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BIRTHS.

At Beaverton, on May 5th, 1907, the wife of James Hope, of a daughter.

On April 30th, 1907, at Bobcaygeon, the wife of W. D. Grant, of twins, son and daughter.

On May 13th, 1907, at Sudbury, Ontario, the wife of Alex. H. Skene, of a daughter.

MARRIAGES.

At Cornwall, on May 8, 1907, by Rev. Dr. Harkness, Walter James Scott to Miss Edith Florence Shells, daughter of James T. Shells, both of Eamer's Corners.

At "Scotia Farm," Embro, on Tuesday, April 30th, by Rev. Dr. Munro, Jessie Gordon, eldest daughter of Mr. and Mrs. Columbus Ross, to McDonald Wallace of Ingersoll.

At the Manse, Alexandria, on May 2, 1907, by Rev. David MacLaren, Donald McInnes, son of Peter McInnes of Greenfield, to Miss Annie Campbell of Lochiel, daughter of Hugh Campbell of North Bay.

On April 17, by the Rev. Jas. Fleck, D.D., Barbara Louise Harris, daughter of the late A. W. Harris, to Charles R. Murray, eldest son of C. J. Murray, Toronto.

On April 17, at the American Presbyterian Church, by the Rev. Dr. Robert Johnston, D.D., Maud Lillian Jenking, daughter of C. C. Jenking, to Thomas L. H. Sanderson.

On May 15, 1907, at the residence of her sister, 728 Hutchison street, by the Rev. Dr. Mowatt, Laura E. Langhoff, daughter of the late Jos. Langhoff, to Ralph A. Becket, Montreal.

DEATHS.

Elizabeth McNiven, wife of John Watt, at Dumbarton, Scotland, on May 7, 1907, mother of Thos. Watt, builder, 9½ Mayor street, Montreal.

At Weston, Ont., on May 1, 1907, George F. Williams, eldest son of the late Robt. Williams, 5½ McDougall Ave., in the 19th year of his age.

At his residence, lot 13, Third line East, Mayfield, May 6th, 1907, George Gray, aged 92 years and 8 months.

At Gilchrist, on May 8th, 1907, Duncan Morrison, aged 76.

At the Jeffrey Hale Hospital, Quebec, Blyth Macfarlane, aged 9 years, son of the Rev. J. A. Macfarlane, of Lewis, formerly pastor of McKay Presbyterian Church, Ottawa.

At lot 5, concession 2, Mara, on Sunday, May 5th, 1907, Catharine McNabb, relict of the late Andrew McNabb, aged 80 years, 4 months.

On May 5, 1907, at Perth, Ont., Mrs. John Hart, in the 89th year of her age.

At the residence of her son-in-law, Charles Graham, in Nobleton, Ont., on May 5, 1907, Charlotte Robinson, relict of the late James Robinson, aged 90 years.

In Dereham, Oxford county, on Friday, April 26, 1907, Robert S. Thomson, formerly of Scarborough, aged 80 years and 3 months.

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NOTE AND COMMENT

Gladstone, in a speech in the House of Commons in May, 1881, referring to the liquor traffic, said: "This traffic has wrought more harm than the three great historic scourges—war, famine, and pestilence, combined."

An important treaty is said to have been entered into between France and Japan, guaranteeing their respective interests and the status quo in the Far East. It is regarded as another triumph for British diplomacy.

The Mikado has given permission to found a Catholic university in Tokio, to be manned and managed by the Jesuit Fathers. The professors will nearly all be either English, Irish or American. The Mikado has also given the Jesuit Fathers permission to erect a new church in the Japanese capital city.

The Flying Rollers is a new sect in Oregon. They believe that Joseph, the carpenter, Mary, his wife, and Jesus Christ are all on earth, and will shortly make their presence manifest. They have many believers in their weird theory. The Holy Rollers and the Tongues of Fire sects have died out, and their noisy demonstrations at the meetings are heard no more.

The evangelistic meetings in Montreal, led by Dr. Torrey, which closed a few days ago, are said to have done much good. Spiritual life in many churches was quickened. The number of conversions is, of course, not known; the number professing to have entered upon the Christian life is 2,375, and seventy-five churches have received accessions to their membership.

The Irish bill has been given its first reading in the House of Commons. It provides for an administrative council, mainly elective, controlling eight government departments but not the police. It has been received with general discontent, both in Ireland and England. The Irish bishops and priests being openly hostile to its provisions.

Denis Kearney, who headed the agitation against the Chinese in California, twenty-five years ago, died there recently. His practice of haranguing the crowds that gathered to hear him in the vacant portions of San Francisco gave him the title of the sand-lots orator. He had a large following at that time and was practically the ruling factor in San Francisco politics.

A striking anti-opium demonstration has been held at Canton. Students in uniform, carrying banners, denouncing the use of the drug, and accompanied by Chinese and foreign bands, have been perambulating the streets for two days, distributing leaflets. The procession was led by a mounted Chinese boy carrying a pipe. Chinese merchants who approved of the demonstration presented five banners.

Some Italians were converted in Hartford, Conn. They went back to Italy in order to tell the glad news of salvation to their relatives there. They started a meeting in a place where there had been none and got a missionary at a station thirty miles away to ride over and preach once a month. They now have a church there. Having thus done their duty to their kindred they returned to Hartford and resumed their business.

The editor of the Clarion, which claims to be "an infidel paper," says of Rev. R. J. Campbell's book, "The New Theology," that "The New Theology is God and my Neighbor, with the soft pedal on. It is Thomas Paine in a white tie. It is the Ingersoll fist, muffled with a boxing glove. It is the 'Clarion' rue, worn with a difference. Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about."

The excavation of Herculaneum is soon to be resumed, with the purpose of unearthing the whole of the buried city. The work is to be wholly under Government auspices and will have a thoroughly national character, though the assistance of foreign scientists will be accepted. What marvels will be revealed in an archaeological line it is impossible to forecast. Possibly there will be comparatively little added to the sum of knowledge of the times, but treasures of inestimable value are sure to be unearthed.

In New York City the women teachers in the public schools have instituted a movement to secure for women, salaries equal to those paid to men occupying similar positions. The Cumberland Presbyterian endorses the movement, saying: "In our judgement the question of sex should not enter into the amount of salary paid. Whether men or women, the schoolteacher or one in any position should be paid in proportion to the value of the service rendered." Ability to teach and results should be the guiding principle.

Rev. R. J. Campbell's "New Theology" balloon seems to have collapsed. The London papers are apologizing for having given it attention. The morning Post says: "Mr. Campbell's book has occupied our columns to this extent because it is talked about and will therefore, under modern conditions, be read, or at least bought. But it remains perfectly true that, if the book were to be treated on its merits, it would not be reviewed at all, for it is not worth it." In plain language the balloon has burst and the sensation it was intended to create has fizzled.

Speaking of the appointment of Rev. Dr. Falconer, principal of the Presbyterian College, Halifax, to the presidency of Toronto University, the Maritime Baptist says: "The Maritime Provinces may feel proud of this new recognition of their ability to furnish the kind of men required for presidents of universities and colleges, but Dr. Falconer's removal from Halifax will be felt in these provinces as a very distinct and real loss. However, we are glad that Dr. Falconer is to remain in Canada and devote his fine abilities to the upbuilding of the educational interests of the Dominion."

"What right has any government to penalize a civil servant because of his political opinions or to make political faith a test of appointment to a position in the civil service?" asked Mr. J. S. Willison, editor of Toronto "News," in the course of a recent address, before the Canadian Club of that city, on the subject of Civil Service Reform. Mr. Willison said the crying need was the protection of the civil service from politicians, always looking for opportunities to unload incompetents on the service. He deprecated any government control that meant partizan appointments.

In Switzerland, says the Scientific American, since the introduction of electric railways, a new and somewhat strange industry has been established in the Alpine districts, namely the quarrying of glacier ice for distribution in the large cities. Certain of the Swiss communes or districts have been able to grant concessions of their glaciers for this purpose, and considerable sums have been expended in constructing ice slides or troughs, in which the blocks of ice, many of them being of large size, blasted out of the glacier are transported to the vicinity of the stations for conveyance, in carefully refrigerated vans or cars, to Lyons and other large cities remote from the Alps.

Belgium, a Roman Catholic country, has abolished, by statute, 2,227 Sunday trains. The result has been, as the Minister of Railways informs us, that there has been more than 50 per cent. decrease in fatal railroad accidents due to any fault of the employees. Switzerland was the first European country to enact and apply practically the Fifty-two Weekly Rest Day law for every railway and trolley laborer. That was five years ago. At the end of the first twelve months the report showed a whole year without a single fatal accident on railway or trolley! When will the railway men of Canada and the United States learn the lesson taught by the experience of Switzerland and Belgium!

The Presbyterian Standard tells us that Henry Drummond gathered about him at Grosvenor House, London, Sunday after Sunday, half a thousand of the restless, wealthy, cultured class, and more than once he took for his text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The result was that Drummond always found that they simply leaped to hear about Jesus Christ. He made grass to grow upon the mountains. He assumed that with all their wealth these wealthy classes were weary and hungry for something that mere wealth could not give. Our contemporary adds: "We believe that if Christian men and women would speak out boldly and testify tactfully of the power of Jesus Christ to satisfy the hunger of men and women, they would be astounded at the tragedy of spiritual emotion waiting for just such a testimony."

At a banquet recently given in Boston by leading officials of the Massachusetts Federation of Churches to the Rev. Thomas Law, secretary of the English Council of Free Churches, it was stated by one of the speakers that "there is less unbelief in Boston to-day than ever before, and this is strikingly noticeable among educated men and women. Unbelief is still noticeable in what might be called the lower stratum of life in Boston," continued the speaker, "but even there compared with what previously existed, there is scarcely any to-day." The guest of the evening, the Rev. Thomas Law, told the local clergymen assembled that unbelief was also decreasing in England and that evangelistic movements were growing steadily in the United Kingdom. In West London, he admitted immorality was strongly entrenched in a class of society there, and he heartily approved the exposure of it by the Rev. Dr. Vaughn, but beyond that instance, he said the moral atmosphere was clearing.

SYNOD OF MONTREAL and OTTAWA

THIRTY-THIRD ANNUAL MEETING

This Synod convened in St. John's church, Brockville, on Tuesday evening 14th May. The pulpit platform was beautifully decorated with flowers and palms for the occasion; and the attendances of members and citizens filled the spacious auditorium. The retiring Moderator, Rev. B. Gamble, B. A., of Wakefield, Que., presided in a dignified manner; and seated on either side of him in the pulpit were Rev. D. Strachan and Rev. Norman MacLeod, the local ministers.

After preliminary devotional services, the Moderator preached, which is the custom of the presiding officer on retiring from the chair. Mr. Gamble's discourse was an able and eloquent effort and commanded the close attention of the Synod. His text was Zechariah 4:6: "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my Spirit saith the Lord of hosts."

Rev. Mr. Gamble thanked the Synod for the honor conferred on him a year ago and expressed his appreciation of the assistance given him in the discharge of his duties.

The election of a new moderator was then proceeded with. Extracts from the different presbytery records, which were read, showed that Rev. Dr. Kellock of Leeds, Megantic County, Quebec, was their unanimous choice for the high office and he was accordingly put in nomination by Rev. J. R. MacLeod, of Three Rivers, seconded by Rev. W. D. Reid of Montreal, both of whom referred to his eminent qualifications because of what he had accomplished in many departments of church work.

Rev. J. H. W. Milne of Ottawa, and Rev. E. W. McKay of Smith's Falls nominated Walter Paul, of Montreal, leading elder of the church, thus causing a breezy discussion, in which the constitutional phase of the question took a prominent place. Eventually the amendment was put to the house, when it was declared lost, and afterwards the original motion was put and carried with practical unanimity.

After being escorted to the chair, wearing the gown, Dr. Kellock made a short address in which he acknowledged the honor conferred on him. He was glad it came to him in the town of Brockville because in this presbytery he spent twelve years of strenuous labor in the ministry. Speaking of his aspirations to the Moderatorship, he said it was a surprise to him that his brethren did not honor him with the office long ago. He trusted that with their co-operation the Synod would proceed harmoniously.

On motion of Dr. Armstrong, seconded by G. Colborne Heine, cordial thanks of Synod were tendered retiring moderator for his services in the chair and for opening sermon.

The Synod appointed the following with clerks of Presbyteries, to be the Committee on Bills and Overtures: P. D. Moir, Prof. Mackenzie, D. M. McMullen and R. Mackey, ministers; Messrs. D. Watters, Walter Paul, J. Cumming, W. I. Paul and D. D. MacLeod, Elders.

The Presbytery of Montreal applied to take on public probationary trials for license. Messrs. Edward McGongan, M. A., John W. Woodside, B. A., and Jas. Forde, B. A., Students in Divinity who had completed the presented course of studies, and leave asked for was granted.

At suggestion of Rev. D. Strachan, it was resolved to receive deputations from town council to-morrow at 11 o'clock.

The Synod resumed at 11 o'clock. The first half hour was spent in devotional exercises. Prof. Mackenzie and Rev. J. U. Tanner taking part at the request of the moderator.

Report on Sunday Schools.

After Prof. Mackenzie had presented the report of the Committee on Bills and Overtures, recommending an order of business, which was adopted, the Synod called for the report of the Committee on Sunday Schools, which, in the absence of the Convener was presented by Rev. W. W. Peck. The following recommendations were adopted:

That we urge the establishment of a Home Department of the S. School, especially where the schools are open but part of the year, and in districts where the people are so few and so far apart that it is impossible to effectively carry on a Sabbath School.

That pastors and sessions be urged to meet regularly in session with the teachers and officers that enquiry may be made as to equipment and possible improvement of methods, and that at such meetings it be urged that one important aim of the school is to bring young people to public profession of faith in Jesus Christ.

That pastors and superintendents be urged to consider more carefully the adoption of the supplemental lessons.

That Superintendents be urged to give information to the scholars re the schemes of our church; that the schemes be given a foremost place in the offerings; and that some plan of systematic giving be adopted.

That an effort be made in every school for the organization of the Teacher Training Course.

That the Synod apply to the General Assembly's Committee for a grant of \$500; that the Presbyteries shall share equitably in the grant, each Presbytery being allowed to choose between holding institutes or using the sum for other Sunday School work.

Municipal Delegation.

At 11 o'clock, according to previous arrangement, the Synod received a delegation of the Brockville Council, consisting of Mayor Fulford and four members of the Council. The Mayor in felicitous terms conveyed to the Synod the greetings of the townspeople, expressing the hope that their deliberations on the work in which the church is engaged; might be covered with abundant success; also expressing the hope that the proposed union between the churches might be accomplished.

Rev. Dr. Campbell, of Montreal, moved a resolution recognizing the honor done the Synod by the municipal representatives of Brockville, and its appreciation of the kindly sentiments expressed by the Mayor towards the Presbyterian church. In speaking to the motion Dr. Campbell said it was with peculiar interest he moved the resolution. He recalled the early history of St. John's church and the early history of Brockville, mentioning the names of several of her men who reached positions of fame on the bench in the church and in the political world. After a few remarks by the seconder of the resolution, Rev. Mr. Strachan, and a witty address by the Moderator, the motion was put and carried and the deputation withdrew. It might be mentioned that this is the first time in the history of the Synod where a civic welcome was accorded.

The moderator named the following Committee to strike Standing Committees, viz.: Messrs. John Mackay, J. H. W. Milne, Dr. Campbell, (Perth), Minister, and J. R. Reid, E. A. Geigar and James Moodie, Elders. The Sedurant was closed with the benediction.

The Synod resumed at 2 o'clock; Rev. A. H. Scott leading in prayer at the request of the Moderator.

Ottawa Ladies' College.

The Synod called for the report on the Ottawa Ladies' College, and the President, Dr. Armstrong, presented the same, dwelling briefly upon the prosperous year just closing, indicating some changes in the staff, and at more length on the desirability of wiping off the debt of \$13,000 on the building.

On motion of Mr. Milne, seconded by Mr. MacGillivray, a committee consisting of Messrs. J. R. MacLeod, John Mackay, A. Govan, Norman MacLeod, Orr Bennett, R. Gamble, ministers, and Messrs. J. M. Gill, D. D. MacLeod, J. R. Reid, D. Watters and James Moodie, be appointed to confer with members of the board present, as to some detailed method for the wiping out of the debt now resting on the college, and report at some future sedurant.

Church Life and Work.

The Report of the Committee on Church Life and Work was next presented by the Convener, Mr. A. S. Ross. It was an able and exhaustive deliverance on this important subject. The following are the recommendations as amended and adopted.

1. That the Synod give thanks to God for the many manifestations of the presence of His spirit in the congregations within the bounds.

2. That sessions be urged and encouraged to exercise all Christian forbearance and charity towards lapsed measures with a view to eventually reclaiming them, and that they follow perseveringly, members removing beyond the bounds of the congregation, until such come beneath the supervision of some other Session or Christian church.

3. Recommend that each Session shall certify to the Presbytery that their report has been read to their own congregation from the pulpit, before being forwarded to the Presbytery; and that Presbyteries be asked to send down the recommendations to each member of its Session.

4. That the Synod overture the General Assembly to appoint a Standing Committee on Temperance and Moral Reform.

The report, as amended, was adopted, and the Committee, and especially the convener, was thanked for their valuable services.

Lachute, Que., Selected.

The Synod now proceeded to fix the place for next meeting. Mr. T. A. Mitchell, of the town of Lachute congregation, extended a cordial invitation to the Synod to meet there next year. Mr. Orr Bennett, in the name of the congregations of St. John's and St. Andrew's, Almonte, warmly invited the Synod to meet there. On motion of Mr. J. R. MacLeod, the invitation to Lachute was accepted.

Report on Foreign Missions.

The Foreign Mission Report was next read by the Convener, Mr. J. H. Turnbull, and it and the following recommendations were adopted.

1. That in the opinion of this Synod every minister should present the claims of Foreign Missions regularly to his congregation.

2. That in the opinion of the Synod every congregation should contribute something to Foreign Missions.

3. That a system of monthly offerings for the schemes of the church by envelope be introduced wherever practicable.

able, and that some business-like method of securing the offerings of the people for this great work be everywhere instituted.

4. That Sabbath Schools be encouraged to emphasize the Mission question in our Sabbath School Helps.

5. That Sessions be encouraged to present to their congregations, as an ideal to be aimed at, a definite sum for the wider work of the church.

At the evening sederant Mr. A. S. Ross was appointed to support before the General Assembly the overture enent the appointing of a Committee on Temperance and Moral Reform.

It was only in the dying hour of the Synod that perhaps the most important report of all, that of augmentation, was presented by the Convener, Rev. Dr. Kellock. The following are its recommendations:

That devout and hearty thanks be tendered to the great head of the church for the contributions of our people to augmentation during the past year.

That the appeal for support issued by the General Assembly's Committee be fully and faithfully considered by the Synod, and definite action taken thereupon.

That each Presbytery make the subject of Augmentation an order of the day at some regular meeting of Presbytery.

That each Presbytery arrange to have the subject presented to each congregation at some regular Sunday service, if possible periods to the Augmentation collection, not later than 1st December.

That greater attention and care be given to the visitation of Augmented charges, and the revision of subscription lists.

Home Missions.

Rev. Dr. Armstrong presented the report on home missions. As the synod receives a good deal for home missions it ought to contribute as much as possible to them. It was requested that the synodical committee give consideration to the question of supply. The recommendation of the appointment of a synodical superintendent was left over till the next meeting. The following compose the standing committee on Home Missions—Rev. Dr. Armstrong, Dr. Harkness, Rev. Messrs. G. H. Daly, and C. B. Ross, and Messrs. John M. Gill, and James Moodie.

Is the Church Fulfilling Her Mission?

This was the important question Rev. J. H. Turnbull, of Ottawa, essayed to answer at the Conference held under the auspices of the Synod of Montreal and Ottawa.

The church was defined as "the organized body of those who profess belief in Jesus Christ." The mission of the church was defined as "the furtherance of the work which her Master initiated." Our Lord set the example of going about doing good and declared His object to be to give life and abundant life. To the church nothing that concerns the good of humanity is common or unclean. In enquiring whether the church has fulfilled her mission a simple "yes" or "no" will not suffice. We cannot deal at all in absolutes. Observation shows us that a considerable number of our people are untouched by the church. Probably 25 per cent. of the population belong to the industrial class, and it would be interesting to enquire whether a proper proportion are connected with the churches. He feared that they are not. The church seems to be making adequate provision for the accommodation of the public. In the city of Ottawa there are about 35,000 Protestants, and the seating capacity of the Protestant churches amount to 25,000. A further effort must be made to keep all classes in

connecti with the church and her work. Anything that can bring the church and the laboring class into greater sympathy should be welcomed. For all the wrongs of society the church cannot be held responsible. There were those who sat under the preaching of the Son of God, who were not inspired by the ideals He embodied.

The kingdoms of this world are not the kingdoms of our Lord and His Christ, and those kingdoms are not all in far off Africa or Asia. Some of them are very near home in the very heart of Christian countries. Industrially, commercially, politically and in other ways we are far from what we ought to be. There appears to be a very lax public conscience regarding public affairs. And the church must give herself to the development of the character for which she should stand. That character is yet the chariotry and horsemen of any nation. In the home care must be taken to instil loftier motives. Children must be given noble self-sacrificing models to emulate. The great failure of the church has been in securing a hold on the manhood of our communities. Men do not take the part they should in the work of the church. Too often they worship God and secure their pocketbooks. Too often they are religious in the name of their wives. There appear to be signs of better things. Our men need the church; and the church needs the men.

Does the Minister Measure Up to His Mission.

In attempting to answer this question Mr. MacGillivray, of St. John's church, Cornwall, said the preacher to be successful must fully realize the nature of his mission, chiefly the winning of souls for Christ, and it demands all that is best in his heart, soul and mind. He contended strongly that there was room for improvement in the pulpit. From environment and experience it is plain that great inroads are being made into the sanctity of the Christian Sabbath. Amusements and athletics hold altogether too large a place in the life of the people. Materialism is a power in the land as never before. Fraternal societies, clubs, and secret organizations are flourishing and the churches are not filled. Not a little of the fault is in the pulpit. One of the great sores gnawing at the very vitals of church life is to be found in the materialism of the pulpit. This is believed to be true of the church not as a whole but in part, Protestant and Roman Catholic alike. Not a few in holy orders take it as their mission to be everlastingly harping on and denouncing the sins of the pew, failing altogether to consider the shortcomings of the pulpit. Before the pulpit can honestly and honorably accuse the pew of any sin it must see that the sin denounced is not itself lurking behind the pulpit. The man who is not morally right himself, no matter what his other attainments may be, is totally unfit to lead his people spiritually. The men in the ministry who gamble in stocks, who make a business of investing in real estate, who go hopelessly in debt, are always advertising self, who preach to live, instead of living to preach, are materialists and every man of them is the man with the price.

Another weakness noticeable in the pulpit is the tendency to deal at times in an underhand way with their fellow ministers seeking office by wire-pulling and knifing their co-workers. Is this the spirit of Christian brotherhood? Is it fair? Is it manly? Is it British fair play? Surely fair play and manliness should occupy a large place in the men who occupy the pulpit.

Another weakness was the lack of integrity on the part of some ministers. A minister whose word is not as good as his bond is absolutely unfit to morally lead and spiritually guide any people. "Are we going to tolerate," he asked, "in the church what the world not only frowns down but is determined to stamp out at any cost?" This lack of integrity is specially noticeable in reference to calls. Not a few men are given to a practice of publicly announcing they have received a call from some large and influential congregation while as a fact the announcement contains absolutely not an iota of truth. Is it possible that we are going to lower our high calling to such a degree as to place it on the level of a fish wife's calling when we trade and barter with calls? The levity with which men talk about calls and parade imaginary calls before their people is a standing disgrace upon the fair name of the great Presbyterian church. It is time that as a church we stand up to a man and raise our voice against this nefarious and iniquitous practice among not a few. "Before we can be ministers," he went on, "we ought to be men and to be men we must be honest, truthful and of unbanded and undisturbable integrity."

Continuing he said that the successful minister must live the word as well as preach it. Some measure efficiency by the number of a minister's flock. That is wrong. The test is the power of that minister to uphold character. The pulpit is weak because of the lack of back bone. There is altogether too much poetry and too much romance in preaching and not enough Christ. As a remedy for the weakness of the pulpit as outlined, the speaker suggested integrity, personal consecration and a fearless presentation of the truth.

The Church and the Age.

"Does the church meet the demands of the age?" was discussed by Mr. John R. Reid, of Ottawa.

In dealing with the demands of the age the speaker referred first to purity of life in the individual and the community, in society, in the state, in the nation. He made this patriotic statement, "we as Canadians, striving with all the strength of our God-given powers to rear up on this great North American continent a nationality which shall be solidified and perpetuated along all the lines of true national progress, should realize how necessary, how imperatively necessary, it is for the citizenship of this young country to be above reproach." He asked, "does the church meet the demands of the age in this regard? Does she denounce social evils and moral uncleanness as she ought?" Speaking as a layman he was glad to be able to answer in the affirmative in so far, upon the whole as the pulpit is concerned.

He next referred to honesty, and asked if the church held up a high enough ideal in this respect. He was afraid not, because by and through the actions of many of its members, the church did not spell out correctly the word honesty. Upon the whole, he said, the pulpit does its duty in telling the people to lie not at all, but in the face of all this, how often we find the merchant selling an inferior article at a sound price, or the speculator making the needs or necessities of others fill his own exchequer.

Another demand of the age, said the speaker, is for strong character. He quoted an after dinner remark of a member of Parliament to the effect that "what this age and country needs

Continued on Page 9.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLECHILDHOOD AND EDUCATION OF
MOSES.*

By Rev. P. M. Macdonald, M.A.

A man of the house of Levi, and a daughter of Levi, v. 1. Moses' parents; just plain, ordinary people. It was after David Livingstone had become famous, and when honors were being showered upon him from all quarters, that he placed a tombstone over the grave of his father and mother, "to express," so the inscription reads, "the thankfulness to God of their children for poor and pious parents." Livingstone deliberately refused to change the "and" into "but." He was never ashamed of the class from which he sprang. When the highest in the land were vying with one another in loading him with compliments, he was writing to his old friends of "my own order, the honest poor," and planning, by colonization schemes and otherwise, to help them. It is only small-minded men who, when success or fame come to them, are filled with pride. Simplicity is a mark of true greatness. In the rank of true nobility the highest are the humblest.

She saw he was a goodly child, v. 2. Every mother thinks her child is the very best. No mother sees anything but loveliness in her babe. And as long as your mother lives, there is a wealth of affection around you even though you may be unaware of it, and think life is very cold and dark and dreary. You may be of small account in appearance and action to the general run of people; they may pass you without sign of recognition; but to your mother you are always dear. It is an old saying, but it is always true, "A boy's best friend is his mother." When you come to years of usefulness, thank God for your mother. There is a Jewish saying to the effect that "God cannot be everywhere, and so He made mothers."

She hid him three months, v. 2. A slave mother against the mighty Pharaoh; Gideon, with his little band of 300, against the whole host of the Midianites; Elijah against the four hundred prophets of Baal, backed by Ahab and Jezebel; Paul against Caesar; Luther against Roman Pope and German Emperor; John Knox against Queen Mary—so it has been all down the ages, the weak contending for the right against the strong. But in every such conflict the weak have won the victory. For God has been on their side, and no plan formed against Him can prevail.

She took for him an ark, v. 3. While you were yet too young to understand, your parents brought you out of the home into the church, and, in the ordinance of baptism, put you in the arms of God, and acknowledged themselves as His servants charged with your welfare. Why did they do so? Because they realized that they could not do for you all you needed. They felt their weakness and the power of sin to find out the hiding-places of the foe. And when you grew older, they built in your mind an ark. They made it out of the counsels and commands and comforts of God's Word, and they lined this ark with their love and prayers. And when the day comes for you to go out from the harbor of home to voyage for yourself on

S.S. Lesson, May 28, 1907. Exodus 2, 1-15. Commit to memory vs. 8, 10. Read the chapter. Golden Text—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.—Acts 7, 22.

the sea of life, they will build another ark of prayer for their absent one, and with God leave the rest.

His sister stood to know what would be done to him (Rev. Ver.), v. 4. This instance of a sister's affection came to my notice a few years ago. She had been as a mother to her younger brothers. The mother had died when they were small, and bravely did the sister and daughter take her place. Unselfishly she gave herself to her brothers, in kindness and devotion. She watched over them with wise and loving care. She worked for their comfort and well-being. They grew up to be stalwart, strong men, with characters of the finest type, men useful in the church and community, men whose word and name were bond and benefit. When the sister died, unmarried because of her loyalty to them, the memory of her unselfish goodness lived on in their grateful love, and they acknowledged that it was her sisterly care and kindness which had made them lovers of goodness, truth, and God.

The maid went and called the child's mother, v. 8. There are some who go so far as to say that every great man has had a great mother. St. Augustine gratefully declared, "The tides that flowed down from my mother's life swept my soul forward upon its good career." Among the chapters of a fascinating book is one on, The Mothers of Great Men, showing how Carlyle is only a spark struck out of his mother's genius, how Letitia lent energy, courage, decision, and boundless ambition to her son Napoleon, how Mendelssohn's mother gave him his gift of music, how Luther had his love of liberty, Richter his love of writing, and Goethe his taste for literature, each as a mother's gift.

Wherefore smitest thou thy fellow v. 13. The saddest strife is between those of one kin or race. A quarrel is always deplorable, but when it is carried on by those who should live at peace it is especially deplorable. Two brothers fell to fighting one day. Hard and hot the blows fell, till one put his hands behind his back and called out, "Oh! brother, forgive me for my cruelty and anger and let us be friends." There are too many against those of the same home and church and nation for those in them to join those against them, and smite their fellows.

"Behold how good a thing it is
And how becoming well,
Together such as brethren are
In unity to dwell."

PRAYER.

O God, the Father of Lights, on the morning of a new day, we would offer Thee our praises and make our wants and wishes known. Again we seek Thy face, and thank Thee for the prompting of the Holy Spirit which enables us to say: "Thy face, Lord, will I seek." Thy lovingkindness is ever before us. O Thou Sun of Righteousness, shine into our hearts, and illumine our lives, so that in Thy light we may see light, so that in Thy light we may see light. Amid the everchanging scenes of earth, may it be our joy and peace to rest on the Rock of Ages. Go where we go this day, and abide where we abide. Restrain our tongues from strife; shield our life from the din of anger; guard our eyes from earth's vanities; and keep our hearts from vain and foolish thoughts. Help us in all our dealings with others to exercise the spirit of justice, charity and forbearance.—Amen.

GROWING UP AND GROWING
DOWN.

By Rev. John D. Gillam, M.A.

In British Columbia we have magnificent trees, some of them 200 or 300 feet high. We wonder how they can stand before the howling tempest; we discover why, when we begin to clear the land and find roots running in all directions and to a wonderful distance underground. The root of the tree lays hold of the ground and says to the wind, "It will take more than you to pull me up."

You cannot have the steadfast tree without the deep root. The same law holds in nature and in human nature. The boy who grows up, without at the same time growing down, becomes a boaster and a swaggerer, with plenty of promise—but nothing more. He is apt to go down before the fierce blast of temptation, like a tree with no hold of the ground, for he lacks the essence of stability.

The root is principle, and the tree is character. Principle is that by which we lay hold of things that endure, like the root taking a firm grip of the solid earth. Principle is hidden away deep down out of sight, and, like a root, usually out of mind; but a most essential part, after all. "Honesty is the best policy"—there is a principle: the moment a boy or a man severs his conduct from that, invisible decay falls on his character. The point of contact between God and man is not where man towers, like some forest giant, above his fellows; but, "Thus saith the high and lofty One that inhabiteth eternity, I dwell with him that is of a contrite and humble spirit." Strange to say, it is humility, a ladder on which we step down, that leads us to the highest. In our thoughtlessness we despise the roots because, for the most part, they are not seen, and not pretty when seen; and lavish all our praise on the splendid trunk and glorious foliage of the tree, forgetting that the life of the tree depends on those dirty roots' gathering food in the black earth. The first lesson we have to learn in judging our fellow men is, to measure the principle that lies at the root of their lives. By this we all either stand or fall.

The safe height of a tree is measured by the depth and extent of its roots. The reason why so many men have ingloriously failed in life is, because they have paid too much attention to height, and too little to depth; and when the trial came they fell, spreading desolation in their path. The trees are wiser, for they strike their roots into the earth before they show above it.

The lesson from the tree is, not to neglect the hidden things of life, such as principle, prayer, and spirituality, ever remembering that in the course of nature, depth of principle precedes height of renown, and that principle, being the root, comes first in order of time.

Vancouver, B.C.

It is well for us to pray, "Give us this day our daily bread," but we can be more reasonably sure of an answer when we keep our potato patch well cleared of weeds and the hills well hoed. The answer lies oftentimes at the end of the hoe handle. The answer to our petition has its human as well as its divine side. "Bread" is the product of divine blessing plus human energy. It takes the two to produce the answer.—United Presbyterian.

WHEN OVER-CONFIDENCE IS IMPOSSIBLE.

One who is serving Christ cannot have too much confidence in the outcome. There is no such thing as over-confidence here. Anything less than absolute confidence is under-confidence, and that stands for failure. Hence those who know Christ best, and who know his ways, have learned to trust him, in his control of the results of their work for him, with a quiet assurance that cannot be shaken. One who is leading college students in every land into the friendship and service of Christ, and who is just now on his way to Japan in a journey which he says "is going to present the greatest concentration of opportunities" that he has ever confronted, wrote to a friend before starting: "Through the prayers of yourself and other friends I confidently expect to be led in triumph by Christ." That is the kind of confidence that Christ can use. It is the confidence that Christ not only authorizes, but that he lays upon us as a simple duty. Have we laid hold upon him in that spirit for the success of to-day's tasks?

MIRTH AND MEDICINE.

I know of nothing equal to a cheerful and even mirthful conversation for restoring the tone of mind and body, when both have been overdone. Some great and good men, of whom very heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over. Narrow minds denounce the incongruity: large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth, after exhaustive toil, is one of Nature's instinctive efforts to heal the part which has been rocked or bruised.

You cannot too sternly reprobate a frivolous life; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, a soft bedding to receive heavy cares, which otherwise would crush the spirit, to snarl against the sports of mirth may be the easy and useless occupation of a small man, who cannot take in at one view the whole circumference of a large one.—Arnold.

IF I WERE A GIRL AGAIN.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth, before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart.

If I were a girl again, I should be more careful about my conversations. I should beware of slang and gossip, and a tendency to drop into silence. I should avoid sarcasm like a plague, remembering that the person who uses it shows her sense of her own inferiority.

I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered, be quicker with my praise and tardier with my criticism.

These things I should do if I were a girl again.—Herald and Presbyter.

Strangely beautiful are some of the Christian lives that brighten at the close. They enter, as it were, upon a sort of second springtime. They become more gentle, trustful, and hopeful. They feel a mighty joy in the experience described in the language of an Old Testament saint: "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." This new life is forever new; let it have free course.—Bishop Fitzgerald.

A MANY-SIDED MISSIONARY.*

By Rev. Frank Ballantyne, M.A.

Rev. William Proudfoot was born in Peebles, Scotland, 1789; he came to Canada in 1832; died in London, Ontario, in 1881.

He was a remarkable man. When he died in his 63rd year, and after 20 years of service in Canada, it was truly said of him,—“He was a man of great strength of mind, of clear and acute judgment, calm and resolute in thought and action. His mind was of an order to have achieved high eminence in any pursuit. A firm friend, a wise counsellor, an upright citizen, a kind parent, and a devoted Christian—there are few such men as William Proudfoot.”

Mr. Proudfoot's rare courage and devotion appear in his setting forth as a missionary to Canada. He had spent 17 years as a minister in Scotland. There were eight dearly cherished children about his fireside. The ocean voyage required about two months in those days. And the difficulties incident to pioneer missionary work in a country largely forest and sparsely settled were great enough to test the mettle of any man. It was no light matter even for a man without family to undertake. But the call of the Western world came to this great soul; the need of the gospel in Upper Canada (now Ontario) strongly appealed to him, and he, along with two others, volunteered to go. For him it meant leaving two children behind for a time—a sore trial to a devoted father—and bringing wife and six children to face the unknown exigencies and privations of a new and untried land. It showed heroic spirit to say in such circumstances, “Here am I, send me.”

It was over a year before he found a permanent home for his family in Canada. But his courage and devotion never flagged through all the years of weariness and hardships in doing pioneer work.

His labors as a missionary were arduous and abundant. On his first exploring trip he set out from York (now Toronto), crossed by boat to Niagara, and spent three months travelling by stage or on foot (there were no rail-ways in those days), visiting the most needy centres, preaching wherever he went, noting conditions and prospects, and paving the way for organization of churches and mission stations.

London, after a few months, became his home, and the centre of his missionary work. It was then a village, with stumps standing in the streets. Brantford, “a place of three hundred people,” with Paris and Dumfries, St. Thomas, and westward, Godrich, “with about forty houses,” were needy and hopeful fields, but could not be occupied until more men arrived.

In 1835, Rev. Mr. Proudfoot and Rev. Mr. Christie of Flamboro, were appointed to visit all the churches and stations under the care of their Presbytery. They travelled about seven hundred miles, partly by stage, partly by ox-sleigh or wagon, quite often on foot, over roads in many places “indescribably bad.” Hard as the task was, it was thoroughly carried through. Many points were visited in southwestern Ontario, and from Goderich to Port Hope, and all felt the touch of their wise counsel and timely suggestions.

William Proudfoot was an able and impressive preacher. “Every word could have been printed, so coherent was it and logical.” “He had a wonderful gift of expository preaching.” “He could in a few words exhibit a subject in its proper light.” One who heard him often “never knew a minister who imparted so rich an understanding of the Scriptures.” He was a Christian teacher, with God's Word as

a text book. He tried to make plain the teaching of the Word: let the people hear and understand, and the Word of God would do its work—the Holy Spirit would make the Word effective. An earnest Christian tone breathed through his life and teaching, and “it was scarcely possible to hear his conversation or his sermons without feeling elevated above everything unworthy and stimulated to high and honorable purpose.” Such a ministry developed thoughtful, intelligent congregations,—men and women of sturdy Christian character, with clear views of truth, and able to give a reason for the hope that was in them.

But Mr. Proudfoot's great intellectual power, his ripe scholarship, his profound theological knowledge, and his aptitude as a teacher, marked him out for work beyond his pulpit ministrations. “He was official correspondent to the Church of Scotland.” When the Missionary Presbytery was formed, he was chosen clerk. When the Synod was organized he was made clerk of the Synod. When the theological school was established, “by right of acknowledged fitness he was made Principal and director,” teaching classics, philosophy and theology. When Divinity Hall was transferred to Toronto, he still continued to teach, whilst holding also his pastorate in London. One of his first pupils was his distinguished son, the late Rev. John J. A. Proudfoot, D. D., who succeeded him as pastor in London, and who also taught in Knox College, Toronto, until he followed him to the home beyond. Another pupil was the late Principal Caven, D.D., of Knox College, who rejoiced to acknowledge the guiding influences in his scholastic life of his teacher, William Proudfoot. His influence in public questions, especially those connected with education, was great. In manner he was quiet and unobtrusive. He strove only to be faithful, to do his work for God in a quiet way. And when the end came, he passed quietly and peacefully to his reward. The fragrance of his life is still an uplifting influence. “He being dead, yet speaketh.”

HOOR BY HOOR.

Choosing “first his kingdom and his righteousness” is not a choice that can be made once for all, else the world would blossom with saints springing into life in some moment of rapt enthusiasm. It is, instead, a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fireside; for the gentle silence this afternoon, instead of the sharp retort that may be well deserved; for the unwelcome task, instead of the coveted leisure; for resolute rousing of one's own care to sympathize with someone one's burden. In all these and a countless host of other little daily commonplaces, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we will weave into each day's loving-kindness, self-sacrifice, faithfulness.

It does not sound like so grand a thing as “His kingdom and righteousness;” but the kingdom is slowly gaining territory and permanence within; and what is righteousness but doing right? The promise of “all these things” that are to be added to those who make this choice—the needed things of food and clothing, friends and home—is fulfilled in the same general way. Day by day the blessing comes, as the need arises. The unexpected success, the friendly interest, the work and wage that do not fail; all the things that gladden and cheer an unselfish heart with the comfort a selfish one cannot know—these are the promises kept.—Forward.

The longing of the human heart is for Christ.

*Y. P. C. E. Topic for 26th May—2 Tim. 4: 13-16.

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C. BLACKETT ROBINSON
Manager and Editor.

OTTAWA, WEDNESDAY, MAY 22, 1907.

The making room for somewhat lengthy reports of two Synods necessitates the leaving over of several articles intended for this issue.

Reports to the Winnipeg Free Press from many districts in the west show that seeding operations are being rushed by the farmers and that conditions during the past week have been most favorable, and in some districts seeding is about completed. It is stated that the ground is in good condition and work is rapid.

It is with sincere regret that we note the inability of Rev. Dr. Gray, the veteran clerk of the Synod of Toronto and Kingston, to be present at the meetings of that court last week. He is slowly recovering from an attack of grippe. The duties of the clerkship were performed by Rev. J. C. Tibb, M.A., assistant clerk.

The Journal prints a bright sermon to the young people of his charge, by Rev. Dr. Ramsay, of Knox church. It is so good, so timely, and so universally applicable, that we shall try and reproduce it for the benefit of the larger congregation of young persons who read the Dominion Presbyterian. It will keep until next week.

It was nine years since the Synod last met in Brockville, and the members were glad to once again visit the beautiful town on the broad St. Lawrence. Brockville grows in attractiveness all the time. Within the past decade many fine residences have been built; streets have been improved, lawns are better kept; and miles of concrete sidewalks have been laid down. It is quite a manufacturing centre; and its business men display activity and enterprise in the various branches of manufacture and commerce. It is needless to add that the entertainment tendered the Synod was characterized by a large hearted and generous hospitality.

THE DOMINION PRESBYTERIAN.

THE SENSATIONAL AND THE DAILY PAPER.

A half-crazy preacher in the United States eloped with a young parishioner, and the newspapers used their biggest type for headings. Naturally, perhaps, because the occurrence was infinitesimally rare. It is a tribute to the cloth that such an occurrence creates so much surprise. Thank God for the high average of righteousness and genuine moral character of the ministers of all denominations!

A clergyman says something at a Synod about wire-pulling for calls and about boasting over calls that are fictitious, and some of the papers quote the exhorting sentences in large type, but do not report the rest of the address, an address full of admirable and useful matter.

Dr. Torrey, in the course of a sermon, being interrupted, answers with sharp retort which leads to personal controversy. This incident is printed with big headings by newspapers which, giving column after column to "sporting," are unable to find room for any portion of the excellent sermon itself.

Newspapers are on the outlook for the abnormal; which is why the good work of 999 clergymen is neglected, while one wolf in sheep's clothing is large-typed; why the sensational sentence at the Synod is bulged into prominence, while the substantial meat of the address is disregarded; why Dr. Torrey's personal controversy is writ large, while the real points of his message are passed over without the aid of recording print.

In the eyes of the dailies, great is the abnormal!

Our readers will find the substance of Mr. MacGillivray's address in the Conference at Brockville, and Dr. Campbell's (Montreal), temperate comments thereon, in another column. Had the address been followed by discussion, as should have been the case, a more satisfactory result would have followed.

Rev. W. J. McCaughan, formerly minister at St. Andrew's Church, Toronto, has resigned his charge at the Third Presbyterian Church, Chicago, to take the pastorate of May street church, Belfast.

Thousands who have laughed and cried over the stories in "Beside the Bonnie Brier Bush" and "The Days of Auld Lang Syne"—Ian MacLaren's first books—will rejoice to learn of the early publication by The Sunday School Times Company, Philadelphia, Pennsylvania, of "St. Jude's" a new collection of short stories, written during the last year of his life.

Rev. R. E. Knowles, pastor of Knox church, Galt, has arrived home from New Berne, N.C. The climate was too warm and his physicians ordered him north. The author of "St. Cuthbert," is now able to walk around, but suffers from injury to his spine. He will not resume his pulpit duties this summer.

MEETING OF F. M. COMMITTEE.

At the Foreign Mission Committee meeting the following appointments were made: Rev. T. A. Broadfoot, B. A., B.D., Winnipeg, and Miss Rachel McLean, Stayner, to Macao; Rev. Duncan McLeod, B. A., Brandon to Formosa; Miss Anna M. Nairn, Galt, to India. First Presbyterian Church, Vancouver, has guaranteed support of one of the male missionaries. The General Assembly will be asked for permission to establish a Jewish mission, and Toronto will be the first place in which the work will be undertaken.

An overture from Toronto Presbytery requesting that the Ewart Training Home be made an institution for training women in all departments of Christian work, for home fields as well as foreign, will be forwarded to the General Assembly.

Satisfactory reports from the following fields were received:—Formosa and Macao, both of which need more missionaries; Honan, where native congregations are being organized in connection with a native church that is to be self-supporting and self-propagating; India, where the Indore College enrollment, 633, has been increased by 200 since Rev. R. A. King's appointment, three years ago. The Morrison centenary is to be celebrated by a special offering of \$100.00 from the church to erect mission buildings at Macao.

Rev. Dr. R. F. Macay's leave of absence is to be extended till October or November in order that he may visit Honan in the fall, when he will be able to see the work there better than at this season of the year.

The Guelph Mercury of a recent date makes mention of the presentation to St. Andrew's church of a beautiful baptismal font from Mr. Samuel Broadfoot and his family in memory of a son and brother—Mr. Fred W. Broadfoot, B.A.—who, it will be remembered, died about two years ago. The pastor, Rev. W. G. Wilson, in explaining the Session's acceptance of the gift on behalf of the congregation, made a feeling reference to the beautiful character of the one whose memory it perpetuates, speaking especially of the high regard in which he was held in college by both students and professors, and of the strong personal friendship which had existed there between himself and this young man who had consecrated his life to the work of the Christian ministry, and had completed six of the seven years' course in preparation for that sacred calling. The font is of marble, and consists of well-proportioned and beautifully finished base, shaft and bowl, the base bearing the following inscription: "In memoriam. Fred W. Broadfoot, B.A., Divinity Student. Died June 30th, 1905." On the opposite side of the base, and somewhat concealed from the public view, are these words: "Presented to St. Andrew's Congregation by S. Broadfoot and Family, May 1st, 1907."

Since the Lord's Day Act has come in force many people living along the Ottawa-Depot Harbor line of the Grand Trunk Railway, are much puzzled. It is believed that not quite so many trains pass through on Sunday as there previously were, but is this due to economic or legal considerations? Why do so many trains travel this road on Sunday? That's the question.

At the recent meeting of Hamilton Presbytery, Rev. R. Garside, present pastor of the Buckingham Baptist church, St. Catharines applied for admission to the Presbyterian Church, and documents were ordered to be forwarded to the general assembly.

The Rev. Dr. Harkness, of Cornwall, has been visiting friends in Palmerston, Ont.

BRUCE NOTES.

The jubilee of Knox Church, Paisley, was celebrated on May 5. It was in the year 1857 that the congregation was organized by the Rev. John Scott, at that time pastor of St. Andrew's church, London. Paisley was then within the bounds of the Presbytery of London, and there was no railway communication nearer than Guelph. But the sturdy settlers in the "Queen's Busle" had pushed far beyond the line of railway, and in considerable numbers were toiling at the removal of the forest. A large portion of the settlers about Paisley were Presbyterians of Scotch and Irish stock, and as soon as circumstances would permit, steps were taken to have regular gospel ordinances maintained among them. The Rev. Dr. McMullen, of Woodstock, but at that time a student in Knox College, was sent to hold religious services at Paisley as a student missionary in the year 1856, one year before the organization of the congregation.

Just 51 years afterwards Dr. McMullen conducted the Jubilee services of this congregation, and though time has wrought many changes in the vigorous young student of long ago, he was able to present both morning and evening the good old story with unabated zeal and vigor.

The first ordained pastor of the congregation was the Rev. Geo. Bremner, now deceased, who was settled in 1860, and with great faithfulness preached the gospel to the people of Knox church for ten years.

He was succeeded by the Rev. John Straith, who is also deceased. Mr. Straith continued pastor of the congregation for eleven years. As a result of his energy and leadership, the present fine edifice in which the congregation now worships was erected.

In 1884 the Rev. G. B. Greig, who had recently graduated from Knox College, became successor to Mr. Straith, but after a pastorate of two years and a half resigned to take up work in connection with the church in Australia. The present pastor is the Rev. J. Johnston, who succeeded Mr. Greig in 1888. During Mr. Johnston's incumbency a very large number of those associated with the early days of the congregation have passed away and only a few were left to take part in the Jubilee who sat at the first communion service.

On the following Monday evening a social meeting of the congregation was held, at which Dr. McMullen dwelt very beautifully on some of the reminiscences of early days. Several of the pioneers of the congregation also spoke of the old associations so dear to those who remember the experiences of half a century ago.

These Jubilee services remind us of the constant march of successive generations to another world, and may they also impress us with a due sense of the importance of the few years upon which a future eternity depends.

Viscount Milner's "Reflections" on the Colonial Conference, contributed to the National Review, are reprinted in The Living Age for May 11, and although they were written in anticipation of the meeting, they are not less illuminating, read in the light of what has been taking place during the sessions.

The article by Professor McComb on "The Modern Attitude Toward Belief in a Future Life," which The Living Age for May 11 reprints from the London Quarterly Review, is an extremely thoughtful and interesting review of the subject.

SYNOD OF MONTREAL AND OTTAWA.

Concluded from Page 5.

is men and women whose lives shall stand for the highest and best types of manhood and womanhood." Mr. Reid thought the statement was correct, and that the gravest demand of the age was for men. The placard, "men wanted," could be hung over against every department of human activity. Men in the truest sense of the word. He claimed that the pulpits of our land with few exceptions are faithful in holding up and pleading for high ideals in human character.

He next dealt with temperance in its broadest sense, as applying to anything and everything that is being carried to excess. Possibly the greatest excess of these times is the get-rich-quick craze. The speaker said there was nothing wrong in making money. But when the desire to do so caused men and women to act unwisely and imperil their hard earned savings, by taking too long chances, then it was time to call a halt. Such a time is on us now, said the speaker, indeed to such an extent is it gripping hold of the people, as to exercise a demoralizing influence. It is the duty of the pulpit, as the great educator of the masses, to cry out with no uncertain voice that "it is not material prosperity but righteousness that exalteth a nation."

Peace and good will is another demand of the age, and in this connection it was stated that the church has always proclaimed the gospel of peace and that we are reaping the fruits. Mr. Reid exclaimed that we have broken with the past and that for the future the interest of Britain is in peace. He prophesied that the potent voice of the future should proceed from study and pulpit, meeting hall and platform, rather than from camp and battlefield. The time is almost at hand when we can say:

"Ring out the thousand wars of old,
"Ring in the thousand years of peace."

Dealing with the religious demands of the age Mr. Reid said that the demand is for evangelical Christianity. That preacher is doing the best work for his Master whose preaching is the most evangelical. The gospel which is having the most telling effect is that whose central theme is Christ, and the love of Christ, as set forth in the atonement. He contended that never in the history of the world have the instrumentalities for good been so potent as to-day. That never has the great spirit of human brotherhood been so prevalent as to-day, and that these conditions are due to the fact that, having due regard for human limitations, the church has faithfully carried out its missions.

A Veteran Minister's Protest.

Rev. N. H. MacGillivray's statements of alleged short-comings of ministers called forth a protest next morning from Rev. Dr. Campbell, of Montreal, one of the clerks of the General Assembly, and himself a pastor of nearly 50 years' standing. He said: From the general drift of Mr. MacGillivray's remarks, the impression might be gained that ministers generally were men who come far short of the qualifications that ought to be shown in their office. This was the more unfortunate that the address was delivered to a Synod in the presence of a miscellaneous audience. Fortunately the two brethren in the town, representing the Presbyterian churches, were too well known in the community to permit of any harm following the address, so far as their influence is concerned, but the friends present

might assume that the personality of the clergy elsewhere in the Synod was very poor. He, with well on to 50 years experience and observation, had formed a different estimate of the clergy generally, and Presbyterian ministers in particular, and whilst far from claiming perfection for them, for he acknowledged they were all earthen vessels, yet he thought better of his brethren in the ministry, including Mr. MacGillivray, than to allow the remarks made go unchallenged. He believed the address exaggerated any failings that existed among his brethren, while no redeeming features were mentioned.

Young People's Societies.

The report on Young People's Societies was presented by Rev. W. D. Reid of Montreal. The report, owing to incomplete returns from many congregations, only gave an approximation as to the real condition of the work. In some respects the stock-taking has been encouraging and in many instances the reverse.

From Quebec and Montreal Presbyteries come reports of a mixed character. Many congregations are growing less by the removal of Protestant families, but those remaining are doing splendidly. With all the discouragements there are 1845 members and \$5,304 has been raised for all purposes in Montreal Presbytery. Of course this represents but a little over half the congregations within the bounds of the Presbytery. Gengarry is satisfactory, Ottawa has a good report; only two societies disbanded. Lanark and Renfrew is bad, showing a decline in membership and finances. Brockville increased in membership and finances 50 per cent.

It was recommended that Presbyteries be organized wherever feasible and at least one general Presbyterial rally be held every year. It was further recommended that the general assembly be petitioned to appoint a permanent travelling secretary to devote his whole time to organizing, etc.

All ministers within bounds were earnestly requested to make reply to the convenor.

That Presbyteries be especially requested to place the very best men possible for the position in the convenorship of the committee.

When the Synod had completed the work before it Rev. A. H. Scott, of Perth in appropriate terms moved a vote of thanks to the congregations of First and St. John's Churches; to the officials of St. John's Church; to the choir of St. John's Church; to the reporters and papers; to the homes for entertaining; to the citizens generally.

In a few graceful words the Moderator put the motion, and thereafter closed the proceedings with the benediction.

General Assembly of the Presbyterian Church in Canada.

The General Assembly will meet in Erskine Church, Montreal on Wednesday evening June 5th, 1907, at eight o'clock. The opening sermon will be preached by the retiring moderator, Rev. Alex. Falconer, D.D.

The clerks of Assembly, the clerks of Synods and Presbyteries who are commissioners will meet in Erskine church at 4 o'clock p.m. on the opening day to arrange the business of the first sederunt. Travelling arrangements have been made for commissioners, and others who have business with the assembly, and notice has been sent to all commissioners through the clerks of Presbyteries. Commissioners will receive standard railway certificates at the starting point where ticket to Montreal is purchased, and these with a card giving the name and status of the commissioner will be handed in at the General Assembly office in Erskine church, and a copy of the stitched reports will be given to those entitled to receive them.

JOHN SOMERVILLE, } Joint Clerks.
ROBERT CAMPBELL, }

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

CAUGHT BY THE TIDE.

By Stephen Saunders.

Stanley Forbes and his sister Jessie had spent the afternoon among the rocks at the mouth of the Smugglers' Cave, and had even ventured, when the tide was out, to explore the dark passages of the cave itself.

"Fancy living here, all alone in the dark and the cold!" said Jessie, thinking of her own comfortable home. "I don't think the smugglers can have enjoyed themselves very much, do you, Stanley?"

"Oh, I expect so," was her brother's reply. "You see, higher up, out of our reach, are many large chambers in which they stored their plunder, and there, out of the reach of the sea, they would light big fires, and so pass the long winter nights away very easily. But, Jessie, we must return or we shall have the tide upon us. Oh, look!" And he pointed to the mouth of the cave.

Unknown to them, the tide had turned, and was now tearing round the bend like a racehorse. Jessie screamed; but Stanley told her they must scramble on to the platform of rock by which they stood.

"There," he said, "we shall be safe for a time, and must try to attract attention."

With great difficulty they mounted the platform, and Stanley shouted at the top of his voice, and waved his handkerchief, but no one seemed to observe them. Jessie clung tightly to her brother, and laying her head on his shoulder, she burst into tears.

"Oh, Stanley!" she cried, "I'm afraid we're lost, for we cannot climb any higher."

"Cheer up, Jess," said Stanley, trying to comfort her. "I am hoping that someone will see us soon."

"But it will be dark before long. Why didn't we return sooner?"

"We ought to have done so, especially after Fred Austin's warning. He told us to keep a sharp look-out on the tide, but I only laughed, and asked him to give me credit for more sense."

"Surely we shall be missed," said Jessie, "though mother doesn't know we are here, for you promised her faithfully we would never venture near the Smuggler's Cave."

"And we are being punished now for breaking our word," put in Stanley. "It just serves us right, Jessie."

"So it does, but I don't think we deserve to be washed away by the sea."

"Neither do I. In fact, unless I make a mistake, there is a boat yonder, being rowed towards the cave. Can you see it?"

"Where, Stanley, where?"

"Out there, in the direction of the harbour. Yes, I am right; it is coming nearer, and Fred Austin is rowing it. I can see him plainly now. God has forgiven us for our disobedience, and is sending him to rescue us from death."

It seemed a very long time before the boat came close to them, but it did reach the cave at last, and then Stanley took off his cap, waving it above his head, cheered Fred as he pulled up alongside the rock. Brother and sister soon scrambled into the boat, and thanked Fred Austin over and over again for having saved them.

As he rowed them homewards in the dusk he said, "You've had a narrow escape. The tide would have covered that rock in an hour, and then nothing could have saved you, for, Stanley, the tide is not a thing to be played with. Father has often told me so, and he's an old sailor, and that's why I warned you."

EVA'S SUPERSENSITIVENESS.

By Christina Ross Frame.

"O dear, what have I done now?" said Mabel as she eyed with mook despair a small twisted note lying on her pillow.

"Another of Eva's supersensitive outbursts; they have got to be really wearing. I spent an hour this morning setting her mind at ease in regard to some fancied injury she had received from Carrie; and the same process will have to be gone through again, for, in the meantime, I have in some way wounded her sensitive feelings."

"Preserve me from such a friend!" said Hattie, as she peered over Mabel's shoulder to read the note.

"Why don't you drop her? Do something that will be worth writing notes about, and making a fuss over. Then let her take it out in worrying."

"No," said Elizabeth, bluntly, "that is not the best way, nor the right way. You girls have plenty of tact, and by arguing with her, and laughing at and ignoring her supersensitiveness you will help her to overcome it. It is a form of selfishness, maybe, but I agree with Mabel that it is wearing."

There are many useless bad half-hours for herself, and many annoying ones for her friends and acquaintances. Going half-way to meet worry, tormenting ourselves as to what others are thinking or saying about us, the cultivation of an over-sensitive spirit in our companionships—these will unfit for happiness, no matter how pleasant the circumstances in which we are placed.

Looking at others' actions through the shadows cast by a morbid supersensitiveness, and moody fancy, is an unprofitable business. If this unfortunate trait of disposition is yours, set to work to correct it. Work, that panacea for so many ills, is a step in the right direction. Keep yourself from being idle. Put aside what you have been dwelling upon as slights. Remember that charity suffereth long and is kind, and that life takes its bright or sad shadings from the hues of our own minds.

Halifax, Canada.

BRITAIN LEADS.

When we hear so many jeremiaids about the superiority of the foreigner, it is good to come across a vigorous defence of British workmanship such as in this interesting passage, from a book just published, in which German and British workmen are compared:—Although the highly educated Germans know all about the qualities, nature, properties, and production of iron and steel, says a writer in the "Greenock Telegraph," they have not the skill possessed by British smiths in manipulating the metal. So recently as 1906, the Germans being unable, notwithstanding their scientific attainments, to forge such a simple thing as a chain cable, they took to Duisburg some Staffordshire ironworkers to instruct German smiths in the elementary art of welding. The German scientists and smiths could not shut two ends of iron together properly, not even with the aid of their perfected electrical and mechanical appliances. These could only fashion steel to resemble a ship's cable in everything but the quality of withstanding a tensile strain. It is just that vital quality the German product lacks and the British product possesses. Englishmen and Scotchmen know their craft; the Germans know only all about it. This is the essential distinction which differentiates British from foreign workmanship.

THE HANDWRITING OF AUTHORS.

An interesting study is the handwriting of authors, as it indicates to a greater or less degree their personal temperaments. Longfellow wrote a bold, open back hand, which was the delight of printers. Joaquin Miller writes such a bad hand that he often becomes puzzled over his own work, and the printer sings the praises of the inventor of the typewriter. Charlotte Brontë's writing seemed to have been traced with a cambric needle, and Thackeray's writing, while marvelously neat and precise, was so small that the best of eyes were needed to read it. Likewise the handwriting of Capt. Marryat was so microscopic that when he was obliged to mark the place where he left off by sticking a pin in the paper, Napoleon's was worse than illegible, and it is said that his letters from Germany to the Empress Josephine were at first thought to be rough snaps of the seat of war. Carlyle wrote a patient, crabbed, and oddly emphasized hand. The penmanship of Bryant was aggressive, well formed, and decidedly pleasing to the eye; while the chirography of Scott, Hunt, Moore, and Gray was smooth and easy to read, but did not express any distinct individuality. Byron's handwriting was nothing more than a scrawl. His additions to his proofs frequently exceeded in volume the original copy, and in one of his poems, which contained in the original only four hundred lines, one thousand were added in the proofs. The writings of Dickens was minute, and he had a habit of writing with a blue ink on blue paper. Frequent erasures and interlineations made his copy a burden to his publishers.—Scientific American.

OLD TIMES.

Children are greatly interested in the events of their parents' early lives. "Distance," in such cases, "lends enchantment to the view." The grandmother often renders important service to the children by telling stories of old times. Those early days have romantic fascination to the little ones whose life has but recently begun. If the story be one of pioneer life in the olden time, children appreciate it intensely. They become linked to the past by weaving the chain of memory for them, and they gain a sense of solidarity with their ancestors. The family traditions, ideals, and sentiment are conveyed to them, and perpetuated in their thoughts and actions. It uplifts children to be brought into the line of heroic men and women, who stand out on the distant horizon in ideal and beautiful figure. We cannot estimate the effect on the character and standards of children when their ancestors are exalted before them. It is true that such may have been ordinary men and women, but when idealized they become the saints by whose deeds children are impressed and elevated for life's struggle.—The Watchman.

The company which controls all the advertising in New England trolley cars, in compliance with the request of the Women's Christian Temperance Union, has decided to exclude all advertisements of liquor, beer, or other articles leading to drunkenness. It is asserted that the business thus rejected would probably amount to \$180,000 a year.

You cannot count the stars and make mud pies at the same time. Make your trials stepping-stones to something higher and better.

WEDDING ANECDOTES.

Weddings have been the occasion of much joy in the world, and are clustered around with capital stories. "Jeanie, lassie," said an old Cameronian to his daughter, who was asking his permission to marry, "mind ye, it's a solemn thing to get married." "I ken that, father," returned the sensible lass, "but it's a solemn thing no' to get married."

"It's the road we've a' to gang," said the short-sighted old maid solemnly, mistaking a passing wedding party for a funeral procession. So also seemed to think the heroine of the following anecdote, and no mistake about it:—A clergyman, having three times refused to marry a man who had as often come before him drunk, on the third occasion said to the woman—"Why do you bring him here in that state?" "Please, your reverence," said she, "he'll no' come when he's sober."

The Rev. Dr. Wightman, of Kirkmahoe, was a simple-minded clergyman of the old school. When a young man he paid his addresses to a lady in the parish, and his suit was accepted on the condition that it met with the approval of the lady's mother. Accordingly, the doctor waited upon the matron, and, stating his case, the good woman, delighted at his proposal, passed the usual Scottish compliment, "Deed, doctor, ye're far awre gude for our Janet."

"Weel, weel," was the instant rejoinder, "ye ken best; so we'll say nae mair about it." And he never did, although the social intercourse of the parties continued as before, and forty years after Dr. Wightman died an old bachelor, and the affianced of his youth died an old maid. Ah, it's a solemn thing marriage!

COSTLY DISCIPLE.

A popular Montreal doctor tells this story of a bright boy, another doctor's son, who had reached the mature age of ten after an early career marked by many wild and mischievous pranks.

His restless nature made him something of a torment to his teacher at times, and one afternoon not long ago she kept him after the others were dismissed and had a serious talk with him. Perhaps she was a little afraid that her admonitions were falling on stony ground. Anyway, she finally said, "I certainly will have to ask your father to come and see me."

"Don't do it," said the boy. The teacher thought she had made an impression.

"Yes," she repeated, "I must send for your father."

"You better not," said the boy.

"Why not?" said the teacher.

"'Cause he charges two dollars a visit," said the scamp.

STRENGTH OF BIRDS.

Birds can eat and digest from ten to thirty times as much food in proportion to their size as men can. If a man could eat as much in proportion to his size as a sparrow is able to consume, he would need a whole sheep for dinner, a couple of dozen chickens for breakfast, and six turkeys for his evening meal. A tree sparrow has been known to eat 700 grass seeds in a day. Relative to the bird's size, these seeds were as big as an ordinary lunch basket would be to a full-grown man. A bird's strength is equally amazing. A white-tailed eagle, weighing twelve pounds, with a wingspread of six feet, has been known to pounce on a pig weighing 42 pounds, raise it to a height of a hundred feet, and fly off with it. The bird had covered a distance of half-a-mile before the pig's owner succeeded in shooting the thief. Birds can and do work far harder than human beings.

THE DEMAND FOR TECHNICALLY YOUNG MEN.

In view of the general impression that the professions are greatly overcrowded, it is surprising to learn that some of the leading railroads of the country are finding much difficulty in securing properly qualified young men to fill subordinate positions on the engineering staff. One road in particular has recently gone so far as to make the fact known in the public press, and to invite communication from young men who have passed through technical schools, and possess the necessary qualifications to enable them to commence work as rodmen and chainmen, or do the simpler instrumental work connected with the construction and maintenance of railroads. It was further stated that the remuneration would be sufficient to enable these men to maintain themselves at once in decency and comfort, and that for those who showed aptitude and application there was a reasonable expectation of early promotion. Further evidence of the excellent opening afforded by the present industrial activity is found in the fact that, in one of the leading technical colleges of the country, every member of the graduating class of 1906 had secured an appointment some months before the close of the college year. The demand for technically-qualified men in railroad work has unquestionably been stimulated by the recognition of the fact that the increase in the capacity and weight of the motive power and rolling stock, and the demand for more intelligent supervision due to the introduction of electric traction on steam roads, is rendering it desirable that not only the engineering department, but also those which have to do with the maintenance and operation of the road should be run by men with sufficient technical knowledge, with sufficient training in natural science, to enable them to exercise a more intelligent oversight of their departments than is possible in the case of men whose theoretical knowledge is bounded by the limits of a common school education.—Scientific American.

WHEN MOLLIE BATHS THE BABY.

When Mollie bathes the baby
I lay my book aside
And watch the operation
With deep paternal pride;
I soan the dimpled body
Of the struggling little elf,
For undeveloped points of
Resemblance to myself.

When Mollie bathes the baby
She always says to me:
"Isn't he just as cunning
And sweet as he can be?
Just see those pretty dimples!
Aren't his eyes a lovely blue?"
And then, "You precious darling,
I could bite those arms in two."

When Mollie bathes the baby
I always say to her:
"Look out now, don't you drop him,
And she answers back, "No, sir!"
Then I talk about his rosy cheeks,
The muscles in his arms,
His shapely head, his sturdy legs,
And other manly charms.

When Mollie bathes the baby
The household bends its knee,
And shows him greater deference
Than it ever shows to me.
But I feel no jealous goading,
As they laud him to the skies,
For every one assures me
That he has his father's eyes.

Mr. R. Brudenell Carter's article on "Eugenics and Descent," which The Living Age for May 4 reprints from the Cornhill Magazine, is a remarkably fresh and illuminating contribution to an important discussion.

DRUGGING CHILDREN.

All so-called "soothing" syrups and most of the powders advertised to cure childhood ailments contain poisonous opiates and an overdose may kill the child. When the mother uses Baby's Own Tablets she has the guarantee of a government analyst that this medicine contains no opiate or narcotic. They can be given with absolute safety to a new-born baby. They cure indigestion, constipation, colic, diarrhoea and the other minor ailments of children. Mrs. G. Collins, Hirkella, Man., says:—"Baby's Own Tablets are the most satisfactory medicine I have ever used for the minor ailments of children. I always keep the Tablets in the house." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams Medicine Co., Brockville, Ont.

A MAN OF FIFTY.

A man at fifty should be just entering upon his harvest. The years from forty to sixty are the dominant decades of life, the ages of the rulers of the world.

The years of struggle and stress, of painful preparation and laborious training, are over, the fields are white before his sickle. How can he best preserve his vigor and conserve his capital? Conditions have changed, and he must adjust himself to them.

First let him recognize the advantages of his position. He has graduated from the school of life, has earned the right to let his degrees of skill and experience work for him. What his muscles have lost in elasticity they have gained in practiced smoothness of action and massive strength. His thought engine throbs with less violent pulsations, but has gained immensely in cool, orderly, harmonious vibrations.

Sound maturity is more efficient and quite as enjoyable as youth. Don't sigh for the days that were, or count yourself inferior to the callow stripling. You are a better motor than he is, of higher horse-power, greater endurance and less friction-waste. Besides, he may be laid on the scrap-heap before he reaches your age.

The glory and triumphs of manhood are yours. Enjoy them without regrets for the past or fears for the future. Live at concert pitch and plan to die suddenly. Don't begin to cut down on things until they cut down on you. Keep on full steam ahead until you feel a bump, or at least a distinct grating. You'll go further and happier and far more useful than by anxious straining on the look-out for rocks and shoals which often don't exist, though they may be down on the charts. There are plenty such.

Keep up your exercises and recreations, especially the latter. Don't drop any of your outdoor interests unless you can acquire new ones in their places. Change your sports in quality if you must (but not till then), but never in quantity, except to increase.

OUT OF THE WAY NOTES.

The grape culture in France gives employment to over two million people.

People eat twenty per cent. more bread when the weather is cold than when it is mild.

Penny postage, both internal and Imperial, is to be inaugurated in Australia in October.

The ordinary use of chloroform is fatal one time in 2,873, that of ether one time in 23,204.

The word satin, like the article itself, is of Chinese origin, and is an imitation of the Chinese word *sz-tun*.

The citizens of Muscat sleep on their house-tops at night, their slaves watering them at intervals, as if they were rows of cabbages, a practice which may account for the prevalence of muscular rheumatism in the Imam's capital.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In St. Paul's church, next Sunday evening, Dr. Armstrong will deal with the Conversion of the first woman in Europe; to be followed by an exposition of Psalm xx. A short service of song will also be given.

The ladies' aid of Emmanuel church, (Congregational), last week gave a pleasant hour to the members of the Ottawa ministerial association and their wives. Covers were laid for about sixty, and the gathering around the festive board was a happy and fraternal one. Rev. A. D. Cousins, pastor of the church, and president of the Ministerial Association, presided. After the good things so bountifully provided by the ladies were leisurely disposed of, the following toasts were ably given and ably responded to:—The Presbyterian Church, proposed by Dr. A. A. Cameron, responded to by Rev. J. W. H. Milne; The Methodist Church, proposed by Rev. Dr. Ramsay, responded to by Rev. G. F. Salton; The Baptist church proposed by Rev. William McIntosh, responded to by Rev. R. McKay; The Congregational Church, proposed by Rev. W. F. Parker, responded to by Rev. H. I. Horsey. The Reformed Episcopal Church, proposed by Rev. P. L. Richardson, responded to by Rev. E. C. Russell.

WESTERN ONTARIO.

Rev. P. C. Currie, of Port Colborne, accepts call to Warsaw and Dummer. Rev. Dr. Murray, of Kincardine, has been visiting relatives at Golspie.

Rev. N. A. McDonald, of Dornach, while taking in the Synod of Toronto and Kingston, visited friends at Sutton.

Rev. W. J. Hewitt, of Severn Bridge, conducted the services at Conn and Woodland the last two Sabbaths.

Mr. L. A. Wood, B.A., of London, will take charge of Knox church, St. Mary's, till 1st July.

Rev. Thomas Paton, of Merrittton, has accepted a call from Lucan and Fraser, in the Presbytery of Stratford.

Sherman Avenue Presbyterians (Hamilton) propose erecting a new church to cost \$18,000.

Amos Church, Dromore, has contributed \$60 and Knox church, Normanby, \$42—over \$100 for the Chinese famine fund.

On request of Rev. Mr. McKinnon, Stratford Presbytery will meet at Milverton in September to aid in celebrating the congregation's jubilee.

Rev. Mr. Wood, of Shakespeare, has been appointed representative of Stratford Presbytery to attend the jubilee celebration of Avonton and Harrington, to be held in June.

Rev. W. J. Cook, in charge of Serat Sprucecaldie, is expected to visit Doe Lake every Sunday and Banbury every two weeks. He has about all one man can take care of.

Rev. J. H. MacVicar, of Fergus, filled the pulpit of Westminster church on Sunday with great acceptance. Rev. Mr. Hanna conducted anniversary services in Melville church, Fergus.

Rev. Robert Tait, at present without a charge, has accepted a call from Windham and Delhi; salary \$800, with \$75 towards rent of manse and three weeks' holidays. Induction has been fixed for 30th May at Delhi.

Mr. A. D. Cornett, B.A., who recently graduated in the Arts department of Queen's University, has begun his duties at Carling Mission Field, in the vicinity of Parry Sound. We wish him an enjoyable and prosperous summer.

EASTERN ONTARIO.

Rev. R. Young, B.A., of Pakenham, attended the Queen's College graduates' banquet at Carleton Place last week.

Mr. McNeil, of the Presbyterian College, Montreal, conducted services at Apple Hill last Sunday.

The sacrament of the Lord's Supper was observed in the Valleyfield Presbyterian church last Sunday, when 34 new names were added to the roll.

Rev. Charles H. Daly conducted anniversary services at Braeside on Sunday, St. John's pulpit Almonte being filled by Rev. Mr. Moore of Braeside.

The Pembroke Standard says: Rev. Dr. Bayne, who has been confined to the house through illness for the past week, we are glad to report, is recovering.

Rev. H. J. McDiarmid, of St. Lambert, Que., when on his way to the meeting of Synod at Brockville, visited friends at Kempville, much to the delight of many former parishioners there.

Says the Almonte Gazette: Rev. Donald Stewart, of Morewood, conducted the services in St. John's church on the 12th inst. During the evening he preached a sermon that marks him as a powerful and well-informed preacher.

Mr. J. Mellroy, of Montreal, who has occupied the pulpit in the Apple Hill church almost every Sunday since the beginning of February, has accepted a charge for the summer at Richmond, Que.

Rev. Mr. Currie, of Knox church, Perth, returned last week from Saranac Lake, N.Y., where Mrs. Currie is seeking restoration from a serious attack of pneumonia. He found her doing well. Her physician is confident of a complete recovery.

The village of Finch has been twice visited by fire within a few days. Nearly all the business portion has been destroyed, and the second fire burned the Presbyterian and Methodist churches. The former was only partially insured; but the congregation is composed of well-to-do people, and re-building on a larger and more substantial scale will be commenced at once.

Rev. D. MacVicar, of St. Luke's church, Finch, tendered his resignation at Presbytery Meeting held at Brockville, last week. On Sunday he preached his farewell sermon; and removes to Mannville, Alta., this week. Rev. Mr. MacGillivray, of Cornwall, has been appointed interim moderator of Session, to whom applications should be made for a hearing.

The destruction of the Presbyterian and Methodist churches in Finch leaves two congregations without a place in which to worship. Mr. H. K. McLean has offered the use of the Oddfellows' Hall, the only place now suitable, free of charge for six months, to the two congregations for joint services. It is likely that the kind offer will be thankfully accepted.

In connection with the destruction of Mr. McNaughton's property, there was also destroyed the table that was used in the first Presbyterian church in Finch township. Old St. Luke's church was built in 1840 on lot 19 Second Concession, and in 1858 Mr. McNaughton attended service in the church. When the church was vacated the table was secured by Mr. McNaughton. The top was of one solid piece of pine, beautifully grained, and fully 36 inches wide and five feet long. Mr. McNaughton still has the old pulpit—the old-fashioned kind with stairs leading to it.

SYNOD OF TORONTO AND KINGSTON.

This court met in St. James Square church, Toronto, on Tuesday evening of last week:

The sermon of the retiring Moderator, Rev. R. J. M. Glassford of Guelph, was characterized by Rev. Dr. R. Douglas Fraser, in moving the thanks of Synod to him for the sermon, as well as for his presiding over the meeting of Synod last year, as marked by "brevity, sound, practical common sense, and eloquence." Rev. Principal MacLaren seconded the words of Dr. Fraser.

On the constitution of the court, the retiring Moderator in a brief address referred feelingly to the eight members of the Synod who had been removed during the year by death. The unwonted activity in Sunday school work was noted. Pleasure was expressed at the progress made by Queen's University, and especially that the position of President of the University of Toronto had been offered to one whom many of those present know and honor. This remark was heartily applauded.

Rev. Peter Duncan, for 50 years minister at Colborne, was unanimously elected Moderator on motion of Rev. W. T. Wilkins, seconded by Rev. J. R. Bell. Mr. Duncan was unable to be present, but until his arrival it was agreed that Mr. Glassford should continue in the chair. The Treasurer's report showed receipts amounting to about \$1,015, and a balance from last year of \$1,062.16. The disbursements were \$885.84, leaving a balance of \$1,132.25. Mr. Crombie was thanked and reappointed Treasurer, and Messrs. Archibald MacMurchy and John Harvie were appointed Auditors. A telegram of sympathy was ordered to be sent to Rev. Dr. Gray of Orillia, Clerk of Synod, who is detained by serious illness.

The progress of mission work in China during the hundred years since Dr. Robert Morrison landed in that country was presented to a good-sized audience in St. James' Square Presbyterian church on Wednesday in eloquent addresses by Rev. W. A. J. Martin of Brantford, Convener of the General Assembly's Foreign Mission Committee; Rev. Dr. J. Fraser Smith of Comber and Rev. Alfred Gandier, pastor of the church. Rev. Dr. Pidgeon presided.

Mr. Martin told of the origin of the Macao mission in the Province of Canton, in answer to the request of Chinese boys in Canada who wanted the Gospel sent to their relatives at home. The sum of \$10,000 is being asked for as an official thank offering from the western union of the Presbyterian church of Canada—about five cents a member—to help the Morrison centenary by extending the work in China.

After Dr. J. Fraser Smith had described the difficulties attending the opening of the Honan mission nineteen years ago, Rev. Alfred Gandier spoke on the present movement in China, and the call which it gives to the Church of Christ, and especially the Presbyterian Church of Canada. China was a giant awakening from sleep. The question for the Church of Christ was, Would this re-birth of China be Christian, or merely intellectual and material? Sir Robert Hart, who knows China as probably no other man does, said that "only a miraculous spread of Christianity could avert the yellow peril." "We believe," said Mr. Gandier, "that Christianity is a miraculous religion, and so have reason to expect its miraculous spread if we do our part. We do not

expect to evangelize China, but as Dr. Morrison said, God can, and we believe the set time has come." The outstanding features of world events in the twentieth century would, he believed, be the awakening of China and the development of Canada, the entrance of the oldest and the youngest nations into the position of world powers. In both of these the Presbyterians were peculiarly interested. A million dollars a year from the church in Canada would mean only about a cent a day per member, and all the home mission, augmentation and French evangelization work could be supported by about \$1 a year per member—or in all \$5 a year per communicant. The thing surely in this prosperous Canada was feasible.

The report of the committee on Church Life and Work, presented by the Convener, Rev. Wm. Farquharson, recommended that parents and teachers be urged to use every means to encourage the children under their care to attend church, as well as Sabbath school, and that ministers be reminded of the need of making the service such as is fitted to call out and express the devotion of the childlike mind; that the value of the prayer meeting as a means of promoting religious life more earnestly be kept before the people in order that more may be encouraged to avail themselves of it; and that the attention of Sessions, Boards of Management, and missionary associations be directed to the value of system in giving, and to the need of a fuller sense of the religious character of laying by as each may prosper. A recommendation moved by Rev. Dr. Pidgeon was added, that Sessions be instructed to arrange for baptismal services as carefully as for communion services, and that whenever possible they be held in the church.

The report of the Sabbath School Committee was in several respects most encouraging. The committee recommended that Presbyteries devise a general scheme of Sabbath school visitation; urged greater attention to memorizing Scripture and the Shorter Catechism (which Dr. Gregg said too many of the ministers, elders and professors do not believe); commended the teacher training course, emphasized the great purpose to be "to bring the young into saving relations with Jesus Christ, and to train them for His service"; sessions and superintendents were urged to take special care to instruct the scholars regarding the missionary and other schemes of the Church, and to encourage and train them in systematic giving.

The work of French evangelization was presented by Rev. A. D. Menzies, of the Pointe aux Trembles School. The need of the work in French Quebec was as great as that in the west. The Synod of Toronto and Kingston did not contribute as well as others to this work. The claim was urgent, because hundreds breaking away from the Roman Catholic Church, yet are adrift. They were hungering for education. The French work was heartily commended by Synod, on a motion of Rev. G. A. Woodside, Owen Sound, and Rev. H. D. Leitch, of Sonya.

The report on home missions was presented by Rev. J. A. Dow of Gravenhurst and Rev. G. L. Johnston of North Bay. The committee recommended that presbyteries be urged to develop on home mission fields a larger spirit of liberality in order to reduce home mission grants.

The report of the Committee on Augmentation was simply submitted by the convener, Rev. R. W. Ross of Guelph, and an address on the importance of augmentation was given by Rev. John Hay, the General Assembly's committee representative, who strongly urged the

duty of the strong churches helping the weak. The only Synods in Canada that fell behind in the appointment for this fund were those of Toronto and Kingston and of Hamilton and London, the two strongest, in the heart and garden of Ontario.

The report of the Foreign Mission Committee, represented by Rev. Dr. G. C. Pidgeon, was rather discouraging, showing a serious falling behind in contributions, and that in the face of widening fields. Six of the twelve Presbyteries showed a decrease, and the whole Synod was \$1,352 behind last year.

Rev. Peter Duncan, the Moderator-elect, entered the church at 4 o'clock, and, after being gowned and introduced, took the chair and briefly thanked the Synod for the honor conferred upon him.

Conference on Foreign Missions.

A conference on missions was held, led off by Rev. Alfred Gandier, who presented the fact that fourteen millions of heathen are allotted to the Presbyterian Church in Canada by the comity of missions to evangelize, and deplored the startling falling off in missionary givings, only one Presbytery averaging over one cent a week per communicant. A resolution by Dr. McTavish crystallized the Synod's feeling in favor of a weekly offering for missions, and of prompt and systematic action, especially in training the children and young people in intelligent interest in missions.

A motion was carried, which stated that in the judgment of this Synod the time had come to consider the feasibility of amalgamating the work of the Sunday school and Young People's Society Committees of the Church, and that the question be recommended by the Synod to the favorable consideration of the approaching General Assembly.

Queen's University.

A report was presented by Rev. Dr. Gordon, Principal of Queen's University. The enrolment in the present year was 1,139, an increase of 97.

The progress of the Queen's Endowment Fund was reported by Rev. Robert Laird, agent of the fund. After a campaign of education by literature, 240 congregations had been visited, and from them \$260,000 secured. Mr. Andrew Carnegie had promised \$100,000 when \$400,000 had been secured in cash and realizable securities, but Mr. Laird thought the half-million should be raised independently of Mr. Carnegie's offer, and have his \$100,000 to the good. In this Synod 95 congregations had been visited, and from these and from individual donors in them there have been received about \$95,000. About \$40,000 or \$45,000 more was desired, and Mr. Laird thought the 85 or 90 remaining congregations could give that amount, averaging about \$500 each, when several rural congregations were subscribing eight or nine hundred dollars.

Sabbath Observance and Temperance.

An address on the work of the Lord's Day Alliance was given by Rev. J. G. Shearer, D.D. He said that Hon. Mr. Whitney being now acting Attorney-General in Hon. Mr. Foy's continued absence, the long delayed prosecutions of cases under the act would now go on.

The Synod again put itself on record as favoring the abolition of the bar-room in this Province as soon as possible.

An overture from the Owen Sound Presbytery, spoken to by Rev. Dr. J. B. Fraser, brought up the question of supply of vacant charges. The probationers' scheme, Dr. Fraser said, had

practically collapsed. The overture prays the Assembly to prepare for consideration a more practicable plan, to provide every congregation with a minister and every effective minister with a congregation, either along the line suggested by the Assembly's Committee on Union or as may be deemed more desirable.

Rev. Dr. Alex. Gilray seconded the motion that the Synod concur in and transmit the overture, as a step towards removing the "standing disgrace" of frequent vacant charges.

Licensure of Students.

An overture from the Presbytery of Kingston regarding the licensure of students was spoken to by Rev. W. T. Wilkins, asking that a student who has satisfactorily complied with requirements, and whose character and conduct are suitable, may be forthwith taken on trial for license or transferred to another Presbytery for like purpose, without waiting for leave of Synod to be granted, and in case of his being appointed to a home mission field he may on being licensed also be ordained. The overture was endorsed by Synod.

The report of the Committee on Aged and Infirm Ministers' Fund was presented by Rev. Geo. Milne, of Ballinacree. The committee recommended that Presbyteries be asked to deal with the aged and infirm ministers' fund as a matter of business, and, if possible, liberalize the rules of administering it.

The application of Toronto Presbytery to be allowed to license Mr. J. A. Sharrard was granted.

Before concluding the Synod decided to meet next year on the second Tuesday in May (the 12th), in St. James' Square Church, Toronto.

WINNIPEG AND WEST.

R. N. Matheson of Manitoba College occupied the pulpit in the Indianford church on Sunday.

Rev. Mr. Bennett, for the past three years minister at Morris, has handed in his resignation and purposes returning to his old home in Scotland.

The congregations of Abernethy and Kenlis fields have extended a unanimous call to Rev. J. W. Bell of Plumus, Man.

The Presbyterian and Methodist Sunday schools of Brandon have chartered a train for Kilarney on July 11, and will turn out in larger force than ever. A new presbytery, to be known as Vermillion, has been established by the Synod of Alberta. It was formerly included in the Edmonton presbytery.

Rev. Thos. Beveridge, late of St. Andrew's church, Manitou, has been forced to retire from the ministry for a time owing to throat trouble, and has accepted a position on the staff of Steele Bros. Investments, Ltd., as inspector of farm and fruit lands.

The Presbyterians of Alberta have decided to establish a religious weekly paper with Aubrey Fullerton, of Edmonton, as editor and manager. No date has yet been fixed for its first appearance. They have also decided to establish a college at Cardton.

A press despatch from Battleford, Sask., under date 18th inst., reports the finding of Rev. A. Rapson, said to be a Presbyterian missionary in the Swathmore district, in an unconscious condition on the prairie. He was taken to the hospital for treatment.

The Methodist and Presbyterian people living in Weldon district, a few miles northwest of Grenfell, are arranging to build a union church this summer at an estimated cost of \$1,800. This is one of the growing districts about Grenfell and is settled by a well-to-do class of people.

HEALTH AND HOME HINTS.

Greasy foods of any sort and too much sweets are bad for one who is subject to pimples. Eat plenty of fresh spring greens, dates, and rhubarb.

Discolored enamelled saucepans can often be made to look like new by boiling a little chloride of lime in the water with which they are filled.

When frying ham or bacon for breakfast always place it in the pan before putting it on the fire. It cooks and browns much quicker and better than if put on in a warm pan.

Maple Filling for Cake.—Two-thirds of a cup of maple sugar, half a cup of cream, boiled together. Pour over the white of an egg, beat well together. When cold spread on cake.

A tiny pinch of salt added to the whites of eggs when beating will make them froth quicker, and the froth will be stiffer. In whipping cream a little salt helps to make it turn.

Baked Rice Cakes.—One pint of cold boiled rice mixed with a cupful of cold milk, one egg, about half a pint of flour—just sufficient to hold it together. Put into a deep pan, and bake half an hour.

Maple Biscuit.—Make a very rich biscuit dough. Roll out thin in a sheet; cut in half; brush lightly the lower half with butter, and sprinkle over with crushed maple sugar; moisten the other half with milk, and press it over the first. Bake in a quick oven, and send to table hot.

Sugared Almonds.—Boil half a pint of maple sugar in a little water until it will "ball" when dropped into cold water. Add a half cupful of blanched almonds; remove from the fire and stir until the almonds are coated with sugar. Then turn them out before they adhere to each other. Boil another half pint of sugar as before and give another coating if desired.

Maple Caramels.—Put into a pan one pound of maple sugar and a scant half pint of cream. Mix well; let boil ten minutes, stirring constantly. Then add one-fourth pound good butter. Boil again until it reaches the hard ball stage, which is found by dropping a spoonful of the syrup into a cup of cold water. If it is brittle upon removing it from the water, it is done. Pour into a shallow pan to one inch in depth; cut into squares when cool.

Brown Bread.—Add a tablespoonful of suet and a tablespoonful of molasses to one quart of boiling water. When the water is lukewarm, add half a pint of yeast, one cupful of corn meal and sufficient graham flour to make a soft dough; cover and stand in a warm place over night. In the morning add a tablespoonful of salt and one cupful of white flour; mix well; pour this into greased bread pans, and when very light, bake in a moderate oven for three-quarters of an hour. This makes four loaves.

Experiments now show that during profound sleep a noise not sufficient to awaken the sleeper produces a perceptible rise in the brain and head temperature.

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SPARKLES.

Teacher—Tell me a few of the most important things existing to-day which did not exist a hundred years ago.

Thomas—Us.

Dr. Robertson, of Irvine, had a man-servant who was a bit of a character. At the catechising one Sunday evening he was asked the question "What is man's chief end?" Scratching his ear for a minute or two, he leisurely drawled out, "Weel, maister, I may be wrang, but I'm thinking it should be his heid."

I see that some French scientists have been able to produce artificial vegetables.

"Nothing new about that."

"There isn't!"

"No; the milliners have been doing it for years."

Sergeant—"Where are you going, Smith?"

Smith—"To fetch water."

Sergeant—"In those disreputable trousers?"

Smith—"No, sergeant; in this 'ere pair."

Little Irene, who had just moved to the country from the city of Toronto, was sitting on the porch with her brother Edgar. They had never seen lightning bugs before, so they were surprised when they saw several bugs flying and lighting in the air.

"They are bugs," cried Edgar.

"No, they're not," declared Irene, "they're matches in the air!"

CLEANING BIBBON.

There are various ways in which ribbon may be cleaned. The following are all good:—If the ribbon has been made up into bows or sewed in any way, unpick all the stitches first, then brush lightly with a stiff brush. Lay the ribbon on a plain smooth board or table—a board is preferable. Sponge it well with clean water and ammonia. Ammonia varies very much in strength, but the following proportion is usually strong enough: Two teaspoonfuls to one breakfast cup of water. To stiffen the ribbon, sponge it after it has been cleaned with dissolved gum arabic and water (two teaspoonfuls to a half pint of water) and leave it on the board to dry, when it will be found smooth and ready for use. If the ribbon is required at once, it may be ironed immediately after the cleaning and stiffening processes. Lay it on the ironing sheet, with blanket beneath, and over the ribbon place either a clean, smooth piece of muslin or paper, and iron with a fairly hot iron.—American Cultivator.

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These words were spoken by Clifford L. Forbes when interviewed at his home in Port Maitland, N.S. Mr. Forbes is a fisherman and had always been very healthy, until some three years ago, while fishing off Newfoundland, he was seized with a very severe attack of rheumatism. In his own words he says: "I was fishing on the Grand Banks in the spring of 1903 when I was stricken with rheumatism. I could not work or sleep, and the pain was almost unbearable. My case became so serious that I had to be landed and for weeks I lay in a Cape Breton hospital as helpless as a cripple. The hospital doctors prescribed different remedies, but they did not cure me. I then left the hospital and was taken home with rheumatism apparently completely fastened upon me. Day and night I suffered. Nothing I did for the trouble seemed to help me and I became despondent and down-hearted. Then a friend advised me to try Dr. Williams' Pink Pills. I was skeptical, but my friend praised the pills so highly that I determined to try them, with the result you see to-day. I am fully cured and have not since had even a twinge of that dreaded affliction. I cannot say too much in favor of Dr. Williams' Pink Pills and I urge all rheumatic sufferers to try them."

Dr. Williams' Pink Pills cured Mr. Forbes because they struck straight at the root and cause of his crippling rheumatism. They don't act on the mere symptoms like ordinary medicine. They don't act on the bowels. They do only one thing, but they do it well—they actually make new blood. In that way they root out all common blood diseases like anaemia, headaches and backaches, rheumatism, sciatica, neuralgia, and the secret ailments of girls and women who suffer unexpressibly when the richness and regularity of their blood becomes disturbed. Dr. Williams' Pink Pills are sold by all dealers in medicine, or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
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7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa

Quebec, Quebec, 5th Mar.
Montreal, Knox 5th Mar. 9.30
Glengarry, Cornwall, 5th Mar.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Ren., Renfrew 18th Feb.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a. m.
Peterboro', Peterboro', 5Mar.9a.m.
Lindsay, Woodville, 5th March, at
11 a. m.
Toronto, Toronto, Monthly, 1st
Tues.
Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Sundridge, Oct. 9th.,
2 p.m.
Algoma, S. Ste. Marie 27 Feb.
p.m.
Owen Sound, O. Sd., 5 Mar.10a.m.
Saugeen, Drayton 5 Mar.
Guelph, in Chalmers's Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.
Paris, Woodstock, 5 Mar. 11 a.m.
London, St. Thomas 5 Mar.10a.m.
Chatham, Chatham 5 Mar.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5 Mar.
Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.
Bruce, Paisley 5 Mar. 10.30
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bi-
mo.
Rock Lake.
Glenboro', Cyprus River 5 Mar.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Forkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first
Wed of Feb.
Battleford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, except-
ing 8 and 26, not reserved, may be
homesteaded 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 section of 160
acres, more or less.

Entry must be made personally at
the local land office for the district
in which the land is situated.

The homesteader is required to
perform the conditions connected
therewith under one of the follow-
ing plans:

(1) At least six months' residen-
ce upon and cultivation of the land
in each year for three years.

(2) If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding with the father or mother.

(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the requirements
as to residence may be satisfied by
residence upon the said land.

Six months' notice in writing
should be given to the Commissioner
of Dominion Lands at Ottawa of
intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the In-
terior.

N.B.—Unauthorized publication of
this advertisement will not be paid
for.



SEALED TENDERS addressed to
the undersigned, and endorsed
"Tender for Supplying Coal for
the Public Buildings, Ottawa,"
will be received at this office un-
til Saturday, May 18, 1907, in-
clusively, for the supply of coal
for the Public Buildings, Ottawa.

Combined specification and ten-
der can be obtained at this office,
where all necessary information
can be had on application.

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

Each tender must be accompa-
nied by an accepted cheque on a
chartered bank for the sum of
\$2.00 made payable to the order of
the Honorable the Minister of
Public Works, which will be for-
feited if the party tendering de-
cline to enter into a contract
when called upon to do so, or if
he fail to complete the work con-
tracted for. If the tender be not
accepted the cheque will be re-
turned.

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

By order,

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, May 10, 1907.

Newspapers inserting this adver-
tisement without authority from
the Department will not be paid