds a large contingent of them in Perth, to buy or sell, or to settle with the "factor."

A man from Logiealmond is readily recognized. Here is his picture, given by one of their own number. "If ever you see a man with his stockings hanging down over the mouth of his boots, and his hair growing out through his bonnet, and a rope-breeching on his horse, be sure that man comes from Logiealmond."

A seven-mile ride from Perth, over the Calceonian Railway, brought us to the Junction where we spied our first Drumtochty man "Peter Bruce."

If you would have a likeness of him, read a page or two of a certain chapter in the "Bonnie Brier Bush," and you will have it to perfection; for, between the Junction and Kildrumy, "he is absolute ruler, lording it over man and beast without appeal."

Next came a ride over the little "Kildrumy branch." It took us three and a half minutes by my watch to make this journey. Upon reaching Kildrumy (Me'hen) we found it a little village nestling between the hills, with a population of about three hundred. This was as near as we could get to the parish by rail, for "the railway did not think it worth while to come to Drumtochty."

I started out on foot for the glen. What a delightful walk it was! Over gently sloping hills, past peaceful little farms, with here and there a wooded spot of larch and spruce and fir, before we reached the glen itself.

I shall not forget the impression made upon my mind as I came over the hill and caught sight of the Tochty bridge, and heard the sound of the Tochty rippling on its way down to the Tochty woods.

Here was the scene that laid before repentant Flora Campbell, when, returning home from London, she could "look upon the old glen once more." The little river, flowing down toward the right, the "parish

Kirk" up on Chapel Hill, half way up the glen the village, and still further away, "the shepherd's cottage, that held Flora's heart," all as described in the stories.

Upon reaching the village I went directly to the parsonage, where I received much helpful information in a pleasant interview with the Free Church minister. He directed me to a lodging place where I found "room and attention" at six shillings per week. "Attention" includes caring for the room, purchasing food at your order, cooking the same, and placing it on your table.

It was a most fascinating bit of work looking up the various parts of the parish described by Maclaren. The Small Glen at its west end, which is the gateway through the Grampians, is the Glen "Urtach," from which the shepherds came to Weelum Maclure's funeral. The house of the original Weelum Maclure (Thomas Leach) stands about midway between the Small Glen and the village, leading to Muirtown. Just above the village is the Milton farm, over which the Milton burn comes dancing down from the moorlands into the Tochty.

At the east end of the parish lies the scenery of the author's third book, *Kate Carnegie*—Tochty Lodge, the woods, the long walk by the river side, and the Graves. The spot is deeply marked by some interesting events in Scottish history; indeed, "there are few more romantic in the north." The "Lodge" is the old Logie House, where the Drummonds of Bonnie Prince Charlie's time lived. A secret room in the tower furnished a hiding place for the Duke of Perth in his flight from Culloden.

Logie woods is called by the author "Tochty woods." Through an avenue of beeches, located some distance below the house, a view of the glen may be had, "for which one might travel many days and pay a ransom."

About a mile down the river from Logie, in a secluded spot to the right of the pathway, is found the Graves. Here is a pathetic little relic of history.

It is said that during the horrible plague of 1666, "two girl friends fled to this district, but a lover came to visit one of them, and brought death in his kiss." The little spot is surrounded by a simple iron railing. No inscription could be found.

Some years ago one, William Sprunt, a farmer there, had a falling out with the factor (land-agent). After some heated argument, the factor, turning to go, said, "You will never see my face again." William replied tartly, "I don't care, sir, though I should never see your face again till the last day, and then well on in the afternoon."

It is thought by some persons that Dr. Watson has greatly idealized some of his characters; but the author himself stated on a certain occasion in his recent lecturing tour, that there was not a single character in his stories that had not been duplicated over and over again in real life.

If thou desire beyond measure the things that are present, thou shalt lose those which are heavenly and eternal. Use temporal things and desire eternal.—Thomas Kempis.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and leave contentedly.—Lord Bacon.

Ruskin's Analysis of Mud.

"What dirty, dreadful, disgusting stuff!" exclaimed a man, regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," says Ruskin. "Not so dreadful after all. What are the elements of this mud? First, there is sand, but when its particles are crystallized according to the law of its nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallized perfection forms the perfect diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose."

"So in the muddy, lost soul of man is hidden the image of his Creator; and God will do his best to find His opals, His sapphires, His diamonds and dewdrops."

Taking Salt Water Baths at Home.

For a hand-bath, a bath given to the body by the use of the hands only, or by sponge or cloth, place a handful of the salt in a basin as ordinarily filled for washing. Allow the salt to dissolve, or hasten the action by stirring it with the hand. The water should be as cold as you have vitality to withstand. Use no soap. Bathe the entire body. Do not neglect the face and neck in the free use of the salt water. This bath has an exhilarating effect, tones the entire system, gives to the skin a healthful condition that amply repays for the time and trouble involved. If used in the winter it will be an excellent preventive of colds, besides being a substitute for face cosmetics. No chapping, no roughness of the skin and no clogging of the pores will trouble the person who systematically takes a bath of this sort. Ordinary table salt or rock salt will do, but will not do so well. The sea salt contains medicinal properties not found in the others. Whether one exercises or not, the body should receive a daily hand bath of cold or cool water, especially in the summer, either upon rising or before retiring—or both.—Dr. E. B. Warman.

Falling Out of Church.

We have heard of a little boy who explained his falling out of bed by saying, "I presume I went to sleep too near where I got in." Many people fall out of church for the same reason. They go to sleep too near where they go in.

There is no time when young and old alike will go to sleep quite so easily as immediately after they unite with the church. A hard duty, they feel, has been accomplished. They have faced it with a good deal of dread; and now that it is done they are liable to stop and take a good long breath—yes, they will lie down and take a prolonged and indolent nap if some one does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset, the chances are they will never begin at all; but, on the contrary, if they are given a good start at the beginning, they are likely to develop more and more along all the lines of activity connected with the bringing in of the Kingdom of Christ.—G. B. F. Hallock, D.D.

Mark Twain and Christian Science.

Mark Twain has been having an encounter with Mrs. Eddy's theories, and tells of it in his characteristic style in the *Cosmopolitan*. In his case the Christian Scientist might have some ground for saying that the pains he describes were imaginary; but this is part of what he has to say of his fall in Germany and the consequences:

There was a village a mile away, and a horse-doctor lived there; but there was no surgeon. It seemed a bad outlook; mine was distinctly a surgery case. Then it was remembered that a lady from Boston was summering in the village, and she was a Christian Science doctor and could cure anything. So she was sent for. It was night by this time and she could not conveniently come, but sent word that it was no matter, there was no hurry; she could give me "absent treatment" now, and come in the morning; meantime she begged me to make myself tranquil and comfortable, and remember that there was nothing the matter with me. I thought there must be some mistake.

"Did you tell her I walked off a cliff seventy-five feet high?"

"Yes."

"And struck a boulder at the bottom and bounced?"

"Yes."

"And struck another one and bounced again?"

"Yes."

"And struck another one and bounced yet again?"

"Yes."

"And broke the boulders?"

"Yes."

"That accounts for the it; she is thing of the boulders. Why didn't you tell her I got hurt, too?"

"I did. I told her what you told me to tell her; that you were now but an inherent series of compound fractures extending from your scalplock to your heels, and that the comminuted projections caused you to look like a hat-rack."

"And it was after this that she wished me to remember that there was nothing the matter with me?"

"Those were her words."

"I do not understand it. I believe she has not diagnosed the case with sufficient care. Did she look like a person who was theorizing, or did she look like one who has fallen off precipices herself and brings to the aid of abstract science the confirmations of personal experience?"

"Bitte?"

It was too large a contract for the Stuben-madchen's vocabulary.

The Christian scientist was not able to cure my stomach ache and my cold; but the horse-doctor did it. This convinces me that Christian Science claims too much. In my opinion it ought to let disease alone and confine itself to surgery. There it would have everything its own way.

The horse-doctor charged me thirty kreutzers, and I paid him; in fact, I doubled it and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty-four places—one dollar per fracture.

"Nothing exists but mind?"

"Nothing," she answered. "All else is substanceless, all else is imaginary."

I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

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

The Decalogue in Rhyme.

Perhaps the following rhymed version of the decalogue may interest some of your readers. I have never seen it in print, but I understand it was kept in a little school kept by Daniel Simpson at the "Saw-pit" near Lanark, very many years ago:

First—Have thou no other Gods but me;

Second—Unto no image bow the knee;

Third—Take not the name of God in vain;

Fourth—Do not the Sabbath day profane;

Fifth—Honor thy father and mother too;

Sixth—And see that thou no murder do;

Seventh—From evil keep thou chaste and clean;

Eighth—And steal not though thy state be mean;

Ninth—Of false report bear not the blot;

Tenth—What is thy neighbors covet not.

I imagine it might be suitable for young children and might help them to remember the other version.

M. J. A.

My Shadow.

BY R. L. STEVENSON.

I have a little shadow that goes in and out with me,

And what can be the use of him is more than I can see.

He is very, very like me from the heels up to the head;

And I see him jump before me when I jump 'into my bed.

The funniest thing about him is the way he likes to grow—

Not at all like proper children, which is always very slow;

For he sometimes shoots up taller like an india-rubber ball,

And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,

He can only make a fool of me in every sort of way.

He stays so close beside me, he's a coward, you can see;

I'd think shame to stick to nurse as that shadow sticks to me!

One morning, very early, before the sun was up,

I rose and found the shining dew on every buttercup;

But my lazy little shadow, like an errand sleepy-head,

Had stayed at home behind me and was fast asleep in bed.

The Kaffir Kraal.

The hut is built by the man; each one takes from five hundred to a thousand young trees. The tribes, some of them differ a little in their ways of building. It is the wife's duty to cut grass, carry it home, and do the thatching once a year. The Kaffir woman, too, looks after the hut every day. She cooks the food, makes firewood, makes the beer—the beer being made from millet and mealies. It is mild but intoxicating, and the men will drink four or five gallons. Milk in the kraal is carefully preserved. A wife's relatives may not drink it. If a Kaffir takes milk from a kraal, he may not marry a girl from it. A Zulu woman will carry 200 pounds of mealies on her head. Everything was, till recently, carried there; when a Kaffir was first seen carrying in the hand, the Dutch thought it a dangerous imitation of European fashion. Notwithstanding tribal customs, the women sometimes try to make their preference felt in marriage. They have so far asserted themselves as to refuse to hoe the mealies for planting, and they have it done by the plough; but they will weed. The baby is tied on the back, the woman rocks herself and croons. The eldest son of the chief wife (who is generally the eldest wife) is the hereditary chief of the kraal. Uncles are called "fathers." Cousins are not allowed to marry, not even if distant. If a wife dies, and there are children, a sister may be taken, and only a small dowry in cattle is expected. If a man dies, a brother takes the

wife if the wife chooses. She stays at the kraal, and all the children, including those of "the new marriage," are held to belong to the widow's eldest son, who is given the father's place as guardian, and takes for the common good, as is supposed, the wages of all the younger men. It may happen that a little boy is over his mother and elder sister. If the widow does not marry the brother, but takes another man as second husband, she loses all control of the children of her first husband, and they stay at their own father's kraal. The "head" of the kraal goes with it as "property."—From the "Leisure Hour."

The Corn Babies.

BY R. M. S.

The children were tired. Harold had lost all interest in his ball, and was busy pulling Collie's long, silky hair, and Rosa and Reba, tee twins, were having a disagreement as to which dress Lady Florinda should wear.

Auntie came out on the porch and looked at the group a moment, then said in her bright, happy way:

"I wonder if these little folks know the corn babies?"

Rosa and Reba stopped quarrelling, and looked up with interest. If auntie knew the corn babies they must be worth hearing about. Harold went on pulling Collie's hair—he didn't care for babies. Auntie smiled and said:

"They never cry, Harold."

"O auntie!" said Rosa and Reba, "please tell us about them—do!"

Auntie drew up her chair, and began: "Well, I went down to see them this morning. I had heard they were very interesting, so I was anxious to see them, and when I reached their home, I saw—but I guess I will tell you about their home first.

They haven't a large home, as you have, but it is so cool and cheery that I almost wished I lived there myself. It was very tall indeed, and had the most lovely green awnings. The birds were singing all around, but the thing that interested me most was the cradle in which were the corn babies.

"It was a beautiful green cradle, and as soft as could be inside. The babies had a charming nurse who was dressed in lovely red and gold silk, and such contented little ones I had never seen. They lay there as quietly as could be, and, indeed, I do not see how anyone could be restless in such a cradle, for it kept swaying back and forth with such a soothing motion that it made me feel quite drowsy to look at it.

"By and by the babies grew hungry, so Nurse Silk brought them some dainty food which she had secured from Father Tassel. This food she called pollen, and—"

"Poll-n!" exclaimed Harold. "Why, auntie, flowers live on pollen! And you haven't been away this morning, anyway—O, yes! you went down to the truck-patch this morning, but that's all."

"Yes," said auntie, and it was there I saw the corn family."

"Oh-h-h!" said Harold. "I know, auntie. The home is the cornstalk, and the leaves are the awnings, but who is the nurse?"

"Auntie laughed. "It is the silk, dear, that hangs from the ear, and the pollen falls upon this."

Reba jumped up in a hurry and said: "Please, auntie take us down and show us the babies."

So they all went to the truck-patch and visited the corn babies.

"Auntie," said Rosa gravely, "I can't eat any more corn, for, if I do, I shall think of the babies all the time."

Ministers and Churches.

Our Toronto Letter.

The near approach of College openings is telling on the appearance of the streets, especially about three o'clock in the afternoon. The incoming of some thousands of the young men of the Dominion cannot but make some stir, and things are becoming lively in consequence. Knox College wears a look of expectancy, and has prepared herself for the occasion of her annual opening on Wednesday next. Dr. McLaren delivers the opening lecture of the session, and there will probably be a goodly attendance of friends of the college present, in addition to those directly connected with the institution. It is possible to have the lecture in the evening, and a hall where the speaker could be heard with comfort, there would be one hundred present where there are now ten—and this will come. The college is growing upon the affections of her students, and we hope she is holding more than her own in the hearts of the citizens of Toronto, and of the Province.

There were two conventions held in the city during the past week. The one dealt with poverty and crime, and the other conducted by the ladies of the province, considered that which contributes more to the advancement of crime than any other thing—the evil of strong drink. Considerable discussion arose about the evil of cigarette smoking, especially by young lads, and the habit was unsparsingly condemned. There need for some movement in this direction, for the amount of cigarette smoking one can see during noon hour on the streets of this moral city is alarming. That in turn leads to the social glass, and the rest of the road is "dead easy," to use a term better understood among those addicted to this habit than to others.

The conference of Charities and Correction held a very successful two days meeting during the week. The papers and discussions were admirable, and there was only one cause of regret—those who needed the conference most, that is those who are engaged in charitable work—were conspicuously absent. There is an unfortunate idea among charity workers in Toronto that they know more than any other person can teach them. What is there to learn, say they, except that, when the poor are hungry that they be fed. Absurd as that position may appear to one who has given thought to scientific philanthropy, the opinion is strenuously held by nine-tenths of those who help the poor in this city. The natural consequence is that paupers are growing as rapidly as mushrooms. When a man gets in a tight place all he has to do is to make application to some charitable organization, put up a good story, say nothing about the cause of his poverty and nobody else will, and he will receive all the assistance he wants, and more. If anyone should have the temerity to suggest that the new protegee is not worthy, that person is promptly put down as meddling, and worse.

The Presbytery will meet on Tuesday, and there are two more calls. One has already been before the Court, but owing to the amazingly loose way in which it was presented, the Presbytery, very properly refused to consider it, and laid it upon the table till some further light could be thrown upon the matter. Light has come, and some heat too, and it is likely that the call will go through all right this time. But Presbytery should have something to say about this method of doing business. If anything is worth doing at all, it is worth doing well. And the delay of a month after the congregation was prepared to proceed, is a serious drawback to its people.

Another call comes from the people who divided upon two men a month ago and amicably, we hope, agreed to have neither of them, and now console themselves with another. He is from the East, this new man, from Portage du Fort in the Ottawa Presbytery, and he has somehow found his way up here, and captured the hearts of the Vaughan people. We hope they may secure their choice and soon be settled again. It is time to begin planning for the winter's work. Mr. Watt, of Lasky, will press for his release at his meeting, and the Presbytery will not force him to stay. He has done good work during his ministry in a hard field. He has more than held a failing cause together, for it is failing, not because of the infirmity of wickedness, but simply because two congregations cannot live side by side in a sparsely-settled district such as that. At one time it was Old Kirk and Free Church, but it is that no longer, and it was time long ago that there should be but one charge where there

has been two for so long. We hope that there will now be union, and that there will not be a demand that another minister shall be settled over the charge where Mr. Watt has been laboring.

Sunday last was Children's Day, and the hearts of the children were made glad by the decorations, by the presence of the parents, and by the good collection, and the good showing of the Century Fund Boxes. Somehow the missionary box business does not grow in Presbyterian soil. We remember that in our youth we attended a Primitive Methodist Sunday School, one of the good old Ranter style, where anything that would play upon the surface would go. With others we took to the missionary box idea, but it did not pan out well, and one trial was enough. So we shall not be dreadfully disappointed to hear that the Century Fund boxes have not yielded as much as they were expected, and we shall be ready to throw up our hat with the other children if they have come up to, or even exceeded the estimate. We hope they may do so.

Western Ontario.

Rev. G. Munro, M. A., Ridgetown, has been elected Moderator of Chatham Presbytery.

Rev. Dr. Donald Guthrie, after spending several weeks in Canada, returned to Baltimore last Friday.

Rev. W. J. West conducted preparatory services at Brussel's church on Saturday of last week.

Next meeting of Chatham Presbytery in St. Andrew's church, Chatham, on 11th December at 10 a.m.

Rev. Dr. Wardrope has returned home from a pleasant visit to friends in Montreal and other places East.

Rev. P. Scott, Cromarty, has returned to his work after a short vacation spent with relatives in Bruce county.

Rev. R. F. Cameron, of North Easthope, conducted the preparatory service on Friday afternoon at Shakespeare.

Prof. A. B. Baird, of Manitoba College, Winnipeg, has gone to Harvard University, where he has arranged to spend a month in the library.

Rev. Mr. Wilson, of London, preached in Carmel church on Sabbath last, morning and evening, delivering excellent sermons on both occasions.

Rev. Dr. Fletcher, Hamilton, has returned from a holiday at Asbury Park, and other seaside points, and occupied his pulpit in MacNab street church last Sabbath.

The Rev. J. Goforth, the recently returned missionary from China, addressed a thank-offering service in the Shakespeare Presbytery church on Thursday, the 27th ult.

Rev. J. W. Knox, whose induction to the pastorate of St. Andrew's, Strathroy, was noted in these columns, was given a hearty reception by the ladies of the congregation on Friday evening of last week.

Rev. A. J. MacGillivray, London, conducted anniversary services last Sunday at Melbourne, which were well attended. A liberal amount was contributed towards the reduction of the debt on the church.

Rev. Dr. W. A. McKay, of Woodstock, is contributing a series of racy sketches to the Montreal Witness, entitled "Zorra Boys Abroad." The Doctor is a vigorous writer, and knows how to make his articles interesting.

Mr. Davidson has accepted the call to Varna and Blake, and his induction is to take place at Blake on the 9th of October. Revs. J. S. Henderson to preside, Mr. Larkin to preach, Mr. Stuart to address the minister and Mr. Sowers the congregation.

The Rev. Dr. Paton, of the New Hebrides, who has been addressing meetings in Western Ontario, has been taken suddenly ill at Chatham and has had to cancel all meetings. He has been ordered to cease his work at once by the medical men in attendance on him, and has already left for New York. Dr. Paton's many friends all over Canada will regret his illness and wish him a speedy recovery.

On a recent Sunday the members of the A. O. U. W. assembled in Knox church, London, when an appropriate sermon was preached to them by the pastor, Rev. J. G. Stuart. While speaking in praise of the splendid work being done by the order, Mr. Stuart impressed upon his hearers the fact that this work was not to be considered truly religious, and members should not permit themselves to look upon their society as their religion. The clean life, where a man, clear in lip and life, helped his fellow men, was what God wanted, and all were urged to be steadfast in faith, to be strong and noble and pure men.

The conveners of standing committees in Chatham Presbytery, are as follows: Statistics, the Clerk; Home Missions, Dr. Battersby; Augmentation, Mr. Tolmie; Ch. L. and W., Mr. McLaren; Y. P. S., Mr. Radford; F. M., Mr. Argo; and A. and I. M. Fund, Mr. McLinnis.

The rejuvenated and redecorated St. Andrew's church, Guelph, will scarcely be recognized by the "oldest inhabitant." It has undergone many improvements. The "Mercury" devotes considerable space to enumerating the changes inside and out. Suffice it to say that all the alterations and improvements help to make this old edifice one of the neatest and most comfortable churches in the Guelph Presbytery.

The Presbyterian church at Ivan was well filled on the 27th ult., when the services for the induction of Rev. John Hosie were conducted. The sermon was preached by Rev. W. A. Wylie, of Hyde Park. Rev. W. J. Clark, London, addressed the minister, and the people were addressed by Rev. John Currie, of Belmont. Rev. Mr. Little, of Birr, also participated in the services. When they were concluded the company adjourned to the basement, where tea was served. Mr. Hosie enters upon his labors under favorable circumstances and with every prospect of a fruitful ministry.

Eastern Ontario.

Rev. W. Tanner, Windsor Mills, O., has been preaching very acceptably at Chesterville, Ont. Rev. J. S. McLraith, Balderson, and Rev. W. S. Smith, Middleville, exchanged pulpits last Sunday week.

Rev. W. Tanner, of Windsor Mills, is spending a few days the guest of his brother, Rev. J. U. Tanner, at the manse, Lancaster.

Communion service was held in Apple Hill church Sabbath west, and was largely attended. Rev. Sabbath MacVicar, Montreal, preached.

Rev. Mr. Potter, the Sailors missionary, was in Cornwall a week ago last Sunday, preaching in St. John's church at 11 a.m. and in Knox at 7 p.m.

The Freeholder says of Mr. Anderson, a recent graduate of Montreal Presbytery college, who has been preaching in Cornwall, that "he gives promise of being an exceptionally able preacher."

Rev. J. A. Macfarlane, M. A., of the Canadian Bible Institute, is conducting a week's Bible Studies on the "Life of Christ" in Carleton Place. The subjects treated by Mr. Macfarlane are of living interest, and lose nothing in the manner of treatment and presentation.

It is reported that the Building Committee of the Presbytery church, Vankele Hill, have decided to have an expert builder and an architect examine all the work done on the new church before any further work will be permitted on it. This seems to be a wise precaution in view of the recent sad accident in connection with the building.

Rev. W. D. Reid, B. A., of Taylor church, Montreal, will give an address in the basement of the Presbyterian church, Avonmore, under the auspices of the Ladies' Society, on Tuesday evening, October 9th, subject, "In the Land of the Turk." The subject is sure to receive able and interesting treatment from Mr. Reid, who is one of the popular preachers of Montreal; and all who can possibly attend should be present.

The members of the Presbyterian church choir at Sunbury have presented their retiring pastor, Rev. Robert Laird, with an address, accompanied by a handsome upholstered chair and a set of china dishes for Mrs. Laird. The address expressed sincere regret at their departure. During the fourteen years pastorate Mr. Laird has endeared himself to every one of them, and he and his good wife would ever be held in grateful remembrance of his Sunbury congregation.

The many friends of Rev. Mr. McGillivray, Presbyterian minister of Carp, says a correspondent of the Citizen, will be pleased to learn that he has recovered from his recent illness and will return in a few days to resume his ministerial duties. He is expected to occupy his pulpit here on October 7th. Mr. McGillivray is a deservedly popular young clergyman, who was inducted into this charge in July last and is likely to grow, not only in the estimation of his own people, but the public generally.

Rev. John Hay, B. D., Renfrew, preached two very excellent sermons in St. Andrew's, Almonte, last Sunday week, on the occasion of the introduction of the new pipe organ and the service of song was very ably rendered by the choir under the direction of the organist and choir director, Dr. Kirkland. At the recital on Monday evening, Mr. F. Ross White, of Cornwall, presided at

the organ and showed what fine music could be produced on the excellent instrument that had been installed in the church. A most excellent address on what might be called the evolution of music was delivered by Rev. Mr. Hay. The only thing that the people did not like about the address was its brevity.

Rev. W. A. McKenzie, B. D., of New York, occupied the pulpit of Lyn last Sunday, when there was a large congregation.

At the annual meeting of the Almonte branch of the W. C. T. U., the following officers were elected:—President, Mrs. P. C. McGregor; 1st vice-president, Mrs. Jas. Robertson; 2nd vice-president, Mrs. R. Young; recording secretary, Mrs. L. W. Shipman; corresponding secretary, Mrs. L. W. Shipman; treasurer, Miss Anderson.

At last meeting of Whitby Presbytery calls from Melville church, Scarborough, and from Pickering and Brougham in favor of Rev. H. G. Crozier, of Ralston, Man., were sustained and forwarded to Mr. Crozier, and provisional arrangements made for his induction in October. Rev. James Hodges, B. A., Oshawa, was elected Moderator.

Northern Ontario.

Windermere, where there were two services on Sunday during the summer season, will now have only one.

Rev. A. Thompson, B. D., has been elected moderator of Owen Sound Presbytery for ensuing six months.

Presbytery of Lindsey will hold its next regular meeting in St. Andrew's church, Lindsay, on 18th December, at 11 a. m.

The congregation at Parry Sound, where a new church is being erected, has been granted permission to borrow \$5,000.

Owen Sound Presbytery agreed to ask \$3.00 per week for P. Sborov, and for the continuance of the grant of \$100 to Markdale.

Rev. D. Currie, Keedys, has been visiting friends at Guelph and Puslinch. His pastorate in Keedy has been productive of much good.

Rev. Stuart Acheson, M. A., Warton, preached in Knox church, Owen Sound, last Sunday, and ably presented the claims of the Century Fund.

The members of Court Cairn, I. O. F., attended a special service in St. Andrew's church, South Lancaster, last Sunday afternoon, which was conducted by the pastor, Rev. J. U. Tanner, B. A. The sermon was appropriate to the occasion.

Rev. S. H. Eastman, at the December meeting of Owen Sound Presbytery, will move (1) for a larger proportion of commissioners to Assembly, being chosen by rotation; (2) for a limit as to amount to be paid for travelling expenses; and (3) for opening exercises to be limited to half an hour.

At the Owen Sound Presbytery the Sabbath school committee was asked to divide the Presbytery into S. S. districts coterminous with the Young People's Society; and Messrs. McNabb, Smith and Armstrong were instructed to consider the question of forming a Presbyterial S. S. Association, and to report in December.

At the North Bay Presbytery it was resolved to send a strong appeal to the Home Mission Committee for \$600 to assist in carrying out a scheme whereby the Presbytery would supply the lumber camps during the season with gospel ordinances. Dr. Findlay was appointed to support it at the meeting in Toronto next month.

At the meeting of North Bay Presbytery much regret was expressed at the removal of Rev. D. Johnston, Sunridge, from the bounds. Mr. Johnston goes to the Sarnia Presbytery, and will be found a valuable addition in relation to everything that makes for the uplifting of man and the glory of God. Rev. S. Childerhose and Dr. Findlay submitted reports on Home Mission work, which were very encouraging; churches are being built, new fields opened up, etc.

The following are the conveners on church schemes committees in Owen Sound Presbytery for current year: Home Missions, Dr. McLaren's Augmentation, Dr. Waits; Foreign Missions, Dr. Fraser; A. and I. Ministers' Fund, S. Acheson; Widows and Orphans, J. L. Simpson; Colleges, S. H. Eastman; French Evangelization, J. Hunter; General Assembly, T. Smith. Conveners of Presbyterial Committees: Finance, Rev. D. Currie; S. S., Rev. P. McNabb; Sabbath Observance, Rev. S. Acheson; Church Life and Work, Rev. T. Smith; Y. P. Societies, Rev. J. S. Davidson; Nineteenth Century Fund, Systematic Beneficence and Remits, Rev. Dr. Fraser; Statistics, Rev. J. Somerville, D. D.; Examiners, Rev. S. H. Eastman.

Pressure on our news columns compels us to leave over notes from Maritime Provinces, and other matter.

Ottawa.

At the Glebe church, Rev. J. W. H. Milne conducted a bright service for the young.

Rev. Norman A. MacLeod, B. D., has gone to Guelph, where he will be one of the speakers at the Ontario Christian Endeavor convention.

In the evening at Bethany church, Hintonburgh, Rev. Robert Eadie deduced a number of useful lessons from the words, "Ye are the salt of the earth."

A paragraph in the city press insisted to awaken anxiety about the safety of the Geological Survey building. It is said the walls are in danger of giving way. If this be true, a number of lives are endangered. The government should at once see that the difficulty is remedied.

There was a special children's sermon in St. Andrew's church Sunday morning. Dr. Herridge read the story of the child Samuel, and the raising of Jarius' daughter, and took for his text 11 Cor. 9:15, from which he preached an impressive sermon, well suited to the occasion.

Rev. Dr. Armstrong, in St. Paul's church, took for his theme in the evening "How to do our work with pleasure." Whether we be a mechanic or professor we should try and take pleasure in our work. To take pleasure in our work we must have a high motive. We all have work to do, and we will find pleasure in work if it is congenial.

Montreal and Quebec.

Rev. Dr. Patterson, of St. Andrew's, owing to advancing years, has placed his resignation in the hands of Montreal Presbytery.

The people of Lost River and Lakeview congregation, Que., have lately shown their good will to their missionary, Rev. Colin McKerchar, by making him a present of a handsome covered buggy.

Mrs. Asa Gordon, of Ottawa, is announced to give an address in the Presbyterian church, Aylmer, Que., this (Wednesday) evening.

Mr. Stewart, student missionary at Lochaber Bay, occupied the pulpit of St. Andrew's church, Buckingham, on Sabbath morning last.

The death at Toronto is announced of Mrs. Cruickshank, wife of Rev. W. R. Cruickshank, recently of St. Matthew's church, Montreal. The illness was of short duration, and Mr. Cruickshank, who was absent at the time in Manitoba, will have the warm sympathy of many friends in his sudden bereavement.

Foreign Mission Committee Notes.

The Foreign Mission Committee met on the 25th and 26th instants. There were present Doctors Moore, MacLaren, MacVicar, Johnston, McTavish, Fraser, Thomson, Warden and Mackay, and Messrs. Martin, McNeillie, Mackenzie, Curry, Baird, Glassford, Scott, Jeffrey and Cassels.

After the escape in Honan the members of the presbytery met at Shanghai on the 27th July, and opened their meeting appropriately by reading the 103rd Psalm and devout thanksgiving for their deliverance. The first action taken was the adoption of a resolution of thanksgiving to God for their escape from so great peril.

It was agreed at their meeting that Messrs. Simmon and Mitchell should accept appointments offered them by the British government as interpreters, and that Miss Wallace, M. D., should accept appointment as nurse at Wei Hai Wei. Dr. McClure was instructed to hold himself in readiness to care for the interests of the mission, especially in pressing claims for indemnity when the suitable occasion arose.

All the records of Presbytery were lost and the Foreign Mission Committee is asked to supply a copy of the minutes on file from the time of the Presbytery's organization, which the Committee has undertaken to do.

Much anxiety was felt, and is still felt, as to the fate of the native converts, some of whom endangered their own lives in order to help the missionaries in their escape.

The secretary of the Foreign Mission Committee reported attendance on a conference in New York on the 21st September, called together in order to consider the situation in China. There were twenty-one Boards represented, and for five hours the representatives were engaged in earnest discussion upon the many aspects of the situation.

It was reported at the conference that the A. B. C. F. M. lost all their missionaries in Shansi; that in all they had lost thirteen adults and seven children.

The Presbyterian Board North lost thirteen men, two women and three children. The C. I. M. lost twenty adults and twelve children, so far

as reported, but were cut off from all communication with sixty more who labor in the province at Shansi. Eight societies reported property lost, but others had not as yet received definite information.

It was believed by the conference that mission work could be resumed at an early date in the treaty ports and along the coast, but that some time might elapse before work could be taken up inland. Some missionaries, it was stated, were urgent in their desire to return immediately, and it was believed that a good deal of discretionary power could be given to men who feel strongly impelled in that direction, even if the risk taken be great.

It was recommended by the conference that the week beginning 28th October should be set apart as a week of prayer throughout all the churches in the United States and Canada, and a committee was appointed to prepare a circular letter to be issued in time to be read from the pulpits upon that day. It was also asked that special contributions be made during that week or subsequently, in order to re-establish missions that have been destroyed.

The Presbyterian church in Canada needs such special contributions inasmuch that the treasurer, Dr. Warden, reported that the funds are in a worse state by \$15,000 than at this date last year.

The Honan missionaries appeared before the Committee, and statements were made by Rev. Murdoch Mackenzie, Rev. Jonathan Goforth, Rev. James Menzies, M. D., and Dr. William Malcolm.

After an interesting and tender conference with the missionaries, there was read to them a resolution of sympathy and appreciation, adopted by the committee at a previous sederunt.

It was also intimated to the missionaries that the Committee had decided to present each of them who had lost the Bible personally to the Committee at their ordination and designation, with another Bible inscribed by the Committee. As all had lost their Bibles this act was very much appreciated by the missionaries.

It was reported in a letter received from Mr. Griffith that a Chinese Christian had taken a journey of one hundred miles to discover the situation in the Honan mission, and reported that the buildings at Chang te were not destroyed, but had been sealed by the magistrate. All the contents however were looted. There was no report as to how far the native Christians suffered. Many testimonies were given at the New York conference as to the faithfulness and heroism of many of the native converts in different missions in behalf of the missionaries, and throughout the American churches an appeal is being issued for contributions to aid the Chinese Christians who have been hunted from their homes. The request is that the Christian public in America manifest a spirit of generosity towards these Chinese Christians, such as was shown to famine sufferers in India during the past year.

The pressure upon our missionaries in India is greater than ever. They have received up to the present time two thousand two hundred and forty children, but how to care for them is the difficulty. The Presbytery is giving their most earnest attention to this problem. A cablegram was sent home by the Presbytery, asking that some of the Honan men be sent to their assistance. Rev. Murdoch Mackenzie was asked by the Committee if he would be willing to go to India until the door again opens in China, which invitation Mr. Mackenzie promptly accepted. The Committee agreed to propose to Mr. Mitchell who is now employed as interpreter in China, that he should also go to India. Some of the missionaries at present in India are breaking down under the strain. Dr. Buchanan writes that he has the authority, he would have c-lered one or two of them to the hills at their last meeting of Presbytery in August. Rev. J. R. Harcourt and Rev. John Wilkie will go out this fall and strengthen their hands, besides four ladies, Miss Duncan, Miss Ptolemy, Miss Leach and Miss McCall, the latter two being new appointments. Rev. J. Fraser Smith appeared before the Committee and made a valuable statement as to mission work in India generally, and particularly in our own mission. It is much regretted by the Committee that Dr. Smith has been compelled to withdraw after twelve years of most faithful work. He has happily much improved in health, and is quite able to undertake the responsibility of a congregation in Canada; and it is believed that the congregation will be fortunate who will secure his services. He is regarded as a man of not only much more than average ability, but of great tact in dealing with men, and ardent faithfulness in the discharge of duty.

R. P. MACKAY

World of Missions.

The Entrance of Christianity into Russia.

It should always be borne in mind that Russia never knew the Gospel in its purity, and that all it was able to borrow from Constantinople was a corrupt eighth century system in which "the simplicity that is in Christ" had long been hidden by ecclesiastical and ceremonial adaptations from heathendom; in which theory and symbol had taken the place of practice and deed; in which facts were lost in figures. Little wonder then, that it has hardly known that reversion to type, the purifying influence of spiritual revivals which have been the striking feature of Western Christendom. Such experiences are only rendered possible by study of the Word of God, and by the claiming of His promises of spiritual power, and churches in which lack of education or books renders this impossible can not rise above their received ideals. A Russian who attends the celebration of the Lord's Supper at least once a year, who employs a priest also for such births or deaths or marriages as happen in his family, and shows due respect to churches and icons, may live what life he likes, and hold what views he likes, and he will always be considered a satisfactory "orthodox" Christian.* Heterodoxy in Russia means holding the fingers in certain positions while making the sign of the Cross, spelling the name of Jesus according to the reformed system, neglect of prescribed rigorous fasts,† and otherwise departing from certain matters of immaterial form. The missionaries of the Russian Church, to be found among the aborigines of Northwest Russia and Siberia, in Japan and China, etc., demand neither conviction nor religious knowledge from their proselytes. Baptism is considered the only essential, and a strict observance of fasts is not at first imposed. Where necessary the "convert" is presented with a shirt and an icon. No pious Russian passes or espies a church or icon without bowing, removing his cap, and crossing himself repeatedly, and this may be seen on the streets, in the tram-cars, and in offices and homes where an icon hangs in the corner of every room, often with a lighted lamp before it. These icons are archaic Byzantine pictures—often almost too dark for the features to be recognizable—of faces, hands, in their normal positions with regard to one another, showing through holes cut to fit in gold, silver, or gilt plaques, on which the costume and halo appear in relief, altogether a most incongruous production. The features most frequently represent the Saviour or the Madonna, but a whole host of angels and saints are likewise so honored, notably the popular St. Michael, "the wonder-worker."

In the churches, as in those of the Romanists, may also be seen so-called representations of the Father and the Spirit. Many of these pictures are believed to have been "not made by hands," like the Virgins of Saragossa and elsewhere; others being portraits of Christ by Luke and John, while few of any note lack records of miraculous powers. Such may be seen hung round with models of the organs or limbs which are said

to have been cured—a widespread custom in many lands. In battle the original or copies are carried forth, and in many cathedrals assortments on brazen flags are always ready to hand. The "Iberian Madonna," whose chapel close by one of the inner gates of Moscow, is the first place visited by the Emperor on reaching the city, and having a great reputation for healing, is carried round the city daily to the houses of such sick folk as can afford the price, a copy in its place being worshipped the while. Funerals may also be seen proceeded by men bearing icons in silken cloths. Occasionally icons of the "Mother of God"—as Mary is popularly styled here—are taken to visit one another, exactly as if endowed with personality. Peasants not infrequently call their icons what they really are, their "god"—in Russian, "bogies." Only those who have seen the worship of idols in other lands can realize the veneration in which these pictures are held, in all respects the same as among the Hindus, the explanations of whose educated members are identical with those of educated Russians.

At Ekaterineburg, on the borders of Siberia, I saw a large one from Mount Athos in Greece—the stronghold of Greek church monasteries—which was making a collecting tour of the country, sanctioned by the "Holy Synod," in charge of a party of priests, in a second class railway carriage. I was assured that it was one of those "not made by hands," though a joiner had been employed to repair its wooden frame, had lost one of his legs for using it disrespectfully, notwithstanding that it was accredited with healing powers. For some days it had been worshipped by crowds in one of the local churches, and a multitude had accompanied it to the station, where a special service was performed on putting it into its carriage. In St. Petersburg the wayside chapel of a picture of the "Mater Dolorosa" was recently struck by lightning, and one of the adjacent collecting boxes being shattered, a copper coin was discovered adhering to the pictures breast. This having been construed as a sign of God's displeasure at the neglect of the chapel, and as an indication of what was dear to the Virgin's heart, a stir was made to collect more coins, and now a stately church is being built on the spot. As the crowded tram-cars pass the people cross themselves and throw coins on the pavement, to be gathered up by men in uniform provided by the church authorities. When the really heathen tribes who still exist in Russia are in trouble, they as readily pray to the local Madonna as to their own fetishes, and when any of them embrace the Russian religion and find the fasts hard, they have been recorded to turn the face of the icon to the wall, while they ate their meat behind its back.—Meekin in the *Missionary Review of the World*.

Dr. Josiah Strong asks: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

Statistics compiled by the British and American missionary authorities at Shanghai show that the number of massacred missionaries amounts to 28 men, 40 women, and 25 children. In addition to those about whose fate no certainty exists, there are missing 56 men, 50 women, and 19 children. It is hoped that some of these way yet reach Shanghai.

Saved Their Boy.

He Had Been Sick And Ailing From Infancy.

As He Grew Older His Trouble Seemed to Increase And His Parents Thought Him Doomed to an Invalid's Life—Dr. Williams' Pink Pills Cured Him When Hope Had Almost Departed.

From the Post, Thorold, Ont.

Mr. James Dabauld and wife are two of the best known residents of the town of Thorold, where they have passed many years. In their family they have a little son, who, although but ten years of age, has experienced much affliction, and his parents expended many a dollar in the search for his renewed health—all in vain, however, until Dr. Williams' Pink Pills were brought into use. A Post reporter hearing of the cure called at Mr. Dabauld's cosy home and received full particulars from Mrs. Dabauld. "I am pleased," said Mrs. Dabauld, "to have the public made aware of the facts of my boy's case if it is likely to help some other sufferer. Charley is now ten years of age. In infancy he was a delicate child, but from four to seven he scarcely passed a well day. At four years of age he began to complain of frequent headaches, which later became almost continuous, and soon symptoms of general debility developed. His appetite was poor and he grew pale and emaciated, and the least exertion caused a severe palpitation and fluttering of the heart, and dizziness. At times there was considerable derangement of his stomach; a blueness of the lips and a shortness of breath. He would often lie awake at night and rise in the morning haggard and unrefreshed. During his illness he was treated by two doctors. Both differed in the diagnosis of his case. One said it was catarrh of the stomach, and while his treatment was persisted in there was no improvement. The second also attended him for some time with no better results. Some time after my attention was attracted by my aunt to Dr. Williams' Pink Pills, and about September, 1887, I procured the pills and he began taking them. We had long before come to the conclusion he would be an invalid for life, but believing it a duty I owed to my child to procure all means of relief, I was determined to give Dr. Williams' Pink Pills a fair trial. The good effects of the first box was apparent, and five boxes were used, which were taken in about six months' time, when he was strong and well, and could attend school and play and frolic as other healthy boys do. As every symptom of his old trouble has vanished, I consider his cure complete. The pills have certainly done him a world of good, as nearly three years have since passed away and he has not seen a sick day in that length of time. I shall ever feel that we owe our boy's health to Dr. Williams' Pink Pills, and believe that their prompt use would relieve much suffering."

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent postpaid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

In the Norwegian mission in Madagascar, in 1898, there were 4,230 baptisms.

*Fasting for a day, confession, and absolution are, however, necessary to obtain permission to receive the Sacrament.

†The Russian fasts are:—Seven weeks in Lent, two or three weeks in June; from the beginning of November till Christmas, besides all Wednesdays and Fridays. Not only meat but even eggs and milk are prohibited, and one of the Protestant churches, the Molokani, or milk-drinkers, derives its nickname from the disregard of this penance.

Health and Home Hints.

One in a faint should be laid flat on his back, then loosen his clothes, and let him alone.

You can take out spots from wash goods by rubbing them with the yolk of egg before washing.

A fever patient can be made cool and comfortable by frequent sponging off with soda water.

White spots upon varnished furniture will disappear if you hold a hot plate from the stove over them.

One of the best and simplest cures for insomnia is said to be the odor of raw onions. They should be smashed to a pulp in order to free all the juice. Smell this substance for ten minutes after retiring. It is said to quiet the most nervous person and relax the most over wrought nerves.

Some sort of liniment should be kept in every home, especially in a house distant from the chemist. The following cheap and easily made: A half pint of vinegar, a half pint of turpentine, whites of two eggs beaten stiff. Mix altogether and bottle. Shake well and apply externally.

Drink plenty of water! So say the doctors. They do not, as a rule, advise it in quantity with the food, but in the morning before breakfast and often mid way between meals. Naturally, it should be as pure as possible, either boiled, distilled, or filtered, unless its source is of unquestionable purity.

Brass Bedsteads.—The favorite bedstead is that made of brass, but if the care of the brass is not understood, this piece of furniture will not long be a delight to the eye. No polishing liquids or powders should be used on it, rubbing with a soft rag sufficing to keep it bright. If the lacquer is broken by the use of powder, it will be almost impossible to keep the brass in good condition. The lacquer with which these bedsteads are finished is intended to protect the brass from tarnishing, and should not be disturbed.

After the baby has had his food and been made comfortable, lay him on his bed and leave him there. If he should look around a little to acquaint himself with his surroundings, talk to himself, or even cry a little, let him enjoy it without interruption. Do not think it necessary to humor him, or that a church-yard stillness must prevail. Let the nurse or mother busy herself with any duties that she may have about the room. The ordinary household noises will not disturb the baby. He will go to sleep and remain so as well as though every sound were hushed; it is only a sudden sound coming out of profound stillness which startles and awakens the child. Such a thing as a wakeful baby at night ought never to be.

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Home Mission Committee . . .

The Executive of the Home Mission Committee (Western Section) will (D.V.) meet in the Lecture Room of Knox Church, Toronto, on Tuesday, 9th October, at half past nine o'clock a.m. Presbytery Conveners are requested to forward their half yearly claims schedules to the Secretary, Rev. Dr. Somerville, Owen Sound, to whom also all applications for mission appointments should be sent.

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

An accepted check on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for seven hundred dollars (\$700), must accompany each tender. The cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
JOS. R. ROY,
Acting Secretary.

Department of Public Works,
Ottawa, September 20th, 1900.
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8.00 a.m.—Sunday stops at all stations, arrives 11.00 a.m.

1.30 p.m.—Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 4.40 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., 7.25 p.m., 10.10 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 Penfroke at 11.10 a.m. From Madawaska (Mixed) at 2.50 p.m.

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