

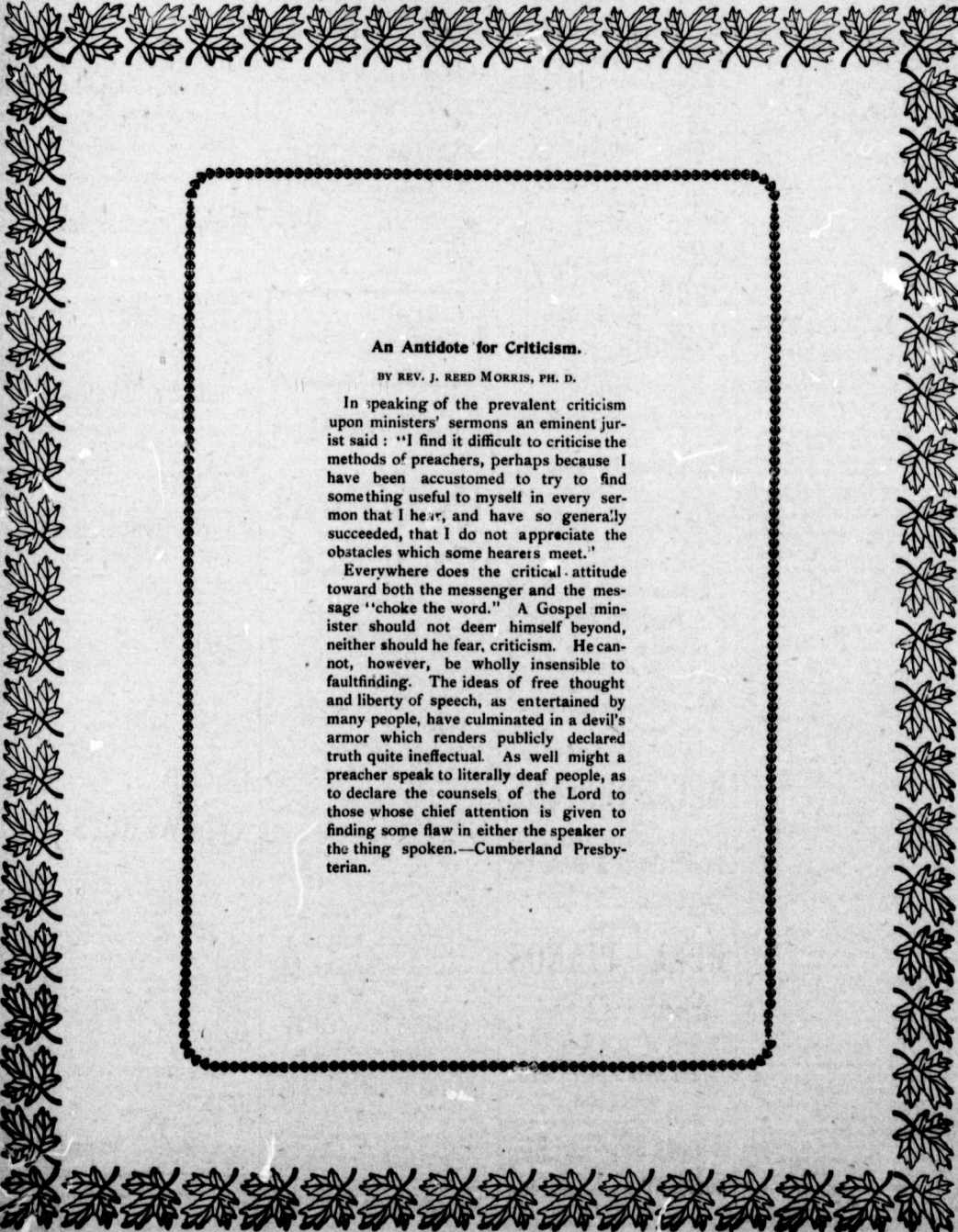
# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents.



## An Antidote for Criticism.

BY REV. J. REED MORRIS, PH. D.

In speaking of the prevalent criticism upon ministers' sermons an eminent jurist said: "I find it difficult to criticise the methods of preachers, perhaps because I have been accustomed to try to find something useful to myself in every sermon that I hear, and have so generally succeeded, that I do not appreciate the obstacles which some hearers meet."

Everywhere does the critical attitude toward both the messenger and the message "choke the word." A Gospel minister should not deem himself beyond, neither should he fear, criticism. He cannot, however, be wholly insensible to faultfinding. The ideas of free thought and liberty of speech, as entertained by many people, have culminated in a devil's armor which renders publicly declared truth quite ineffectual. As well might a preacher speak to literally deaf people, as to declare the counsels of the Lord to those whose chief attention is given to finding some flaw in either the speaker or the thing spoken.—Cumberland Presbyterian.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA

Calgary, Lethbridge, 5 Sept.  
Edmonton, Edmonton, 4 Sept., 10 a.m.  
Kamloops, Kamloops, 11 Sept.  
Kootenay, Greenwood, 1st week Sept.  
Westminster, Chilliwack, 4 Sept., 3 p.m.  
Victoria, Victoria, St. A., 4 Sept., 10 a.m.

SYNOD OF MANTOHA AND NORTHWEST  
Superior, Est. Portage, 11 Sept., 10 a.m.  
Whitby, Man. Coll., 11 Sept., 10 a.m.  
Rock Lake, Rock Lake, 11 Sept., 10 a.m.  
Glenboro, Glenboro, 11 Sept., 10 a.m.  
Portage, Ne-pawa, 3 Sept., 10 a.m.  
Minnedosa, Minnedosa, 11 Sept., 10 a.m.  
Melita, Melita, 11 Sept., 10 a.m.  
Regina, Regina, 11 Sept., 10 a.m.

SYNOD OF HAMILTON AND LONDON.  
Hamilton, Hamilton, 20th Nov., 10 a.m.  
Paris, Paris, 11 Sept., 10 a.m.  
London, London, 11 Sept., 10 a.m.

Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford, Stratford, 11 Sept., 10 a.m.  
Huron, Clinton, 11 Sept., 10 a.m.  
Maitland, Teeswater, 18 Sept., 9:30 a.m.  
Brace, Walkerton, 11 Sept., 10 a.m.  
Sarnia, Sarnia, 11 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.  
Kingston, Kingston, 18 Sept., 2 p.m.  
Whitby, Whitby, 11 Sept., 10 a.m.  
Lindsay, Lindsay, 18th Dec., 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville, Orangeville, 11 Sept., 2 p.m.

Barrie, Barrie, 11 Sept., 2 p.m.  
Algonia, Richard's Landing, Sept.  
North Bay, Emsdale, 19 Sept., 10 a.m.  
Owen Sound, Owen Sound, 18 Dec.  
Sauguen, Sauguen, 11 Sept., 10 a.m.  
Guelph, Guelph, Chas., 20 Nov., 10:30.

SYNOD OF MONTREAL AND OTTAWA.  
Quebec, Quebec, Chas., 11 Sept., 4 p.m.  
Montreal, Montreal, Melville, 2 Nov., 8 p.m.  
Gleason, Gleason, 11 Sept., 10 a.m.

OTTAWA, Ottawa, Bank St., 7 Aug., 10 a.m.  
Ian, Renfrew & Smith's Falls, 16 Oct.  
Brookville, Brookville, 11 Sept., 10 a.m.

SYNOD OF THE MARITIME PROVINCES.  
Sydney, Sydney, 11 Sept., 10 a.m.  
Inverness, Inverness, 11 Sept., 10 a.m.  
P. E. L., Charlottetown, 7 Aug., 11 a.m.  
Picton, Picton, 11 Sept., 10 a.m.

Wallace, River John, 7th Aug., 10 a.m.  
Truro, Truro, 11 Sept., 10 a.m.  
Halifax, Halifax, 11 Sept., 10 a.m.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, St. A., 16th Oct., 10 a.m.  
Miramichi, Dalhousie, 25th Sept., 10 a.m.

**Kingston Boys' College.**

A Residential and Day School for Boys.

Boys prepared for the Universities, R. M. C., Etc.

Boys receive individual attention, live with the Principal and enjoy home comforts. Opens Sept. 10th, 1900. Send for Calendar to REV. T. J. GLOVER, B.A., 234 Barrie St., Principal.

**MARRIED.**

At the residence of the bride's father, English River, on Oct. 10, 1900, by the Rev. J. W. McLeod, Mr. William McClenaghan, to Miss Janet T. Craig, all of English River.

At the residence of the bride's parents, on Wednesday, October 17, 1900, by the Rev. Dr. McTavish, Thomas McMillan, jun., to Mary, daughter of Mr. John Gowans.

At Aylmer, Que., on Oct. 10, 1900, by the Rev. James Taylor, B. A., Miss Isabella McKittrick, of Wakefield, Que., to Mr. Thomas Alex McCannell, of Aylwin.

At the residence of the bride's father, on Oct. 10, 1900, by the Rev. G. Whillans, William Reid, to Margaret Dickie Templeton, daughter of Thomas Stewart, all of Georgetown, Que.

On Oct. 10, 1900, at Calgary, N. W. T., by the Rev. J. C. Herdman, Harold McClure Williams, son of the late Surgeon-General J. T. Williams, late Madras army, to Katharine Maude, youngest daughter of the late Thomas Alexander McLean of Toronto.

**DIED.**

At 187 Gerrard St., east, Toronto, on Oct. 13, 1900, Dr. James Carlyle, late of the Normal School.

On Sept. 27, 1900, in London, England, of pneumonia, Bertram Tennyson, Q. C., (of the Canadian Bar), last surviving son of the late Horatio Tennyson, Esq., aged 38.

At Guelph, on Monday, October 15, Eliza Margaret, beloved wife of Donald Guthrie, Q. C.

**BELLEVILLE BUSINESS COLLEGE**

Established 1859

Students have a larger earning power who acquire their Business preparations under our efficient system of training. Four high-class courses of study, French and German optional. Students may enter at any time. Write for Calendar.

**J. FRITH JEFFRIES, M.A.**  
Principal.

**St. Margaret's College, TORONTO**

A Resident & Day School for girls

Attendance of Boarders is limited to 50. Application for a room should be made as soon as possible.

REOPENS SEPTEMBER 12th.

**MRS. G. E. DIEKSON,**  
Principal.

**To Sunday Schools**

◆◆◆◆  
We have just opened up a fresh supply of Sunday School Books from the best English publishers.  
◆◆◆◆

Books sent on approval. Lowest prices guaranteed.

**The William Drysdale Co.,**

Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. • MONTREAL.

**Communion Rolls**  
**Baptismal Registers**  
**DONALD BAIN & CO.**  
STATIONERS  
25 Jordan St., Toronto.

For 35 Years

**BELL ORGANS**

Have been Favorites for

School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits

**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.

**The Bell Organ & Piano Co. Ltd.,**  
GUELPH, ONT.

**Meneely Bell Company** TROY, N.Y., and 177 Broadway, New York City  
MANUFACTURE Superior Church Bells.

**THE Provincial Building & Loan ASSOCIATION**

Head Office - Toronto Temple Building

Authorized Capital \$5,000,000

Our revised plans are now complete and copy of pamphlets may be had on application.

Permanent Stock par Value \$100 per Share.

Interest not exceeding 6 p.c. per annum payable half yearly on 1st January and 1st July.

Debenture Bonds \$100 Each

Interest 5 p.c. per annum payable half yearly on 1st Oct. and 1st April.

Issued for periods of from one to ten yrs. TOTAL ASSETS under sworn valuation \$1,820,000 on which we loan \$710,000.00 or 43.8 10 p.c.

THOS CRAWFORD, M.P.P. PRESIDENT.

ALD. JOHN DUNN, VICE-PRESIDENT.

FULL PARTICULARS FURNISHED.

E. C. DAVIS, Man. Director.

**J. YOUNG** (A. MILLARD)  
The Leading Undertaker  
350 Yonge St., Toronto  
Telephone 678

**SCHOOL OF Practical Science TORONTO**

ESTABLISHED 1878  
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following department:

1. CIVIL ENGINEERING.
2. MINING ENGINEERING.
3. MECHANICAL AND ELECTRICAL ENGINEERING.
4. ARCHITECTURE.
5. ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

**L. B. STEWART, Secy.**

**GREAT WORK**  
Is being done this Term in the **Central Business College** OF TORONTO

Where 12 regular Teachers are employed and over 300 students are in attendance. This is a big school and a popular school to which business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 16. Enter any time

**Presentation Addresses**

Designed and Engrossed by

**A. H. HOWARD, R.C.A.,**  
52 King St., East, Toronto.

**Leitch, Pringle & Cameron**

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank, Cornwall, Ont.  
JAMES LEITCH, Q.C., R.A. PRINGLE  
J. A. C. CAMERON, J.L.B.

**THE YORK COUNTY Loan & Savings Co.**

Plan suitable for those desiring to own their own homes instead of continuing to pay rent. Literature free. Head office, Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President.

**Bishop Strachan School**

FOR GIRLS.

President - The Lord Bishop of Toronto. Preparation for the Universities and all Elementary work. Apply for Calendar to

MISS ACRES, Lady Principal,  
Wykeham Hall, Toronto.

**RIDLEY COLLEGE**

ST. CATHARINES, Ont.

A Canadian Church School for Boys A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, Sept. 11th, 1900. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

**Church Hymns & - - Gospel Songs**

Adopted by Mr. Moody's Northfield Conferences, Ocean Grove Association and other prominent assemblies this season

Contains 367 of the choicest Standard Hymns and Gospel songs. It is the best Prayer and Revival Meeting Hymn Book published. Board covers \$25 per 100. Sample copy, post free, 20 cents. Send for list of Phonograph Records of Gospel Songs made by Ira D. Sankey.

The Biglow & Main Co.

New York and Chicago.

**Cheap.... Typewriters**

The following cash prices are the best values that have ever been offered in rebuilt typewriters. All machines are in the very best order and samples of work of any machine selected will be sent on application.

Remingtons.....	\$50 00
Coligraphs.....	25 00
New Franklins.....	20 00
Remington Sholes.....	30 00
Empires.....	35 00
Smith Premiers.....	50 00
Yosts.....	25 00
Nationals.....	17 50
Hammonds.....	25 00
Williams.....	30 00

Special Rental Terms on above Typewriters.

Chas. E. Archbold

THE CANADIAN TYPEWRITER EXCHANGE  
45 Adelaide St., East, Toronto

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS.

## Note and Comment.

In the London Temperance hospital, during twenty-five years, alcohol has only been used in thirty-one cases out of a total of more than 31,000.

A congress of French priests, with an attendance of four hundred priests who are in sympathy with what is known in the Catholic church as 'Americanism,' met, Sept. 11, at Bourges, France.

Rev. Dr. McLeod, the Conservative candidate in York, N. B., is a cousin of the Hon. George E. Foster, and a Baptist minister. He is a newspaper man also. He will wage a campaign for prohibition, purity and patriotism.

Fears have been entertained that the Queen was likely to suffer another personal loss by the death of her eldest daughter, the dowager Empress of Germany; but it is now reported officially that the Empress is out of danger.

As was expected the Kingston by-law to grant Queen's University \$50,000, carried by 802 for, to 258 against. The money will be spent in a new arts and science building, in order that over 1,000 students can be accommodated.

There is a dead-lock in the Presbytery of New York on the question of the revision of the Westminster Confession. There was a majority against leaving the Confession as it is, and there is also a majority against any of the forms of revising it which have been proposed.

The famous bacteriologist, Prof. Robert Koch, announces his discovery not only of a cure for malaria that is positive and permanent, and a certain preventive of the scourge, but also that he has found a way of ridding countries of those malaria-transmitters, the mosquitoes.

We see in a British Guiana paper that the new electric railway system in Demerara is complete, and in good running order. It is satisfactory to learn that so much of the machinery is of Canadian manufacture, and that a large proportion of the employees will be Canadians.

Modern civilization shows itself most conspicuously, perhaps, in its utilization of what other ages have thrown away. For example, in London an inventor has patented a new fuel made from Thames mud, street-sweepings, and London sewage. Such fuel costs only \$2 a ton, and burns well.

The last circular from the Banking House of Henry Clews & Co., says: Whatever may be balance of opinion in the country at large, there can be no question that, in Wall Street circles, the election of a Republican President is regarded as being as sure as any unaccomplished event can be.

The representatives of sixteen different nations at the Hague have organized a permanent board of arbitration, following the plan adopted at the Peace Conference. This board is to keep the records and maintain a central bureau which has charge of matters with reference to the arbitration of cases arising between different nations.

Some remarkable statistics are given by the London "Daily Express" quite recently as to the commercial value of a license. There are about 150,000 licenses in the country, and the value of these is nearly equal to the National Debt, being over \$700,000,000! Each year, therefore, by granting licenses the State nets the trade with an unearned increment of countless wealth. The value of the licenses granted every year in London is close on five times as great as the total expenditure of the four hundred bodies which share the government of London.

The Bell organ factory of Guelph never was so busy in all its history. The orders from the Old Country are pouring in as a result of the British preference, but also on account of the high grade of instruments manufactured by the company. It is said the whole establishment, from the management down, will vote to sustain the Government.

One of the most pathetic of the many pathetic Galt stories is hinted at in the discovery of the bodies of two boys. One was that of a lad twelve years old, clasping in his right arm his little brother four years old. The elder boy's left arm was shattered, and many signs showed that he had been severely injured before death, doubtless trying to shield his little brother.

Russian women have been employed for some years as apothecaries' clerks, and it is said that the public as well as the apothecaries themselves manifest a preference for them over men. In Germany a movement in this direction has been started, the Wurtemberg Minister of Education having resolved to give women a chance to secure the necessary instruction and pass examinations.

In a recent address to a Grand Jury, referring to burglarly cases, Judge McMahon said, he was pleased to see that the government had taken an important step toward the lessening of robberies in the Dominion, by the passage of an act rendering any burglar caught in the act with murderous weapons in his possession, liable to whipping, in addition to imprisonment. This act, which comes into force on January 1st, 1901, his lordship thought would greatly lessen burglarly and even murder.

The statistics of the Southern Presbyterian Church have just been published. These show the total membership to be 225,869, being a gain of 4,786 over the previous year. There were received into membership of the church 18,156, of those 7,995 were received on profession, and 8,450 by certificates. There appears that there were lost by death, removal and other causes, 13,369. The contributions for this year were:—For Home Missions \$160,000; Foreign Missions, \$14,000; Education and Publication \$110,000; Colored Evangelization \$12,000; and for congregational and other objects \$1,612,570, making a grand total of \$2,034,570.

Lord Strathcona, who reached Montreal the other day from London, was asked his opinion upon the prospects of favorable consideration being given in England to any proposal to grant a preference to colonial imports along the line so persistently harped upon by Sir Charles Tupper. The High Commissioner replied that he did not see the smallest probability of such a proposal making headway in England at the present time. To give a preference to colonial food products, Great Britain would have to place a tax upon foreign wheat, and any politician venturing such a suggestion would be instantly met by the cry of "ear bread," a cry with such disastrous possibilities attending it that no British statesman would venture to risk it.

Referring to the appointment of Col. McMillan, as Lieutenant-Governor of the Prairie Province, The Tribune says: "It will be received with very cordial approval, both by those who have been his political supporters and by those who have been his political opponents. He is exceedingly popular in Winnipeg and in the province at large; and he possesses in an eminent degree the personal and social qualities appropriate to the representative of the crown. To these he adds the experience gained from many years in public life." And of his partner in life it is said: "The lady who will reign in government house will bring to her duties the unaffected dignity and charm that have won the respectful esteem of all who have been so fortunate as to be included among her acquaintances." The new occupants of Government House, Winnipeg, are Presbyterians, being, if we mistake not, members of Knox Church, of which Dr. DuVal is pastor.

Dr. Robertson, Superintendent of Missions, appeals to the churches in Scotland for young men for the 74 fields to be vacant this Autumn. We hope, says the Presbyterian Witness, our Scottish friends will come—strong, courageous, earnest, scholarly young men.

Lady Henry Somerset explains in a Chicago temperance journal why she is unable to extinguish licenses on her estate. Her attempt to do so led to litigation, and it was held that being tenant for life she could not extinguish licenses, which would be to the detriment of the heirs. Lady Henry adds that she spends very much more than the rent of the public houses in work to counteract their influence, as that is her only means of maintaining her principles.

What shall we do with our boys? Send some of them to South Africa and let them enter the telegraph service, says the "Electrician." To fairly educated young men the opportunities offered in this respect seem to be considerable. When it is remembered that the railway system throughout Africa is greatly extending, and that the opening up of our newly-conquered territories and beyond is one of the first questions to be considered when peace is restored, it follows that the railway telegraph service alone must afford skilled and well-paid employment to large numbers of young men. The time for a large exodus of budding operators from the mother country may not have quite arrived, but persons interested might do worse than keep their eye on the telegraph service of the Far South.

The interest far distant sections of the country have in one another, receives a fresh illustration in a marriage we published in our last issue, remarks the Presbyterian Witness. Mr. Charles Reid sent all the way from the Klondike for a daughter of one of our ministers—Miss Sutherland, daughter of Rev. J. M. Sutherland,—to be his wife. It is in this way our remotest bounds are brought more and more within the circle of our care and affection. Follow the young people—our brave pioneers—with your prayers and best wishes. Our fathers and mothers crossed the ocean to try life in America, and our children cross the wide continent to the borders of the arctic circle. The earth is the Lord's and in His name we take possession of a bit of it here and there.

The Rev. R. E. Knowles, after a three months' absence in Britain, has returned to his work in Knox church, Galt. Asked by a reporter of the Reformer as to whether there was a growing interest being manifested by England as regards Canada, Mr. Knowles replied that there was a most noticeable interest taken in everything Canadian. The English people generally are becoming familiarized with Canada's geographical situation, and no longer refer to it in terms of supreme indifference. There are three reasons why this warm feeling for Canada exists at the present time. First, an appreciation of Canada's action in sending out her soldiers to South Africa. This has done a very great deal towards cementing the mother country and her magnificent colony, and it is manifested by the English in their lavish treatment of our soldiers on their way home. While in London, these boys of ours, who have been upholding the honor of the Empire, were fairly honored. Homes were provided for them, and everything done to make them comfortable. But the climax was reached in the send-off given the Canadian troops when they left London for Liverpool on their way home. A magnificent demonstration was given them, and as they marched through the streets, the vast throngs gave cheer after cheer, which left no doubt in the minds and hearts of any that Canada had surely won a warm place in the heart of the Englishman. Another reason for this growing interest in things Canadian was undoubtedly the very favorable impression made by Sir Wilfrid Laurier during his visit to England in 1896; and, thirdly, Lord Chamberlain was also, in a large measure, responsible for strengthening the ties between the old land and the colonies because of his aggressive and far-sighted policy as Colonial Secretary.

## • The Quiet Hour. •

### The Unjust Steward.\*

BY WAYLAND HOYT, D. D.

Unto the disciples (v. 1). That the Pharisees heard it also, we may be sure from verse 14.

There was a certain rich man (v. 1). The rich man represents God; the steward one trusted by God. Dean Farrar states well the main intent of the parable—"the use of earthly gifts of wealth and opportunity for heavenly and not for earthly aims." Learn the fact of stewardship; what we have is a trust committed to us by God. Are any of us wasting that which God has given us—time, talents, money, opportunity? There will surely come an accounting-time. Unfaithfulness on our stewardship brings doom. Especially heed and press the lesson of the supreme necessity of faithfulness to trust of any sort.

What shall I do? (v. 3). Unfaithfulness always, sooner or later, forces the question, "What shall I do?" The only safe questionless road is the right road.

I am resolved what to do (v. 4). "The original graphically, represents the sudden flash of discovery, 'I have it! I know now what to do.'" He was a poor enough specimen, this steward; he was willingly and cravingly dependent; he would anyway and anyhow force himself into other people's houses, he would cheat to do it; he was one of these good-for-naughts going about declaring, "The world owes me a living."

Take thy bond, and sit down quickly and write fifty (v. 6). Learn how unfaithfulness breeds unfaithfulness; having been already unfaithful, now this bad steward, to save himself, must go plunging on into deeper fraud. See, too, how a corrupt man corrupts; fraudulent already himself, he sets himself about making others fraudulent.

His lord commended the unrighteous steward because he had done wisely (v. 8). Mark especially that "his lord." Many have been misled by thinking that "lord" here refers to Christ, and that Christ somehow commended this fraud, which is utterly false. Notice specially, too, that "wisely" is literally "prudently," better, "shrewdly." I cannot do better than quote Dean Farrar here. "The tricky cleverness, by which the steward had endeavored at once to escape detection, and to secure friends who would help him in his need, was exactly what an Oriental landlord would admire as clever, even though he saw through it. The lesson to us is analogous skill and prudence, but spiritually employed. This is the sole point which the parable is meant to illustrate.

Make to yourselves friends by means of the mammon of unrighteousness (v. 9). "Mammon" is wealth. "Mammon of unrighteousness" is so called not that wealth itself is unrighteous, but because it is so commonly abused. Mark that "it shall fail;" at death the richest man must yield his last penny. How now shall wealth be used? Selfishly? Nay, our Lord says; make friends by means of it; have a far-

looking and prudent method; so invest your money in the weal of others, in all good causes, "that you may enjoy the fruit of your beneficent use of earthly riches through eternal ages." We are saved by faith; we are rewarded according to our works.

He that is faithful in a very little is faithful also in much (v. 10). It is not amount, but motive, that tests. Be faithful in little things. So will you manifest trustworthiness for great things. The meshes of a sieve are each one little, but no sieve can hold water. Look out for the little leakages.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches (v. 11). "True riches" are the blessings, substantial, lasting, of the eternal tabernacles. How can you expect that these shall be yours at last, if all the time here on earth you have been untrue to the trust of earthly possession with which God has dowered you? See how this matter of giving, of the right use of money, takes hold of the eternities.

And if ye have not been faithful in that which is another's, who will give you that which is your own? (v. 12). "The lesson of the verse is that nothing which we possess on earth is our own; it is intrusted to us for temporary use (1 Chron 29:14), which shall be rewarded by real and eternal possessions (1 Pet. 1:4)."

Ye cannot serve God and mammon (v. 13). It is impossible to serve God with a divided heart. We must seek first the kingdom of God and His righteousness.

For the beauty of the earth,  
For the glory of the skies,  
For the love which from our birth  
Over and around us flies,  
Lord of all to thee we raise  
This, our grateful hymn of praise.

### The Book of Life.

REV. JOSEPH HAMILTON.

I can believe that this wonderful memory of ours may really be the book of remembrance where our life is fully written, and from which we are to be judged. The memory retains far more than we usually think. The images it holds may be buried deep down in its depths; they are not present to our consciousness; we can not even call them up when we wish. But there are certain laws of association that do call them up, and sometimes very unexpectedly. You visit, we will suppose, the scene of your childhood. Does not every fence, and tree, and house, and turning in the road, bring up some tender recollection? In the rush and hurry of later years those memories seemed to have faded, and to be entirely lost. But they are not lost. They are treasured in the soul, only waiting for certain associations to bring them to the surface.

There are subtle, and secret, and tender associations of this kind that are very strong. Perhaps there is some plaintive air which you can never here without calling up the memory of some dear departed friend. And when once that tender memory is stirred, what hosts of others followed in its wake. There is a

certain old tune which I can never hear without being carried back on the wings of memory to a sacred scene of long ago. It is the Communion Sabbath. I see the minister as with saintly air he presides at the table; I see the long rows of tables draped in white, and filled with communicants; I see the grave elders carrying around the vessels of the Lord; I hear the solemn, plaintive Psalm. Those memories come upon me like a rushing flood when I hear that old tune that was sung on those solemn, holy days. The soul carries all such memories without effort; they seem for the time to be lost; but they can be summoned back; and they grow not less vivid with the lapse of years. Surely we have a hint here that the memory may retain all its impressions, and that it may open to be read like a book in the last great day.

### The Twentieth Century Revival.

Editor DOMINION PRESBYTERIAN:—Was a Spiritual revival a part of the 20th Century Fund scheme? Those who were present at its very impressive inauguration could hardly do other than answer in the affirmative. Indeed the impression left on the writer was that of the two parts of the dual aim of the scheme, the spiritual was to be regarded as the vastly more important object to be sought. The sentiment of the Assembly that on the occasion referred to, was heartily approved, was, "the raising of one million dollars will be of but little benefit to the church if there should not at the same time be a corresponding advance in the spiritual life of our people."

With this most worthy object in view, it would reasonably be expected that effort for the attainment of each several part thereof would have been made in due proportion. But what do we find in reviewing the nearly 16 months of work in connection with the scheme? That the special efforts that have been put forth, in organizing, interchange of pulpits, exchange of service in canvassing on the part of ministers, have been upon the material part of the scheme, while the admittedly more important part has been all but neglected. Surely Mr. Editor this is not as it should be! I cannot think that such manifest apathy in regard to the better part of the scheme is a good representation of the attitude of the majority of the members of our church. It is to be lamented too that even our press, that is usually so wide awake, has failed to point out this deplorable discrepancy. In your editorial of last week on the Century Fund this part of the scheme was not even mentioned. At least one Presbytery (Owen Sound) is moving in the matter, the result of which will be published at an early date. Why should not every Presbytery in the Church plan as carefully and work as faithfully in some special effort for this part of the scheme as they have done for the other? Surely a rare opportunity will be lost if something more is not done than has yet been. I am,

Yours fraternally and gratefully,

AN OWEN SOUND PRESBYTERIAN.

### Enriched by Giving.

REV. JOSEPH HAMILTON.

Every good deed done with a good motive taps a hidden well spring of blessedness in your own soul.

\*S.S. Lesson, November 4, Luke 16: 1-13—Golden Text.—Ye cannot serve God and mammon.—Luke 16: 13.

**Beginning Aright.**

Now that Queen Victoria is growing old, it is interesting, after so long a reign, to look back and see in what spirit she assumed the grave responsibilities of her realm. It also suggests to others, and especially to the young, the importance of entering upon all large responsibilities with humble dependence upon God. An exchange says: "William IV. expired about midnight at Windsor Castle. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, was in attendance. As soon as the 'scepter had departed with the last breath of the king, the archbishop quitted Windsor Castle, and made his way with all possible speed to Kensington Palace, the residence at that time of the Princess—already by the law of succession, Queen—Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her anteroom. He informed her of the death of William, and formally announced to her that she was, in law and right, successor to the deceased monarch.

"She was deeply agitated at the formidable words, so fraught with blessing or calamity; and the first words she was able to utter were these: 'I ask your prayers on my behalf.'

"They knelt together, and Victoria inaugurated her reign, like the young king of Israel in the olden time, by asking from the Highest, who ruleth in the kingdom of men, 'an understanding heart to judge so great a people, who could not be numbered nor counted for multitude.'

"The sequel of her reign has been worthy of such a beginning. Every throne has tottered since that day. Most of them have been for a time overturned. That of England was never so firmly seated in the loyalty and love of the peoples as this hour. Queen Victoria enjoys personal influence, too—the heartfelt homage paid her as a Christian woman—incomparably wider and greater than that of any monarch now reigning.

**Our Lot The Best Lot.**

God's choice for us is better than could be any choice by us for ourselves. It is not merely that God decides whether we are fitted to fill a small space or a large one, and that we must accept his decision accordingly, but it is that we are incapable of deciding what place is large or what place is small in God's sight. The place to which God assigns us in his plans for the universe may seem small to us, yet be a place that an archangel would be honored by having to fill. What would be thought of a soldier specifically selected by his commander for a special service, who would suggest that the service was not quite worthy of his abilities? God knows that the utmost reach of our best qualities and powers, and he wants them all in play in his service. Let us desire earnestly the best gifts, and therefore accept gratefully what God assigns to us.

In the last place, service is the test of all individual work, the test of the physician, the journalist, the teacher, the humorist who amuses us, and the pupil to lead us.

The divine wisdom has given us prayer not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—Robertson.

**• Our Young People •****Good, Better, Best.**

BY REV. AEBERT B. ROBINSON.

Live up to the best that is in you," was Longfellow's advice to his pupils; and Benjamin Jowett, encouraging the young men under his charge to high endeavor, said, "Make the best of yourselves."

Best in character building must precede best in service. To make the best of one's self is the only way to make the best of others. Self-power should be coveted for the sake of usefulness. We make the most of ourselves that we may do most to enrich and enable other lives.

To do one's best is a condition of success. "I am a whole man to one thing at a time," said a lord chancellor of England, accounting for his successful career. Dicken's rule was, "Never to put one hand to anything on which I could throw my whole self." When he came to Boston to give public readings he felt that he had no time to attend social gatherings, because he could not do his best in reading without concentrating all his power on it until it was done. The terse saying of Webster's speeches, the pointed paragraphs so often quoted, were the result of long and careful study. He worked six months in preparing the Bunker Hill oration, and then did his best in its delivery. A plain farmer who heard it declared that "every word weighed a pound."

A lad at Rugby failed to do his best. He thought it not worth while to worry about so trivial a fault as his poor penmanship, since men of genius had written worse scrawls than he. But he became an officer in the British army, and one day during the Crimean War an order which he copied was so illegible that it was incorrectly given, and the result was the loss of many lives.

Mary of Bethany did her best. The fragrant spikenard was valued at three hundred pence—the year's wages of a laborer. But a woman received only one-third of what a man could earn. Since the anointing occurred just at the close of our Lord's ministry, about three years had passed since John at the Jordan directed his disciples to the Lamb of God. In her act of love Mary gave all she could possibly have earned by the most diligent labor from the time she first heard the Saviour's name. She did "what she could"—all she could—her best.

Dr. Banks in a recent sermon points out the divine method of rousing a man to do his best. Our Lord's last hours with His disciples were spent not in warning them against their particular weaknesses and besetting sins, but in cheering their hearts and making clear to them the sources of their power.

"Why do you speak angrily, sir? I am doing the best that I can," said a faithful, plodding pupil to Dr. Arnold, when the master, out of patience, had spoken sharply to the lad. Arnold never forgot the reproof, and he thereafter cultivated the rare power of drawing out the best that is in another.

The greater part of the world's work is done by the one-talent men and women. They have wrought mightily for God. But we develop power. The result of doing one's best to-day is the ability to do better

to-morrow. The one talent becomes two, five, ten.

Since talents are given to each according to his ability, nothing short of absolute fidelity is, in God's sight, doing one's best.

The only real failure possible, says Farrar, is not to be true to the best one knows.—Christian Endeavor World.

**Lowly Service.***For reading in the meeting.*

Methought that in a solemn church I stood,  
Its marble acres worn with knees and feet,  
Lay spread from door to door, from street to street.

Midway the forming hung high upon the roof  
Of Him who gave His life to be our good.  
Beyond, priests flitted, bowed and murmured

Among the candles, shining still and sweet;  
Men came and went, and worshipped as they could—

And still their dust a woman with her broom,  
Bowed to her work, kept sweeping to the door.  
Then saw I, slow through all the pillared gloom,  
Across the church a silent figure come:  
"Daughter," it said, "thou sweepest well my floor."

"It is the Lord!" I cried, and saw no more.

[George Macdonald.]

**For Daily Reading.**

Mon. Oct. 29.—The enemy of the good.

Heb. 6:4-10.

Tues. Oct. 30.—The race conditions.

1 Cor. 9:24

Wed. Oct. 31.—The true prize.

2 Tim. 4:1-8.

Thurs. Nov. 1.—Helping ourselves.

Phil. 2:12-13; Heb. 6:11-12.

Fri. Nov. 2.—The influence of best efforts.

Act 4:13, 31-33.

Sat. Nov. 3.—Co-operation with God.

Ps. 40:1-8

Sun. Nov. 4.—Topic. Are you doing your best?

Matt. 25:14-30.

**Not for Self.**

There are many whose sole idea and one motive and principle of life is not to serve their generation, but their generation must serve them. They have no design and no desire for anything but self. The object to which everything else must bend is their own gratification and advancement and enrichment. The world is none the better, but the worse, for their having lived in it, and is all the better off when the grave covers them. We are none of us free from the obligations of serving our own generation; the responsibility rests on us in all its weight, and selfish worldliness is a curse to any community, to any generation. A nation, a state, a community, a church, a family, an individual, soon tells its story whether it is serving its own generation according to the will of God or not.—William B. Smith.

**Suggestions for Today.**

1. Begin the day in quietness. Get alone, if only for a little, with God. Give him the right of way in your life; breathe in of His gracious presence; keep very still before Him and let this be in the early part of the day.

2. When you pray this morning, plead God's promise. Be very definite about it. He had you in mind when he made it.

3. As you walk today, go in the consciousness that "no good thing will be withheld from them that walk uprightly."—Chapman.

Topic for November 4: "Are you doing your best?"—Matt. 25: 14-30.

# Impressions of Ober-Ammergau and its Passion Play.

BY REV. J. MONRO GIBSON D.D.

Let me confess at the outset that I was one of those who had strong prejudices against the Passion Play, so strong that though my arrangements for the summer took me quite near the place, I had not the slightest intention of going, till the earnest words of one of my own congregation who had been there induced me seriously to consider whether I ought to let the opportunity pass. On enquiry, I found that not only had devout people received great spiritual benefit, but that the effect on some who had gone out of mere curiosity had been most solemnizing and salutary. I am most thankful now that, after considerable hesitation, I at last resolved to go.

The place is a beautiful spot in the highlands of Southern Bavaria. We had an opportunity of seeing it and the people for a whole day before the weekly rush of the crowd set in. It seemed indeed "a home of ancient peace." There was an air of cleanliness and comfort everywhere, and quite an artistic feeling; for many of the houses are beautifully decorated on the outside, and the main industries are of a decorative kind, wood-carving being the staple. All of us remarked the extraordinary large proportion of fine faces and handsome figures. We felt that we were among a people of much more refinement and culture than could be reasonably looked for in a remote village of 1,500 souls. In estimating these impressions some allowance must be made for the sudden transition from the throngs of Munich, and for the exceptionally fine weather; but I certainly never remember to have seen any place that seemed more suggestive of Paradise—till the afternoon train came in and turned Eden into Babel for the night.

But there was no Babel next morning. At half-past seven all the streets were thronged with people; but as they were all moving in one direction and with one object, there was no bustle or confusion, rather a great orderly procession from the several points of the compass, converging on the vast enclosure, which, in an incredibly short space of time, was crowded to the remotest corner with people in their thousands, who, for once in their lives, were not only willing, but eager, to attend a religious service lasting for eight hours—8 to 12 in the morning, 1 to 5 in the afternoon. \* \* \* What particularly impressed me was that for eight hours, during which we had excellent music admirably rendered, tableaux vivants showing consummate art in grouping and in blending of colour, and passages of dramatic power which stirred the souls of all, there was not one outburst of applause. It was too solemn to admit of it. Reverential silence was felt by that vast throng to be the only due acknowledgment. How I wish that the solemn anthems sung by our choirs at our week evening religious gatherings were received with similar appreciation. Whenever I hear sacred music applauded I feel that an insult is offered to the singers, the suggestion being that they have been singing, not to raise the souls of the people to God, but to display their own powers of execution. I am sorry to have to confess that when all was over, there was a considerable number, who, feeling no doubt that some audible acknowledgment should be made of the consummate

ability which had been shown, broke forth into clapping; but it was only a portion of the audience, and, though I heard this severely animadverted upon, I would rather remember and signalize the fact that for eight hours the solemnity was such that the ever-recurring temptation was resisted by the thronging thousands, maintaining from the beginning to the last word of

## The Great Hallelujah Chorus

at the end, that respectful reverential silence which was alone in harmony with the occasion and was the highest compliment to those who spoke and sang and acted, apparently without any thought of themselves, for the high object of stirring in the souls of the people emotions of penitence and love, and gratitude, and holy adoration.

The spectators were all under cover, one good result of the money which had been flowing into the place, so that no one now is exposed to rain or sun. But the actors are in the open air, except when the scene is in the Sanhedrim Court, or in the Temple. This exposes them to much discomfort and one would think, risk in wet weather, for some of them must be wet through for hours together; but they bear it all cheerfully, rather than do away with the simplicity and naturalness of the open air representation, with no artificiality of light or of anything thing else; with the vault of heaven for dome and the lovely mountains for a background. Nothing could be farther from the ordinary associations of the theatre, with its artificial lights and finery and frippery. Everything there is genuine and noble, such as the mid-day sun may shine upon and not put to shame.

The general plan of the representation is simple and most effective. Each scene, of which there are eighteen, beginning with the triumphal entry into Jerusalem and ending with the Ascension, is introduced by a chorus of thirty-five, all nobly attired, and among them some of the finest looking specimens of humanity, both men and women I have ever seen, the old Christus, Joseph Mayer, being now the Coryphaeus.

Many of these opening choruses are most impressive. Parts would be spoken by the Coryphaeus, parts would be sung as solos, parts as duets, parts in full chorus, but all so simple and natural that you could follow every word, and felt as if every word of it was meant. I trust the music of these pathetic pleading appeals will never leave my heart. Each of the eighteen scenes was so introduced, first by a general summons to the attention called to the tableaux vivants with appropriate emotions, and then by special followed, representing scenes from the Old Testament which prefigured and illustrated what was coming. As an example of this I may refer to the first of them, which was a representation of the expulsion from Paradise, during which the chorus sang a dirge over the sin of man, ending, however, with a promise of light in the darkness streaming from the Cross, the Tree of Love, and praise to God for the comforting assurance. Then followed another tableau in which the Cross occupied the centre, the chorus making a most touching appeal to the audience while it was in view. As a specimen of the illustrative tableaux, I may mention those which came in before the Supper. The first

was the descent of the Manna in the Wilderness, and immediately following it the return of the Spies with the immense bunch of grapes. The artistic effect of all the tableaux was marvellous, and many of them were so exceedingly beautiful (the grouping and colouring of these scenes in the Wilderness, for example, was perfect) that only the deep solemnity of the occasion could have prevented the immense audience from bursting out into applause.

I cannot, of course, take the time which would be necessary to give an account of the scenes which form the substance of the Passion Play. I can only say in general that, while the solemnity and devotion were overpowering, especially in such scenes as the Parting at Bethany, the Supper, the Agony, and, above all, the Crucifixion, the intellectual ability was such as very much to surprise me. The discussions in the Sanhedrin were sometimes a little tedious, but they were well worth following, and showed an intimate knowledge of the times, and much skill in entering into the minds of the ecclesiastical leaders, men like Caiaphas, for example—a character which was strongly represented as well as powerfully drawn. It was quite a psychological study to follow Peter in his fall and repentance, and Judas in the development of his sin and his remorse.

I come now to a delicate and difficult point, the personation of our adorable Redeemer in the most sacred and awful moments of His history. It was the dread of this that kept me from thinking of going ten years ago, and also this year, until the conversation to which I have referred. And certainly if one were obliged to entertain the suspicion that it was only acting, that the motive in the representation was any other than the highest, then would it be sacrilege indeed, and no true disciple of the master could bear to be a spectator of it. It was therefore only when I heard from persons who were specially sensitive on this point, that their fears had been entirely dissipated, that I resolved to go, with the intention of going out if there was anything that tampered with the

## Feelings of High Reverence

with which we all feel that our Lord should be always regarded. And my experience has been like that of many others. I cannot say that once in all the eight hours was I conscious of the awakening by the manner of the representation of any emotion inconsistent with the spirit of worship and devotion. The same set of emotions was awakened in all the most sacred scenes as one has at the Communion Service, only in greater intensity.

One cannot help, however, raising the further question—what the effect must be on the man himself who takes the most sacred place? Of course, one cannot look into his heart, but so far as can be judged by the outward demeanor, the apparent absence of all self-consciousness and of every trace of affectation, the gestures and tones always in harmony with the most chastened feeling, one cannot but hope and believe that for him, too, it is a means of grace, at the farthest possible remove from aught of profanation. Joseph Mayer won golden opinions in years gone, and competent judges who have attended for three decades, and are therefore able to make comparison, say that Anton Lang is even better. It will give some indication of the reverential restraint which has been exercised, to notice that while much is said by the Chief Priests and Scribes and Pharisees, which is a mere interpretation of their state of mind by the author of the Play,

and while words are put into the mouths of the disciples and the women for which there is no authority in the inspired record of the Passion, the utterances of our Lord are confined to those which are genuine. No words other than His own are put into His lips. There is undoubtedly a realism in the representation which works on the feelings, and in former years it was in some points painful, and, therefore, out of taste. These objectionable features have been removed, with the result that the realism is far less painful than it is in a large number of sacred pictures of the Flagellation and the Crucifixion in particular, to be found in all the great galleries, and probably it is no greater than that which the Apostle Paul succeeded in attaining when, by the vividness of his eloquence in Galatia, he "painted Christ, large upon the Cross before their very eyes." (See Gal. iii. i.)

It is too late now in the world's history to revive the old miracle plays, though we may well believe that they did good in their day. All honor to these simple people of Ober-Ammergau for steadfastly refusing to display themselves in any of the cities, or in any other place except that which has been consecrated by centuries to the holiest use. They were recently offered, we were told, a large sum to give the Passion Play in Vienna; but, knowing what the effect would be, they utterly refused. An offspring of true and simple devotion, it may justify its own existence out there among the mountains of God, but to imitate it elsewhere would be

#### A Veritable Profanation.

Moreover, it could not be done. The conditions could not be reproduced. It is, to my mind, a miracle play in more senses than one. How can you account for the fact that out of a small population of otherwise uncultured peasants, there can be found a sufficiency of consummate artists for all the varied requirements of an eight-hours' representation of the greatest, the most pathetic, the most tragic series of events in the whole world's history? For, remember, that no strangers are allowed to take part. There is no imported talent. Think of the voices, not one of which failed to reach the remotest corner of the vast enclosure. Think of the musical talent demanded, sopranos, altos, tenors and basses, all of them marvelously good, and the better suited to the purpose that there were no trills and shakes or tours de force, all exquisite, simple and natural. Think of the dramatic power, great throughout, and rising to the extraordinary in the persons of Caiaphas, Peter, John, and especially Judas, who by the way, is said to be a most devout and godly man. I found it impossible for my part, to resist the conclusion that the effect of the Passion Play on the population during these centuries has been marvellous in the development of the people in mind, in taste, in artistic feeling and power, in devotion, and through all these, even in form and face. Remember that though it is only at intervals of ten years that the play comes before the public, the influence of it is with the people all the time; for it is something to look forward to and prepare for throughout the decade, while the greater part of the last two years is given up almost wholly to preparation. It is counted an honor and a prize to be permitted to take any part, however humble; and goodness of character is, we are told, insisted on, even for those whose only role is to swell the crowds and make up the numbers.

\* \* \* \*

Besides the general influence for good which the play has had on the people, there is this most remarkable fact, that it has pre-

served in a Roman Catholic neighborhood the simplicity and purity of Gospel faith.\*\*\* From beginning to end the great evangelic facts, and these alone, are made prominent and, above all, the full, perfect and sufficient, atonement for the sin of the world achieved by the decease which the divine Redeemer accomplished at Jerusalem. If the doctrine of the Ober Ammergau Play were only universal throughout the Roman church, there would be nothing to hinder the Free churches of England and Evangelical churches all over the world uniting with it in making known the great salvation to the ends of the earth, and summoning all peoples and kindreds and tongues to join in the great Hallelujah chorus, with which the Passion Play is closed.

#### Reminiscences of Septuagenarian.

1854—Then and Now—1900.

##### VIII—A STIR IN THE CAMP.

After our return from Carleton Place, the event of the week was the arrival of Rev. Wm. Troop.

Something or somebody had influenced him to remove from the Province of Quebec; and out from the Eastern Townships he came. His was no ordinary arrival.

The average probationer was a man *semi generis*! In some instances they came upon you like an apparition. At incredible distances the practised eye could identify them silhouetted against the horizon or sky.

His summer garb was usually rustle cord, or Alpaca, with a black, wide brimmed straw hat of the tallest pattern. But the trade-mark was the indispensable carpet bag of regulation size and pattern. The grips and telescopes of today are characterless things compared with the three-ply carpet bag, with the unvarying pattern of huge cabbage roses or sunflowers.

Rev. Solomon Peter Hale, the famous colored orator of Ingersoll, and the terror of all reporters, has the perfect pattern (with its little brass padlock) of that denominational article or outfit. To see Solomon with his bag containing a pair of cuffs and a collar, walking along with that lean, lanky, almost empty receptacle, was to get a view of the simon-pure article.

A few weeks ago my eyes were delighted with the sight of a twin relative of it on Adelaide street, in the possession of my old friend Rev. Thomas Fenwick. It contained a few copies of a clever satire on "Tanglefoot" entitled "Tanglemouth." Thomas was loud in his praises of the services faithfully performed by his companion in many and long pilgrimages; and it would be an acquisition to the Knox College museum, if Mr. Fenwick could be induced to bequeath it to that institution, and give it an honored resting place there after it has served its day and generation; and its owner peacefully resting when his work is done.

The approach of that personage to the manse on Saturday, but especially on Monday forenoon, when scant provision and preparation had been made (it being wash-day) was resented. There have been angry hurry skurryings on numberless occasions in many families of undoubted piety, given to hospitality, on such intrusions.

But woe-begone as was the appearance of the probationer of that day, his general bearing and elastic step, is not for a

moment to be confused with the poor mortal whose lot is cast within the operation of that Ordinance that fixes the time limit. In former days his was a life appointment. He could roam over the length and breadth of the vacancies exercising his gifts, as long as life and health and character lasted.

His was not the funereal tread of him who cares not whether his steps may conduct him; his not the lustreless eye from which light and joy have gone out; his not the vacant countenance and look, from which the last smile has long faded; his not the despairing consciousness that this is his "last lap" in the ecclesiastical race course—and unless successful in procuring "a call" he will be drummed out by the "Ecclesiastical Horse Guards," cruelly permitting him to retain his epaulets and wear his side arms, which will only handicap him if he should have to adopt an active life for bread; the calling of horse trader or cattle dealer, or seller of musical instruments—or becoming a sewing machine or insurance agent. Which would certainly cripple his chances should he have to abandon spirituality and adopt spirituousness and apply for employment, or engage on his own account, in the lucrative and politically influential calling of Licensed Victualer, whose craft is endangered by the presence of Hugh John Macdonald on the floor, and in the Cabinet of the incoming Parliament—if we are to believe the Wilsonian cry from Montreal, as cried Demetrius, when his bread and butter was endangered by Paul's attack on the great goddess Diana!

But Mr. Troop's was not an ordinary arrival of an ordinary probationer. He was a man of means and substance—boxes and parcels, and a great big magnificent buffalo coat, and his coming had been heralded through Her Majesty's mail in patriarchal utterance.

There was a stir in the camp. I was instructed to get in readiness to go and supply at North Gower, and Mr. Troop was to betake himself to Dalhousie, per "The Temperance House Line."

Meanwhile our gifts were to be tested. The annual meeting of the Upper Canada Bible Society was to be held, and the distinguished strangers were expected and called upon to give character to the occasion.

I betook myself to preparation, and Mr. Troop came upon me in the study, writing and carefully putting in shape something worthy of myself and the occasion. I had mapped out a general statement from statistics regarding the history and operations of the Society, as evidenced by the various numerous translations and numbers of copies of these distributed at home and abroad, and came down to enforce its claims upon every right thinking man—and finished up with a grand peroration, calling attention to the ridiculous folly of a crowd of people defending the monarch of the forest chained and confined to his cage from the attacks of cats and dogs and inferior animals—whereas all they had to do was to liberate and to let loose the lordly beast and let him defend himself and destroy his assailants. So instead of men setting up bulwarks and making apologies and defences for the Book of Books—spread it abroad, win its circulation and it will fight its own battles and prove its own defence.

Of course I was aching to read my speech to Mr. Troop. But he hooted at it, and advised me just to think out a few things and utter them as best I could. He even tried to demolish my MS.

Continued on 635.

# The Dominion Presbyterian

IS PUBLISHED AT  
**370 BANK STREET - OTTAWA**  
 — AND AT —  
**Montreal, Toronto and Winnipeg.**

**TERMS: One year (50 issues) in advance ..... \$1.50**  
 Six months ..... .75  
**CLUBS OF Five, at same time ..... 5.00**

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.  
 Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.  
 When the address of your paper is to be changed, send the old as well as new address.  
 Sample copies sent upon application.  
 Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed.

THE DOMINION PRESBYTERIAN,  
 P.O. Drawer 1070, Ottawa.  
**C. BLACKETT ROBINSON,**  
 Manager and Editor.

The Rev. LOBERT 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, 24th Oct., 1906.

## FOR THE WINTER EVENINGS.

Next week we shall give to our readers the first instalment of a serial story entitled "The Winstalls of New York: A Tale of Love and Money," written for THE DOMINION PRESBYTERIAN, and which we are certain will prove a very attractive feature of the paper in coming weeks. The author is one of our own ministers—Rev. Joseph Hamilton—already known to readers of this journal as a writer of no ordinary vigor and beauty of style. He is the author of a book on Astronomy, "The Starry Hosts," which was adopted as a prize book by the Science and Art Education Council of England. Mr. Hamilton has now turned to fiction, and although this is a new role for him we are bound to say he sustains it with remarkable ability.

There is nothing in the story of a very sensational character. It does not abound in "battle and murder and sudden death," but it contains a great deal of genuine human nature. It has some situations that are ludicrous in the extreme; while other passages have such tender paths that it is difficult to read them without tears. The whole story is eminently wholesome; contains some very interesting discussions on live topics; and the interest is well sustained from start to finish.

Will our subscribers be good enough to mention THE DOMINION PRESBYTERIAN to their friends? Mr. Hamilton's story is only one of many attractive features the paper will contain during the first year of a new century. Subscribe now, and begin with the first chapter.

We offer no apology for reproducing from our excellent cotemporary The Presbyterian, of London, "Impressions of Ober-Ammergau and its Passion Play," by Rev. J. Monro Gibson, D.D. The article, slightly abridged, will be read with interest, not only on account of its intrinsic merits, but because the writer was so long an honored minister in Montreal of the Presbyterian Church in Canada, and in whose distinguished career in the world's metropolis many of our readers continue to take a lively interest.

## THE DOMINION PRESBYTERIAN

### THE OUTLOOK.

What is it? We have looked back and seen the golden side of God's dealings with us, and we have given thanks to Him for it. Now we look ahead, and see—what? Not another year such as we have spent surely! Seen in the light of the unceasing goodness of God we surely cannot be so ungrateful as to spend so much of our strength as we have been doing upon mere selfish enjoyment. We have been planning for self, God has been planning for us. He has shown us part of His plan, enough of it to convince us of His plans for our happiness. Surely a sense of gratitude will influence us in projecting our life into the year that lies before us now.

Even then the prospect is soon closed in, for our human vision can penetrate but a very little way into the future, but the way stretches straight before us, and One goes before who leads into the darkness, and who promises to lead safely. Looking into His face we are satisfied even if the way is barred so soon by an impenetrable darkness. That is the outlook from which we turn back to the present duty with an absolute confidence. One with Divine foresight and with an infinite care for our welfare has promised to make the way and the pace for us, and we follow Him with an assurance that nothing can shake.

We had rather have that outlook than to know that our plans for the next year would all turn out successfully, as the world counts success. For sometime that success brings disaster. We read of one whose worldly plans were so amazingly successful one year that they engrossed the whole of his time, and he forgot to attend to the wants of the soul. At the end of the year the soul that had been entrusted to his keeping was required of him but it was dead. Worldly success is perilous, but a year of close following of Him who thus offers to lead, while it may be full of trial and outward disaster, will leave us with greater cause for thankfulness than we have even now.

If he plans our year for us it will be more full of plans for others than for ourselves. If we are planning for our own success we may know that He has little to do with the plans we are forming. He has a passion for using a man to help other men. He trained the men whom He called about Him to think and work for other men, and to be absolutely forgetful of their own safety. So far has He gone in this teaching that we say it is impossible to live up to it, but that is our fault, not His. We have not intimate enough acquaintance with Him to trust Him. Did we know Him more intimately we should never think of saying of any of His precepts—that is impossible as the world is at present constituted.

Such a life is not a life of imitation. We shall not watch to learn what He shall do, and then in our own weak way, try to do the same. It will be a life of obedience. He works at His own part, and we under Him, work by His direction at our part. We want to know, not what would He do, but what will He have me do under

the present circumstances. The two may be very different in practice, though regulated by the same principles. The motive power of such a life is an intimate knowledge of Christ; and as knowledge grows, an increasing love, an all-compelling love for Christ. Under its constraint the year will be so full of service that its hardship, if such come, will not be remembered.

### ENDORSES THE BIBLE INSTITUTE.

At the regular meeting of the Presbytery of Lanark and Renfrew held in Smiths Falls Oct. 16, the following resolution was passed and the Rev. J. A. McFarlane and his work:—

"The Presbytery having heard, with pleasure, the Rev. J. A. McFarlane, M. A., regarding the Canadian Bible Institute which he is endeavoring to found, for the instruction of Sabbath School teachers, and others, and to prompt generally a more thorough study of God's Word, and feeling the great need there is for such a work, rejoices that Mr. McFarlane faces the task; that it approves of his aim, endorses his plan and commends him and his work to the loyal support and sympathy of the ministers and congregations within our church; hoping that as the need for such an institution is great it may be speedily established."

It has become apparent that the visitations of city districts, organized by congregations and by Sabbath School Associations in the early part of this year must be repeated, and must indeed become a part of the regular work of the church. This will call into active work many who have hitherto done little or nothing in church work. But its best effect will be that it will bring into closer contact many of the wealthier class and those whom they helped before, but at arm's length. It may help to bridge the chasm between these two, that has been growing wider of late years.

The Presbyteries of the American church north, are discussing the revision of the Confession of Faith. When the question was mooted at the last General Assembly it seemed as if the adherents of the Confession in its present form were hopelessly in the majority. The discussion has shown that the majority of the rank and file of the church are firm adherents of the Confession of Faith, and want little, if any change in the wording of that excellent summation of doctrine. The debates in the minor courts have been keen, but on the whole free from acrimony and regrettable incident.

A lack of confidence in human nature is one of the greatest hindrances to Christian work. The man who is working next you suddenly develops an unusual vigor in the prosecution of his work. You watch him, not in approval, but that you may discover his underlying motive. That he has some secret spur, and that it is selfish you do not for a moment doubt. And this reflection embitters your own working moments and shuts off all help from the association of one who has really awakened to the knowledge of the possibilities that are in him.



## CENTURY FUND NOTES.

The Agent's investigation of the position and prospects of the Century Fund canvass, in the various sections of the Church which he has recently visited, indicates that the following results may be expected: In Ontario and Quebec, in the neighborhood of \$430,000. In the Maritime Provinces, \$85,000. In the region west of Lake Superior, \$45,000. In all, \$560,000. There is thus the possibility of a shortage of \$40,000, whereas the aim of the Church should have been to secure subscriptions of, at least \$65,000, in order to secure the full payment of \$600,000 to Common Fund.

It is well that some reliable forecast should be put before the Church at this stage, as the knowledge of what is needed will doubtless set friends more earnestly to work, that any shortage may be provided for.

The Thanksgiving services in many churches last week have had as their theme, "The great things God has done for us." The barns are well filled; there is a prosperous business outlook; there is profitable employment for all classes of workers; there never was a time when our people should be better disposed to make a thank-offering to God, and as these weeks are being used in completing the canvass it may well be expected that the conservative estimates of the Agent shall be overpast. It should not be difficult in such a year of blessing to secure additional contributions from those who had already subscribed. Especially it should be the care of those whom God has largely prospered "to give freely as they have freely received." It appears that those in moderate circumstances have responded to the extent of over \$400,000 to Common Fund and over \$800,000 in all. Those who are wealthy are thus assured that the movement is not one of those in which a few well off people are to be approached, and the many are to go free. Having this assurance they will understand what they should do, and we may have faith that they will respond, and that thus the whole sum aimed at shall be fully provided.

We hear of stronger congregations who are preparing to add to their contribution. We hear also of wealthy men and women who, within the last few days, have intimated, in one case \$5,000; in other cases sums of \$1,000, \$500, \$300, and the like, according to ability. This is as it should be. Let all do as God has done for them and there shall be no deficiency.

## An Open Letter to the Church.

To the Ministers, Members and Adherents of the Presbyterian Church in Canada.

CHRISTIAN FRIENDS—For twelve years you have been watching with sympathetic interest the planting and growth of our Church Missions in North Honan. You have rejoiced with us in the many tokens of the Lord's favour vouchsafed to this young Mission; you have wept with us in the sorrows which have come to it from time to time. At no period were the favourable indications more numerous than at the beginning of this year, and we all expected

this to be the most successful year yet witnessed in our work for God there. With fraternal feelings characterizing the workers, the language fairly well mastered by most of them, all the initial difficulties overcome, over a hundred names on the catechumens' list, the number of baptized members steadily increasing, witnesses for Christ in over seventy villages, and doors for service constantly opening before us, we were justified in feeling encouraged. The work in every department was owned of God. There was evidence of a friendly spirit on the part of many magistrates and people; hostility was largely a matter of ancient history with us and we looked forward to times of refreshing from the presence of the Lord.

All this is, for the present, changed. An anti-foreign storm has burst over the Chinese Empire. The work of Missions in many districts has come to a standstill. The workers in Honan, in common with hundreds all over China, were compelled to flee to cities of refuge, and on the way thither were attacked by armed desperadoes, some of the number receiving severe wounds, all being stripped of their earthly goods, and left to the tender mercies of raging heathen mobs. For a time all hope of escape seemed cut off. God graciously intervened in our every hour of need. He opened a way of escape in the time of greatest danger, and through his good hand upon us we reached Shanghai in safety.

You have remembered us in prayer during these twelve years; you have shared with us in the sorrows and joys incidental to our work. Blessings vouchsafed have been in response to the petitions offered in Canada as well as in Honan, and the merciful deliverance recently granted us, we owe to the prayers offered in faith by thousands of God's children in this country. Unite with us in praising God for His signal manifestations of grace and power on our behalf and let us continue waiting on Him at the throne of grace.

The persecuted native church in China needs the prayers of God's people. The Empire, torn with factions and corrupt to the core, needs as never before believing prayer on its behalf. Should we not pray that statesmen may be guided to a wise settlement of the existing difficulty; that the shedding of blood may be averted, and an open door soon again set before God's servants in China. This is the hour and power of darkness there. The darkest hour is that before the dawn. God is above the darkness. His hand is guiding, His promises can not fail of accomplishment. He has enabled His servants to be faithful unto death in past times of trial and is now strengthening them in this fearful persecution.

On behalf of the Mission now broken up and expectantly waiting to begin anew in Honan, we tender heartfelt thanks to you all, and pledge ourselves with you to renewed consecration and prayer. Signed on behalf of the Staff,

JONATHAN GOFORTH,  
MURDOCH MACKENZIE.

Toronto, 15th Oct., 1900.

The illustrated and descriptive holiday list of publications of Mr. Robert Howard Russell, has come to hand, and like all the products of Mr. Russell's workshop, is a distinct credit to the art preservative. For books gotten up in the very height of artistic excellence Mr. Russell enjoys an enviable name and is still doing much to advance the cause of good bookmaking on this continent. New York, 3 West 29th Street.

## Need of Funds.

Rev. Dr. Warden informs us that the several funds in the Western section of the church are in debt to the extent of \$120,000. The interest on this is at the rate of \$6,000 a year, or \$500 each month. Apart from this heavy interest charge, it is very undesirable that the church should be a borrower to such an extent, and it is earnestly hoped that the treasurers of all congregations and Sabbath schools and Missionary Societies, who have funds on hand for the schemes of the church, will forward these without delay to Dr. Warden, Toronto.

It is not necessary to wait until these have been allocated. If sent now the money will be used in reducing the present heavy debt, and the allocation can be made by the congregation at any time before the close of the church year.

We again remind congregational treasurers that, by the action of the General Assembly, the church year now terminates on 26th February.

It ought to be said that the indebtedness is not confined to one or two schemes—all are behind, and the indebtedness is very nearly the same in each, in proportion to the total estimate of expenditure for the year.

## Literary Notes.

On Nov. 1st H. M. Caldwell Co., Boston Mass., will publish an edition de luxe of the "Memoirs of Count Grammont," by Anthony Hamilton, edited by Sir Walter Scott. This edition which will be limited to two hundred, and seventy-five copies, will be beautifully illustrated with etchings.

We have received a full list of books in belles-lettres, issued in choice and limited editions by Mr. Mosher publisher of The Babelot. This list will appeal to that cultured minority of book-lovers found in every community, who appreciate merit both as to contents and excellence of the printer's art. All books are put up in separate slide cases, with extra wrappers, making them most acceptable as presentation volumes.—T. B. MOSHER, Portland, Maine.

In the October number of Current History, the Chinese problem is unraveled of much of its complexity; the diplomatic moves on the checkerboard of Europe and Asia are indicated; the political problems of the United States at home and in her new possessions are clearly presented; the origin of the great coal strike is described; the issues of the Canadian general political campaign are clearly set forth, etc. As a portrait gallery of living celebrities alone, the work is worth a great deal. (Boston, Mass; Current History Co. \$1.50 a year.)

The October Number of Blackwood's Magazine contains the first instalment of a new romance by Neil Munro, which promises to be of thrilling interest. "How an English Girl Taught a Pennsylvania Country School" is an amusing little sketch, and "In the Heart of Kalamantan" is a first rate story of a psychological turn. In "Musings Without Method" Marie Corelli is given a large number of very hard hits. "The Ecclesiastical Situation in Scotland" will interest all Presbyterians.—Leonard Scott Publication Co., New York.

## The Inglenook

### The Accidental Candy.

BY CLARA J. DENTON.

Once upon a time there was a beautiful little princess who loved to cook. Mama queen and papa king thought she was very foolish to go pottering around at work of that kind. "Princesses don't need to cook," said the queen.

"But there may be a revolution some day," replied the princess, "and then I should no longer be a princess, so it would be very nice to know how to cook. I might earn a living that way for you and papa king."

Then the king, who had thrown off his crown, and was dozing in his easy chair, waked up suddenly.

"What nonsense you are talking!" he said half angrily. "There can never be a revolution here, my people are too loyal; besides if there should such a thing happen, I have plenty of diamonds laid away," and he winked his left eye slyly at the queen, which was quite undignified, especially in a king.

However, in spite of all their talk, the little princess kept on going to the kitchen. She bothered the servants a good deal, of course, but they were afraid to be cross to her, for who would dare to scold a princess? But they did scold a great deal about her to the royal head cook, who was a man.

So one day, when the princess had spent the whole forenoon in the kitchen, and turned out the electric lights twice when they wanted them burning, and filled every pan and basin and dish with her messes, the royal head-cook went to the king, and said that, unless the princess was kept out of the kitchen, he would leave "without warning."

So the law was laid down, and the poor little princess had to submit. She cried one whole day about it, and then she suddenly had an idea that gave her much comfort.

"I will go into the palace library," she said to herself, "and I will hunt up all the old cook-books, and learn all the nice recipes; then if there should come a revolution I can try them. Papa's diamonds may be stolen, but no one can steal away what I put into my head."

So this sensible little princess now hung around the library, just as she had hung around the kitchen, and the whole court was happy over the change, for no one wanted to lose the royal head cook.

One day, as the princess was studying a velvet bound cook book, she came upon a candy recipe that caught her fancy at once.

"I can almost taste that," she said, as she smacked her lips. Then she could think of nothing else but her desire to make it. She dropped the book on the floor, and said to herself, over and over, "Oh, if I could only make that!"

All sorts of schemes went through her head. She thought of selling all her toys, her dogs, her ponies, and fine clothes, and taking the money to buy a little kitchen of her own. But who would buy her things? The people who would be glad to own them hadn't the money, and the people who had the money wouldn't want her old fripperies, nor the pets and animals that were spoiled by her indulgence. She couldn't go out and rent some one's kitchen, for she was never allowed to go outdoors without the royal head nurse; and the royal head nurse always

took her two assistants, and each of the two assistants took her two assistants, and each of the two second assistants took her two pages, and each of the two pages took two lackeys, and each of the two lackeys took two "buttons," and each of the two "buttons" took two runners. So how could she wander through the town with this train stopping at all the houses to ask "Have you a kitchen to rent?" But at last, as a reward for her thinking, a daring plan came into her mind.

Early next morning, long before a soul in the palace was awake, the princess slipped out of her elegant bed, and, feeling around in the dark, found some of her clothes, and got into them as best she could. As she had never dressed herself before in her life, she didn't make a very neat job of it, but that didn't trouble her at all. Then, still in the dark, she hurried down to the kitchen—she knew the way so well.

When she was safely in the dear, delightful room, she turned on the electric lights. She knew more about them than she did about dressing herself, for she had watched the cook manage them.

The first thing that caught her eye was a saucepan standing on the range, and into this she quickly put the stuff for her candy. When it was all cooked she turned it out on a buttered plate, and then put it into the refrigerator to cool. In a few minutes she took it out and broke off a little piece to eat. But, lo! it tasted of chocolate. Now the princess liked chocolate very much, but she knew she hadn't put any into that candy. She caught up the empty saucepan and looked at it sharply, then she understood. The chocolate for the royal supper the night before had been cooked in that saucepan, and the lazy dishwasher had neglected it, and left it standing on the range with the dregs of the chocolate in it.

"Why, it's chocolate candy," she said to herself, "and none of the books tell about it. I've made a—a—what is it? Oh, I know—a discovery. How fine that is, a discovery by a princess. But I'll put it back in the refrigerator to get a little harder, then I'll carry it away upstairs."

Just as she closed the door of the refrigerator she heard a footfall on the back stairs. She knew that step. It was the royal head-cook. Like a flash she went out of the kitchen, but, in spite of her quickness, as the royal head-cook came in at the other door he caught a glimpse of her flying white skirts.

"Umph!" he said, "disobeyed the royal command! What kind of a mess has she been making now, I wonder."

Then he sniffed and sniffed the fragrant air of the room, took up the saucepan and sniffed at that, and finally he opened the door of the refrigerator, then he stopped sniffing and began eating.

"Ah!" he thought, "if I could make such candy as that, I shouldn't need to work any more, even for a king. I wonder if she'll tell me how she made it? But—Ah! I know a better way. I'll take it to my friend the chemist and he'll tell me exactly what is in it. Then, when I put it on the market, the princess will never dare to tell all she knows about it," and he chuckled softly.

It was not long before everyone was buying and praising the new chocolate candy, and the royal head-cook was no longer a cook,

but rich and famous. He was so false and deceitful that he even allowed the king to knight him for the discovery of chocolate candy.

The poor little princess knew it was her discovery, but she hadn't been taught, as you have, that half the sting is taken from wrongdoing when we "own up." So she kept still and let the bad cook have all the glory. That was the price she paid for her disobedience.

So just how chocolate candy was discovered until now, and you must remember it is a great secret.

How did I find out about it?

Oh! that's another and a still greater secret, and one that I cannot even reveal to you—S. S. Times.

### The Canadian Boy.

"There is no such thing as a 'Little Canadian,' in the political sense," says a correspondent to Black and White, "for even M. Bourassa, though he opposed the sending of Canadian volunteers to South Africa, is anxious to see Canada grow in every possible direction. But there are several hundred thousands of little Canadians—stiff backed little fellows whose elder brothers are fighting on the veldt or ploughing up ancient war-paths of the prairie; who have been playing war games all this summer. They all had holidays on Paardeberg Day, and Mafeking Day and Pretoria Day, and they will get more holidays when their big bronzed brothers come back from over-sea and renew their old acquaintance with other people's sisters. The Canadian boy is generally a good specimen of the animal, and in all essential points equal, or even superior to the English specimen. He does not spend so much time on cricket or football, and the learning of Latin and Greek grammar; but he can paddle his own canoe, shoot a goose on the wing, set a 'figure four' trap, or hitch a team into the family wagon. And when he grows up and goes to fight for the Empire, he will have lots of chances in the twentieth century; he will be just as useful as the best we can raise in this puny little country of ours. In England only the rich man's son has a chance of riding and shooting; in Canada, where the poorest farmer possesses a saddle horse and a shot-gun, and there are no game laws, every boy learns to ride and shoot. It is well to be a Canadian boy."

### Brief Hints for Bright Girls.

Someone has suggested twelve things that every girl can learn before she is fifteen. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach, and go far towards making the true lady,—one who casts brightness all around her:—

Shut the door, and shut it softly  
Keep your own room in tasteful order.  
Have an hour for rising, and rise.  
Learn to make bread as well as cake.  
Never let a button stay off twenty-four hours.

Always know where your things are.  
Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.  
Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum, so as to disturb others.

Never fuss or fret, or fidget.

## How the Saloon Was Closed.

BY A CHRISTIAN PHYSICIAN.

There were a number of saloons in the place, but on by-streets and quietly conducted. This one, however, stood in the public square, confronting three churches. It was a handsome building, the interior lavishly adorned, and at the spacious, attractive bar experts served drinks. A procession of tipplers pressed into its doors day and night, despite a vigorous temperance sentiment voiced in "union temperance meetings" in the churches Sunday evenings, and "Gospel temperance rallies" mid-week. Thus had it been for two years.

I was more impressed by the gravity of the evil because, as a resident physician, scenes of domestic discord, want and woe caused by intoxicants, often met my eye, accompanied at times by awful atrocities; besides which the sad career of the saloon keeper had shocked and grieved me. I knew him when a lad of much promise, but indulgence in the wine-cup had led to confirmed drinking, and, falling heir to some money, he built an elegant brick block and stocked it with liquors. He developed into a most odious manhood, bloated, blasphemous, fierce. One would scarcely believe that, from the fine-mannered, fair-cheeked boy, a face and disposition so brutish could be evolved. What could be done to save him and close up his infamous business? All I knew how to do was, as I passed the saloon on my professional rounds, to lift the heart in silent petition for divine interposition.

A patient of mine was an elderly lady who, for five years, had lain on her bed awaiting death. She was a remarkable example of the Christ-spirit and of faith in prayer. On asking her to pray for the saloon-keeper, she answered, "I am doing so;" and drew from under her pillow a list of her subjects for prayer—the "hard cases" of the town, his name among them. And she said:

"Perhaps the Lord is about to use you for the rescue of that poor lost soul. But don't labor with him until God's Spirit specially moves you to. Wait for your message. If you go to him in your own strength, in a purely human zeal, you will anger and harden him."

Weeks elapsed, when one day I was strongly impressed to write to the saloonist; but decided to devote another seven days to seeking grace for the delicate, difficult task. Then, on attempting it, the thoughts came more swiftly than the pen could trace them. Sure am I that the plea that resulted could not have been indited by my own unaided powers. It was terrible in its solemnly graphic arraignment of liquor selling and liquor drinking—yet every line seemed to throb with a more than human tenderness. The letter was sent unsigned. But later the thought arose, What if he should recognize the handwriting? And as I went by his saloon, I expected him to rush out and assault me, unless, indeed, our supplications on his behalf had reached the ear on high. I thought it singular, however, that whereas heretofore I met the saloon keeper almost daily, now, for a long time, he kept out of my sight. But one afternoon at twilight the office door-bell rang, and on answering it, the burly form of the liquor seller stood before me. Had he discovered the authorship of that letter, and, incensed, had come with ruffianly intent?

He entered, took the proffered chair, was silent a moment and then said:

"Doctor, some one thought enough of me to write me a letter. And I have called to

say that I have resolved never to drink or sell another drop of liquor as long as I live!"

I sprang to my feet in a mingled tumult of joy and anxiety, saying:

"My dear friend, you cannot do that. The drink-craze has its hold upon you—it is not possible to resolve it away. It will be with you as with hundreds of others—temporary reform, then fall to sink lower than ever. God can save you; you can't save yourself. If you will truly seek him in prayer he will fortify your weak will and hold you up. There is no hope for you otherwise."

He dropped his eyes and responded, "I do pray; I am praying; I feel that God hears me; and I believe I shall conquer."

His confidence was not disappointed. The saloon was closed, and now for many years he has been a steadfast and honored temperance worker, and a devout church member.

"Some one thought enough of me to write me a letter!" Tears start as I recall those plaintive words! A thousand of us, professed Christians, his neighbors, had visited on him scorn, invective, social ostracism. We had disputed about methods and divided into parties—woman working by herself and man by himself. And the fiery streams of intemperance swept remorselessly on. Ah! we had forgotten that for all moral evils a cure was provided on Calvary, and how to apply the cure was shown when by divine appointment the first Christian reformers "were altogether in one place" praying for "the promise of the Father" to fit them for their work.—*The Examiner*.

## Uncrowned Martyrs.

SARAH WARNER BROWN.

High heaven is thronged with martyrs who have trod  
Alone, through unseen paths of anguish, up to  
God!

The world knows them not; for silently they  
passed

Through the slow fires of torture, till at last  
They won immortal palms, and took their place  
Among the glorified, who see him face to face!  
Fame counts her martyrs: unto them 'twas  
given

In flaming chariots to ride grandly into heaven!  
Praise God for them, the kingly, the renowned!  
Yet higher praise for these—who dared and  
died uncrowned!

## When Do Children Grow Most?

Girls grow most in their fourteenth year, and generally attain their full height in their fifteenth. Boys, on the contrary, shoot up when they are seventeen, and often go on growing when they are eighteen or nineteen. Children grow more at one part of the year than another. During the cold months, from November till April, very little growth is made. From April till July they grow in height, and in weight from July till November. The average girl of about twelve to fourteen is bigger than the average boy, and were her muscles only as well trained as his, she would be stronger. In hot countries children of both sexes mature more quickly. The cold weather seems to stunt their growth as it does that of the plants.

"Isn't it kind of these people, ma," remarked the young fish, "to drop us lines with food on 'em?"

"Don't you believe it," replied the mother fish. "You must learn to read between the lines."

## When Young Men Make Calls.

In making an afternoon call a man usually leaves his overcoat, umbrella or stick, hat and gloves in the hall before entering the drawing room. He may, if he chooses, carry his hat and stick into the room at a first or formal call, if it is to be very brief, except as a reception. He removes his right glove before offering to shake hands.

He never offers his hand first, but waits the invitation of his hostess. If she is behind her tea table, she may not rise to greet him, but gracefully includes him in her conversation and perhaps bows her adieu.

It is an evidence of good breeding to enter and leave a room unobtrusively.

It is not usual to introduce a guest upon his entrance to more than one other. He never shakes hands when presented to a woman, but always when introduced to a man.

He may leave upon the arrival of other guests after fifteen minutes, turning his back as little as possible upon the company and bowing comprehensively at the door.

A woman never accompanies a man to the vestibule, but takes leave of him in the drawing-room. It is no longer necessary to press one's guest to call again.

The lady always gives the invitation to call. A man must not go beyond an evident pleasure in her society by way of suggestion. Sometimes a woman friend will exert herself for him. The sooner the call follows the invitation the greater the compliment. A fortnight is the usual interval.—*October Ladies' Home Journal*.

## Reminiscences of Septuagenarian.

Continued from page 631.

The meeting was held at the time and place announced. There was sitting room and to spare. The audience was not in any sense large, but it was select. Rev. Mr. Bell, president, occupied the chair—most of the audience were on the platform. All is blank to me now except what I must have gathered from the *Perth Courier*. It appeared that Mr. Duncan moved the office-bearers and committee for the following year, and Nemo's speech was given in extenso verbatim et literatim. "He seconded the motion."

Exhilarated by the success of the previous evening Mr. Troop approached me confidentially, and proposed that he should leave his belongings till the fall, to be conveyed by me to Toronto on my return to college. He coated over the proposition, that if the weather warranted I might untie the buffalo coat, and sport it on my way to and in Toronto. Mr. Duncan interferred, and affected by a second attack on my simplicity and gullibility, and fancying that I was tickled with the prospect of making a "showy return" to Toronto, argued that as the goods were perishable and that moth, if not rust, might corrupt them, advised Mr. Troop to take charge of them himself. With a swallow peculiar to Mr. Troop when baffled or irritated, and which I characterized as a "sweer," that ended the matter—and the baggage went west.

From the foregoing learn and inwardly gist:

First.—That we have to meet and associate with people before we can know and understand them, if indeed they are knowable;

Second.—That it is an essential duty which every man owes to himself and others and should diligently practice it, viz., "Keep an eye on your neighbor; and

Third and lastly.—"Take heed to thyself."

NEMO G. D.

## Ministers and Churches.

### Our Toronto Letter.

Toronto has scarcely settled down into its ordinary routine after the turmoil of Tuesday last. There was only one day that eclipsed it for good natured riot—the day when the news came that Pretoria had fallen. There will be an undercurrent of unrest till that other day when we shall welcome those home who have given so good an account of Canada among the picked men of Britain in South Africa. The ebullition of last Tuesday was a surprise to many, and perhaps to those who were largely responsible for it. It served to shew well, that would be a difficult thing to say with any assurance. We shall know better on the evening of the 7th November.

Thanksgiving Day passed off with the usual merry-making. It was a glorious day and the people certainly seemed to enjoy themselves. There was not so great a crush about the railway depot as on other days, and it would seem as though the majority made it a day for home enjoyment. And surely this is as it was intended. Very few attend the regular church services more attend when those services take the form of a musical entertainment. But most make their way to one or other of the outside forms of amusement so abundantly provided. The day passed off, happily, without any regrettable incident.

Perhaps exception may be taken to one incident, though whether that was in part due to the fumes of champagne or not, may be open to question. One of the officers, in an after-dinner speech, advocated the use of Sunday afternoon for target practice and for military manoeuvres. The military spirit will have to rise much higher than it is at present, before Toronto will consent to such conduct. Doubtless the officers in question would be quite as well employed in target practice or in galloping across the suburban commons, as they usually are on Sunday. But why should the Christian sense of others be shocked by being forced to witness their disregard of the sanctities of the holy day. No one will interfere with their personal liberty, no one will seek to force them to attend church, or to submit to the forms of public worship. But neither should they seek to force their mode of spending the day upon those who wish to follow the rule laid down by Jehovah, to "Remember the Sabbath Day to keep it holy."

Appropos of this matter of desecration, it is announced that the Lord's Day Alliance of Ontario will shortly hold its annual convention in Toronto. This movement has been steadily gaining ground during the past year, largely through the efforts of the secretary, Rev. J. G. Shearer. This man has been indefatigable, and in season and out of season, has argued and pleaded and pressed for the preservation of the Lord's Day. Toronto will not make the good showing that it ought at the convention, owing to the illness of its Secretary and Organizer, Rev. J. C. Tibb. Mr. Tibb had just got matters into shape for effective work when he was stricken down with typhoid fever. He has now been in hospital three weeks, and, though past the crisis, will not be out in time to do effective work till after the convention. His work is being carried on meantime by Mr. A. E. O'Meara, but no one can well pick up threads dropped by another, and the time is too short to inaugurate a new plan.

The Brotherhood of St. Andrew, having for its object the winning of young men for Christ, has been holding its convention in this city. Exceptional interest has attached to the meetings because of the presence of Bishop Potter, so well and widely known in the Eastern States. His address on Friday afternoon was one of the most stirring of those delivered during the convention. The delegates preached in many of the Anglican churches on Sunday last, for this movement is under the Anglican church. It is a department of service that might well be taken up by all the churches. There is often a woful lack of real interest in the spiritual welfare of the young men on the part of our congregations. He is worth going after, and finding, and bring back, if that be possible, and it is.

Rev. J. W. C. Bennett was inducted into the charge of Fairbank and Fisherville congregations on Tuesday last week. Mr. Bennett is a son of the manse, and with his energetic wife, will find an excellent field in the two congregations over whom he has been placed. He began his work as minister there on Sunday last, and will begin work as soon as he can secure a house in or even near the field. That is, unfortunately, not an easy matter. If some generous friend would lay out about \$1,500 in building a manse at

### THE DOMINION PRESBYTERIAN

Fairbank, near the little church, he would be sure of a good rental and careful keeping of his property. It would pay him well too. We give the hint for this good investment and hope it may be taken.

Knox church congregation has decided to call Mr. Winchester, who has recently resigned from his work of missionary to the Chinese of British Columbia. Many of the congregation think the question of another site for the church should be settled before any call is issued. These are the men who have kept up the finances of the congregation, and in all probability their reasonable request for a settlement of this matter of site will be settled before any minister will accept a call to the charge. Meantime the call is being signed. Those who decline to sign do not object to Mr. Winchester, but to any call being issued at present.

### Western Ontario.

Anniversary services will be held in Belmont church, on the 4th prox.

The Rev. Dr. McCrae, of Collingwood, has accepted the call to Westminster, in the Presbytery of London.

Rev. Ross, Brussels, gave an address a week ago last Monday, at Walton, in the interests of the Upper Canada Branch Bible Society.

Rev. Thos. Wilson, of King Street, London, has started an interesting course of Sunday evening addresses on the "Pilgrim's Progress."

Rev. M. McNabb takes charge of Duff's Church, Walton, for the ensuing six months. He commenced his labours a week ago last Sabbath.

Rev. J. C. Carriere, of Grand Bend, preached in Cavan church, Exeter, on Sabbath evening, and Rev. Colin Fletcher filled the same pulpit in the morning.

Last Sabbath the Rev. James Menzies, M.B., who lately with others escaped from China, conducted the services in Duff's church, Morrison, and at Knox church, Crief.

At the annual meeting of the Wroxeater auxiliary of the W.F.M.S., Miss Chase, returned missionary, was the principal speaker, and the collection amounted to nearly \$40.

Anniversary services in the Exeter church, will be conducted by Rev. H. F. Larkin, of Seaford, on 28th inst.; and on Monday evening Rev. Thos. Wilson, London, will lecture on South Africa.

The Rev. J. E. Smith, B. A. of Cookstown, preached last Sunday in Knox Church, Acton, Rev. Mr. McPherson conducted anniversary services in Burns' Church, West Essa, on the same day.

Court Douglas, Canadian Order of Foresters, to the number of about 60, attended divine service in the Presbyterian church, Bluevale, last Sabbath morning, when Rev. W. J. West, M.A., preached an excellent, practical sermon.

Rev. Dr. MacKay's subject in Chalmers' Church, Woodstock, last Sabbath evening was "May Christians drink, dance, gamble and attend theatres even as do others?" from which he preached a timely and vigorous discourse.

Rev. J. A. Sinclair, B.A., of Lake Bennett and White Horse, Yukon Territory, conducted Thanksgiving services at St. James' square, church, Toronto, on Thursday last week. He had an intensely interesting message for his hearers.

Rev. R. E. Knowles, Galt, occupied his own pulpit at both services last Sunday. In the evening his subject was, "Obstinate," the second of a series of sermons on "Pilgrim's Progress." The Knox fall communion will not be held until the congregation returns to the church.

At a meeting of the Paris Presbytery, the resignations of Rev. Mr. Miller, of Norwich, and Rev. M. McGregor, of Tilsonburg, were presented and accepted. Rev. Mr. Hutt, of Ingersoll, was appointed moderator of the Tilsonburg vacancy, and will preach there on October 28, and declare the pulpit vacant.

The meetings held in the Brucefield church, every evening last week were exceptionally well attended. Rev. S. Acheson, of Kippen, delivered a stirring address on Friday to a large audience. Rev. E. Sawers conducted a very earnest and solemn service on Sabbath, in the presence of the largest number of communicants ever assembled in the church. All the services tended to the deepening of Spiritual life in the congregation and community.

Rev. J. G. Shearer, B. A., most effectively addressed mass meetings in the interests of the Lord's Day Alliance at Markdale, Flesherton and Priceville on Sabbath last.

### Ottawa.

Rev. D. M. Ramsay in Knox Church, in the course of a sermon on Thanksgiving, said: "That man is an enemy of Canada who for selfish reasons stirs up racial strife; but at the same time if the relations between the races are to continue peaceful they must be based on equitable principles."

Ottawa may be said to be doing well for the Century Fund. Already there are three subscriptions of \$5,000 each. When Rev. Mr. Milne completes his canvass we hope to be able to chronicle, for the Presbyterians of the Capital, a generous aggregate from thousands of smaller subscriptions to this fund, notwithstanding our losses by the great fire.

In noticing the thanksgiving meetings of various auxiliaries of the W.F.M.S. in the city that of the Bank street was omitted. The president, Mrs. D. B. Gardner, presided, and there was a large attendance, including a number of the Presbyterian lady students from the Normal school, who had been specially invited. Rev. Dr. Moore made an address on foreign missions, setting forth some of the reasons for the small number of conversions from heathenism. The thank offering amounted to something over \$90.

A very pleasant congregational social was held on Thanksgiving evening at the residence of Rev. J. W. H. Milne, pastor of the Glebe church, who entertained the members to a social evening. It was largely attended and was highly enjoyable. During the evening a piano duet was rendered by the Misses Russell and Reid; Miss Mauder also played a very acceptable piano solo and Mr. William Binks sang a song "Don't Be Cross," which was well received. Phonographic selections were also rendered. Refreshments were served at the close of the programme. Before their departure the members of the congregation presented the pastor with an address, accompanied by a purse containing \$75 in gold. The address was expressive of the cordial relations existing between pastor and people, and was signed on behalf of the congregation by James Skead, Chairman; T. T. Stoddart, Treasurer; as well as by Miss M. Back, Secretary Ladies Aid Society.

The Thanksgiving service held in St. Andrew's Church on Thursday morning was well attended. Dr. Herridge's address was of special interest, giving a resume of the events of the past year and the reasons why, as Canadians, have for hearty giving of thanks. "We ought to take a deep interest in the city which is our home," he said, "and do what we can to advance its prosperity. Nature has been kind to us, let us not be unkind to ourselves. Ottawa is the political capital of this country, but it may be something more. We must see to it that our civic government is well conducted, that no trickery is allowed to flourish and our roadways are kept in decent condition, that the health of the people receives due care, that some attempt is made to adorn and beautify the abode which God has given us. This city is bound to grow, and it lies with its citizens to say that its growth shall be of the right kind, and that it shall be a centre of enterprise and wisdom, making its influence felt more and more throughout the whole Dominion." The Harvest Cantata by Garrett was beautifully rendered by the choir, and the several hymns in which the congregation joined were all appropriate to the day and were sung with feeling.

### Montreal and Vicinity.

The grape social under the auspices of the Ladies' Aid Society of Taylor's Presbyterian church, held in the lecture room on Tuesday, was a great success and provided a very interesting and amusing time for the large audience assembled. The choir, under the leadership of Mr. G. Wilson, organist, sang several pieces in grand style, which were enthusiastically received and applauded. Mr. J. Gilliland filled the chair and kept the audience in the best of humor.

The annual thanksgiving service held on Thursday evening of last week in the Petite Cote Sabbath school was one of the most successful yet held in that pleasant suburb. The place, which was well filled, was tastefully decorated with flowers, fruit and vegetables. The Rev. Mr. Morrison preached the thanksgiving sermon, basing his remarks on the text, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Mr. Morrison's main point was that the return, in thanks to God should not take place merely on a certain set day, but upon every day of the year. The thank-offering in aid of the Montreal General Hospital, amounted to \$57.05. At the

close of the service a short programme of music was given, Mrs. Morrison, Mrs. S. Nesbitt, Miss Higgins and Mr. Morrison taking part. Refreshments and the National Anthem closed a profitable evening.

St. Giles congregation has been holding successful anniversary services. Rev. Professor Warriner preached in the morning and Rev. W. D. Taylor, B.D., of Taylor church, in the evening. Both services were largely attended and were very edifying. This congregation is making steady progress under Mr. Dobson's pastorate.

The Presbytery of Montreal met at Russelltown for the induction of Rev. Christopher Haughton into the charge there. In the absence of Rev. Mr. Lee, of Hemmingford, Rev. Jas. Patterson was appointed Moderator *pro tem*. Rev. Mr. Kinnear presided; Rev. J. H. Beatt, in appropriate terms, addressed the newly inducted minister, and Rev. Mr. Rowat the congregation. At the close of the service Mr. Haughton was introduced to the members of the congregation as they retired. He begins his ministry very auspiciously, and great hopes are entertained of good success. His charge is the double one of Russelltown and Covey Hill.

On the evening of the 16th inst. a very pleasant reception was given by the pastor and elders of Erskine church to the members of the congregation, as an occasion of welcoming Dr. and Mrs. Leslie and Miss King, returned from China. The first part of the service took the form of a special thanksgiving service for the safe return of the missionaries from the midst of dangers. The Rev. A. J. Mowatt, pastor of the church, presided and conducted devotional exercises. Mr. Wm. Robb, representing the session, gave a warm and kindly address, expressing the pleasure of Erskine church, in receiving those back who had worked for them in the missionary field and for whom great anxiety had been felt; the sympathy of the church had been with them in the great trials through which they had been called to pass. In conclusion he dwelt hopefully upon the future of China. Mr. E. H. Copeland represented the Board of Management, and Mr. William Yule, the Missionary Society of Erskine church, in suitable addresses. Dr. Leslie replied in terms of gratitude for the kindness with which he and his fellow-workers had been received. He acknowledged the wonderful manner in which they had been delivered, and spoke of the courage and devotion of native Chinese converts. He believed that the present crisis in China heralded an unprecedented advance in the internal government and conditions of the country. The Rev. F. M. Dewey closed the service with prayer, after which the parlors were thrown open and an opportunity was given to meet Dr. and Mrs. Leslie and Miss King.

#### Eastern Ontario.

Rev. A. A. Scott, Carleton Place, and Rev. D. J. McLean, Arnprior, exchanged pulpits last Sabbath.

Rev. James Rattray, M. A., of Eganville, has been the guest of his friend, Rev. W. S. Smith, Middleville, for a few days.

Rev. C. B. Ross, B. D., and Mrs. Ross, of Laculute, Que., formerly of Lancaster, spent Wednesday with friends in both villages.

Rev. R. M. Phalen, B. A., Backstock, conducted the preparatory service in St. Paul's church, Bowmanville last week. Several additions were made to the membership of the church.

Rev. D. D. MacLennan, Apple Hill, occupied the pulpit of Knox church, Vankleek Hill, on Sunday last. The Glengarry Presbytery will supply this pulpit for the balance of the year.

In the Presbyterian church, Alexandria, on Sunday the Sacrament of the Lord's Supper was observed. Rev. D. MacLaren officiated. The preparatory service on Friday was conducted by Rev. James Cormack, of Maxville.

Rev. Dr. Campbell preached in St. Andrew's church, Almonte, Sunday forenoon and in St. John's church in the afternoon, his subject being the Century Fund. Rev. Mr. Mitchell preached in St. Andrew's in the evening.

Last week Principal McGregor, elder in St. Paul's church, Almonte, received a box full of heather from Scotland, part of which was gathered near Balmoral Castle. With his accustomed liberality he has been sharing it up with his Scottish friends.

The Russell congregational's contribution to the Century Fund now amounts to \$800, with the prospect that the machinery put in motion will bring the total up to \$1,000 or \$1,200. At Casselman \$200 was collected. Rev. M. H. Scott has done excellent work at both places.

#### Northern Ontario.

Mr. Norman McKenzie, who has been at Sudbury mines for the summer, was home for a week and preached in the three Presbyterian churches of Kemble and vicinity.

Revs. Buchanan, Dundalk, and Little, of Corbeton, exchanged pulpits last Sabbath week. The claims of the Century Fund were forcibly presented by Mr. Buchanan.

The Presbyterians of Bobcaygeon have begun to rebuild their church which was mysteriously burned on Nov. 5, 1899. The new church will occupy a beautiful site on the Market Square, at a cost of about \$3,000.

After fourteen years of earnest and faithful work in Poland and neighborhood, Rev. James McLeroy is about to leave for a new field of labor in Hastings county, and general regret is felt among his late parishioners on his removal.

The Christian Endeavor Society of Chalmers' church, Flesherton, lost a valuable member in the person of Miss E. M. Heron, who removed to Beeton. On the eve of her departure Miss Heron was presented with a handsome dressing case by the members of the society as a token of their love and esteem.

The Eugenia congregation held their annual Harvest Home tea and entertainment on Wednesday evening of last week, and was as usual, a pleasant and successful affair. Chalmers' church choir, Flesherton, rendered valuable assistance on the programme. The pastor, Rev. L. W. Thom, occupied the chair to the satisfaction of all.

Sabbath last was a very enjoyable day for Presbyterians, both in this village and in the Scotch settlement, says the Bradford Witness. It was the occasion of the sacrament of the Lord's Supper being observed. Rev. Dr. Fraser Smith had charge of the services. A large number of communicants were present at both services, also adherents. It was a time of great spiritual refreshing, and the exhortations of Dr. Smith will not soon be forgotten.

Mr. F. J. Maxwell, recent graduate in theology, met with the Presbytery of Maitland in Knox church, Ripley, on 16th Oct., and passed a credible examination on the subjects prescribed for probationary trial; and was, after an able sermon by Rev. G. M. Dunn, ordained to the office of the holy ministry, and inducted into the pastoral charge of the united congregation of Knox church, Ripley, and Knox church, Bervie, Dr. Murray presiding as moderator *pro tem*. The court extended with fraternal greeting, the right hand of fellowship to the newly inducted minister. Whereupon he was addressed in suitable terms by Rev. Mr. Miller regarding the duties and privileges of his calling. Rev. Mr. MacKay delivered a forcible and appropriate address to the congregation. Mr. Maxwell enters on his work with every indication that with God's blessing his ministry shall be fruitful in the charges over which he has been placed.

#### Quebec.

Presbytery of Quebec meets in Sherbrooke, 11th Dec., at 8 p.m.

Mr. Wm. Tanner, licentiate, has been appointed to supply Sawyerville for a lengthened period.

The Presbytery of Quebec accepted the resignation of the Rev. K. MacLennan, M. A., the respected minister of Levis, on the 16th Oct. Mr. MacLennan retires on account of continued illness. The resignation takes effect on the 1st Nov.

Rev. A. T. Love, Quebec, is moderator for the session of Levis during the vacancy.

#### Jubilee of the Rev. S. Milne.

Last week's Smith's Falls "Record" contains a full report of the proceedings in celebration of the Jubilee of Rev. S. Mylne, who fifty years ago came a young man to St. Andrew's and for forty years was the honored and trusted spiritual guide of that people. It was his first and only charge. A few years ago he moved with his family to California, and there he now has his home.

The pastor of St. Andrew's, Rev. Mr. Cooke, opened the service by reading of the Scripture; the choir led in that stirring old hymn, "All Hail the Power of Jesus Name" and the moderator of the Presbytery, Rev. Mr. McNab, offered prayer. The Rev. Mr. Cooke made a brief introductory address referring to the pleasure they all had in Mr. Mylne's visit to them again. He said this Jubilee ceremony was a unique thing in the history of this or any other church. Fifty years ago that very day of the month, and

the same day of the week Mr. Mylne had been there ordained and they were gathered now after a lapse of half a century to commemorate that. He then made a personal kindly reference to Mr. Mylne at whose hands he had received exceeding kindness.

Rev. Dr. Crombie read an address from the Presbytery of Lanark and Renfrew, which, among many other kind things, said:

Leaving your native land at the call of the Canadian Church you were invited to fill a difficult post as the successor of the late Dr. Romanes, and your lengthened pastorate was the evidence how successfully you performed the duties of your office; while the esteem and respect in which you are still held by the community among whom you lived and labored so long are such as any Christian minister might well envy. On behalf of the Presbytery the Rev. Dr. Campbell supported the address in an able and sympathetic speech. The Rev. A. A. Scott, of Carleton Place, also spoke for the Presbytery. Mrs. Dr. McLaughlin then sang "Just as I am," with all her old time sympathy and sweetness.

Representing St. Paul's church, Mr. F. T. Frost tendered the congratulations of that congregation; and R. J. Brodie presented an address from the Board of Education "which feels that it has a proprietary right in Mr. Mylne if not equal to St. Andrew's church at least only second to it, because of his long service on it and his unwearying interest in educational matters."

Rev. Dr. Crombie then made a most interesting and entertaining address, largely reminiscence of the many years he had labored side by side with Mr. Mylne in Smith's Falls. It was a tribute of love and respect from one dear friend to another, and touched the hearts of the whole audience.

When the Rev. Mr. Mylne rose to reply to all the addresses, he was visibly affected and with difficulty expressed himself. He said: "They are words of truth and soberness when I say that I cannot suitably describe the delight I have felt in meeting the Presbytery in session and the joy I have from your warm congratulations. I travelled 300 miles with but little fatigue and my health is as about as good as ever it was. I owe these mercies to a kind Providence and to a simple and temperate manner of living. It was indeed no light task to succeed the late Rev. Geo. Romanes, L.L.D. He was a scholarly man. It was said that he was qualified to fill any chair in Queen's College."

My people, however, knowing my youth and inexperience, readily accepted my more simple ministrations. The thought of their forbearance and love, their respectful deportment towards me, and above all that it was God who gave me such favor in their sight, humbles me that the Master received such poor service at my hands.

He also expressed his acknowledgment of the friendly feeling exhibited toward him that night. He said it was worth travelling 300 miles to receive it. He thanked the Board of Education for their address. He was a member of the Board for 40 years and had enjoyed the work. He also returned his thanks to the town Council, and closed his address with words of kindly counsel and advice.

## Merchants Bank of Halifax

INCORPORATED 1869

Capital Paid up.....\$2,000,000  
Res.....1,700,000

#### HEAD OFFICE:

Halifax—President, Thomas E. Kenny.  
Halifax—General Manager, D. H. Duncan.  
Montreal—Joint General Manager, Edward L. Pease

#### BRANCHES:

In Nova Scotia—Halifax Branch, Antigonish, Bridge water, Guysboro, Lunenburg, Lunenburg, Maitland (Hants Co.), Pictou, Port Hawkesbury, Sydney, Shub enacudie, Truro, Weymouth.  
In P.E. Island—Charlottetown, Summerside.  
In British Columbia—Athol, Bennett, Grand Forks, Nanaimo, Nelson, Rossland, Vancouver (City Office), Vancouver (East End), Victoria, Ymir.  
In Quebec—Montreal (City Office), Montreal (West End Branch), Westmount.  
In Ontario—Ottawa. In New Brunswick—Bathurst, Dorchester, Fredericton, Kingston (Kent Co.), Moncton, Newcastle, Sackville, Woodstock. In Newfoundland—St. John's. In Cuba, West Indies—Havana. In United States—New York, (Exchange Place), Republic, Washington State.

#### OTTAWA BRANCH

Corner of Rideau and Sussex Streets.

## World of Missions.

### Home Mission Committee.

The Executive of the Home Mission Committee met in Knox Church, Toronto, on Tuesday of last week. The following members were present:—Rev. Dr. Warden, Convener, Dr. Armstrong, Dr. Findlay, Dr. Somerville, Dr. Robertson, M. W. MacLean, A. Gilray, R. Kilgour, Lieut. Col. McCrae, etc.

The claims of the several Presbyteries of the church, for services rendered during the past six months, were passed and ordered to be paid. These amounted to a little over \$46,000. After paying these, the fund was in debt \$30,000. Considerable anxiety was felt with regard to the large indebtedness. It was hoped, however, that contributions would begin to come in from congregations, so as to liquidate this indebtedness. Applications were received from a large number of new fields which had been organized during the summer, and grants were passed to these, aggregating upwards of \$60 per Sabbath for supply during the ensuing winter.

Messrs. McKenzie and Mann have generously agreed to give free sites for Presbyterian Churches along the whole length of their new line of railway from Port Arthur to Prince Albert. It was agreed to call the special attention of the Conveners of all Presbyteries Home Mission Committees to the regulation which requires every mission station to be visited between October and March, with a view to obtaining increased contributions from the field, and thus reducing the Home Mission Grant. Considerable anxiety was felt regarding the great lack of suitable missionaries, and it was agreed to ask the Rev. Dr. Robertson to visit Britain for the purpose of looking out men whose services might be secured for the North West. Dr. Robertson consented to accept the appointment, and leaves for Britain this week, so as to be present at the union of the Free and United Presbyterian Churches on the 30th inst., there to convey the greetings of the Home Mission Committee and to ask for the continuance of the generous support these churches have given in the past. It was agreed to have specially prepared a Home Mission map of the Dominion, in sections, showing the various mission fields of the church. The work among the Foreigners in the North West was fully considered by the Executive. The Rev. Dr. J. Reid has been labouring among Gallicians in the Dauphin district. Through the liberality of friends, he has erected a hospital and mission building. Messrs. Chobot and Smetanka from Roumania, Europe, students of Union Theological Seminary, New York, did good service among their fellow countrymen during the summer. Three other missionaries were also employed under the direction of the committee, visiting other foreign settlements in the West. It is hoped in connection with Dr. Robertson's visit to Europe, that he may be able to secure a number of missionaries qualified to labor among the foreign element in the West.

Interesting reports were received from the various mission fields in the Yukon. Rev. A. S. Grant is now supplying Dawson City; Rev. D. G. Cook, Eldorado; Rev. J. J. Wright, White Horse; Rev. J. Russell, Bennett; and Rev. John Pringle, Atlin. The Rev. J. A. Sinclair, at the close of his term of service, has come East. He was present at the meeting of the Executive and addressed it at length, giving an interesting account of the progress of the work in the

far North. A resolution of thanks to Mr. Sinclair was adopted for his services to the Yukon, etc.

The Home Mission Committee of the Synod of British Columbia asked the Executive to undertake Institutional work in the city of Dawson. Mr. Sinclair was heard regarding this. He said that the probable expense of outfit would be \$2,000; that the salary of the missionary would require to be \$1,800, and the expense of renting suitable hall and carrying on the work about \$400 per month. It was hoped that this latter might be secured from the people in Dawson City. The committee expressed their appreciation of institutional work, appointed a sub-committee to obtain full information to be submitted to the Home Mission Committee in March, and asked the Synodical Committee of British Columbia to take steps to see if the money necessary could be collected, so that the salary of the missionary alone would be all that would be required to be borne by the Home Mission fund.

An interesting report was read by the Convener, of a visit paid by the Rev. E. D. McLaren, at the request of the committee, to the Yukon, and the cordial thanks of the committee were given Mr. McLaren for his services in this respect. Drs. Warden, Robertson and Somerville were appointed a sub-committee to consider the desirability of requiring from each mission field supplied by an ordained missionary, a minimum sum, as is the case in connection with augmented congregations. The same sub-committee were asked to consider the question of an examination for catechists before these were employed in the Home Mission fields, and also the question of an increase to the salaries of the missionaries in the Yukon, to report to the Home Mission Committee in March.

Instructions were issued to the Conveners of Presbyteries to see that, before they left the field, the missionaries give a detailed statement regarding the work done, and they were requested to withhold the Home Mission grant until such report is received. It is felt to be exceedingly important that full reports be received from all fields, especially from those fields that are supported by churches in Britain, so that the interest of the friends there may be kept up.

The attention of Presbyteries was called to the regulation requiring that, hereafter, all fields to be worked by Students' Missionary Societies, should be designated to these Societies by the Executive of the Assembly's Home Mission Committee.

A resolution cordially thanking Rev. R. M. Dickey, for his efficient services in Britain was adopted.

It was agreed to call the Home Mission Committee to meet in Toronto on Tuesday, 19th March, 1901.

### China's Only Hope.

"Are the missionaries doing any good in China?" Is there any other certain way of doing China good? "Previous to experience," says one who knows the Chinese perhaps as well as any Western man has ever known them, "it would have seemed tolerably safe to predict that it would be easier to modify the social condition of a non-Christian community than to modify its religious condition. But, as the result of experience, it appears that it is easier to introduce Christianity than to altar the type of the current civilization, and that the only permanently successful way to altar that civilization is first to introduce Christianity after which, little by little, 'all these things shall be added unto you.'"

## GROWING GIRLS

### SHOULD BE BRIGHT, CHEERFUL, ACTIVE AND STRONG.

**A Great Responsibility Rests Upon Mothers at This Period as it Involves Their Daughter's Future Happiness or Misery—Some Useful Hints.**

Rosy cheeks, bright eyes, an elastic step, and a good appetite, are the birthright of every girl. These are the conditions that bespeak perfect health. But unfortunately this is not the condition of thousands of growing girls. On every side may be seen girls with pale or sallow complexion, languid, stoop shouldered, and listless. Doctors will tell them that they are anaemic, or in other words that their blood is poor, thin and watery. If further questioned they will tell them that this condition leads to decline, consumption and the grave. What is needed is a medicine that will make new, rich, red blood, strengthen the nerves and thus restore the vigor, brightness and hopefulness of youth. For this purpose no other discovery in the annals of medicine can equal Dr. Williams' Pink Pills for Pale People, and thousands of once hopeless girls have been made bright, active and strong through their use. Among those who have been brought back almost from the grave by the use of this medicine is Miss M. C. Marceaux, of St. Lambert de Levis, Que. Miss Marceaux says: "It gives me the greatest pleasure to speak of the benefit I have experienced from the use of Dr. Williams' Pink Pills. For some years I resided in Wisconsin with a relative, where I devoted my time studying English and music, intending to make the teaching of the latter my profession. I was never very strong, and my studies fatigued me much. When about fourteen I became very pale, suffered from severe headaches, and weakness. I consulted a doctor, and acting on his advice, returned to Canada. The fatigue of the journey, however, made me worse, and finally I got so weak that I could not walk without help. I was extremely pale, my eye-lids were swollen, I had continuous headaches, and was so nervous that the least noise would set my heart beating violently. I almost loathed food and my weight was reduced to ninety-five pounds. Neither doctor's medicine nor anything else that I had taken up to that time seemed of the slightest benefit. I was confined to bed for nearly a year and I thought that nothing but death could end my sufferings. Happily an acquaintance of my father's one day brought me a box of Dr. Williams' Pink Pills, and urged me to try them. I did so, and I thought they helped me some, and my father got more. After I had used a few boxes all my friends could see they were helping me, and by the time I had taken nine boxes I was enjoying better health than I had ever had in my life before, and had gained fifteen pounds in weight. I tell you this out of gratitude so that other young girls who may be weak and sickly may know the way to regain their health."

Girls who are just entering womanhood are at the most critical period of their lives. Upon the care they receive depends their future happiness. Neglect may mean either an early grave or a life of misery. If mothers would insist that their growing daughters use Dr. Williams' Pink Pills occasionally, rich blood, strong nerves, and good health would follow. If your dealer does not keep these pills in stock they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**Home and Health Hints.**

**Egg lemonade.**—In one pint of water dissolve half a pound of granulated sugar and add the juice of four large lemons and a cupful of cracked ice. Have ready the yolks and whites of four fresh eggs beaten separately, the yolks until stiff and dry. Stir in the yolks with the lemonade and lastly the whites. Serve in lemonade glasses.

**Gluten bread for persons suffering from diabetes.**—One pint of milk scalded by pouring with it one pint of boiling water; add two eggs, one tablespoonful of butter, and one teaspoonful of salt. When cooled sufficiently add one cake of yeast (compressed), stiffen and knead with gluten flour. Put in pans, let rise and bake.—W. P. H. Diet Kitchen.

**Tea cake.**—One-fourth cup butter, one cup powdered sugar, two eggs, one-half cupful milk, one-half cupful Vitas, one cupful flour, one teaspoonful baking powder, one half teaspoonful vanilla. Cream the butter and sugar, add yolks of eggs, then milk and flour alternately, the whites of the eggs beaten stiff, the flavoring, and last of all the baking powder. Bake in shallow pans in a quick oven, twenty minutes. Serve hot or cold.

**Pumpkin Chips.**—Choose a highly colored pumpkin and cut the slices into chips as large as a finger. Wash, dry and weigh them against an equal weight of sugar. Add to each pound of sugar the juice and grated rind of two lemons. Boil sugar and lemon juice together and add pumpkins. If necessary add a little water. Cook slowly until the slices of pumpkin become clear. When nearly done add half a dozen lemons sliced very thin. This is an improvement and makes a pleasing preserve.

**Chicken turnovers.**—Chop fine some cold roast chickens, season very highly with salt, pepper and a suspicion of nutmeg, and mix with one-third of its bulk of thick cream sauce made with two tablespoonfuls of flour to the cupful of milk. Roll puff paste out thin, cut in four inch circles. On each lay a spoonful of mixture, double over the paste, and with the thumb mould the edges together. Have ready some pretty fancy or any appropriate forms cut from thin slices of truffle; fasten one on each turnover with a little white of egg. Keep on ice until near the supper hour, then bake in a hot oven. Have the potato mixture a little stiffer than usual, and form into fancy shapes, dip in beaten egg, roll in crumbs, and fry golden brown in a kettle of smoking hot fat. These may be cooked earlier in the day and reheated in the oven. In this case spread a sheet of thick brown paper in the pan, and on it place the croquettes on edge. Set in the open oven after the turnovers are baked.

**90 PER CENT ..OF THE.. ENVELOPES**

Used in Canada are made in this country, and more envelopes are turned out of this **THE LARGEST ENVELOPE FACTORY IN THE DOMINION**, than by all the competing Canadian houses combined. This is the right place for Envelopes, whether it be the largest official or the smallest pay Envelope.

**Furnished Printed if desired. Lowest Quotations for Quantities. SEND FOR SAMPLES.**

**The BARBER & ELLIS CO., LIMITED, TORONTO, ONT.**

**THE PROVINCIAL BUILDING & LOAN ASSOCIATION**

**Head Office, Temple Building, Toronto.**

**INCORPORATED 1891.**

**Subscribed Capital, \$2,276,400. Assets Over \$750,000.00**

**DIRECTORS:**

**Thos. Crawford, M.P.P. (President.) - Ald. John Dunn (Vice President)**  
**Rev. W. Galbraith, E. C. Davies, J. S. Deacon.**

**DEBENTURES:**

By-law passed at Annual Meeting of Shareholders, March 11th, 1900: "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par.  
Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
Full particulars from **E. C. DAVIES, Managing Director.**  
TEMPLE BUILDING, TORONTO, May 31st, 1900.

**Rice Lewis & Sons NEW BOOK**

By F. B. MEYER, B.A.

**The Prophet of Hope**

Studies in Zechariah ..... 75c

**JUST READY**

the Second Series of

**Dr. Gerge Matheson's**

Studies of the Portrait of Christ \$1.50

**Upper Canada Tract Society**

102 Yonge St., Toronto.

**Brass and Iron Bedsteads** | **Tiles Grates Hearths Mantles**

**Cor. King & Victoria Streets**

**TORONTO**

**The City Ice Company, Ltd**

**26 Victoria Square**

**Montreal**

**R. A. BECKET**

Manager.

**PURE ICE—Prompt delivery.**

**KINDERGARTEN & SCHOOL SUPPLIES, SELBY & CO.**

**23 Richmond St., West, Toronto**

**THE INGREDIENTS OF THE... COOK'S FRIEND**



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is the best to buy and best to use.

**EPILEPTIC**  
LIEBIG'S FIT CURE  
Will cure Epilepsy, Fits, St. Vitus Dance and Falling Sickness. A TRIAL BOTTLE sent FREE of ALL CHARGE to any sufferer sending us their name and address and mentioning this paper.  
Address THE LIEBIG CO., 179 King St. W., Toronto.  
**FIT'S.**

**NEW TERMS**

...FROM....

**January 2nd**

in each department of

**Central Business College**

TORONTO

The Largest and Strongest School in Canada. Our Circular tells you why. Write for it.

W. H. SHAW, Principal.

THE.....

**Best Company**

For the Best Risks is the Company which makes a speciality of insuring **TOTAL ABSTAINERS.**

**The Temperance and General**

**IS THAT COMPANY.**

HON. G. W. ROSS H. SUTHERLAND  
President. Man. Director

Head Office, Globe Building, Toronto.

**.Prepare Yourself.**

For a Good Paying Position

The most thorough courses of study pertaining to a business life.  
Individual instruction. Prospectus and Calendar free.

**NIMMO & HARRISON,  
Business and Shorthand**

**COLLEGE**

Corner of Young and College Sts.  
**TORONTO.**

**Archibald's Library Card INDEX OUTFIT**

**\$2.50** NET CASH WITH ORDER delivered at any place in Ontario or Quebec

This Outfit will permit of indexing a Library of 200 volumes, under the headings of "Title," "Author" and "Subject." It is worth any number of books and indexes; never requires to be rewritten. It consists of 600 Record Cards Ruled, 3 Alphabetical Index Blank Guides and 1 Handsome Polished Desk Drawer Tray in long, made of quarter sawed oak. If not perfectly satisfied, you can have your money back.

**CHARLES E. ARCHIBALD**  
45 Adelaide St. East, Toronto  
Branches—Ottawa, Hamilton.

**Canada Atlantic Railway**

**TIME CARD**

In Effect July 2nd, 1900

**8** Trains daily between **8**  
Ottawa and Montreal,

Two hours and twenty minutes.

FAST SERVICE MODERN EQUIPMENT

Trains lighted by Pintsch Gas.

Trains leave Ottawa, Central Depot  
(daily except Sunday)

- 6.10 a.m.—Local stops at all stations, arrives Montreal 8.50 a.m., Rockland Branch.
- 9.00 a.m.—Limited, stops at Montreal and Coteau Junction only. Arrives at Montreal 11.20 a.m.
- 8.00 a.m.—Sunday stops at all stations, arrives 11.00 a.m.
- 4.30 p.m.—Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 6.40 p.m. All points south of St. Lawrence River, New York and Boston, etc.
- 7.00 p.m.—Local stops at all stations, arrives Montreal 10.10 p.m.
- Between Ottawa and Arnprior, Renfrew, Pembroke Madawaska and Parry Sound:
- 8.15 a.m.—Express, for Pembroke, Parry Sound and intermediate points.
- 1.00 p.m.—Mixed, for Madawaska and intermediate points.
- 4.40 p.m.—Express, for Pembroke and intermediate points.

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

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

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

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

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

General Offices, Central Chambers, Elgin Street Ottawa.

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



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

Tenders will not be considered unless made on the form supplied, and signed with the actual signature of tenderers.  
An accepted cheque on a chartered bank payable to the order of the Minister of Public Works, for thirty thousand dollars, \$30,000 must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.  
By order,  
JOS. R. ROY,  
Acting Secretary.

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

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



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

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.  
An accepted check on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for thirteen hundred dollars will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.  
By order,  
JOS. R. ROY,  
Acting Secretary.

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

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

**We'll Please You**

There is a softness of expression peculiar to our photos, due to superior skill in retouching and finishing. Our customers appreciate this and our business is increasing. Visit the studio and inspect our work.

**G. E. WILLIS**

Next to Bryson, Graham & Co.

**Metropolitan Business College**

Attend this College and secure a high grade, up-to-date practical Business, or Shorthand education, of which the diploma of the Business Educators' Association of Canada is a recognized guarantee. Bookkeeping is taught by the "Actual Business Practice Method," office the model offices conducted in the school room; style' from the beginning. Rates reasonable. Individual instruction. Catalogue on request.

**S. T. WILLIS, Principal**  
Cor. Bank & Wellington Sts.  
OTTAWA



**Guess what it is**

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's Seal Brand Coffee.**