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H Toronto, Ont.

"DEWEY SUNDAY" IN NEW YORK

Talmage Enumerates and Extols the Naval Heroes of the United States—Lieut. Hobson Cruelly Ignored By the Learned Divine.

New York, Oct. 8.—To-day's "Dewey Sunday," the great admiral still being the city's guest, and the whole nation stirred with the magnificent reception accorded to him and the gallant sailors of the Olympia, Rev. Dr. Talmage in this sermon, preaching to a vast audience in the gospel tent, Fifty-sixth street and Broadway, appropriately recalls for devout and patriotic purposes some of the great naval deeds of olden and more recent times. Text, James iii., 4: "Behold also the ships."

If this exclamation was appropriate about 1,872 years ago, when it was written concerning the crude fishing smacks that sailed Lake Galilee, how much more appropriate in an age which has launched from the dry docks for purposes of peace the Oceanic of the White Star line, the Lucania of the Cunard line, the St. Louis of the American line, the Kaiser Wilhelm der Grosse of the North German Lloyd line, the Augusta Victoria of the Hamburg-American line, and in an age which for purposes of war has launched screw sloops like the Idaho, the Shenandoah, the Ossipee and ironclads like the Kalamazoo, the Roaroke and the Dunderberg, and these which have already been buried in the deep, like the Monitor, the Housatonic and the Weehawken, the tempests ever since sounding a volley over their watery sepulchers, and the Oregon and the Brooklyn, and the Texas and the Olympia, the Iowa, the Masachusetts, the Indiana, the New York, the Marietta of the last war, and the scarred veterans of war shipping, like the Constitution, that have swung into the naval yards to spend their last days, their decks now all silent of the feet that trod them, their rigging all silent of the hands that clung to them, their portholes silent of the brazen throats that once thundered out of them.

If in the first century, when war vessels were dependent on the oars that paddled at the side of them for propulsion, my text was suggestive, with how much more emphasis and meaning and overwhelming reminiscence we can cry out as we see the Kearsarge lay across the bows of the Alabama and sink it.

Full justice has been done to the men who at different times fought on the land, but not enough has been said of those who on ship's deck dared and suffered all things. Lord God of the rivers and the sea, help me in this sermon! So ye admirals, commanders, captains, pilots, gunners, boatswains, sailmakers, surgeons, stokers, messmates and seamen of all names, to use your own parlance, we might as well get under way and stand out to sea. Let all landlubbers go ashore. Full speed now! Four bells!

I recite to-day the deeds of our naval heroes, many of whom have not yet received appropriate recognition. "Behold also the ships." As we will never know what our national prosperity is worth until we realise what it costs, I recall the unrecited fact that the men of the navy in all our wars ran especial risks. They had not only the human weaponry to contend with, but the tides, the fog, the storm. Not like other ships could they run into harbor at the approach of an equinox or a cyclone or a hurricane, because the harbors were hostile. A miscalculation of a tide might leave them on a bar, and a fog might overthrow all the plans of wisest commodore and admiral, and the accident might leave them not on the land ready for an ambulance, but at the bottom of the sea, as when in our civil war the torpedo boat blew up the Tecumseh in Mobile bay and nearly all on board perished. They were at the mercy of the Atlantic and Pacific oceans, which have no mercy. Such tempests as wrecked the Spanish armada might any day swoop upon the squadron. No hiding behind the earthworks, no digging in of cavalry spurs at the sound of retreat. Mightier than all the fortresses on all the coasts is the ocean when it bombards a flotilla.

In the cemeteries for federal and confederate dead are the bodies of most of those who fell on the land. But where those are who went down in the war vessels will not be known until the sea gives up its dead. The Jack Tars knew that while loving arms might carry the men who fell on the land and bury them with solemn liturgy and the honors of war, for the bodies of those who dropped from the ratlines into the sea or went down with all on board under the stroke of a gunboat there remained the shark and the whale and the endless tossing of the sea which cannot rest. Once a year, in the decoration of the graves, those who fell in the land were remembered. But how about the graves of those who went down at sea? Nothing but the archangel's trumpet shall reach their lower bed. A few of them were gathered into naval cemeteries of the land and we every year garland the sod that covers them.

It looks picturesque and beautiful to see a war vessel going out through the narrows, sailors in new rig singing—

A life on the ocean wave,
A home on the rolling deep,

the colors gracefully dipping to passing ships, the decks immaculately clean and the guns at quarantine firing a parting salute. But the poetry is all gone out of that ship as it comes out of that engagement. Its decks red with human blood, wheelhouse gone, the cabins a pile of shattered mirrors and destroyed furniture, steering wheel broken, smokestack crushed, a hundred pound Whitworth rifle shot having left its mark from port to starboard, the shrouds rent away, ladders splintered and decks plowed up and smoke-blackened and scalded corpses lying among those who are gasping their last gasp far away from home and kindred, whom they love as much as we love wife and parents and children.

It is considered a gallant thing when in a naval fight the flagship with its blue ensign goes ahead up a river or into a bay, its admiral standing in the shrouds watching and giving orders. But I have to tell you, O veterans of the American navy, if you are as loyal to Christ as you were to the government, there is a flagship sailing ahead of you of which Christ is the admiral, and He watches from the shrouds, and the heavens are the blue ensign, and he leads you toward the harbor, and all the broadsides of earth and hell cannot damage you, and ye whose garments were once red with your own blood shall have a robe washed and made white in the blood of the Lamb. Then strike eight bells! High noon in heaven!

While we are heartily greeting and banqueting the sailor patriots just now returned we must not forget the veterans of the navy now in marine hospitals or spending their old days in their own or their children's homesteads. O ye veterans, I charge you bear up under the aches and weaknesses that you still carry from the war times. You are not as stalwart as you would have been but for that nervous strain and for that terrific exposure. Let every ache and pain, instead of depressing, remind you of your fidelity. The sinking of the Weehawken off Morris island, Dec. 6, 1863, was a mystery. She was not under fire. The sea was not rough. But Admiral Dahlgren from the deck of the flag steamer Philadelphia saw her gradually sinking, and finally she struck the ground, but the flag still floated above the wave in the sight of the shipping. It was afterward found that she sank from weakness through injuries in previous service. Her plates had been knocked loose in previous times. So you have in nerve and muscle and dimmed eyesight and difficult hearing and shortness of breath many intimations that you are gradually going down. It is the service of many years ago that is telling on you. Be of good cheer. We owe you just as much as though your lifeblood had gurgled through the scuppers of the ship in the Red River expedition or as though you had gone down with the Melville off Hatteras. Only keep your flag flying, as did the illustrious Weehawken. Good cheer, my boys! The memory of man is poor, and all that talk about the country never forgetting those who fought for it is an untruth. It does forget. Witness how the veterans sometimes had to turn the hand organs on the street to get their families a living. Witness how ruthlessly some of them were turned out of office that some bloat of a politician might take their place. Witness the fact that there is not a man or woman now under 45 years of age who has any full appreciation of the four years' martyrdom of 1861 to 1865, inclusive. But, while men may forget, God never forgets. He remembers the swinging hammock. He remembers the forecastle. He remembers the frozen ropes of that January tempest. He remembers the amputation without sufficient ether. He remembers it all better than you remember it, and in some shape reward will be given. God is the best of all paymasters, and for those who do their whole duty to Him and the world the pension awarded is an everlasting heaven.

Sometimes off the coast of England the royal family have inspected them for that purpose. In the Baltic sea the Czar and Czarina have reviewed the Russian navy. To bring before the American people the debt they owe to the navy I go out with you on the Atlantic ocean, where there is plenty of room, and in imagination review the war shipping of our four great conflicts—1776, 1812, 1865 and 1898. Swing into line all ye frigates, ironclads, fire rafts, gunboats and men-of-war! There they come, all sail set and all furnaces in full blast, sheaves of crystal tossing from their cutting prows. That is the Delaware, an old revolutionary craft, commanded by Commodore Decatur. Yonder goes the Constitution, Commodore Hull commanding. There is the Chesapeake, commanded by Capt. Lawrence, whose dying words were, "Don't give up the ship," and the Niagara of 1812, commanded by Commodore Perry, who wrote on the back of an old letter, resting on his navy cap, "We have met the enemy, and they are ours." Yonder is the flagship Wabash, Admiral Dupont commanding; yonder, the flagship Minnesota, Admiral Coldsborough commanding; yonder, the flagship Philadelphia, Admiral Dahlgren commanding; yonder, the flagship San Jacinto, Admiral Bailey commanding; yonder the flagship Black Hawk, Admiral Porter commanding; yonder, the flag steamer Benton, Admiral Foote commanding; yonder, the flagship Hartford, David G. Farragut commanding; yonder, the Olympia, Admiral Dewey commanding; yonder, the Oregon, Capt. Clark commanding; yonder, the Texas, Capt. Philip commanding; yonder, the New York, Rear Admiral Sampson commanding; yonder, the Iowa, Capt. Robley D. Evans commanding.

All those of you who were in the naval service during the war of 1865 are now in the afternoon or evening of life. With some of you it is two o'clock, three o'clock, four o'clock, six o'clock, and it will soon be sundown. If you were of age when the war broke out, you are now at least sixty. Many of you have passed into the seventies. While in our Cuban war there were more Christian commanders on sea and land than in any previous conflict, I would revive in the minds the fact that at least two great admirals of the civil war were Christians, Foots and Farragut. Had the Christian religion be a cowardly thing they would have had nothing to do with it. In the faith they lived and died. In Brooklyn navy yard Admiral Foote prayer meetings and conducted worship vival on the receiving ship North Carolina, and on Sabbaths, at sea, followed the chaplain with religious exhortation. In early imaboard the sloop-of-war Natchez pressed by the words of a Christian sailor, he gave his spare time for two weeks to the Bible, at the end of that declared open "Henceforth, under all circumstances, I will act for God." His last words while dying at the Astor House, New York, were: "I thank God for all His goodness to me. He has been very good to me." When entered heaven, he did not have been in a blockade for it was amid the cheers of a great welcome. The only Christian admiral will be honored on earth until the day when thousands from above shall lick up the waters from beneath and there shall be no more sea.

Oh, while old Ocean's breast
Bears a white sail
And God's stars to rest
And God's sun the gale,
Guide the hero's forget,
Men will love oak—
Old heart of Farragut—
Farragut! Farragut stroke!
Thunder to his own statement. According very loose in his morals Farragut manhood and practiced all kinds of sin. One day he was called to the cabin of his father, who was a shipmaster. His father said, "David, what are you going to do now?" He answered, "I am going to follow the sea." "Follow the sea," said the father, "and be kicked about the world and die in a foreign hospital?" "No," said David; "I am going to command like you." "No," said the father; "a boy of your habits will never command anything." And his father burst into tears and left the cabin. From that day David Farragut started on a new life.

Capt. Pennington, an honored elder of my Brooklyn church, was with him in most of his battles and had mst intimate friendship, and he confirmed, what I had heard elsewhere, that Farragut was good and Christian. In every great crisis of life he asked and obtained the Divine direction. When in Mobile bay the monitor Tecumseh sank from a torpedo, and the great warship Brooklyn, that was to lead the squadron, turned back, he said he was at a loss to know whether to advance or retreat, and he says: "I prayed, 'O God, who created man and gave him reason, direct me what to do. Shall I go on?' and a voice commanded me, 'Go on,' and I went on." Was there ever a more touching Christian letter than that which he wrote to his wife from his flagship Hartford? "My dearest wife—I write and leave this letter for you. I am going into Mobile bay in the morning, if God is my leader, and I hope He is, and in Him I place my trust. If He thinks it is the proper place for me to die, I am ready to submit to His will in that as all other things. God bless and preserve you, my darling, and my dear boy, if anything should happen to me. May His blessings rest upon you and your dear mother."

Cheerful to the end, he said on board the Tallapoosa in the last voyage he ever took, "It would be well if I died now in harness." The sublime Episcopal service for the dead was never more appropriately rendered than over his casket, and well did all the forts of New York harbor thunder as his body was brought to the wharf, and well did the minute guns sound and the bells toll as in a procession having in its ranks the president of the United States and his cabinet, and the mighty men of land and sea the old admiral was carried, amid hundreds of thousands of uncovered heads on Broadway, and laid on his pillow of dust in beautiful Woodlawn, Sept. 30, amid the pomp of our autumnal forests.

But just as much am I stirred at the scene on warship's deck before Santiago last summer, when the victory gained for our American flag over Spanish oppression the captain took off his hat and all the sailors and soldiers did the same and silently they offered thanks to Almighty God for what had been accomplished, and when on another ship the soldiers and sailors were cheering as a Spanish vessel sank and its officers and crews were struggling in the waters and the captain of our warship cried out, "Don't cheer; the poor fellows are drowning." Prayers on deck! Prayers in the forecastle! Prayers in the cabin! Prayers in the hammocks! Prayers on the lookout at midnight! The battles of that war opened with prayer, were pushed on with prayer and closed with prayer, and to-day the American nation recalls them with prayer.

We hail with thanks the new generation of naval heroes, those of the year 1898. We are too near their marvelous deeds to fully appreciate them. A century from now poetry and sculpture and painting and history will do them better justice than we can do them now. A defeat at Manila would have been an infinite disaster. Foreign nations not overfond of our American institutions would have joined the other side, and the war so many months past would have been raging still, and perhaps a hundred thousand graves would have opened to take down our slain soldiers and sailors. It took this country three years to get over the disaster at Bull Run at the opening of the civil war. How many years it would have required to recover from a defeat at Manila in the opening of the Spanish war I cannot say. God averted the calamity by giving triumph to our navy under Admiral Dewey, whose coming up through the Narrows of New York harbor day before yesterday was greeted by the nation whose welcoming cheers will not cease to resound until to-morrow, and next day in the capital of the nation the jeweled sword voted by congress shall be presented amid booming cannonade and embannered hosts.

Native Indian Correspondence.

I have now on my table, writes Sir M. E. Grant Duff in "Notes From a Diary," a petition addressed to

"The Almighty God,
Care of
The Right Honorable
Mountstuart E. Grant Duff,
Governor of Madras,"

from market people at Trichinopoly, dissatisfied with the decision of their municipality upon a small matter, with which the Government was unable to interfere.

Mr. Duck gave me the following:

"Office Note.

"Office cat, by reason of death of rat, daily growing lean. Will superintendent please increase the contingent allowance for her restoration to fatness?"

And this appeal against a fine by native Christian:

"Your Honor may be right, I may be wrong; I may be right, Honor wrong; let Honor give me back the fine, and then at day of resurrection, when all hearts will be open, if I am wrong, I will most gladly, sir, return Your Honor the money."

Early Insolvency.

At an insurance banquet, attended by representatives of companies doing business in Ohio, a new and logical argument on the value of life insurance was delivered in response to the toast "Life Insurance a Debt of Honor," as follows: "Every young man owes to his parents the protection of life insurance policy to reimburse them in case of his early death, for their outlay in his bringing up and his education. Any man who dies before reaching the age of 30 dies insolvent, and he has never done sufficient work for others to repay the community in which he has lived for the cost of the schooling it has given him, for the use of the parks he has played in, the streets and pavements he has walked on, and the protection he has enjoyed from the public safety, the health and judicial departments. No young man of honor will excuse himself from his debt to his parents."

Blobbs—I hear you are courting the plumber's daughter. I suppose there's lots of billing and cooing? Slobbs—Sh-h-h! It's all right about the cooing, but please don't mention the billing.

Mr. E. H. Jackson, of Gore Bay, Manitoulin Island, has been selected for the post of sheriff of the newly-created district of Manitoulin, and Mr. J. W. Cashman, of Gore Bay, as Crown Attorney for the same district.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO 111
OCT. 15, 1899.

Esther Pleading for Her People.—Esther 8: 3-8, 15-17.

Time.—B. C. 473. Place.—Shushan.

Persons.—Esther, Mordecai, Ahasuerus, Haman, The Jews.

Commentary. — Connecting links. When Moredecai heard of the terrible decree which ordered the death of all his people he was filled with grief. He sent a copy of the decree to Esther, and asked her to intercede with the king that the calamity might be averted. The king was a fickle-minded, despotic ruler, and Esther had not been in his presence for thirty days. It was, therefore, a great risk for her to venture into his presence, lest her life be taken. At the end of the fast Esther dressed herself in her queenly apparel and came before the king. He received her kindly and asked what her petition might be, promising to grant it. She merely made request that the king and Haman attend a banquet which she would prepare for them. When they were met with the queen the king again asked what her petition might be. She only made request for them to come again the next day. Read of Haman's joy over this honor, and of his plan to hang Moredecai; of the king's sleepless night, and his plan to reward Moredecai for his former kindness in sparing his life—in chapters 5 and 6. In chapter 7 the scene at the second feast or banquet is recorded. Here Esther made known the plan of Haman to destroy the Jews. Then the anger of the king was turned upon Haman, and he ordered that he be hanged upon the gallows he had prepared for Moredecai. Then the house of Haman was given to Esther, and the ring which had been given to Haman the king gave to Moredecai. Esther placed Moredecai (her cousin) over the house of Haman.

3. Esther spake yet again— The wicked Haman was out of the way, and the favor of the King was turned to Esther and Mordecai, yet the decree was not recalled. This Esther would entreat the king to do ere the day came for the execution. Fell down at his feet ... ... besought him with tears —this was the manner and posture of a suppliant. Her work was not done until her people were saved from danger.

4. The king held out the golden sceptre—In token that her request was accepted and that she need no longer to maintain the humble attitude of a suppliant.—J., F. & B.

5. Reverse the letters devised by Haman—It may be supposed that Ahasuerus hesitated in this perplexing case, as not knowing how to extricate himself with credit from so great a difficulty, and so reluctant to proclaim to all the world the folly into which he had been seduced. But Esther, with great discretion, avoided every intimation that the king himself had issued the decree, and expressed herself as if it had not been only Haman's device but altogether his work, as though the edict had not been forged by him.

6. How can I endure—She does not urge the innocence of the Jews, but only pleads their affinity to her.—Benson.

8. Write ye also for the Jews.....the writing which is written may no man reverse—"According to the Persian constitution the former edict could not be revoked; hence they could not repeal the decree, but provide an antidote." However strange and even ridiculous this mode of procedure may appear, it was the only one which from the peculiarities of court etiquette in Persia could be adopted.

45. Mordecai went out.....in royal apparel—But a few days before, Mordecai was in sackcloth and all the Jews in sorrow; now Mordecai is in purple, and the Jews in joy. The royal apparel either belonged to his place, or the king appointed it to him as a favorite. Shushan rejoced—The people were sensible of their advantage in the preferment of Mordecai, and looked for better times when so good a man was in power. When the wicked perish there is shouting; when the righteous are in authority the people rejoice.—Com. Com. Haman was too proud to be popular; few lamented his fall.—Clarke. There was popular respect for Mordecai.—Bib. Mus

16. The Jews had light, gladness, joy, honor—The decree that could not be countermanded was erased, and the Jews saved from destruction. Ever since then they have kept the fast of Purim on the 13th and 14th of Adar (about March 1st) in memory of these days. The whole history wrought good in the character of the Jews and proclaimed their religion and their God.—Peloubet. The Jews were content with being permitted to defend their lives.

17. In every province....city—Not only in Shushan, but in all other places where the Jews resided, they entertained one another at their homes and feasted together, being full of joy at this alteration of their affairs. Haman thought to root out the Jews; but proved that their numbers were greatly increased.—Benson. It was seen that the strength of right and justice was with them.—Bib. Mus. Fear of the Jews fell on them —Haman's fate warned them of the Jew's power, and when they observed how wonderfully divine Providence had owned them and wrought for them in this critical juncture, they thought them great and those happy that were among them; therefore they came over to them, as was foretold. Zech. viii. 23. Compare Deut. xxxiii. 29.—Com. Com.

Teachings.—We should not be satisfied with being saved ourselves; we should labor earnestly for the salvation of others. When God opens a way of deliverance we should offer praise and thanksgiving to Him. When God honors us as His children those around us will soon observe our joy. When we are joyful in the Lord others will desire to know the way of life.

PRACTICAL SURVEY.

Esther's petition. There were momentous considerations which led her to plead before the king. There were personal, national and religious considerations. There were also great obstacles in her way. She had the king's indifference to her to consider. She had the established law as a threatening danger to her life. She had the power and influence of Haman confronting her. It called for great courage, but she was not found wanting in this when duty became clear. She gave herself to fasting, and then, with her eye fixed on the goal and her trust anchored in God, she made the attempt of pleading the cause of her nation and the people of God. Her elevation to the position of queen had not changed the heart of Esther. Guided as one who trusts for words in the hour of extreme need, Esther made no other excuse for her presence before the king than to make invitation to himself and his favorite officer to attend a banquet which she should give. Haman must be fully inflated by pride ere he fell into utter destruction. It was not the death of Haman she sought or the possession of his wealth, but the protection of her people, their deliverance from a cruel death. Noble woman, prompted by love of God and mankind, and equipped with courage and valor!

The king. Though thirty days had passed since he had given any attention to his young wife, her presence, though unexpected, affected his spirits. Fickle and heartless at times, he was yet moved to generous consideration in granting the desire of Esther, Though a stranger to God and His power, who will doubt but God controlled his nature at this hour? He pronounced judgment upon Haman and conferred honor upon Moredecai and wealth upon Esther. Regardless of public sentiment he was ready to issue a decree expressing his error in his former decree, and providing for the welfare of a people whose dwellings were among those of his subjects, but whose God was the living God, and whose cause he would vindicate. And though the king knew not God, nor sought his guidance, yet the prayers of the stricken ones had been heard, and deliverance came. If the king could not recall his former decree, he could make another, and thus the Jews were delivered.

Coloring of the Maples.

The time is at hand when the leaves of the maple, the most perfect shade tree known to northern climes, are about to change their hues, thereby giving to the landscape an aspect of varied and singular beauty unmatched in any other part of the year. There are many theories, but no one has answered satisfactorily the question of the coloring of the maples, or, rather, the many questions the facts are continually presenting. American trees taken to Europe, they say, color as if at home, but English trees brought here are equally persistent in keeping to home habits. Some say it is light that does it, yet the fact swill not bear this out. The New York Farmer suggests loss of vitality or a hard struggle for existence as an influencing cause. Thus, if a branch is ringed, or a tree is partially barked, the foliage changes color more rapidly, and is deeper than in perfectly healthy trees. So, also, trees in dry or poor places, are more brightly colored, as a rule, than trees in cool, rich ground. And yet there are red maples which never turn red under any circumstances, but die away yellow or brown, as a Norway maple does, showing that the coloring is in a measure from some constitutional principle over which external or purely chemical circumstances have no control.

BRITAIN NOT UNREADY.

How Her Forces are Being Placed in South Africa

I.—TROOPS ON THE SPOT.

In Natal.

At Dundee Camp:
18th Hussars.
Mounted Infantry, 200 strong.
Two batteries of Field Artillery.
One battery of Mountain Artillery.
Detachment of Engineers.
1st Leicestershire Regiment, 17th.
2nd Royal Dublin Fusiliers, 103rd.
Total strength, about 2,400, with 16 guns.

At Ladysmith:
5th Lancers.
1st King's Royal Rifle Corps, 60th.

In various portions of Natal:
One battery of Field Artillery.
1st Manchester Regiment, 63rd.
1st King's Liverpool Regiment, 8th.
Detachments Royal Engineers, Army Service Corps, Royal Army Medical Corps, etc.

Natal Police and Volunteer forces, mustering from 1,500 to 2,000 strong.

Total, two cavalry regiments, say 1,200, six battalions of infantry, 4,500 to 5,000, 22 guns, departmental corps, and from 1,500 to 2,000 local troops.

At the Cape.

1st Royal North Lancashire, 47th, at De Aar.

2nd Berkshire, 66th, at King William's Town.

1st Royal Munster Fusiliers, 101st.

Detachment of Royal Engineers, companies of the Royal Garrison Artillery, Army Service Corps, etc.

Local forces such as those of Col. Powell and Major Vyvyan in Bechuanaland, and the military forces of the Cape, about 1,000 Mounted Rifles and 7,000 volunteers.

II.—TROOPS ON THE OCEAN.

5th Dragoon Guards, from India.
9th Lancers, from India.
19th Hussars, from India.
18th, 62nd, 75th Field Batteries, from England, due about Oct. 15th.
21st, 42nd and 53rd Field Batteries, from India.

Indian Infantry Brigade:
1st Devonshire, 11th.
1st Gloucestershire, 28th.
2nd King's Royal Rifles, 60th.
2nd Gordon Highlanders, 92nd.

Home Infantry Brigade:
1st Northumberland Fusiliers, 5th, for Natal from England, due Oct. 12th.
1st Border Regiment, 34th, for Cape Town from Malta, due Oct. 23rd.
1st Royal Irish Fusiliers, 87th, for Natal from Egypt, due Oct. 16th.
2nd Rifle Brigade, for Cape Town from Crete, due Oct. 29th, at Natal Oct. 25th.

Three companies Army Service Corps, due Oct. 12th.
One company Army Ordnance Corps, due Oct. 12th.

Total, three cavalry regiments (1,500 to 1,800), six batteries, and nine battallons (about 8,000).

III.—TROOPS WHICH MAY GO.

Great uncertainty prevails upon this, but the following seem to have been warned for service and may be used as or if required:

1st Cavalry Brigade:
1st Royal Dragoons, Hounslow.
Royal Scots Greys, Edinburgh.
4th Inniskilling Dragoons, Curragh.
2nd Cavalry Brigade:
6th Dragoon Guards, Carabiniers, Aldershot.
10th, Prince of Wales' Own Royal Hussars, Canterbury, for Aldershot.
12th Prince of Wales' Royal Lancers, Aldershot.

Additional cavalry regiments:
13th Hussars.
14th Hussars.

The mounted infantry, 1,000 strong:
G., O., P and R. Batteries, Royal Horse Artillery.
4th, 38th, 37th, 78th, 61st, 65th Howitzer Batteries, Royal Field Artillery.
17th Battery Royal Field Artillery.

Guards Brigade:
2nd Grenadier Guards.
3rd Grenadier Guards.
2nd Coldstream Guards.
1st Scots Guards.

English Brigade:
2nd Queen's Royal West Surrey Regiment, Aldershot, 2nd.
2nd East Surrey Regiment, Woking, 70th.
2nd Devonshire Regiment, Aldershot, 11th.
2nd Prince of Wales' Own, West Yorkshire Regiment, Aldershot, 14th.

Highland Brigade:
2nd Black Watch, Aldershot, 73rd.
1st Highland Light Infantry, Devonport, 71st.
2nd Seaforth Highlanders, Fort George, 78th.
1st Argyle and Sutherland Highlanders, Dublin, 91st.

Irish Brigade:
1st Royal Inniskillen Fusiliers, Enniskillen, 27th.
1st Connaught Rangers, Athlone, 88th.
1st Royal Dublin Fusiliers, Curragh, 102nd.
1st Royal Irish Regiment, Buttevant, 18th.

Fusilier Brigade:
2nd Royal Fusiliers, Aldershot, 7th.
2nd Royal Scots Fusiliers, Chatham, for Aldershot, 21st.
1st Royal Welsh Fusiliers, Devonport, 23rd.
2nd Royal Irish Fusiliers, Colchester, 89th.

Light Infantry Brigade:
2nd Scottish Rifles, Glasgow, 90th.
3rd King's Royal Rifle Corps, Kilkenny, 60th.
1st Durham Light Infantry, Aldershot, 68th.

A battalion of the Rifle Brigade.

In addition the following battalions are mentioned, and would probably be used "corps troops," i. e., to guard communications, etc.

2nd Northumberland Fusiliers, 5th.
2nd Duke of Cornwall's Light Infantry, 46th.
1st Gordon Highlanders, 75th.
2nd Somersetshire Light Infantry, 13th.
2nd Northamptonshire, 58th.
2nd Shropshire Light Infantry, 85th.
1st Royal Scots, 1st.

Among the departmental troops warned are the Pontoon Troop, 1st Telegraph Battalion, Field Companies, and a supply column and park of the Royal Engineers, the Aldershot Supply Column, the Field Battery, the Supply Park, five companies of the Army Service Corps.

METHODISTS ARE LIBERAL.

Grand Showing Made by the Toronto Men.

NEARLY A QUARTER OF A MILLION

The "Toronto rally" held in the Metropolitan Church last night to promote the Canadian Methodist twentieth century million dollar fund was marked by an enthusiasm that has seldom, if ever, been displayed in any sacred edifice in this city. The announcement made that subscriptions to the amount of $247,450 had already been made in the Toronto district alone, although the fund supposedly does not open until the 8th inst., was the cause of a particularly strong demonstration of appreciation.

The following statement shows how the amount has been made up:

Sherbourne Street	$100,000
Metropolitan	57,000
Central, Bloor street	36,000
Wesley	10,000
Bathurst Street	7,000
Queen Street	6,500
McCaul Street	6,000
Carlton Street	5,000
St. Paul's	5,000
Broadway Tabernacle	3,000
Woodgreen Tabernacle	2,500
Berkeley Street	2,500
North Parkdale	2,500
Parliament Street	1,200
Westmoreland Avenue	750
Centennial	700
Davisville	700
St. Clarens Avenue	600
Simpson Avenue	500
Total	$247,450

In presenting the statement Rev. Dr. Potts said that the meeting meant much for Toronto, but a great deal more for the Ontario beyond Toronto and for the Dominion (Applause.) Rightly or wrongly, the people outside of Toronto called Methodists were looking in this direction to see what the Queen City would do. He wanted it to be borne in mind that while the figures given were official and signed by pastors and officials of the various churches he had good reason to believe that they represented the minimum, and he believed that many of the churches would go beyond the figures given. (Long continued applause.) Of the $100,000 from Sherbourne Street Methodist Church, the reverend gentleman said, Senator Cox had given $35,000, $20,000 of which was an additional sum to an endowment of $30,000 given by that gentleman some years ago for the chair of Old Testament exegesis at Victoria University, and $15,000 for the general fund. Mr. and Mrs. J. W. Flavelle had given $30,000; Mr. A. E. Ames, $10,000, and Mr. H. H. Fudger, $10,000. (Applause.) He concluded by remarking that the scheme would be presented by the pastors to the congregations of every Methodist church in the city on Sunday next.

ONTARIO ARCHIVES
TORONTO