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## THE CLIMBERS.

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O ye, so far beyond me on the Height,  
I cannot hear your voices as ye stand  
Facing the Vast, invisible to me.  
But I can see your gestures of delight,  
And something guess of that wide glorious sea.  
The glimmering isles of that Enchanted Land,  
The winds which from that ocean freshly blow,  
And so your Vision lifts me toward the Height,  
Although you have forgot me far below.

But you, my brother, you, my near of kin,  
Who some few steps above me on the steep  
Look smiling back to cheer me ever on,  
Who lend a hand as I the chasm leap,  
And stay your haste that I the crag may win,  
Thinking it :corn for Strength to climb alone;  
You, with your morning song when sings the lark.  
You, with your surer footing when I fall,  
You, with your unflagging purpose at high noon,  
And quiet-hearted trust when comes the dark,—  
To you I owe it that I climb at all.

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MARRIAGES

At Ottawa, on May 10, 1904, by the Rev. Dr. Moore, Louise Colleen to George G. Cheney, both of Ottawa.

At the Manse, Moose Creek, on April 30th, by the Rev. Mr. Braton, Neil McLean, of St. Elmo, to George Ann daughter of Dan Blair, Laoli.

In Cornwall, on April 20th, by the Rev. Dr. Harkness, Wm. H. McDermid, of Russell, Ont., to Laura M. Wood, of the same place.

At Dunn Avenue Presbyterian Church, Toronto, May 11th, by Rev. A. L. Geggie, Mr. Herbert M. Kinsey to Miss Jessie B. Swallow, both of Toronto.

On May 11, at the residence of the bride's father, 521 York street, London, by Rev. S. J. Allen, uncle of the groom, assisted by Rev. C. T. Scott, Alice, youngest daughter Henry Donald, to Frank Ashplant.

On the 7th inst., at the residence of the bride's parents, 238 Givens Street, by the Rev. R. C. Tibb, Henry E. Wimperley, of Buffalo, to Mabel, daughter of Mr. and Mrs. Chas. S. Crabtree, Toronto.

At St. Andrew's, Quebec, on Wednesday May 4th by the Rev. Dr. Patterson of Lachute, assisted by the Rev. R. T. Baillentine B. A., the Rev. Robert McCullough, B. A., of Innership, Ont., to Mary A. E. only daughter of Mr. John MacGregor of St. Andrew's, Quebec.

At the residence of the bride's mother, 68 Robert street on April 19th, 1904, by the Rev. Prof. A. H. Reynar, L. L. D., and the Rev. John McKay, B. A., of Crescent Street Presbyterian Church, Montreal, Gertrude Marion, only daughter of Mrs. E. A. and the late Frederick R. Whiteside, to the Rev. Arthur L. Burch, B. A., of Orangeville, Ont.

On May 4th, 1904, at the home of the bride's parents, "Idylwyld," Guelph, by the Rev. R. W. Ross, M.A., of Knox church, assisted by the Rev. J. S. Lochard, M. A., father of the groom, and Rev. Thos. Wardrope, D. D., of Guelph, Arthur William Lochard, B. A., B. D., of Montreal, to Jessie Williamson, second daughter of Mr. and Mrs. Wm. McLachlan.

DIED.

On Sunday, 8th May, 1904, at Hamilton, John Cramer, K. C., in the 69th year of his age.

At his residence, 50 Avenue road, Toronto, suddenly, on Monday morning, May 9th, 1904, Daniel Rose, late of Daniel Rose & Son, printers and publishers, in his 70th year, a native of Caithnesshire, Scotland.

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## Note and Comment.

Mr. J. Hudson Taylor has retired from active control of the China Inland Mission after fifty years of continuous service.

The youngest son of the late Dwight L. Moody, Mr. Paul Moody, will, it is expected, become an evangelist.

The harp of Mary, Queen of Scots, has been bought by the Society of Antiquarians of Scotland for \$4,500.

Kansas City has the unenviable notoriety of leading in the proportion of divorces to marriages, there being but four marriages to every divorce.

Mecca has been a forbidden spot to any non-Mohammedan. But now we read of a railroad projected from Damascus to Mecca. What a change!

The number of Protestant Christian organizations laboring in Japan is 33, having 757 missionaries. There are 558 organized churches, having 42,451 members.

An expert has now discovered that King Edward has Irish blood in his veins, and shares, with the rest of his compatriots, the distinction of being descended from the Kings of Ireland.

A committee of eleven of the Presbyterian Church in the United States held sessions last week in Philadelphia to prepare a book of simple forms of service for Presbyterian churches.

In France it is unlawful for a pupil in a school to use tobacco or cigarette. In Switzerland a minor found using a cigarette or tobacco is arrested and put in jail under the law of the land.

The annual graduation ceremony at St. Andrew's University took place on the 29th ult. Four Honorary degrees of Doctor of Divinity and six of Doctor of Laws were conferred.

Fraulein Madeleine Niente is said to be the first woman pharmacist in Germany. She was born at Karlsruhe in 1881. She had to take her preliminary studies in Switzerland.

Speaking generally, the Scottish Education Bill has been received by the English and also by the Scottish Press with a chorus of praise. It is, they say in effect, a good measure for a free and progressive people.

Sir Donald Currie, who has given £100,000 to develop London education knows the value of it, for he had very little himself of a conventional kind. He began his commercial career at the age of fourteen in a shipping office. He is now one of the richest shipowners in the world.

Mr. T. Fisher Unwin announces a new book by Mrs. Brightwen, the author of that popular volume, "Wild Nature Won by Kindness." It will be entitled, "Quiet Hours with Nature," and will be illustrated from photographs and drawings.

Women in Russia are to be given the chance of taking up agriculture as a regular profession. The government is founding an agricultural high school for women, whose students will administer the crown domains on equal terms with men.

Signor Marconi stated at Aberdeen the other day that he believed wireless telegraphy would be of great service to fishermen. When the herring fleet got the fish and were becalmed they could telegraph to the shore for a tug to come out to help them.

A German scientist living in Japan says that the next generation of Japs will attain the normal height of Europeans. This he attributes to the adoption of the European style of sitting instead of the Oriental fashion, which was detrimental to the development of the legs.

The London Christian World reports remarkable evangelistic meetings held by Rev. John McNeil in Plymouth, England. "In spite of gales of wind and drenching rains the attendance has been soberly estimated at 4,000 each day. At noon in the open air at the dockyard gates almost every day hundreds of workman heard the gospel."

"The Ottawa Citizen Company, Limited, has just completed a new six-story fire-proof building which is one of the finest newspaper buildings in Canada. The building is very handsome and imposing, and is a credit to the Canadian Capital. The Citizen Company has also installed a new three-deck Hoe press with a capacity of 24,000 papers per hour."

The turbine engines which will be introduced into the new ships will make the task easier in many ways, for by this plan the engines for a given power are lighter than those at present used on British and German vessels. They take up less space, are more economical of coal, and require fewer men to look after them.

At a meeting of the Presbytery of Glasgow held on the 27th. ult, it was agreed on the motion of Rev. Principal Story, to overture the General Assembly to take such measures as it might deem proper and advisable to ensure that the fourth centenary of the births of John Knox, which falls next year, might be duly celebrated.

The Inter-Ocean, Chicago, commenting on the fact that a committee engaged in the revision of the Methodist hymnal could find no worthy hymns written during the last twenty-five years, finds in this another indication of a modern lack of faith. "A generation that hesitates to pledge itself to a creed lacks the faith that is expressed in hymns of praise that bite into the mind and become really popular." A very different explanation has been offered, to the effect that the dearth of good modern hymns is due to a prevailing condition of "spiritual prosperity and peace, in which the inspiration of conflict and development is lacking."

A very well-informed writer in the "Kilmarnock Standard" states that Thomas Car-

lyle, not long before his death, was in conversation with the late Dr. John Brown, and expressed himself to the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."

It seems that an impression has got abroad that the Station Square, Dingwall, has been fixed upon as the site for the national monument which is to be erected to the memory of the late Major-General Sir Hector Macdonald. This, it appears, is not the case, as the committee in charge of the matter are considering various sites suitable for the memorial. The general feeling is that a more prominent spot could be secured than the square, and the Hill of Tulloch, two miles out of the Highland town, finds favor with many subscribers. If erected on Tulloch Hill the Hector Macdonald monument would be to Rossire what the Wallace monument is to Stirling, and the Duke of Sutherland memorial to the county of Sutherland.

We quote the following from the Herald and Presbyterian: Those who wish a really lucid statement as to the followers of Mary Eddy, styling themselves "Christian Scientists," will find it in the decision of the Supreme Court of Pennsylvania, wherein it refuses to grant a charter to this body as a corporate institution. It states that by denying the existence of disease, this movement is in conflict with the laws of the State, and that its attitude in the matter makes it a menace to the community and in opposition to public policy, especially as to contagious diseases. It fails to find it simply doing religious work, but as being an organization for profit. Mrs. Eddy has shown that her religious views are very elastic, and she will be found, before long, modifying them to suit this emergency, and then others as they arise. She has already greatly shifted her theories and her demands on her followers, the one essential in all cases still being, however, that they must purchase and read her multiplex publications.

The movement for the erection of an international memorial to James Watt has now been commenced, says the Scottish American, and judging from the careful arrangements that have been made for the collecting of the necessary funds, no stone will be left unturned to make the project thoroughly successful. It will be remembered that some time ago Mr. Carnegie laid the foundation of the fund by his handsome donation of £10,000 and he has now undertaken the duty of collecting money from Watt admirers in the United States. Dr. Robert Caird is arranging a similar canvass in Canada, and efforts are being made to obtain contributions from Australia, India and South Africa, so that the project has assumed world wide dimensions. The committee has just issued an appeal for funds, and ere long a list of the subscribers will be furnished. The form of the memorial has not yet been decided upon, but doubtless the solution of that question will largely depend on the money subscribed.



## Our Contributors.

### Synod of Toronto and Kingston.

On the evening of Tuesday May the 10th the Synod of Toronto and Kingston opened its annual session in Knox church, Toronto, when the retiring moderator, Rev. Dr. John Neil, preached an appropriate and practical sermon on these words: "And for their sakes I sanctify myself that they also may be sanctified through the truth;" after which Rev. J. A. McKeen, M.A., of Orono, was, on motion of Rev. Wm. Cooper, of Port Perry and Rev. Dr. Gilray of Toronto, elected to the Moderator's chair.

The new moderator is a Nova Scotian, a native of Tatamagouche, and was trained under the ministry of one of the church leaders in the Maritime Provinces, Rev. Dr. Thomas Sedgwick. He is a graduate of Dalhousie University and of the Presbyterian College, Halifax. He took a post graduate course in theology in Edinburgh, and for eight years was minister at Hamilton, Bermuda. Sixteen years ago he returned to Canada, and was settled in the pastorate at Orono, where he still labors, with growing effectiveness, and appreciation. He is scholarly in his tastes, and has been active in general public work, not only in the Presbytery of Whitley, of which he is clerk, but also throughout the Synod. He is fifty-two years of age.

A letter was read from Rev. Dr. John Gray, clerk of the Synod, expressing gratification at the appointment of Rev. R. C. Tibb as his assistant, and of the kindness shown him by the Synod. Rev. Dr. Neil expressed thanks for the assistance that he had received as moderator, and asked for the same indulgence for his successor. There were no burning questions to come before the Synod. They would have to consider the proposed enlargement of its powers, the moral welfare of the country, and matters of importance in connection with the home missions in new Ontario.

Being elected unanimously as moderator, Rev. Mr. McKeen was escorted to the vestry by Rev. William Cooper and Rev. Dr. Gilray, and robed, and later appearing before the Synod, expressed his appreciation of the honor shown him.

The report of the committee on bills and overtures was taken up and adopted, and leave given to several presbyteries to license students.

### Wednesday's Session.

At the opening of the session on Wednesday morning, Rev. W. R. McIntosh, convener of the Committee on Young People's Societies, presented his report. He said that 166 societies reported, six less than the number reporting to the last Synod. Almost one-half of the number have remained Christian Endeavor, the tendency to depart from the Endeavor constitution being more marked in the larger centres. The total membership decreased slightly during the year, but the finances showed a decided improvement. The varying character of the societies was not, in the committee's opinion a bad sign. "Uniformity is not good Christianity any more than good art," said Mr. McIntosh, "and it is an evidence that the ministers are endeavoring to work out the problem according to local conditions and their own type of mind."

The committee recommended: That the General Assembly's committee be requested

to give directions for the organization of the different societies that have been found successful; that where a Presbyterian union is impracticable there should be institutes in all congregations in the interest of young people's work and an annual conference in connection with a meeting of Presbytery for the discussion of young people's problems; that efforts should be made to develop the missionary spirit by co-operation with the Presbyterian Volunteer Union in the organization of missionary societies; that in communities where there are many young men the formation of young men's guilds or clubs be recommended; that the Assembly's committee in preparing a schedule specifying what organizations are expected to report as young people's societies use one column for the givings to all the schemes other than those of home and foreign missions, and indicate a place for the recommendation of Presbytery.

Rev. Dr. McLeod suggested that the word "or clubs" should be struck out of the fifth recommendation, and, with this change, the report and recommendations were adopted.

The report of the augmentation fund followed. Rev. Wylie C. Clark, who presented it, said that of 690 congregations in the Synod, 340 congregations only contribute to the fund.

Rev. Dr. Lyle's appeal for increased contributions to the fund was most effective. He explained the fact that only fifty per cent of the congregations were contributing by stating that many of them were poor and struggling, but were giving liberally for their own minister and were also making comparatively large contributions to foreign missions and other schemes of the church. Dr. Lyle spoke at some length on this subject and Rev. Prof. MacLaren and Rev. Dr. Wallace moved a resolution placing the Synod on record as being in favor of raising the minimum paid to augmented in charge.

### The Conference.

Rev. George Bruce, D.D., opened the conference with a thoughtful paper, which he called "Ministerial Adaptability." He said that he wished to call attention to a lack of power and adaptability which he had found in himself and in others during his experience. Christ had compared the vocation of the minister to the labors of a fisherman, and Paul was carrying out the idea of the possession of the tact and skill of the fisherman when he declared that he was all things to all men, that by these means he might save some. The church was losing time, energy and money through the inadequacy of the present methods. One great drawback of a minister often was his failure to understand the lives of the men and women to whom he spoke every Sunday. The minister's education consisted almost entirely of study at a university and theological college. This did not fit him for practical work. The commanding phase of Christ's life and preaching was His wonderful illustrations from nature and lowly life. Just so the minister should use God's world to illustrate God's Word. To secure this power the present training was not sufficient. It was necessary that a minister should be able to comprehend the lives of those around him, and find an avenue through which to reach them. It was by this means that the Salvation Army

was able to carry on its grand work among the submerged portion of the people.

Dr. Bruce said that he had devoted himself for years to work among a city's poor, and without boasting he would say that he had never met an Army officer where he himself had not been before. No resort could there be so dark and vile as to keep the minister away. The lawyer, said Dr. Bruce, studied men, as well as books. The physician studied the man as well as the disease, and the minister, if he performed all of his work, had to understand the spiritual constitution of each man, woman and child, in his charge, and so reach their souls.

### The Minister's Problems.

A most interesting discussion of the duties of churchmen came before the Synod in the form of a paper by Rev. George C. Pidgeon, B.D., on "The Epistles to Timothy." After maintaining the correctness of the Pauline contention, the speaker drew some lessons from Paul's words, especially relating to "the minister's care of himself," and "the practical problems which the minister has to face." Paul's instructions to Timothy included such considerations as the care of his health, his intellectual training, his spiritual development, and many other injunctions. Among the practical problems with which the Epistles dealt were public worship and the place of women in the Church, the need of fidelity to the great doctrines of the Church, the necessity of discipline in moral questions, the necessity of organization—mentioning in particular the two orders of bishops or elders and deacons—and the necessity of providing for the poor.

### Home Missions.

Rev. S. Childerhose read the report on home missions. The greater part of the work in connection with the missions is carried on by the Presbyteries. In spite of the fact that the great mission field of the Church is in the west, the report called the attention of the Synod to the presence of 177 mission fields within its boundaries. In the north money was not lacking, but they felt sorely the need of men. Mr. Childerhose said that the most difficult work was among the unattached class. These included those engaged in railway construction work, the shanty-men and the train crews.

### Church Work.

The report of the Committee on Church Life and Work dealt with services, organizations and methods, and recommended that sessions should use great diligence in training the young for service, that more attention should be paid by Presbyteries to the offerings of the congregation, and that all proper means should be used for the suppression of the liquor traffic. Another recommendation was added urging that the clause of the statute permitting betting on a race course where racing is in progress should be repealed.

An excellent report from the Committee on Sabbath Schools was presented by Rev. J. B. Fraser.

### Thursday's Meetings.

The first business of the morning was the discussion of plans for the extension of synodical powers. Rev. R. C. Tibb presented the report, which had been prepared by the Assembly's committee for consideration at the next meeting of that body. The recommendations are that Synods, in addition to their present powers, shall be enabled to deal with the reception of ministers from other churches, the presbytery applying having sent notice of its intention to all other presbyteries in Canada two months ahead; the granting of leave to ministers to retire; the erection of new presbyteries within their



bounds, as well as adjusting the bounds of existing presbyteries; and the reception and final issue of all appeals, complaints and references which come regularly before it, and which do not affect the doctrine or constitution of the church or interfere with its schemes.

The committee requested that Synod should express an opinion upon the proposals. On motion, the court endorsed suggestions that Synods should review all branches of church work annually, and that home mission committees in each Synod should be formed in order to increase the interest in this work, and that this work should be reviewed each year.

The trend of the discussion inclined towards the view that the Synod should more and more take over duties now belonging to the Assembly.

The report of the Sunday School Committee presented the previous day was considered by the Synod, Rev. Dr. J. B. Fraser of Annan, leading the discussion.

The Synod listened attentively to an explanation by Mr. J. K. Macdonald of the annuity fund, and the change recently made from the group to the individual system of payments. After dealing with the plans of payments, Mr. Macdonald said that he regretted to announce that the report he had to make was not encouraging. Mr. Macdonald appealed to the ministers to throw aside the "false modesty," and place the claims of the fund fairly and squarely before their congregations.

The report on evangelistic service was presented by Rev. James Murray, and recommendations, which brought up one of the most interesting debates of the Synod, followed. The main recommendations of the committee were that the Presbyteries be asked to appoint a strong committee on Evangelistic Services at the first meeting after the General Assembly; that the selection of deputies be left in the hands of the Synod's committee this year; that the Synod's committee be empowered to engage an ordained minister to conduct services wherever desired, under the general direction of the committee and the Presbytery in which he was called to labor. The salary fixed was \$1,200, to be paid out of the Synod fund, this fund to receive all of the offerings taken at all of the evangelistic services.

After a good deal of discussion the Synod finally decided in favor of the appointment of a travelling evangelist.

Rev. Dr. J. Somerville led the afternoon conference with an interesting paper on the "Organization of the congregations for missionary giving." The following principles, he said, could not be ignored:—Every person in a congregation should be waited on and asked to contribute. Every person should be allowed to say how much he or she would contribute, and in what way. The Missionary Committee should take a pledge of giving from every member and see that the pledge is fulfilled. The congregation should be divided into districts, so that each member of the committee would have personal supervision of a number.

The report of the committee on Foreign Missions was presented by Rev. J. H. McVicar of Fergus, and the report was seconded by Rev. R. P. Mackay. The report contained the following table of contributions of Presbyteries to foreign missions:

Presbytery	Previous year.	Last year.	Inc.
Kingston . . . .	\$ 757	\$ 150	\$ 393
Peterborough. . .	1 338	1 441	102
Lindsay . . . . .	910	981	70

Whitby . . . . .	356	399	43
Toronto . . . . .	9 627	10 466	838
Orangeville . . . .	646	670	23
Barrie . . . . .	1 139	1 267	127
North Bay . . . . .	104	154	49
Algoma . . . . .	76	110	33
Owen Sound . . . .	570	816	245
Saugeen . . . . .	822	840	18
Guelph . . . . .	1 210	2 161	350
Total increase,	\$2,296.94		

Rev. Dr. Warden was named as the commissioner to the Assembly to present an overture petitioning the body to formulate a systematic method for contributions to the schemes of the church.

Rev. D. Bruce Macdonald, Principal of St. Andrew's College, addressed the Synod on the work of the school, and on motion of Rev. Dr. Caven the court commended the school as worthy of the confidence of the church.

The Synod closed at 6 o'clock.

**Gwalior Mission.**

The following resolution was passed by the Executive of the Mission Board of the Gwalior Canadian Mission:

Whereas every reasonable step has been taken by the friends of the Rev. Dr. Wilkie to lead the Foreign Mission Committee to give effect to the decision of the General Assembly of June 1903 by finding a suitable field for him in India in connection with our Church.

And whereas the last effort made through the Commission of Assembly, which favorably entertained the proposal of the Gwalior Canadian Presbyterian Mission—namely, that the Foreign Mission Committee take over the said Mission, together with the four thousand dollars subscribed for the opening expenses of the Mission and the cost of the first year—so that possible division in the Foreign Mission work of the Church might be avoided, has been rejected by a majority of the Foreign Mission Committee.

And whereas the finding of the Foreign Mission Committee of May 4th inst. has been made public in a series of statements, some of which are misleading, and whereas the divergent views of those members of the Committee who dissented with reasons from the finding of the majority, were suppressed, thus indicating an apparent determination on the part of the majority not to afford Dr. Wilkie any measure of justice.

And whereas, in our judgment, it is useless to make further overtures and that definite arrangements should now be made for the opening of the Mission work in Gwalior State.

Be it therefore resolved that, if God permit, Dr. and Mrs. Wilkie leave Canada for the Gwalior field in the month of September next to open up the Mission there and to prosecute the work of evangelization; and in the interval that Dr. Wilkie be employed visiting different parts of the Home field, organizing local circles with a view to deepen and spread the interest in said Mission and secure funds for the thorough prosecution of the work.

N. Y. Witness: A man's prerogative is to so act that his wife cannot help but see that he is an intelligent and thoughtful man. And if she gets it into her head that he is a man of principle she will both love and respect him—that is, if she is any kind of a woman.

**Sparks From Other Anvils.**

Religious Intelligencer: The Supreme Christian purpose is the evangelization of the world. To the promotion of this divine purpose every activity of the church should contribute.

Chicago Interior: On the whole it can be said with deliberate positiveness that the evangelistic outlook for the Church is to-day brighter than ever before. The spirit of zeal for the reconciliation of the world with its Saviour is more pervasive of the whole body of Presbyterianism, and the readiness of all our people to work in unison for this one supreme object is more pronounced and tangible, than at any other period within the life of the Committee.

Canadian Epworth Era: Bishop McCabe says "that if the whole membership of the church would attend the prayer-meeting just one night, the revival would be already begun." If even half of the membership of any one of our large city churches should come out to the mid-week meeting it would make a sensation in the neighborhood. If a revival is to come, the people must gather in great numbers in the place of prayer.

Belfast Witness: One thing that differentiates Christ from all other leaders of men was His humility. The one thing that differentiates the Pope from all other leaders, lay or clerical, is the arrogant pride which calls upon men to kiss his feet. There are many facts and circumstances which go to prove that the Pope is anti Christ; this is one fact which would go to prove that he is not Christ's vicergerent.

Southwestern Presbyterian: Whence have we of the Southwest our social fabric? The blood of the Huguenots flowed westward through the South Scotch-Irish identity and persistence was not lost in crossing the mountains of North Carolina, Virginia, and Tennessee, and thence moving still westward across the Mississippi. These two peoples have been and are to day the dominant social forces in southwestern life.

Presbyterian Banner: The whole matter goes to emphasize the fact that the Roman Catholic church has its greatest freedom and amplest protection in Protestant countries. England and the United States (Germany may be included) would never think of treating Catholic institutions as has been done in Italy, France and Mexico. At the same time M. Gobier, a distinguished French writer, thinks there is a positive "Catholic peril" in the United States.

When the Rev. Dr. Pentecost was in Japan Count Okuma, the oldest of Japan's Statesmen and the first Prime Minister of the new nation, said to him: "My two schoolmasters were Americans; one taught me English, the other the rudiments of Christianity." It is increasingly worth while to hearken to the marching orders of the Master and to go forth for the discipling of the nations.

To remove scorched spots from linen—Housekeepers are very much annoyed by scorched spots on the table-linen or articles of clothing sometimes. A paste can be made which will remove them entirely. To make this paste, use half an ounce of white castile soap, finely shaved, two ounces of earth, secured at the druggists, the juice of two peeled onions and one cupful of vinegar; stir well and let it boil thoroughly. Cool before spreading over the scorched spot and let it remain until dry; then wash out, and the places will have disappeared.

## The Quiet Hour.

### The Passover.

S. S. LESSON—Matt. 26: 17-30. May 29, 1904.

GOLDEN TEXT—For even Christ our passover is sacrificed for us.—1 Cor. 5: 7.

BY REV. C. MACKINNON, B. D., SYDNEY, N. S.

My time is at hand, v. 18. Although events may seem to be the result of accident, or although we may be able to unravel the chains of causes that lead up to them, they are none the less of God's ordaining. Our studies during the last two Quarters have led us through many stirring scenes in Christ's life. He has been in perils by sea and in perils among His own countrymen; but never did He show alarm, for His time was not yet come. Now He calmly prepares for the end, for He knows that His hour is near. Nothing so gives life such a sense of security, or such unbending strength, as the knowledge that oft times are in God's hands, and that "we are immortal till our work is done."

As Jesus had appointed, v. 19. True discipleship involves implicit obedience. If Jesus has required a certain service of us, it is vain to question, criticize, or protest; rather ought we to be zealous to observe each minute particular of His demands. His tenderest request is, "This do in remembrance of Me." Have you done it? Neither good intentions, nor timid procrastination, nor criticisms of other's conduct can atone for your neglect.

Is it I? v. 22. A betrayer in the "upper room" is a matter for alarm as well as surprise. May it be possible for one to be many years identified with the Christian church, to be even prominent in its work, and yet to be at heart a traitor to its Lord? Alas, it was so with Judas, and, sad to relate, it has sometimes been so with those holding positions of honor in the church since his day. No church can afford to boast over another; and self-complacent respectability is the last attitude for a disciple of Christ. The true, humble-minded Christian, conscious of his many defects, too vividly mindful of the many occasions on which he has proved disloyal to his Master, asks tremblingly, "Lord, is it I?"

This is my body, v. 26. The literal flesh of the Lord Jesus could profit us little, even though it were multiplied as miraculously as the five loaves and the two fishes. But the life that was in Christ, and which He gives to the believer, is the most priceless blessing we can receive. It is this divine life that is so forcibly symbolized by the broken bread. The symbol makes the possession more intensely real. The sacrament is not to be preferred before the sermon, as though we saw our Friend in the one and not in the other. We need them both. Spurgeon says: "I see Him in no other way in the Supper than in the sermon; but sometimes when my eye is weak with weeping, or dim with dust, that double mirror of the bread and wine suits me best."

My blood, shed for the remission of sins, v. 28. No idea has been so potent to bring peace or to transform a sinful life as the truth expressed by the sacramental wine. Dr. Valpy, whose dictionary was on our father's bookshelves, converted late in life, gave it simple but effective expression in these lines:

"In peace let me resign my breath  
And thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

Lord Roden, struck with the lines, affixed them to the walls of his study, where they were the means of converting the careless but gallant General Taylor, who had served at Waterloo. Another officer in later days who fought in the Crimea, saw the lines and could never forget them, and they filled his last hours with peace and comfort. But the most touching expression of this sublime truth is when the wine cup is passed from lip to lip at the communion table. If not a communicant, stay and witness this silent scene, which has never ceased to be repeated, since Christ first instituted it in the upper room in the city of Jerusalem.

Until that day, v. 29. The Lord's Supper has a forward as well as a backward look. Not memory alone, but expectation has its place here. We turn our eyes from the crucified, to the returning and triumphant, Christ, and rejoice in the prospect of sharing His glory.

### The Kingdom of God.

RICHARD CHENEVIX TRENCH.

I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street—

That he and we and all men move  
Under a canopy of love,  
As broad as the blue sky above;

That doubt and trouble, fear and pain  
And anguish, all are shadows vain,  
That death itself shall not remain;

That weary deserts we may tread,  
A dreary labyrinth may tread,  
Through dark ways underground be lead;

Yet, if we will one guide obey,  
The dreariest path, the darkest way  
Shall issue out in heavenly day;

And we, on divers shores now cast,  
Shall meet, our perilous voyage past,  
All in our Father's house at last.

### Prayer.

Almighty God and Heavenly Father, we are poor and needy, yet Thou dost think upon us and art ever nigh us to hear the voice of our cry. Beget within us the spirit of penitence, and then grant unto us pardon, purity and peace. We would be in a receptive mood so that Thou canst fill us with Thy Spirit. Help us to be strong in faith, zealous in service, patient under provocation, and unselfish and gentle in spirit. We would lay hold of the grand truth that all things work together for good to them that love Thee; upon this rock we would rest. So may we quiet our restless spirits and hush all the voices of doubt and fear and be at peace. And this we ask in Jesus' name. Amen.

### The Value of Time.

Time is the cradle of hope, but the grave of delusion. Time is the stern corrector of fools, but the salutary counselor of the wise. Wisdom walks before it, opportunity with it, and repentance behind it. He that has made Time his friend will have little to fear from his enemies, but he that has made Time his enemy will have little to hope for from his friends.—J. Bullar.

### Life Indeed

God has been wrestling with you patiently and lovingly for many years. He has sought by the prosperity and happiness that He has sent you to make you conscious of His tender love and care and to draw you to Him by the cords of gratitude. And when you failed to perceive Him in the daylight, He has met you in the darkness. He has thrown His strong arm around you and still you have not known Him. He has wounded you—He has had to wound you—because you struggled against Him. Can you not now see that it is He? And is it not idle to resist Him? Oh, if men only knew that God is not their enemy, but their best friend! If instead of holding Him off or trying to break away from His embrace, they would cling to Him, as Jacob did, exclaiming: "I will not let thee go, except thou bless me!" As soon as that prayer is offered the blessing comes and the morning breaks. There would have been no need of the long struggle if the soul had only yielded sooner to Him whose one supreme desire is to bless and save it.—Edward B. Coe, D. D., in Life Indeed.

### Gather to Distribute.

We have found in the old fence-rows the holes of the ground squirrels stored with nuts which they had gathered and packed away for some future time of need. And there is many a man who belongs to the chip-munk species. He is merely a gatherer. We have seen the bees fly home from their gleaming among the sweets of nature and have seen them toil in the hive over their saccharine treasures, but we have never seen them distribute to other hives. And there is many a man who belongs to the honey-bee species. He gathers sweets for himself and his own home and stores them in some great hive of industry or business enterprise for his heirs to sip at when he is gone. We have seen the ants run toward their communal cities with the fruits of their forays; and some men are but ant-men, foragers for themselves and their homes. But the true man, the one who has the right conception of life, not only gathers for himself and his household, but distributes for the blessing of others. He not only stores up for a time of need, but out of that store he seeks to befriend the less fortunate. This man excels the creatures of field and hive and wood. He shows likeness to God, who not only holds the universe in the hollow of his hand, but has distributed his benevolences with the love of a father. Man should not follow the example of squirrels and ants with that which God has given him ability to gather—United Presbyterian.

### No Remaining Stationary.

A life without growth is without power. Life is of itself a wonderful mystery, but the absence of growth is a sure herald of death. Mere exercise is retrogression. A rose bush has life, vigorous healthy life, but it lies in a dry cellar where there is not one particle of moisture. Will it grow and bear roses? Every day that it lies there is one day nearer hopeless death. There must be either progression or retrogression. If we are not growing intellectually or morally there is only one alternative. We cannot remain stationary. Like the stream in the desert sands, we will recede in force and usefulness until we vanish from the earth.—Selected

What we need is not a plainer, easier path to heaven, but a deeper determination to climb courageously any road that leads us nearer to God.

### The Oldest Book.

The Bible is the oldest book we have, and yet shows no sign of decay. It has a more vigorous hold upon the faith and affection of the world to-day than it ever had before. Its empire widens with the centuries. Many books have been written by wise men since the Bible was written, and yet the Bible has never been surpassed or superceded. If you want the wisest and truest word on the great themes of religion, you must go the Bible for it. There is the fact, account for it as you may. If men can write a better book than the Bible they have the fullest liberty to do so. There is no law prohibiting it. There is blank paper and pens and ink in abundance. Colonel Ingersol was one day talking in his cheap, boastful way about the defects of the Bible and said he could write a better book himself. An old woman spoke up and said, "You had better do it, Bob; there's money in it." Young man, if the Bible stands as it does through the centuries, the first book on the great themes of God, creation, man, destiny, is it not because of its intrinsic worth and its fitness to survive? It lives because it has in it the life of God Himself.—Rev. I. B. Silcox.

### Too Busy to be Kind.

"I sometimes think we women, nowadays, are in danger of being too busy to be useful," said an old lady, thoughtfully. "We hear so much about making every minute count, always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindness. We go to see the sick neighbor and relieve the poor neighbor, but for the common, every-day neighbor who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It's a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home."

May no one be able to say of us that we are too busy to be kind.—The Young Woman.

### The Art of Listening.

Some listeners are eloquent. Their manifest appreciation inspires others to attention and interest. How often the intense enthusiasm of children at an entertainment is a great part of the entertainment to others! Their wide-open eyes make a story thrilling after it has been twice told. Even so there is a listening for older ones which is a reinforcement of the speaking. One can so enter into a sermon as to take part in the preaching of it. One can so grasp a Bible lesson as to share in teaching it. We hear a great deal in these days about the atmosphere of a church or a school. Let us understand that this atmosphere is what the physicist would call the resultant of two forces. One of those is the force of him who speaks, the other is the force of those who listen. And more of us are responsible for being good listeners than for being good speakers.—S. S. Times.

## Our Young People

### May 23. Missionary Endeavor.

#### Some Bible Hints.

Whatever great things have been done by Christian Endeavor have been done by God working through the young people (v. 49).

Christ said that the triumphs of His Kingdom should be won not by the proud nor the wise, but by the humble and the childlike (v. 51). The achievements of Christian Endeavor are part of the realization of that saying.

Christian Endeavorers will feed others in proportion to their own hunger for spiritual food (v. 53).

Christian Endeavor is a part of God's great plan for His church, and should glory in the fact that it is manifestly in line with "Abraham and his seed forever" (v. 55).

#### Christian Endeavor in Mission Lands.

In India is an Endeavor society of blind children, who cultivate beds of flowers and carry the beautiful products to the hospital.

Many Hindu Endeavorers go out two by two, holding gospel meetings in the surrounding villages.

In Japan there is an Endeavor society in one of the important telegraph stations, made up entirely of the operatives.

The Japanese Endeavorers carry on a good sized monthly paper, well edited and printed in their own language.

One Chinese Endeavorer, forced by his relatives to approach the idol shrine and take incense in his hand, turned his back upon the idol and there preached Christ.

In the early days of the Endeavor society in Ceylon, the Endeavorers marked certain cocoanut trees, whose fruit should be devoted entirely to the Lord.

In West Africa there is a society, many of whose members must swim a river before they can reach the meeting place.

Two hundred of the Boer Endeavorers of South Africa have volunteered for the missionary work, and are training for it.

The first society in Lisbon, Portugal, as its first work began missionary labors in the slums of that city.

When the American missionaries, at the outbreak of our war with Spain, moved into France, their Spanish scholars, who were all Christian Endeavorers, followed them.

When a terrible plague of cholera appeared in Hamadan, Persia, and the Jews and Moslem doctors fled from the city, many of the native Endeavorers bravely volunteered as nurses in the American hospital.

In Turkey the Endeavorers do not dare to wear the badge, or sign the pledge and constitution, on account of government suspicions of all societies; nevertheless, they remain true to the principles of Christian Endeavor.

#### To Think About.

What am I doing to advance the world-wide interests of Christian Endeavor?

How does my faithfulness compare with that of these Christians under difficulty?

How can I tell others about the wonderful work of Christian Endeavor all over the world?

#### Don't Believe in the Pledge?

Don't believe in daily prayer and Bible-reading?

Don't believe in taking part in prayer meetings?

Don't believe in going to church?

Don't believe in supporting your own church?

Don't believe in doing Christ's will?

Don't believe in leading a Christian life?

Don't believe in *trying* to do all these things?

Don't believe in *promising* to try to do them?

Why, of course, you do, when it is put that way! This is all you promise in the pledge—just to try to do them; and the pledge expressly says that you are *not* to do them, whenever you think Christ would excuse you from them. Certainly no less excuse should satisfy you, pledge or no pledge.

#### Daily Readings.

Mon.,	May 23.—Learning the Bible.	Deut. 31 : 12, 13
Tues.,	" 24.—The hope of elders.	Ps. 144 : 12 ; 148 : 12, 13
Wed.,	" 25.—They find Christ early.	Prov. 8 : 17, 32, 33
Thurs.,	" 26.—Christ wants the young.	Matt. 18 : 4-6, 10
Fri.,	" 27.—Youthful praise.	Matt. 21 : 15, 16
Sat.,	" 28.—Not to be despised.	1 Tim. 4 : 12, 16
Sun.,	" 29.—Topic—What Christian Endeavor is doing in mission lands.	Luke 1 : 49-55

### The Christ of the Century.

We have not solved, we have not even stated and defined, the problem as to the person of Christ, when we have written the life of Jesus, for that problem is raised even less by the Gospels than by Christ's place and function in the collective history of man, or, to be more correct, by the life described in the Gospels and the phenomena represented by universal history viewed in their reciprocal and interpretative interrelations. If the Gospels stood alone, the problem would be comparatively simple; indeed, there would hardly be anything worth calling a problem, for they are concerned with events which happened in time, and with a historical figure whose antecedents, emergence, circumstances, behavior, experiences, fate, words, are exactly the sort of material biography loves to handle. But the very essence of the matter is that the Gospels do not stand alone, but live, as it were, embodied in universal history. And in that history Christ plays a part much more remarkable and much less compatible with common manhood than the part Jesus plays in the history of his own age and people. And we have not solved, or even apprehended, any one of the problems connected with this person until we have solved the mystery of the place He has filled and the things He has achieved in the collective life of man.—Dr. A. M. Fairbairn.

He only is great of heart who floods the world with a great affliction. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things and does them best.—R. D. Hitchcock.

Make it a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day."—Charles Kingsley.



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## RETIRE THE HOT-HEAD.

John Mitchell, President of the United Mine Workers of America, takes strong and sensible ground against anything like disorder, or bad faith, on the part of men connected with the labor unions.

This view was recently enforced in another way by President Mellen, of the New York, New Haven and Hartford Railway, when, in a public address, he advised all workmen to join unions, but to be a force for conservatism. He said: "The trouble with unionism is its intolerance. To succeed in this world one must bear and forbear. You cannot force things your way, but may direct them. No one interest has done more to promote the trust or combination, the larger corporation, than organized labor. It has forced them into existence for protection from exaction. Into what does it all tend? Given all your hot-heads seek, and there will be no one to employ you, and corporations must be run by the Government. Capital will not seek investment where nothing but loss and controversy is the result. The rule of the radical will not prevail. The hot head must be retired or in the contest in which he will involve you, you will go down to defeat. Education and brains will outweigh numbers and brawn. The spectacled student is to be the general of future armies. The rich man of to day can accomplish less than at any time in the history of the world, and the restrictions placed around him are growing greater with every year. My advice to you who have families is to join your unions and be always a force for conservatism." President Mellen was enthusiastically received by the workmen. He was heartily applauded when he described as 'floaters,' anarchists and men who work with their mouths and not with their hands. Cheers were freely given when Mr. Mellen said that he himself would never strike except to resent injustice, and this none of his men need do while he was in a position of authority.

## THE SYNODS.

The Synods have been meeting. In answer to the charge that they are fifth wheels to a coach, it has been suggested their usefulness might be increased by increasing their scope and prerogatives (and the principle of Local Legislatures), thus relieving the General Assembly of some portion of its multitudinous work. The point is well worth considering.

The great advantage of a Synod meeting, however, is the opportunity through fraternization of heart with heart and the stimulation of soul by soul—of enabling the participants to return freshened and invigorated to the work of the respective fields. This result is achieved as much by casual and desultory conversational interchange, as by formal proceedings or uplifting addresses; just as, in Parliament, public opinion is created and sifted, and legislation often materially influenced, in the lobbies and lounging-rooms of the House.

Then it is useful that ministers and elders should get to know each other; which cannot efficiently be managed through General Assembly meetings, seeing the proportionate number of representatives must necessarily be limited. Let the work of the Synods in some way be made more distinctive; let the programmes be well arranged; the proceedings vitalized; and we see no reason why the Synods should not serve important personal and general ends.

## SOME WITNESSES TO IMMORTALITY.

A very interesting symposium has been conducted by 'The Congregationalist,' of Boston. To a number of leaders of Congregationalism, now in the afternoon of life, the question was put, "Do the grounds remain firm on which you rest your faith in immortality?" These all answered in the affirmative. The Rev. William Salter, D. D., writes:

"When I recall the past, a thousand different scenes and places and incidents come to my recollection, and in an instant of time I go a thousand miles, and see what I saw, and hear what I heard, and think and feel as I thought and felt fifty or sixty years ago. My flesh and blood have changed over and over again. My youthful form, pliant and elastic, my body in mature years, capable of hard work and long endurance, have vanished. I am in the sear and yellow leaf. But the personal being, the conscious self, the mind, the memory, the conscience, the intelligence, the reason, remain. I have lived in fellowship with my kind, and in close association with others as dear to me as my own soul, yet always distinct and apart from them. Of nothing am I so sure as of my personal identity. It is the ground of all I know, or think, or believe.

"Having lived under this sense through so many years and so many changes, I expect to continue under it through whatever changes the eternal years may bring me. The longer I live, the larger my experience of life, the more the Christian religion seems in harmony and congenial with my nature and condition, and with all the hopes and all the fears that are rooted and grounded in my being. It is most reasonable for me to believe that

whatever and wherever shall be my future, it will go on as my past under the same law of continuity and consecutiveness that has given unity and identity to my being hitherto. My mind, my memory, my conscience, my affections, my intelligence, my reason, must always be my own, my true and proper self."

The Rev. Theodore T. Munger, D. D., is equally suggestive. He says he has personally found great spiritual uplift and comfort (apart from the great Revelation) in the revelation of God in creation. The one purpose in creation from the first has been to produce man. Endless ages for production; a few years, he goes out of existence! The improbability of this is so great that it sweeps away all the difficulties that cluster about death.

## MEETING OF GENERAL ASSEMBLY.

According to arrangements made with the several Railway Companies, it is necessary that each commissioner purchase from the Ticket Agent at starting-point a single first-class ticket to St. John, and ask for a standard certificate, which he will retain as an acknowledgment that he has paid first-class fare. Where a commissioner, of necessity, travels over two lines of railway, he must secure two standard certificates, one at his starting-point and the second where he transfers to the other line of railway.

The Railway Companies have appointed an officer to visit all certificates, to assure themselves of the actual number in attendance holding standard certificates, half-fare permits or return portions of round trip tickets. If that number reaches three hundred, all commissioners holding standard certificates will be returned to their original starting-point free; if less than three hundred, those from Montreal and Quebec cities will be returned free; those from the provinces of Ontario and Quebec, west of Montreal, will obtain at St. John through tickets home on basis of free return St. John to Montreal, plus one third fare, Montreal to original starting point, Commissioners from Intercolonial Railway points will be returned free; from all other points east and south of Montreal at one third fare from St. John.

It is most important therefore that every commissioner should obtain a standard certificate from the Ticket Agent at the point of starting, seeing that the membership of the Assembly does not greatly exceed 300.

As ministers in the Maritime Provinces generally have half-fare permits, it is especially requested that, instead of using these for the meeting of Assembly, they purchase one way first class ticket, obtaining at the starting-point a standard certificate, which will enable them to return free.

I endeavored, by lengthy correspondence, as well as by personal interview, to secure from the Companies the concession to return all commissioners free, independent of the number. The Companies, however, would not agree to this.

Your railway certificate, with the enclosed card, should be handed in to the office of the Assembly Clerks on your

arrival in St. John. The card is required for the recording of your attendance. The railway certificates require to be attested by me, and, as soon as the Railway Companies' officer has gone over these, your certificate will be returned to you.

According to agreement with the Companies, tickets may be obtained going, from May 25th to June 10th inclusive, and, returning, certificates will be honored at St. John up to and including July 10th.

Commissioners from west of Port Arthur will obtain round trip tickets for single fare. These will be issued ten days before the first of June, good to return sixty days from date of sale. The return part of these round trip tickets should be handed in at the office of the Clerks of Assembly on arrival in St. John.

All the above arrangements apply to commissioners' wives and daughters, or to any persons having business with the Assembly, provided they obtain a standard certificate and comply with the terms as above.

ROBT. H. WARDEN.

#### ENGLAND'S PATRON SAINT: OR The Story of St. George and the Dragon.

(Extract of a paper read before the Westminster Guild of Knox Church, South London, April 25, 1904.)

BY GEORGE W. ARMSTRONG.

The Story of Saint George and the Dragon belongs very largely to the literature of myths and may, without much difficulty, be classed among Roman Fables and Greek Mythologies. Who the patron Saint of England really was is a question of great uncertainty, as no less than three distinct persons lay claim to the honour and all have their advocates even to this day. Probably St. George is a composite character formed from some of the best qualities of the several claimants of the honour; just as Uncle Tom, in *Uncle Tom's Cabin*, is the combination of several negro slaves.

No one clothed and in his right mind ever thinks there was a real and actual dragon with which the historic Saint had a physical contest. Whatever Saint George may be, the dragon, as such, is only a myth. All dragon stories are more or less of the same character. A monster with a large mouth and large sharp teeth, with wings and claws and a scaly skin of almost impenetrable thickness and hardness, living in streams and caves and finding security by lying on the banks and in the caves, its green color being so near like the grass that unwary passersby are within its power before they realize its presence.

One peculiar feature which you may have noticed in reading these fabled stories is that these monsters devour men, women and children; and that the hero only appears when some fair and beautiful maiden or some attractive princess has to be rescued from their power; but rarely, if ever, are persons in humble life objects of the chivalric deeds of the nobles and saintly knights.

Such monsters may exist in the form of serpents, alligators and such like beasts, and men may have fought with

them as the enemies of our race; but, I rather think that the St. George and Dragon story is a more reasonable record as an account of emblematic moral victories, rather than of personal prowess and valour.

Light conquering darkness; good overcoming evil; Christ triumphing over Satan; Christianity over paganism; and enlightenment over ignorance. Such enemies are worthy of knight's valor and success of canonized saintship.

Saint George is said to have been a great and powerful preacher. It may be his dragon was the force of evil, pagan darkness, superstition and ignorance, which he overcame with the Sword of the Spirit.

Paul fought with "beasts at Ephesus" and many other places on his wonderful missionary tours.

Luther fought with the dragon of Romish error and superstition and rescued England and the north of Europe from its power.

Knox fought with the dragon of spiritual declension in the high places of his nation.

Wesley fought with the dragon of spiritual indifference and moral and mental darkness of his day.

Though these saintly knights fought and triumphed, succeeding generations find that these bygone dragons left a posterity for coming ages to combat, and our own age needs the skill and courage of saintly heroic men just as much as any ages in the past have needed them.

Knightly deeds may still be done,  
And knightly glory will be won;

by any, who realizing the still rampant dragons of evil, determine in the strength of God, to fight with valour, armed with the whole armour of God as their weapons of defence and defence.

No wonder England has adopted Saint George as her patron Saint, for she has had many dragons to fight and has overcome them; but there are still other dragons yet to be laid low. Let us ascend from the mythical to the practical.

England centuries ago fought the dragon of monarchial supremacy and autocratic despotism, and secured the glorious Magna Charter which is the foundation of British, Colonial and American liberty.

England fought the dragon of religious bigotry and intolerance and though religious freedom and equality is not fully secured religious toleration on the broadest basis has been conceded, the contest will go on against Episcopal presumption and supremacy until the Church of Christ in England has destroyed the dragon of state patronage and control, and the church enters upon a new era—secures its lost heritage—the freedom wherewith Christ makes His people free.

England fought the dragon of human slavery which held men as chattels, to be bought and sold, but with her knight Saint George in the persons of Wilberforce, Clarkson and others; with a metaphorical spear of *one hundred million dollars*, destroyed the slave trade dragon and adopted the sentiment: Slaves cannot breathe in England—nor in any part of her world wide possessions.

England fought the dragon of fettered trade, and the iniquitous corn laws yielded to Knight Saint George's power in the per-

sons of Cobden, Bright and Sir Robert Peel, giving cheap food to the people and a world-wide commerce to the nation; and through the present generation is seeking to adopt a modified measure of protection, it will be long before the British nation will fetter itself with the trammels of a tariff bondage.

There are many dragons yet to be overcome—the debasing liquor traffic, the upraising and elevation of the "submerged tenth" of society, providing homes in lieu of the dens and slums of the great cities.

The Irish question—giving peace, plenty and prosperity to the sister isle over which Saint Patrick presides.

The dragon which produced discord between capital and labor; bringing them into harmony and contentment.

Saint George has yet many dragons to fight before he can hold his spear with a slack hand; or, before his prancing steed can be released from its burthen—the patron saint of England, the great, glorious and noble Saint George of our patriotic conceptions.

The rallying battle cry in the days gone by was:

"For God, for King and Saint George."

May the spirit of that sentiment continue until every evil dragon is destroyed beyond the hope of a resurrection, and when justice and righteousness and peace shall usher in the long promised and looked for millennium, when man and man the world o'er shall be others be in spirit and in truth.

London, Ont., April 23rd, 1904.

#### FOR BIBLE STUDY.

The Sabbath School committee of the Ottawa Presbytery have now all arrangements completed for the opening in June of the summer school for Bible study at the Ottawa Ladies' college. This is the first time anything of this nature has been started in Ottawa, and the movement is creating unusual interest in the city and surrounding districts, and reflecting great credit upon the committee in charge for bringing the scheme to a successful issue. The objects of the school are to afford an opportunity to Sunday School teachers and workers to obtain instruction and assistance that will enable them to more efficiently carry on the teaching in their respective schools and classes. The course mapped out is short, and arranged in such a way that those attending can do so without leaving their business or occupation for any serious length of time. It will last from June 27th to July 2nd. During that time Professor F. W. Kelley, principal of the Montreal high school, will give lectures on the principles of teaching as illustrated in the gospel of St. John. Professor F. Tracey, of the Toronto University, will give a course of lectures on Education, Its Aims and Material. Rev. Dr. Bayne, of Pembroke, will deliver a series on The Conception of God as Shown in the Gospel of St. John, and Rev. J. A. MacFarlane, of Bristol, will speak on the Book of Kings. Rev. W. D. Reed, of Montreal, will speak on The Function of the Holy Spirit in Christian Work, and also give a lecture, the subject being Power. Professor Kelley will also give lectures on Palestine, illustrated by lime-light views on two evenings of the course. A social reception will be held on the evening of Tuesday, June 28th.

## The Inglenook.

### Ruby's Old Red Dress.

BY JULIET OLDER CARLTON.

"Come, Ruby," said Mrs. Ward to her little daughter, "the rain last night ripened the blackberries on Lone Pine hill, and I want you and Roy to gather as many of them as you can."

"Oh, goody, goody!" cried Ruby, dancing round; "where's my sunbonnet and a basket?"

"You'll have to take more than one basket," said her mother from the pantry. "It's going to be a pretty good day's work to fill all the things I shall give you. Now, you run and change your dress,—put on that old red one."

"Why do I have to change my dress?" asked Ruby, "That old red thing is ragged, and, besides, it's too short."

"Well, what if it is?" answered her mother. "It's good enough to pick berries in. Run along now, and do as mother tells you. You won't be ready by the time Roy is, and I want you to hurry, so as to cross the track before the eight o'clock passenger comes along."

"All aboard!" shouted Roy, as he rattled up with his little express-wagon. His mother gave him the baskets and pails, and went to look after Ruby, who stood, pouting, by the bedroom window.

"Why, Ruby Ward!" said her mother, "do you want your brother to go alone to pick berries?"

"No, mama," wailed Ruby, tugging at her buttons. Mama pinned the curly brown hair into a "knob" on top of her little girl's head, gave her a waterproof cape in case it should rain, and some old stocking-legs to keep the fat little arms from sunburn and scratches.

At last they were ready, and so eager were they that they ran nearly all the way up a hill, and then, after a short rest, Roy proposed that they coast down.

Baskets and pails were tied fast to the wagon, and, with Roy as steersman, they fairly flew down the slope and across the track at the base of old Lone Pine, where the huge tree that had given the hill its name lay prostrate, shattered by lightning.

A large boulder, dislodged by the fallen tree, had plowed its way down the hillside, and with the broken tree-top lay across the track, just beyond a sharp curve.

"I believe that loud clap of thunder we heard last night busted the old pin," said Roy. "Hark!" he exclaimed, listening. "There's the whistle for Burnham's Station. In ten minutes she'll be down here and go smash!"

The boy knelt beside the boulder, and squinted over it at the track beyond.

"No, sir, Ruby!" he exclaimed, "the engineer can't ever see this in time to stop 'er."

"O Ruby, your dress!" he cried. And seizing the garment in both hands he fairly tore it from his astonished sister, and was off with it, leaving her standing with bare neck and arms.

Ruby drew the wagon into the shade of some roadside bushes, put on the cape, and scrambled up to a point from which she could see her brother and the advancing train.

Now she could see the black smoke, now the engine, and now it was on the down

grade; and there was Roy, bravely waving his tattered signal.

Ruby's heart beat wildly as the great black thing drew near, and came to a halt just as it reached Lone Pine curve. How the engineer thanked Roy again and again! And how the passengers cheered when they saw the boy!

The track was soon cleared, and the train, after cautiously feeling its way over the damaged places, sped on and away.

It was not so easy, after this excitement, for the two children to settle down to steady work; but they did work, and so well that they returned in time for supper with every dish full.

The story of their adventure had gone before them, so that they missed the joy of its first telling, but their proud family gave them a warm greeting. Mother had some special nice tea-cakes for supper, while father beamed down upon his little son, and asked him if he was not afraid when the engine came down at him.

"Fraid! No, sir," said Roy. "Did the engineer think I acted 'fraid?"

"No," answered his father, smiling; "he said you seemed quite cool."

"Anyway," remarked Ruby between mouthfuls, "I'm glad I minded mama, and wore my old red dress."

### For Whimsical Appetites.

The appetite of sick persons is capricious and whimsical. No question as to preferences should ever be asked. Their tastes should be studied without their knowledge, and their preferences should furnish the working basis. Everything about the sick diet should be dainty and attractive. The napkins used for the tray cannot be too crisp and fresh. The most delicate china and silver are not too good. No warmed over food should appear; everything should be fresh. Hot things should be hot and cold things cold. This is very important. Always have too little food, rather than too much. Better to have the patient say, "See I've eaten it all!" than "I couldn't eat it all; my appetite is so poor." The moment the meal is finished all food should be taken from the room.

Gruels that are properly made, delicately flavored and well served are valuable for the sick, especially where the appetite is nil or solid foods prescribed. But such gruels are too seldom seen. In their place one finds too often sloppy, tepid and even lumpy concoctions miscalled "gruel." In the first place, milk or milk mixtures for the sick—and for any one else, for that matter—should never be heated in any dish or basin which has been used to cook vegetables or meats. A double boiler is the best utensil for the purpose. It should be absolutely clean and odorless. Gruels are made of flour—arrowroot, farina and other flours. Since these materials are composed chiefly of starch, they must be cooked thoroughly in order to be digestible. Milk, on the other hand, is rendered indigestible by boiling. Consequently, the cooking of the flours should be done in water, and the milk should be added the last thing, and only brought to a scalding point.

To make flour gruel mix into a paste with cold water one tablespoonful of flour, one saltspoonful of salt and one teapoonful

of sugar. Add a half square of cinnamon and a cupful of boiling water. Boil the mixture slowly for twenty minutes. Then stir in a cupful of milk and let it come to the scalding point. Strain and serve very hot.

In place of cinnamon, nutmeg, almond or vanilla flavors may be used. For a fever patient a little lemon juice will be liked best. Arrowroot and farina gruels are made in the same way.

Sweetbreads, broiled filets of chicken and squabs all furnish variety to the sickroom's bill of fare. All are easy of digestion and more or less nutritious.

Raw beef sandwiches have been eaten with relish by many a sick person, who, if he or she had understood their composition would have refused them. If beef is desirable scrape it in the manner described above, salt it delicately and spread it on thin slices of buttered brown or white bread or toast. Delicious sandwiches may be made of bacon cut very thin and toasted very crisp. With brown bread these furnish valuable food agents.

Toast made of stale bread is more easy of digestion than if made of the fresh kind. If it is wanted soft, dip it quickly into boiling salted water before it is buttered.

Uncooked beef juice is never delicious but in many wasting diseases it is of great value. Of consumption this is especially true. A flavor of cooking may be gained by heating the beef before the juice is extracted from it, either on a broiler or in a hot frying pan. Only the outer surface should be scorched. The inside should be warmed only enough to start the juices."—New York Tribune.

### Making Up.

Yes, Bessie an' I really quarreled;  
She wanted to play with the dolls,  
And I wanted to ride on the "teeter,"  
Or play with our new croquet balls.

We argued and quarreled and argued,  
An' then Bessie gave up to me;  
Then, of course, I gave up to Bessie,  
'Cause she's the littlest, you see.

Well, somehow, our quarrel was over;  
We kissed the bad feelin's away;  
We played what we both of us wanted,  
And then we were happy all day.

—Little Folks.

### Monkey Discipline.

One of the monkey cages in the New York Zoo contains a mother monkey and her baby. Some visitors one day gave the mother a chocolate peppermint. She tasted it, smacked her lips, winked, and put it all into her mouth—only to remove it at once, and smack and wink much harder. After a second she repeated her experiment, and again hastily removed the peppermint. Once more she put the dainty in her mouth, but once more took it out. Then, with watery eyes, she laid the candy carefully on the ledge of her cage, turned her back, walked over to the opposite side, seized the rails with both hands, and gazed out as if she had never seen a peppermint.

Meanwhile the baby, who had been engaged with visitors in a corner, had returned to the front. Seeing the peppermint, he picked it up and tasted it; but his mother's three experiments had left only a nibble for him. That disposed of, he, too, walked to the opposite side, seized the rails, and stood gazing out with the same air of utter absorption as his mother's.



**"Forgive, and Ye Shall Be Forgiven."**

BY MISS D. V. FARLEY.

Eva was to have a birthday party, and mamma had promised a great big cake for the happy occasion.

"And please, dear mamma," said Eva, "put six beautiful little candles right on top of the big cake, so that they may know how old I am."

Mamma smiled, and promised the "six beautiful little candles."

Eva's next thought was to send the invitations. "You're nine years old, Tommy, and I think you write just lovely, so won't you address the invitations for me?"

Thus complimented, Tommy said: "Yes, indeed, sister."

After quite a number of the dainty invitations had been addressed, Eva said: "Now I want you to write Nellie Elliott on this next envelope."

"What?" exclaimed Tommy. "You surely are not going to invite Nellie Elliott to your party, are you?"

"Of course," answered Eva. "Why shouldn't I invite her?"

"Don't you remember she had a whole lot of candy at the kindergarten one day, and gave all the little girls a piece except you?"

"That was a long time ago, Tommy, as much as a whole month, and I had clear forgotten all about it."

"Well, I think this is just the time to remember about it, and I would not invite her," declared Tommy.

Eva looked thoughtful, and then, in a soft voice, said: "Brother Tommy, I belong to the Golden Rule Band, and I just must keep on forgetting that Nellie was ever unkind to me. Anyway, I'm most sure she has been really, truly sorry about it, and she has been good to me lots and lots of times. So write Nellie Elliott on this next little envelope, Tommy."—Children's Visitor.

**Patting Clothes Away.**

The woman who knows how to put away her belongings is not only neat, but economical and generally smart in appearance. When she comes in from a walk she never hangs up her coat by the loop inside the collar; if she puts it away in the closet, she uses a coat hanger—if she leaves it around the room, knowing she may need it soon, the hanger will keep it in shape. The skirts of her gowns never have a stringy look because they are always hooked and then hung by two loops. For a tailor made skirt she uses a small coat hanger with the ends bent down a little; this keeps the skirt in excellent shape and causes it to hang in even folds. The strings of her underskirt are tied and the garment is hung by the loops, thus never showing a hump where it has rested on the book. For the same reason her shirtwaists are always hung by the armholes, unless they have hanging loops. Handsome waists have both sleeves stuffed with tissue paper, and are then laid in drawers of boxes.

Shoes are easily kept in shape by slipping a pair of trees into them as soon as they are removed from the feet, if trees are not available, newspaper will do, if it is stuffed in tight. It is well to roll each veil on a stiff piece of paper; a single fold will often spoil the set of a veil and sometimes even mar the expression of the face. Gloves should always be removed by turning them wrong side out; they should then be turned back again, blown into shape and each finger smoothed out. Ties, especially four in hand or golf ties, should be hung to avoid creasing. Hats, of course should be kept out of the dust

and placed so that the trimming will not be disarranged. This disposition depends so much on the hat and the available space, that each woman must use her own ingenuity. However, it is safe to say that no hat should be laid flat down on a shelf. Furs, also, should be protected from dust, and a muff should always be stood on end.

**The Mission to the Streets.**

When Margaret Andrews was twenty-five she received what she thought was a call to the foreign mission field. Her parents, although at first they tried to dissuade her, put no obstacle in the way of her hopes, and, full of eagerness, she began her training at a school in another city.

One day she received a telegram. Her mother had met with an accident, just how serious could not at once be known. Margaret packed her books and took the first train home, expecting to return in a few weeks. Long before the weeks had passed she knew that her dream must be given up. Her mother would never be able to do anything again, and Margaret, instead of making her journey to strange lands, saw herself shut in to the duties of housekeeper and nurse.

For a year or two she bore her disappointment in silence; then she went to her pastor with it. The pastor was an old man, who had known Margaret all her life. He looked at her steadily for a moment. Then he said slowly: "You are living in a city of two hundred thousand people. Isn't there need enough about you to fill your life?"

"Oh, yes," the girl answered quickly, "and I could give up the foreign field. It isn't that. But I haven't time to do anything, not even to take a mission class; and to see so much work waiting, and be able to do nothing!"

"Margaret," the old minister said, "come here."

Wonderingly the girl followed him to the next room, where a mirror hung between the windows. Her reflection, pale and unhappy, faced her wearily.

"All up and down the streets," the old minister said, "in the cars, the markets, the stores, there are people starving for the bread of life. The church cannot reach them; they will not enter a church. Books cannot help them; many of them never opened a book. There is but one way that they can ever read the gospel of hope, of joy, of courage, and that is in the faces of men and women."

"Two years ago a woman who has known deep trouble came to me one day, and asked your name. 'I wanted to tell her,' she said, 'how much good her happy face did me, but I was afraid that she would think it presuming on the part of an utter stranger. Some day perhaps you will tell her for me.'

"Margaret, my child, look in the glass and tell me if the face you see there has anything to give to the souls that are hungry for joy,—and they are more than any of us realize,—who, unknown to themselves, are hungering for righteousness. Do you think that woman, if she were to meet you now, would say what she said two years ago?"

The girl gave one glance and then turned away, her cheeks crimson with shame. It was hard to answer, but she was no coward. She looked up into her old friend's grave eyes.

"Thank you," she said. "I will try to learn my lesson and accept my mission—to the streets."—Youth's Companion,

**FOR ALL CHILDREN.**

Baby's Own Tablets is a medicine good for all children, from the feeblest infant whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. The Tablets instantly relieve and promptly cure all stomach and bowel troubles and all the minor ailments of little ones. Thousands of mothers have proved the truth of these statements, among them Mrs. Robt. Morton, Deerwood, Man., who says: "Baby's Own Tablets have helped my baby more than anything I ever gave him. I can conscientiously recommend the Tablets to all mothers." We give you a solemn assurance that the Tablets do not contain one particle of opiate or harmful drug. They do good—they never can do harm, and all children take them as readily as candy. Sold by medicine dealers or sent post paid at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

**Small Courtesies.**

One evening, last week, I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat.

The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women.

They always rise whenever a lady, their mother, sister, friend, or the guest of the house, comes into the room where they are at work, they place chairs gallantly and gracefully for ladies at the dinner-table; they take off their hats when they meet their mother on the street, and they never kiss her with their hats on; in saying good morning or good evening to her it is with hat in hand.

Her bundles are carried, her way is made easy, and beautiful politeness waits for her word in the domestic discussions, and refrains from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort.

One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired—which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate, and reverential. To old people they are tender; to children, kind; to each other, lovely.

One cannot too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, example is better than precept.—Margaret E. Sangster.

Be cheerful. Give this lonesome world a smile. We stay at longest but a little while. Hasten we must, or we shall lose the chance To give the gentle word, the kindly glance.

—The Christian Endeavor World.

Aunt Edith: "And what do you think of your little baby sister?" "Little Elsie; 'O, I'm dreadfully disappointed in her.' Aunt Edith: "Disappointed?" Little Elsie: "Yes. Why, she doesn't look a bit more stylish than the baby our washerwoman got last spring."

## Ministers and Churches.

### Ottawa.

Rev. D. D. Millar, of Hawkesbury, occupied the pulpit at both services at Stewarton church on Sunday.

The Young People's society of Pank street church held a literary and social meeting on Monday evening when Prof. Shutt, of the Experimental farm read a paper.

At the Presbytery meeting held at the Bank Street church Tuesday afternoon three students from Montreal College were licensed to preach: Mr. A. S. Reed, who will be stationed at Plantagenet, W. M. May, who goes to Carp and J. H. Woodside, who will start his work at North Gower.

The Men's association of St. Paul's Presbyterian church gave an At Home to the congregation in the school room Tuesday evening. The arrangements were carried out by the gentlemen, and an enjoyable evening was spent.

On Thursday evening Mr. Jackson, organizing secretary for the Leper missions in India, will give an address illustrated by lantern slides in the lecture room of Knox church. Mr. Jackson will relate the experience of the work being done there and the difficulties the missionaries have to cope with.

The union meeting of the different auxiliaries of the W. F. M. S., to hear the reports of the annual meeting was held this year in Knox church on Tuesday afternoon. Mrs. Alexander presided and conducted the opening exercises. There was a large attendance and the reports were all encouraging. Mrs. Sherwood of McKay Street church, Mrs. Gardiner, Presbyterial president, and Mrs. Hill of St. Paul's church, each gave cheering accounts of the meeting.

### Toronto

Mrs. John Harvie, who for 17 years has been president of the Y. W. C. Guild, Toronto, was presented with an address, and a purse on retiring from the office, which she has held since the beginning of the work.

Rev. R. Atkinson of St. Giles' Church has accepted the call from Geneva church, Chesley. Rev. A. Leslie and three commissioners from the Chesley church were before the Presbytery. The call was not opposed by St. Giles', the commissioners from that church, however, testified to the splendid work done by Mr. Atkinson there. Mr. Atkinson came to St. Giles' six years ago from Berlin, Ont. He is a graduate of Edinburgh University, and was in the Halifax Presbytery before coming to Ontario.

At a meeting of the Presbytery of Toronto last week, a call was presented from the congregation at Newmarket in favor of Mr. N. A. Campbell, who graduated from Knox College in April, Mr. McAndrew, interim Moderator, presented the call, which was reported as unanimous, with a guarantee of a stipend of \$1,000. Messrs. Bastedo, Bruce and Rennie represented the congregation. The call was sustained and accepted, and the ordination and induction of Mr. Campbell was appointed to take place at Newmarket, on May 26th, when the Moderator will preside, Mr. Cameron of Georgetown will preach, Rev. W. Amos of Aurora, will address the minister, and Rev. D. C. Hossack, LL.B., of Deer Park, will address the congregation. The Presbytery will meet for business at 10.30 a.m., and for the induction service at 3 p.m.

### Eastern Ontario.

Rev. Wm. Moore, of Carleton Place has taken charge of the new mission field of Braeside, Sand Point and Dewar's.

Brockville Presbytery met on May 12 at Heckston to induct Rev. Mr. Ferguson, of Ross, as pastor of the church at that place.

Rev. J. A. McConnell, B.A., B. D., formerly of Morton, has been inducted as pastor at Roslyn and Thurlow.

Rev. Prof. Ross, D.D. of Montreal conducted the services in the First Church, Brockville, on the last two Sabbaths, with great acceptance to the large congregations present.

The Perth Courier says: A week ago last Sunday Rev. D. Currie, B.D., of Knox church expressed the hope that an offering of \$100 would be given for the foreign mission deficit by his congregation. The amount put on the plates Sunday for this object was \$97.50. The balance has been more than made up.

Mr. Walter L. Pennett of Port Hope has been successful in his examinations at Princeton in Theology and Arts. He takes charge of the Presbyterian Church at Berlin, New Jersey, for the summer.

Rev. Dr. John Pringle, missionary in the Yukon territory, addressed a large audience on Monday evening in St. Andrew's church, Peterboro. In the course of his address he paid a high tribute to the splendid work done by Rev. J. J. Wright, formerly pastor of the church at Lyn, who, he said, was the leading citizen of White Horse, and was doing a splendid work there, helping men in every way possible.

### Western Ontario.

Rev. Alex Grant, a former pastor, will preach in the Cayuga church next Sunday.

Rev. D. Anderson, B. A., of Burlington, occupied the pulpit in MacNab Street Church, Hamilton, last Sabbath.

The Rev. John R. Sutherland, D.D., pastor of First Presbyterian church, Burlington, Iowa, preached in Knox church, Woodstock, on Sunday morning.

Rev. D. Anderson, pastor of Knox Church, Burlington, and Rev. W. J. Cunningham, of MacNab Street Church, Hamilton, exchanged pulpits last Sunday.

Rev. B. B. Williams of Guelph who has been supplying the Paris pulpit for some weeks was presented with a purse of gold and an address as a token of appreciation by the members of that congregation.

Rev. Dr. Wardrobe, of Guelph, the veteran minister of the Presbytery, preached able sermons in Knox Church, Acton, last Sunday. Rev. T. C. Wilson preached in Chalmers church, Guelph.

Rev. G. C. Patterson, M.A., of Embro, conducted the services in St. Andrew's Church, Hamilton, on Sunday in the absence of the pastor, Rev. A. MacWilliams, who preached anniversary sermons at Embro.

Rev. Dr. Wilkie occupied the pulpit of Knox Church, Guelph, last Sunday morning, preaching an impressive sermon on "The heads of India." In the afternoon he spoke to the Sunday School scholars on child life in India.

At a meeting of the Stratford Presbytery held in Knox Church on May 10th, the call from the First Church, St. Mary's, to the Rev. A. MacWilliams, of St. Andrew's Church, Hamilton, was sustained, and a commission appointed to prosecute the same before the Hamilton Presbytery. As Mr. MacWilliams has accepted the call arrangements were made for his induction on the 16th of June.

Rev. J. C. Wilson of Acton, preached in Chalmers Church, Guelph, on Sunday. The morning subject was, Moses going into the presence of God with unveiled face and coming back with countenance illumined; while in the evening the text was from Jeremiah 5: 1, in which God makes the promise that, if the prophet will find a man who executes justice, and speaks the truth, He will pardon Jerusalem.

The young people's societies of the Presbytery of London met in convention on Monday in the church at Rodney. The afternoon session was given over largely to business matters of a routine nature, and the reading of two papers—one by Miss McLaughlin, of St. Thomas, and the other by Mr. A. McGuigan, of Glencoe. In the evening two addresses were given. Rev. R. W. Ross, M. A. of Guelph, dealt with "Western Frontier Work," and Rev. A. B. Winchester of Toronto, discussed "Stewardship."

At the meeting of the Presbytery of Hamilton held in St. Catharines on May 3rd, a committee appointed to consider the proposal to erect a mission in the north end of Hamilton, reported that the matter had been referred to the ministers of the different congregations in Hamilton, and a representative from each congregation. The request of the Port Colborne church for a grant of \$3 per Sabbath during the time their pulpit is vacant was granted. The request of the Cayuga congregation for permission to pull down the present place of worship and to build a new one was granted. Rev. John Pringle, Yukon, gave an interesting account of his missionary work in the Yukon.

### Northern Ontario.

The Rev. J. R. Mullen of Fergus, will deliver a lecture on the 23rd of May in the Kilsyth church.

Rev. Dr. Moffat, of Toronto occupied the pulpit of St. Andrew's church, Beaverton, Sunday evening.

The congregation at Holstein, contributed \$66 on a recent Sabbath towards meeting the present needs of the Foreign Committee.

Rev. Mr. Nichol, of Cargill, preached in Holstein last Sunday, Mr. Little conducting special services in Cargill for a week.

The church in Rosseau being vacant Rev. J. A. Miller, B.A., who is moderator, took charge of the work there on Sunday. Rev. Mr. Gribble, of Orville, preached in Depot Harbor both morning and evening.

Rev. Mr. Sievright, who has labored successfully during the past four months, in connection with the Loring church, left on Monday for his home in Burks Falls.

The second of a series of sermons on the doctrines of grace was preached by Rev. H. Cowar in the Shakespeare church on Sunday evening.

A Song Service was held in Bradford on Sabbath evening. The pastor, Rev. Dr. Smith, added interest to the occasion by stating a few facts in connection with each hymn sung and in stating the reasons which prompted the authors to write some of the beautiful hymns.

Knox Church Auxiliary of the W.F.M.S., Beaverton, will celebrate the 25th anniversary of their organization on Thursday of this week. There will be an open meeting of the members and ladies of the congregation at three o'clock which will be addressed by Mrs. Ross, of Lindsay, after which tea will be served. Next Sabbath, the Rev. Dr. R. P. McKay, Secretary of Foreign Mission Committee will preach, the morning service being in the interest of the auxiliary.

### Lechute.

Up to this time the handsome church at Lechute has only been seated in a temporary fashion. The Congregation recently asked tenders for seating in a permanent way, and, as a result, the work will be done in good shape at a cost of about \$1,200. Under the pastoral charge of Rev. J. M. McLaren, B.A., all branches of church work are being carried on with effectiveness and vigour.

### Fiftieth Anniversary.

First Church, Westminster, will celebrate its jubilee, as an independent charge commencing on May 22. The celebration will continue for ten days, with the jubilee sermons on May 29, and the great social gathering on Wednesday, June 1. The congregation is putting every effort to make the occasion memorable in the history of the township. Many former residents of Westminster are coming back to participate in the jubilee.

The church was first founded in 1833, or over 70 years ago, by the elder Dr. Proudfoot, of the First Church, London. For many years Dr. Proudfoot ministered to the people, preaching fortnightly in a log church which was close to the site of the present building, and in the school house at Pond Mills. About three years after the younger Dr. Proudfoot succeeded his father in London, the congregation of Westminster was organized as an independent charge and the late Rev. William Inglis became the first pastor.

He was succeeded by Rev. George Simpson, of the Chicago Interior; Rev. F. Ballantyne, M.A. of London; Rev. E. H. Sowers and Dr. McCrae.

The services will be conducted by the Rev. Dr. McCrae, Rev. Jas. Wilson, M.A., of Glencoe and Rev. Principal Caven.

### London Presbytery.

The regular meeting of the Presbytery of London, was held on May 10th, in the church at Rodney, where the convention of the Young People's Societies was held on the preceding afternoon and evening. The moderator, Rev. Walter Moffatt, presided.

A most interesting report on the work of the churches in the Presbytery during the past year was presented by the convener of the committee. The report showed an increase of 139 families and 37 single persons in the Presbytery, and 180 communicants. The names of 782 persons were added to the communion roll. There were 589 removals from the Presbytery, and 331 baptisms (of whom 49 were adults). The financial portion of the report was especially gratifying, showing

as it did that during the year the contributions of the churches for all purposes amounted to \$107,432, an increase of \$11,049 over the preceding twelve months. The contributions for congregational support amounted to \$71,713, which is at the rate of \$18.20 per family, or \$8.25 per member. For missionary and benevolent purposes a total of \$26,215 was contributed, which is an increase of \$1,520 over 1902.

Two resignations came before the Presbytery. The first was that of Rev. James Little, of Birr, who is retiring from active work, owing to advanced age and infirmities.

The pulpit will be declared vacant on May 29th, and Rev. A. W. Crow, of Vanneck and Ilduton, was appointed moderator.

The resignation of Rev. H. W. Reede, of Alma Street Church St. Thomas, was received, but the presbytery declined to accept it. During the pastorate of Mr. Reede the debt on Alma Street Church has been wiped out, and the church has made progress in other ways. Mr. Reede has received a call from a church in the United States. He left the matter of his resignation entirely in the hands of the presbytery, and as its acceptance was very strongly opposed by deputation, the presbytery decided to have Mr. Reede remain.

Progress was reported by the committee appointed to consider a rearrangement of Hyde Park and West London.

Rev. A. T. MacGillivray, M.A., of London, was authorized to moderate in a call to St. Andrew's Church, if necessary.

Rev. James Wilson, of Glencree, reported that \$113.50 had been paid for supply for Appin pulpit. Mr. Logie Macdonell, son of Rev. D. J. Macdonell, the late pastor of St. Andrew's Church, Toronto, and a student at Queen's University, is supplying at Appin at present.

#### Induction at Brantford.

Rev. F. W. Anderson was formally inducted as pastor of St. Andrew's Church, Brantford, on the 20th instant, at 3 p.m.

The sermon was preached by Rev. R. G. Macbeth, of Paris, who made a strong appeal for co-operation on the part of the church, people and minister. Rev. Mr. Anderson was then formally inducted, after which Rev. D. Y. Ross of St. George, gave the address of welcome to the new pastor, and Rev. H. J. Pritchard spoke on behalf of the Presbytery, and urged the congregation to give him a hearty support in his work.

Rev. H. J. Pritchard, B.A., presided at the evening reception to Mr. and Mrs. Anderson. Addresses of welcome were read by Mr. Hossie, on behalf of the church session, Mr. Moffatt for the Sunday School, Mr. McLaren for the board of managers, and Mrs. Hawthorne for the Ladies' Aid Society.

Rev. Mr. Adams spoke on behalf of the Methodist churches in the city. Rev. Mr. Harrison on behalf of the Congregationalists, and Rev. W. A. J. Martin spoke for the Paris Presbytery and for Zion church.

Rev. Dr. Murray, of Kincardine, father of Mrs. Anderson, made a very thoughtful address in part of which he dealt with the system of calling a minister, as practised by the Presbyterian churches. He characterized the system as the weakest point in the church system. He also spoke strongly in favor of church union.

Dr. Nichol gave a few points of history in connection with St. Andrew's and also some practical suggestions for the congregations.

In reply Rev. Mr. Anderson thanked all for the cordial reception tendered them. Some years ago he had prepared himself for the foreign field, but his desires had not been accomplished. He felt sure he had obeyed the Divine will in coming to Brantford.

#### Synod of Montreal and Ottawa.

The opening meeting was held in Chalmers' Church, Quebec, on Tuesday evening, May 10th. The Moderator, Rev. Dr. Bayne, of Pembroke, preached an able sermon, taking as his text "Take heed, therefore, unto your souls and to all the flock unto which the Holy Ghost hath made you overseer, to feed the Church of God, which He hath purchased with His own blood." The court having been constituted by prayer, and attention given to the roll, the retiring Moderator delivered his valedictory.

On the motion of Rev. A. H. Scott and seconded by Rev. G. Colborne Heine, Rev. Dr. Calvin E. Amaron, of St. John's church, was unanimously chosen moderator of the synod for the

current year. He took the chair and thanked the synod for the honor it had done him and the French-Canadian Protestants whom he represented.

Rev. Dr. Armstrong, of Ottawa, moved that the thanks of the synod be accorded to Dr. Bayne for the admirable manner in which he presided, over the meetings of synod last year, and for the admirable and interesting discourse delivered to the synod to-night. This was seconded by Rev. Dr. Robert Campbell and heartily agreed to.

The remainder of the proceedings were mainly routine. The standing committees were arranged for, and the Business Committee made a report. An official act by the retiring Moderator relating to a Synodical bequest was reported, and the meeting closed.

#### Wednesday's Session.

After the first hour spent in devotional exercises the Synod of Montreal and Ottawa took up the work carried on by young people's societies throughout the bounds, on a report presented by Rev. E. S. Logie, and gave to it the remainder of the session. A series of resolutions covering the subject was passed.

The subject of augmentation was the first for the afternoon, being brought before the court through the report of a standing committee, of which Dr. Kellock was convener. Five recommendations of the report were sanctioned, one of which involved the practical measure of securing such an advance in the funds as shall warrant the annual payment to the minister of an augmented stipend, from \$750 to \$800.

After a report had been received upon the year's work of the Ottawa Ladies' College by Dr. Armstrong, Rev. John MacKay and Mr. Walter Paul of Montreal submitted a motion, which, as adopted, expressed satisfaction with the work done during the year, commended the institution to the people, and asked for the college a liberal patronage. Mrs. Needham was appointed lady Principal recently. This is the only ladies' college that is directly under the control of the Presbyterian Church in Canada.

The subject of public education in the Provinces of Ontario and Quebec was next dealt with. Principal Scrimger and Rev. A. H. Scott offered the resolutions expressing satisfaction at the improvement in the state of education in both Provinces, and requesting the Minister of Education for Ontario to specially recommend to teachers and trustees the use of the international series of lessons, with the accompanying daily Bible readings, and to authorize the same. Adopted.

The treatment of the subject of ecclesiastical co-operation paved the way for the following resolution, which was presented by Dr. Scrimger and Rev. F. M. Dewey, on the matter of organic union, which is receiving attention from many quarters at the present time. The Synod places on record its hearty approval of the movement towards a corporate union of our own Church with the Methodist and Congregational churches, as one that will greatly increase the influence for good of evangelical Christianity both at home and abroad.

Considerable time was devoted to the Sunday school work of the Synod, a report upon which was given by Rev. George A. Woodside. This was followed by an elaborate presentation by Prof. Ross on the state of religion.

At the evening sederunt Dr. Ross finished the reading of his report, and after the reading Rev. J. Mackay, B.A., of Crescent Street Church, Montreal, spoke on "Truths which needs to be emphasized at the present time." He believed in the spirituality of the religion and the personal relation between God and man. He is our Father and desires our love. The two troubles to-day are literalism and laziness. Pharisees interpreted Scriptures literally, and refused the spiritual interpretation of Jesus, and this Phariseism is still in the Church. Religion is living friendship and fellowship with God. The Bible is the word of God because it feeds the spirituality of his nature. A man really at one with God will live a consecrated life for God.

The Rev. W. D. Reid, B. D., of Taylor Church, Montreal, led the conference on the question, "Why are there not more conversions in our Church?" After stating the fact that there are admittedly few clear-cut conversions in the various churches, in spite even of very special efforts put forth by the various denominations in Britain, the United States and Canada, he went on to say, what all will agree to, that the fault is not with the Father, the Son, the Holy Spirit, or on the conditions of Society. He then gave the following reasons why conversions are few: (1) Because the individual member, as a converting agent is not what he ought to be. (2) Because our Church methods are not what they should be. People must be got to attend Church, for empty pews cannot be converted. Both minister and people can seek to fill the pews. (3) Because sermons are not what they should be. A sermon should contain a soul-thrust, should be a heart to heart appeal for God. (4) Because of the tendency to make light of sin. It is often spoken of as something that by culture and education can be polished out of the system. The man who believes in a personal devil is now often laughed at. True preaching emphasizes his personality and influence and proclaims with no uncertain sound that sin must be punished in this world and in the next. We must preach a definite Gospel—Christ crucified—and the word will not return void to him that sent it. The minister too, must be a man of prayer.

#### Thursday's Work.

After the opening exercises and reading of minutes, the resolutions appended to the Report on Church Life and Work, by Dr. Ross, were adopted. One of these, urging upon pastors the propriety of consulting the elder as to the phases of truth which ought to be emphasized, caused some discussion. The Rev. Mr. Tait suggested that Dr. Ross's excellent paper be published in the 'Presbyterian Record.'

The appeal of Leeds congregation from the action of the Quebec Presbytery in declining to sustain the call addressed to their late pastor, the Rev. J. M. Whitelaw, was next dealt with. The reasons for appeal and the answers of the Presbytery to these reasons were read and discussed. The several parties having been heard at length, it was moved by the Rev. John Tanner, and seconded by the Rev. Dr. R. Campbell, that the Synod dismiss the appeal and sustain the action of the Presbytery. A committee was appointed to frame a motion to that effect, giving expressions, at the same time, of the sympathy of the Synod for the Kinross Mills congregation and for the Rev. Mr. Whitelaw himself. This was carried, and became the finding of the Synod.

Rev. Dr. Mowatt submitted the report on the work of French Evangelization. He dwelt upon the importance of giving the French people the Word of God, as the English element was surely disappearing from the provinces. Dr. Mowatt bewailed the indifference of many pastors and churches in regard to this work, and held that it had been eminently successful. He spoke of the good work done by the Pointe aux Trembles schools and others.

Rev. P. Boudreau, of Quebec, followed, showing that the efforts of the Board of French Evangelization are abundantly justified by the success which has attended them.

Dr. Armstrong then read the report on Missions to Lumbermen. Other reports of minor importance were also submitted.

Votes of thanks were given to the Session and Trustees of Chalmers' Church, Quebec; to the committee on arrangements; and especially to the Rev. P. Boudreau, convener; to the citizens of Quebec for their hospitality and entertainment, and to the Press for reports of proceedings.

On the invitation of the Rev. Mr. Thompson, of Vankleek Hill, the Synod resolved to meet there on the second Tuesday of May, 1905.

#### Liquor and Tobacco Habits,

A. McTaggart, M. D., C. M

75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, Premier of Ontario.  
Rev. John Pytts, D. D., Victoria College.  
Rev. Wm. Caven, D. D., Knox College.  
Rev. Father Teefy, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto  
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.



## Health and Home Hints

Before laying a carpet rub the boards over with turpentine to safeguard it against moths.

Statisticians estimate that a period of twenty months will cover the average widowhood of women under 35.

To prevent catching cold the chief necessary seems to be the taking of plenty of exercise and the breathing of pure air.

In looking for a house choose an airy locality. With plenty of fresh air, sunshine and cleanliness one ought to lead a healthy, happy and useful life.

Save all empty match-boxes, and when laying a fire break one open and use instead of paper, when the fire will light much quicker and cleaner, and leave no ashes like paper.

Raspberry Farino—Put one pint of raspberry juice or (if you do not object to the seeds) crushed fruit in a double boiler over the fire. When hot stir in two and one-half tablespoonfuls of farina wet with a little cold water and a pinch of salt; stir until it thickens then cover and cook for three-quarters of an hour. Turn into wet molds and serve cold with cream and sugar.

Cherry Blanc Mange—Take the cherry juice and sweeten, add a tablespoonful of moss farina dissolved, or make a blanc mange as usual, and add the cherry juice to make it pink. When cold, heap whipped cream around it, and put some of the finest cherries on the top.

A physician announces that distressing or excessive palpitation of the heart can always be arrested by bending double—the head down and hands hanging—so as to produce a temporary congestion of the upper portion of the body. In nearly every instance of nervous or anæmic palpitation the heart immediately resumes its normal function. If the movements of respiration are arrested during this action the effect is still more rapid.

## It is Worry that Kills, not Work.

Work without worry usually tends to prolong life. On the other hand, worry, with or without work, is fatal because it uses up what the Doctors call the "Lecithin," a phosphorized fat which is the chief constituent of the brain and nervous system—a waste which if not stayed in time, means complete nervous wreck. The evident moral is "don't worry"—advice easy to give, and in these days of stress and strain, practically impossible to take. The alternative is: find some way of replacing the wasted Lecithin—the phosphorized fat. This absolutely essential element will be found in its most perfect, palatable and assimilable form in

## FERROL

an Emulsion of Cod Liver Oil and Phosphorus (phosphorized fat) together with Iron, the recognized blood builder—making FERROL the ideal nutrient it claims to be.

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## The Pope's Doctor.

### AN INTERESTING SKETCH OF A FAMOUS CHARACTER

#### How He Differs From His Canadian Colleagues—An Example Worthy of Being Followed.

Dr. Laponi, the famous physician to the Vatican, whose name has recently come so greatly to the front on account of his unremitting attention to His Holiness the late Pope Leo XIII., and the high esteem with which he is regarded by the present Pope, His Holiness Pius X., is a man of commanding genius. But he is something more than that. He is more than a mere man of science. He is a man of original and independent mind. He stands out among medical men of all nations, themselves the flower of the world's intellect, by reason of his fine independent personality. He has had differences with his fellow scientists. But no one has ever disputed for an instant the remarkable nature of his professional attainments or the unflinching integrity of his personal character. He is afraid of no man. But he has a higher courage still. He is not afraid of the bugbear of professional etiquette which frightens even some of the greatest doctors.

As an example of this may be mentioned one very interesting respect in which he has differed from the medical men of this country. The latter are trammelled by medical etiquette. No one disputes their scientific skill or their unselfish devotion to their work. But they are limited in their labors by one remarkable scruple. They will prescribe and experiment with drugs of all kinds sanctioned by the Pharmacopoeia or newly introduced; but where a medical discovery, even when it is the life-work of a regular practising physician, is recommended to the general public by a manufacturer, professional etiquette steps in and frightens them. No matter how overwhelming the evidence of what such a discovery, when sold as a proprietary medicine, has accomplished, they look coldly upon it and will rarely admit that they have used it with success. It would be "unprofessional" to do so! Dr. Laponi is troubled by no such scruples. For instance, the numerous remarkable cures which have been proved by newspaper reports, independently investigated, to have been accomplished by the medicine sold in Canada under the name of Dr. Williams' Pink Pills for Pale People, must be well known to all Canadian doctors. They have been published far and wide. There can be no doubt of their accuracy. Their names and addresses of the men and women cured are freely published. Their statements have been investigated by some of the most important newspapers in this country and abroad. No one has ever attempted to dispute the facts. But Canadian doctors have never cared to admit publicly that they have availed themselves of this discovery. Dr. Laponi, however, has availed himself of Dr. Williams' discovery, and has, in his own fearless way, had no hesitation in making the fact publicly known. The following letter, with his signature, freely avows the facts and endorses the value of Dr. Williams' Pink Pills with an authority no one will venture to question.

#### TRANSLATION.

"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple anæmia of development. After a few weeks of treatment, the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudable

preparation, not only in the treatment of other morbid forms of the category of anæmia or chlorosis, but also in cases of neurasthenia and the like.

(Signed) Dr. Giuseppe Laponi,  
Via dei Græcchi 332, Rome.

The "simple anæmia of development" referred to by Dr. Laponi is of course that tired, languid condition of young girls whose development to womanhood is tardy, and whose health, at the period of that development, is so often imperilled. His opinion of the value of Dr. Williams' Pink Pills at that time is of the highest scientific authority, and it confirms the many published cases in which anæmia and other diseases of the blood as well as the nervous diseases referred to by Dr. Laponi, have been cured by these pills, which, it need hardly be mentioned, owe their efficacy to their power of making new blood, and thus acting directly on the digestive and nervous system. In all cases of anæmia, threatened consumption, decline, indigestion, kidney disease and all affections of the nerves, as St. Vitus' dance, paralysis and locomotor ataxia, they are commended to the confidence of the public, and now that they have received the emphatic endorsement of so high a professional authority as Dr. Laponi, the trusted physician of the Vatican, they will be accepted by the medical and scientific world at their true value.

## World of Missions.

### Woman's Work in China.

The root of China's redemption must be in her home life; but who is to reach that secluded circle? Not the minister be he ever so faithful. . . . By reason of his sex he is debarred from entering where it is to be seen.

"There is one way, however, of becoming acquainted with the Chinese home life as it is. The woman physician can penetrate the farthest corner of her sister-woman's seclusion. She goes, too, as a friend, taking with her healing for soul and body. She knows the domestic life, because her work takes her everywhere, from the yamen, or Government House, to the most abject mat-hovel; into the inner circle of the Mohammedan, Buddhist, Taoist, Confucianist and Roman Catholic homes.

To the woman doctor comes the little slave girl, almost murdered, the childless wife, whose husband is about to discard her, the thirteen year old daughter-in-law, whose mother-in-law has beaten her eye out, and the child whose poor little crushed feet, inflamed and suppurating with decaying bones, appeal to her from the cruel bandages. To the woman doctor these come, and pour into her sympathetic ear the story of their lives."

RACHEL BENN, M. D.

Caramels—Boil one-half pint of cream, two cupfuls of granulated sugar, one-quarter of a pound of glucose, one ounce of butter, one ounce of wax, a pinch of cream of tartar and one-half cupful of grated chocolate together. Stir constantly and cook slowly until the mixture will harden in ice water, then pour into greased pans and mark into squares. Chopped nuts or grated coconut may be used instead of the chocolate in the caramels, according to the individual taste.

In candy making always use a double boiler, and watch the mixture closely, so that it will not cook a moment too long.

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary -  
Edmonton, Fort Saskatchewan,  
Kamloops, Vernon, 23 Aug.  
Kootenay, Nelson, B.C., Feb. 17.  
Westminster, Chilliwack 1 Sept. 8  
p. m.  
Victoria, Victoria Tues. 1 Sept. 2 p. m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 3 March.  
Brandon, Brandon.  
Superior, Port Arthur,  
March.  
Winnipeg, Man. Coll., bi-mo.  
Rook Lake, Pilot M'd., 2 Tues. Feb.  
Glensboro, Toronto, 3 Mar.  
Portage, P. La. Prairie, 8th, March  
Minnedosa, Minnedosa, 17 Feb.  
Mellie, Hartney 2nd week in July.  
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 5 July 10 a.m.  
Paris, Knox church 13 Mar. 1933  
London, St. Thomas, 3 July 1:30 a.m.  
Chatham, Chatham, 10 May 10 a.m.  
Stratford, Knox, Stratford, May 10, 10:30  
Huron, Clinton, May 10 10:30 a.m.  
Sarnia, Sarnia, July 13 11 a.m.  
Maitland, Brussels 17 May, 10 a.m.  
Beas, Hanover 3 July 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 5th July 11 a.m.  
Peterboro, Port Hope 12 July 2 p. m.  
Willy, Oshawa, July 10 10 a.m.  
Toronto, Toronto, Knox, 2 Freshmonthly.  
Lindsay, Woodville, 15 Mar. 11 a.m.  
Orangeville, Orangeville, May 3.  
Barrie, Barrie Mar 11 1:30 p.m.  
Owen Sound, Owen Sound, Division St.  
7 April 10 a.m.  
Algoma, Blind River, March.  
North Bay, Huntsville 13 Feb. 10  
a.m.  
Saugon, Durham 5 July 10 a.m.  
Geulph, Chalmers Ch. Geulph, 17 May

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Chalmers Ch., Quebec, 10 May  
Montreal, Montreal, Knox, 25 June  
9:30 a.m.  
Glengarry, Cornwall, 1st March  
11 a.m.  
Lanark & Renfrew, Almonte, 4th April  
10:30 a.m.  
Ottawa, Bank St. 17 May 11 a.m.  
Brockville, Kemptville, Feb. 22 5 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2  
Inverness, Whyecough 10 May, 11 a.m.  
P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Oxford, 10 May, 7:30 p.m.  
Truro, Truro, 10 May 10 a.m.  
Halifax, Canada 15 July  
Lunenburg, Lunenburg 5 May 2:30  
St. John, St. John, Oct. 21.  
Miramichi, Bathurst 30 June 10:30

**CANADIAN  
PACIFIC.**

TWELVE TRAINS DAILY (except  
Sunday)  
BETWEEN  
OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:13 a.m. daily  
8:15 a.m. daily except  
Sunday  
3:10 p.m. daily  
6:20 p.m. daily except  
Sunday

FROM CENTRAL STATION (Short  
line)

Leave Ottawa 8:45 a.m. daily except  
Sunday  
3:30 p.m. daily  
4 p.m. daily except Sun  
6:25 p.m. Sunday only

EIGHT TRAINS DAILY (except Sun-  
day) Between Ottawa and Almonte, Ar-  
mor, Renfrew and Pembroke.

Leave Ottawa (Union)  
1:50 a.m. daily  
3:30 a.m. daily except Sunday.  
1:15 p.m. daily  
5:00 p.m. daily except Sunday.  
Through connections to all New Eng-  
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SEALED TENDERS addressed to the  
underground, and endorsed "Tender for  
Drill Hall, St. Catharines, Ont." will be  
received at the office until Monday, May  
16, 1901, inclusively, for the construction  
of a Drill shed at St. Catharines, Ont.,  
according to plans and specifications to  
be seen at the Public Building at St.  
Catharines, Ont., and at the Department  
of Public Works, Ottawa.

Tenders will not be considered unless  
made on the form supplied, and signed  
with the actual signatures of tenderers.  
An accepted cheque on a chartered  
bank, payable to the order of the Hon-  
ourable the Minister of Public Works  
equal to ten per cent. (10 p.c.) of the  
amount of the tender, must accompany  
each tender. The cheque will be forfeit-  
ed if the party tendering declines the con-  
tract, or fail to complete the work con-  
tracted 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,  
**FRED GELINAS,**  
Secretary.

Department of Public Works,  
Ottawa, April 23, 1901.

Newspapers inserting this advertise-  
ment without authority from the De-  
partment, will not be paid for it.

**R. A. McCORMICK**  
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Any even numbered section of Dominion  
Lands in Manitoba or the North-west  
Territories, excepting 3 and 26, which has  
not been homesteaded, or reserved to provide  
wood lots for settlers, or for other purposes,  
may be homesteaded upon by any person who  
is the sole head of a family, or any male over 18  
years of age, to the extent of one-quarter sec-  
tion of 160 acres, more or less.

**ENTRY.**

Entry may be made personally at the local  
land office for the District in which the land  
to be taken in situ, or if the homesteader  
desires the map, on application to the Minister  
of the Interior, Ottawa, the Commissioner of  
Immigration, Winnipeg, or the Local Agent for  
the district in which the land is situated, receive  
a notice for some one to make entry for him.  
A fee of \$10 is charged for a homestead entry

**HOMESTEAD DUTIES.**

A settler who has been granted an entry for  
a homestead is required by the provisions of the  
Dominion Lands Act and the amendments  
therein to perform the conditions of the Act  
herein, under one of the following plans:—

- (1) At least six months' residence upon and  
cultivation of the land in each year during the  
term of three years.
- (2) If the father (or mother, if the father is  
deceased) or any person who is eligible to make a  
homestead entry upon the provisions of this Act,  
resides upon a farm in the vicinity of the land  
entered for by such person as a homestead,  
the requirements of this Act as to residence  
prior to obtaining patent may be satisfied by  
such person residing with the father or  
mother.
- (3) If a settler has obtained a patent for his  
homestead, or a certificate of the issue of such  
patent countersigned in the manner pre-  
scribed by this Act, and has obtained entry  
for a second homestead, the requirements of  
this Act as to residence may be satisfied by  
residence upon the first homestead, if the  
second homestead is in the vicinity of the first  
homestead.
- (4) If the settler has his permanent residence  
upon farming land owned by him in the vicinity  
of his homestead, the requirements of this Act  
as to residence may be satisfied by residence  
upon the said land.

The term "vicinity" used above is meant  
to indicate the close township or an adjoining  
or cornering township.

A settler who avails himself of the provision  
of clause (2) (3) or (4) must cultivate 30 acres  
of his homestead, or substitute 20 head of  
stock with buildings for their accommodation, and  
have besides 50 acres substantially fenced.

Every homesteader who fails to comply with  
the requirements of the homestead law is  
liable to have his entry cancelled, and the land  
may be again thrown open for entry.

**APPLICATION FOR PATENT**

Should be made at the end of the three years  
before the Local Agent, Sub-Agent or the  
Homestead Inspector. Before making applica-  
tion for patent the settler must give six months  
notice in writing to the Commissioner of  
Dominion Lands at Ottawa of his intention to  
do so.

**INFORMATION**

Newly arrived immigrants will receive at  
the Immigration Office in Winnipeg, or at the  
Dominion Lands Office in Manitoba or the  
North-west Territories information as to the  
lands that are open for entry, and the names of  
the officers in charge, free of expense, advice and  
assistance in securing lands to suit them. Full  
information respecting the laws, timber, coal  
and mineral laws, as well as respecting  
Dominion Lands in the Railway Belt in  
British Columbia, may be obtained upon ap-  
plication to the Secretary of the Department  
of the Interior, Ottawa; the Commissioner of  
Immigration, Winnipeg, Manitoba; or to any of  
the Dominion Lands Agents in Manitoba or  
the North-west Territories.

**JAMES A. SMART,**  
Deputy Minister of the Interior  
N. B.—In addition to Free Grant Lands to  
which the regulations above stated refer,  
thousands of acres of most desirable lands  
are available for lease or purchase from Rail-  
road and other corporations and private firms in  
Western Canada.

**Home - Church - School**

**Economical - Sanitary  
Efficient - Warming and  
ventilating.  
Over 24,000 Pleased Kel-  
sey Users.**



**KELSEY**  
Made in six sizes.

The past exceptionally cold winter  
has clearly demonstrated that the "Kel-  
sey" will do all, AND MORE, than has been  
claimed for it. Read the following:

St. Paul's Presbyterian Church, Sarnia, Ont.,  
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Gentlemen:—We have had installed in our new  
Church two of your Kelsey warm air Generators,  
and though last winter was so extremely cold we  
were able the coldest day to keep the Church and  
School-room as warm as we wished. The fuel  
used was very much less in proportion than we  
used to use with the old furnace. The quality of  
air was very pure, and we had not any evidence  
of the escape of gas or dust, there was compara-  
tively no heat radiated in the basement and there  
seemed very little escaping by the way of the  
smokepipes. We consider the Kelsey Warm Air  
Generator very efficient, economical and in every  
way satisfactory. Yours sincerely,  
Rev. John R. Hall, M. A., Pastor.

**The Kelsey is not a Hot Air Furnace.**

We employ a staff of competent heating and ventilating ex-  
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Let us tell you about the "KELSEY" by sending printed matter or  
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We pay a dividend of 6 per cent. per annum, payable half yearly.

DEBENTURES SOLD, secured by the total assets of the Company, drawing interest at from four to five per cent. according to length of term.

DEPOSITS received at the Head Office, Toronto, and Branch Office, Belleville. Liberal interest allowed.

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Confederation Life Building,  
Toronto.

W. VANDUSEN, President.

W. PEMBERTON PAGE, Manager.

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We have in stock at present and offer for sale rebuilt machines as follows:

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Underwoods	"	"
Caligraphs, No. 2 & 3	" 20.00	" 25.00
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Williams, No. 1	" 35.00	" 40.00
Smith-Premiers, No. 1	" 47.50	" 52.50
" " No. 2	" 75.00	" 80.00
Jewetts, No. 1	" 45.00	" 50.00
" " No. 2 & 3	" 60.00	" 65.00
Empires	" 40.00	" 45.00
Remington, No. 2	" 40.00	" 45.00
" " No. 6	" 70.00	" 75.00
Vests, No. 1	" 35.00	" 40.00
New Yosts, No. 1	" 35.00	" 40.00
New Franklins	" 35.00	" 40.00
Barlocks	" 35.00	" 40.00
Latest Olivers	" 30.00	" 35.00
Hanmonds, Ideal	" 15.00	" 20.00
" " Universal	" 35.00	" 40.00
Peerless	" 25.00	" 30.00
Manhattan	" 50.00	" 55.00
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We also manufacture the Neostyle Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

## United Typewriter Co., Limited,

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Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.

Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H.B. SPENCER, Gen'l Supt.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for additions to Examining Warehouse, Toronto, Ont." will be received at this office until Thursday, May 19th, 1904, inclusively, for the additions to the Examining Warehouse, Toronto, Ont., according to plans and specifications to be seen at the office of H. E. Hamilton, Supt. Dominion Public Buildings, Examining Warehouse, Toronto, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and sealed with the actual signature of tenderer. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 per cent) of the amount of the tender, must accompany each tender. This cheque will be forfeited if the party tendering declines 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,  
FRED GELINAS,  
Secretary.

Department of Public Works,  
Ottawa, May 4 1904.  
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**New York & Ottawa Line**

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The Morning Train  
Leaves Ottawa 7:20 a.m.  
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