

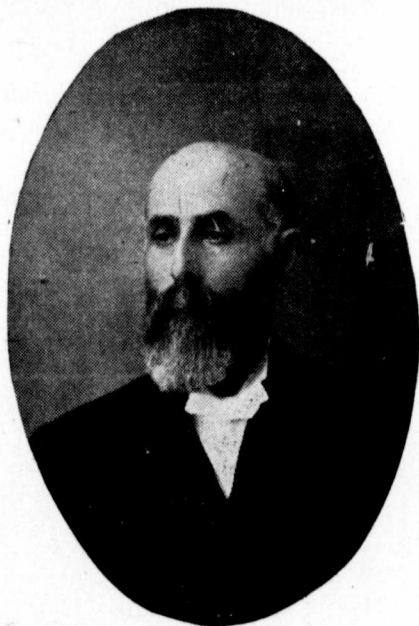
# Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, JUNE 19, 1907.

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At the residence of the bride's mother, on June 5, 1907, by the Rev. Thos. A. Mitchell, Franklin H. Stanley, of Montreal, to Ellen B. Colton, of Beechridge, Que.

At the residence of the bride's parents, on June 4, 1907, by the Rev. Thos. A. Mitchell, Wm. A. Doig to Jessie M. Nicoll, both of Lachute, Que.

On June 5, 1907, at the residence of the bride's aunt, Maple, Ont., by the Rev. W. G. Back, B.A., Mr. James Andrew McMurray and Miss Margaret McDonald, daughter of the late James McDonald.

In Kingston, Ont., on June 11, 1907, by the Rev. M. Macgillivray, D.D., James A. Latimer, New York, to Miss May H. Smith, daughter of Mr. and Mrs. John Smith, 400 Brock street.

On June 5, 1907, at the residence of the bride's aunt, Maple, Ont., by the Rev. W. G. Back, B.A., Mr. James Andrew McMurray and Miss Margaret McDonald, daughter of the late James McDonald.

At St. Andrew's Presbyterian Church, Levis, Quebec, on June 10, 1907, by the Rev. J. A. Macfarlane, George, eldest son of F. B. Atkinson, to Edith, youngest daughter of Geo. Walker, both of Levis.

**DEATHS.**

At Kingston, Ont., on June 10, 1907, George Cook, sr., aged eighty-seven years.

At his residence, Arthur, Ont., on June 8, 1907, Richard Howson, aged 86 years.

At 108 Grande Alle, Quebec, on June 9, 1907, William Rodger Dean, in his 77th year.

At 463 Laurier Ave., East, Ottawa, on June 10, 1907, John Mather, in his 80th year.

On June 5, 1907, at Galt, Ont., Isabelle Sutherland Wallace, beloved wife of Alexander G. Elmslie.

At London, Eng., on June 7, 1907, Janet Elizabeth Burns, eldest daughter of the late Rev. Dr. Robt. F. Burns, of Halifax, N.S.

Suddenly, at Ottawa, on June 10, 1907, Thomas Macfarlane, F.R.S.C., Chief Analyst Inland Revenue Department, aged 73 years.

At Quebec, on June 9, 1907, Janet Gibson, beloved wife of James Watters, aged 83 years, a native of Kinrosshire, Scotland.

At the home of his daughter, Mrs. A. Cauton, St. Andrew's East, Que., on May 15, 1907, Alexander McGregor, formerly of River Rouge, in his 90th year. His end was peace.

At his residence, "Glenhurst," Rosedale, Toronto, on Wednesday, June 12th, 1907, John Waldie, in his 75th year.

At his residence, Glen road, Rosedale, Toronto, on June 6, 1907, Alexander William, second son of William Mackenzie, in his 30th year.

On June 7, at the residence of her son-in-law, Toronto, Mrs. Ann Harris, widow of the late David Harris, missionary, Portobello, Scotland, aged 81.

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# Dominion Presbyterian

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## NOTE AND COMMENT

Episcopalians in Connecticut are preparing to celebrate this month the 200th anniversary of the permanent establishment of the Church of England in their State. The first Episcopal parish was constituted in Stamford, where the celebration will take place.

The American Bible Society is on the last decade of its first century. In Bibles and parts of Bibles its ninety-first year, just closed, was marked by the issue of nearly 2,000,000 volumes. At this rate the figures for the full century will reach 100,000,000. This is great work and as good as great.

Rev. Dr. Robert Falconer, of Halifax, has accepted the Presidency of the Toronto University and is succeeded in the Principalship of the Presbyterian Theological College in that city by Rev. Dr. Magill. Rev. J. W. Falconer, pastor of Fort Massey church, Halifax, succeeds to the chair of New Testament Exegesis.

Mrs. Deakin, wife of the Australian Premier, recently said to an interviewer in England, that in Australia a patriotic woman will only buy home products. Why is this not done in England? queries the British Weekly. There is no room for the business woman in Australia, but women can make money in fruit-farming and floriculture.

Halifax, N.S., claims to be the home of the pioneer Protestant church of British North America—St. Paul's, Anglican. It was founded in 1749 and completed in 1751. Last Easter 775 members partook of the Lord's supper, showing this to be the largest Protestant congregation in Halifax. The pastor is Rev. Dr. Armitage, a fine preacher and a successful pastor.

The Philadelphia Westminster tells this story: "A Romish priest went to a country parish. All the money he had was seven dollars. He has lived with his flock many years, and only used of his salary what the most frugal living expenses demanded. He has paid off out of his own means so saved fifteen thousand dollars of debt upon the church, and has now but seven dollars in the world. Where is the Protestant clergyman who can match him? What a pathetic story that is."

Sir Thomas Lipton, the successful merchant who has been advertising his business through his yacht races for the cup, gives this advice to young men: "Be punctual, Beware of corkscrews. Be civil. Treat rich and poor alike." He says that "corkscrews have sunk more people than cork jackets ever saved, and that a poor man's twenty shillings is as welcome as a rich man's pound. Be as respectful to a working-man's wife with a market basket on her arm as to the lady in her carriage."

We question, says the Westminster, of Philadelphia, if much good is ever accomplished by preaching one's early faults. "There are times when it may be effective, but the gospel appeals to the present rather than the past. Peter was a forceful preacher, and yet so far as we know, he was silent on the great mistake of his life. To have related it would no doubt have been entertaining to a certain class of hearers, but his conception of his calling was above that of personal reminiscence."

The Rev. Dr. Francis E. Clark, founder of the Society of Christian Endeavor, has been travelling for some months in South America. He visited the West Coast, addressing meetings in Peru, Bolivia, and Chile. He then crossed the Andes to the Argentine Republic. This journey is now a simple and even a pleasant trip in the summer months, the time taken between Valparaiso and Buenos Ayres being only forty-eight hours. In the latter city Dr. Clark stayed several days, addressing various meetings and churches. He proceeded to Brazil, taking Montevideo en route.

Great Britain will insist that the ransom paid for the release of Robert Abbott be paid by the Turkish government. The boy is the son of a British subject and was kidnapped from his father's garden at Salonica on March 24. A ransom of \$100,000 was asked originally, but release was made on payment of \$75,000. The money was paid by the British consul general at Salonica after the Turkish authorities had refused to do so. If the Turkish government itself has to pay the ransoms it may be able to find a way to put an end to the work of the brigands.

The United States Supreme Court decided on April 15 that, in Kansas, as a prohibition State, any agent soliciting orders for intoxicating liquor to be shipped into the State, may be convicted and punished. This is another blow at the anarchist business that has tried to override the law. The decision is, that the statute making it a misdemeanor to solicit orders for intoxicating liquors in Kansas is constitutional, and any person found guilty of soliciting orders for liquors within that State is open to conviction and subject to a fine of not more than \$500 and not less than \$100 and a jail sentence of from one to six months.

The Presbyterian Witness evidently does not take much stock in the two-moon "discovery" made by our weather prophet, Prof. Wiggins. Here is what that paper says about his reputed "find": "He now tells the world that this elusive and pernicious moon is the cause of the cold weather that has made so many lives so miserable. The secret is out. Mr. Wiggins must regret that he ever unveiled his cold protege to a frowning world. The bright moon often causes much reprehensible lunacy; but this dark moon is—we do not know how much worse. Mr. Wiggins might be persuaded to predict a thunder storm or some other phenomenon to scare away that moon."

"Ought I go to church?" was the question that an English girl of culture and intelligence, with a keen zest for the joy of life, asked her father. In reply he asked in part: "Who are the nicest people you know, Alexa; the people you like best to talk to; the people whose judgment you most rely on; the gayest people; the people who have the art of treating serious things lightly and light things with a becoming seriousness; the all round people; the people whose opinion you would most value of a poem, a novel, a symphony, a landscape; the people whose taste you trust? Think now, are they not in almost every case people with some sort of religious belief? Or, to put it otherwise, have you ever met a really delightful atheist, man or woman?"

A leading Jewish Rabbi of New York, Samuel Schulman, has raised a small-sized storm by objecting to the circulation of Christian literature among the immigrants arriving there, actually proposing that the federal government should shut out colporteurs from Ellis Island. One paper in reporting the incident says: "It would be to his credit to use his influence to dissuade his Jewish brethren from pressing their effort to induce the federal government to violate the American principle of religious liberty by shutting out the colporteurs of the American Tract Society from Ellis Island for the 'high crime and misdemeanor' of offering New Testaments to Hebrew immigrants. Those who have fled to this country to escape religious intolerance and governmental persecution should be chary of invoking governmental interference with religious freedom."

The bill that was before the New York Legislature which provided for equal pay for men and women teachers doing the same work in the public schools of New York has been passed, though it has not yet received the signatures of the Governor and the Mayor. If it becomes a law it is estimated that the increase will cost the city about \$6,000,000 annually. The bill is based on the view that women teaching the same subjects as men should be paid the same wage. The Lutheran Observer seems to take a different view of the case for that paper says: "There seems to be a very general opinion that, if the change does go into effect, the law will prove anything but an advantage to the women. If men can be secured at the same salary which must be paid to women, the probability is that men will be given the positions—if they want them. There is a certain amount of justice, too, in the preference—and in the larger pay—for men. As a rule, they are the wage earners for a family. The average woman teacher is either supporting only herself or supplementing the family purse, and that has been undoubtedly an element in the fixing of the salaries."

The United States Census for 1900 reported that in that year 1,750,178 children, or nearly one in every six of the children over ten years of age and under sixteen years of age in the United States were engaged in gainful occupations. All of these children, says the Herald and Presbyter, were presumably sacrificing something of the educational opportunities and of the golden age of play, freedom to grow, and the normal rights of childhood to the necessity to earn, in part of whole, their daily bread. As such, whether the work in every case was physically harmful or not, that army of child workers constitutes a menace to at least two of our cherished institutions—the American home and the American school. Our contemporary adds: "No Christian and civilized community can afford to be indifferent to such a state of affairs, especially in an era of unparalleled industrial prosperity. It is also significant that this army of child workers increased during the twenty years, 1880-1900, six per cent. faster than the population of the country, and twelve per cent. faster than the total number of children of corresponding ages in the country." This question of child labor is one which must not be lost sight of in this country.

## THIRTY THIRD GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA

REPORT OF PROCEEDINGS CONCLUDED FROM LAST WEEK

### Debate on Church Union.

On the court resuming, Rev. Dr. Duval conveyed to the assembly the cordial greetings of the city of Winnipeg. He had a formal motion to make, to the effect that the meeting of the assembly in 1908 be held in Knox church, Winnipeg, and that a date be suggested for the meeting.

Rev. Dr. Robert Campbell, the moderator, suggested the first Wednesday in June, his motion being seconded and carried.

Rev. Principal Patrick then rose and ran through the earlier phases of the movement tending towards union, pointing out that the project had originated with the Presbyterians, who were followed by the Methodists. In 1899 the Presbyterians, recognizing the waste of men and money entailed by present divisions, had approached the Methodists with a view to union.

After sketching the proceedings which had led to the appointment of five committees and to the apportionment of their work, Rev. Principal Patrick stated that the results of their labors had been submitted in a report to the presbyteries and congregations. This brought the negotiations to the close of the last assembly.

During the last year the scope of negotiations had been widened and the Anglican Church and the Baptists had been invited to co-operate in the movement for the formation of a united Protestant Church in Canada.

Principal Patrick spoke of the friendly spirit which existed between the negotiating churches and of the letters which had been sent to the leading prelates of the Church of England and to the Baptist churches. This letter had put in the foreground the scheme of a United Evangelical Protestant Church in Canada. The recipients of the letters sent cordial replies. The brethren of the Baptist Union in the Maritime Provinces stated to the committee on union that the time for organic union had not arrived, but they were willing that a committee should deliberate on the question of federal union, which might lead to organic union. A committee had been appointed in compliance with the request of the Baptists.

### Anglican Church Attitude.

As regards the Anglican Church, the position was thus: The attitude of the bishops was friendly and an endeavor had been made that delegates of the Anglican Church should meet the union committee last September. It was found to be impossible, owing to the constitution of the Anglican Church, which holds its synods once in three years, and will next meet in the autumn of 1908. Regrets at the impossibility of a meeting had been expressed by, among others, the Bishop of Quebec, the official head of the Anglican committee on church union, and by the Huron Synod.

Rev. Principal Patrick then referred to a paper on church union by Bishop Carmichael, whose purpose, said the Principal, had been to make plain the points of agreement and disagreement between the churches. He had shown that there were seven points on which the divided churches were practically at one. Nine other points were mentioned on which opinions differed, but which admitted of possible reconciliation.

Rev. Principal Patrick then dwelt on the report of the sub-committee on doctrine, which showed that the Presbyterian, Methodist and Congregational

churches are united on nineteen important points. In the preface to the report the belief of the three churches is stated in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. Yet, five years ago, said Principal Patrick, if anyone had stated that the Methodists, Presbyterians and Congregationalists could agree on doctrines, he would have been thought a utopian dreamer. The unexpected had come to pass. There nineteen articles included the essential verities of the Catholic faith. Passing from a defence of creed as a vital component of life and morality, Rev. Principal Patrick remarked that the greatest weakness of the Presbyterian system was its lack of executive. The powers of the presiding officer had yet to come. "If union take place," said Rev. Principal Patrick, "it will not bring violent change. The local usage of churches will remain." The principle of the eldership had been accepted by the Methodists and Congregationalists. The presbytery would be unchanged, except that ordination would be referred to a higher court. With regard to the general assembly it was proposed that they should meet once in two years.

### Financial Results of Union.

In regard to the report on administration, Rev. Principal Patrick declared that union leading to an amalgamation of congregations, would render possible a minimum salary of \$1,000 a year for pastors. It would have far-reaching results on the mission fields.

Rev. Principal Gordon, of Queen's, then declared that though difference of opinion might exist in the assembly as to what Christ said of unity there could be no doubt as to Paul's words in reference to "not dividing the body of Christ." Paul was dealing with cleavages which were greater than the differences of to-day. Yet the apostle pleaded that the idea of church union should be so comprehensive as to merge these differences. Principal Gordon referred with gratification to the fact that Principal Patrick's report made it clear that during the last few years Presbyterians, Methodists and Congregationalists had been drawn closer together. The process of assimilation and approximation taking place had been such that when the union committee met they had found the mutual resemblances much greater than they had expected. And the cause? "Is it not the case that we have all been seeking a wider truth? The Calvinist of to-day recognizes that in Arminianism there is a great truth, which he must embody in his own doctrine, while the follower of Arminius equally recognized that there were tenets of Calvinism which he must accept. The Calvinist of old days whispered of free will and put the trumpet to his lips when he spoke of the sovereignty of God." From the Congregationalists had come a whole some spirit of liberty. The meeting of the joint committee on union had resulted in increased approximations.

### Briefer Creed Required.

"The Presbyterian Church in Canada," continued Principal Gordon, "desires a revised and briefer statement of her creed. It will not be long before we shall be called to place before the people a briefer statement than the

Confession of Faith. We should be rejoiced if the Anglican Church and the Baptists join us in union. There is so much to gain both for us and them, and, through our mutual union, for the whole country. Some people have spoken of what we Presbyterians have to lose by union, claiming that we have a higher standard of ministry and a higher type of membership. I will not challenge their assertion that the Presbyterian Church in Canada has had a highly educated clergy. But what a price we have paid for the privilege. It has been bought at the price of missing extensive evangelization. We have had a high type of membership, and we have paid for it by failure to go down to the levels of the poor and uneducated. When I think of the work the Salvation Army is doing today I do not feel inclined to be proud of our Presbyterian respectability. (Applause.) The Church of Christ is not a mutual admiration society, but a hospital for sinners, following the example of her Master, who was the friend of publicans and sinners. There is laid on our hand an opportunity for which the Church should be grateful. We are the highway between the old and new world and the nations of the East. They are marking our progress. What are we doing ecclesiastically? What is our message to the world? Can it be that Canada before any other nation will have the glory of presenting that approximation to a united Christendom which the present movement seems to offer." (Applause.)

### The Other Side Speaks Out.

Rev. John Mackay, of Crescent street church, then rose with an amendment to the adoption of the union committee's report. The union committee, he remarked, appeared to be acting under the impression that the whole Presbyterian Church in Canada was behind it. That assumption was untrue. There were many opposed to the project. The first necessary factor in the promotion of such union was the people's cordial wish for its accomplishment. "I went across to Great Britain last year and read an account to the effect that the Presbyterian Church in Canada had expressed itself in favor of such union. It has done nothing of the kind."

Taking issue with the Queen's Principal, Rev. Mr. Mackay declared that there was, even in the earliest days of Christianity, no one type of church. The idea came with the Church of Rome, and it was the survival of the sacerdotal spirit that raised this bogey of union. Rev. Mr. Mackay deprecated the whole discussion on union as a waste of time, bound to prove fruitless. Our Lord left no definite statement as to the form His Church should take. But He gave men common sense and reason and the guidance of the Holy Spirit, and sent them forth into the world to preach, not a church, but a Person. And they succeeded. "The weight of ecclesiasticism is fatal to the spiritual life. The Church demands diversified expression. Germany, in her colonizing schemes had endeavored to plant a little Germany in every colony, and had failed. Great Britain, on the other hand, had followed a policy which made her colonies free nations, each expressing itself in its own peculiar way. What is the bond of union? Not uniformity. Our Lord Himself came into the world to found an empire in which there should be the fullest liberty of expression." The Presbyterian Church had stood forth in alienable right for individual judgment. Every man throughout the Church should be encouraged to express his convictions. "I believe we are going to lose much if we force on this question of union in the next few years. If the Presbyterian and Methodist bodies keep their iden-

tity and try to solve their respective problems, I believe there is a far greater chance of the churches being powers for righteousness."

Rev. Mr. Mackay then presented his amendment, which was seconded by Rev. W. J. A. Martin, of Brantford. After a speech by Mr. Hugh Gourlay, of Carp, Ont., who also deprecated the idea of union, Rev. Mr. McVicar, of Fergus, Ont., rose in support of the unifying movement, which, he declared, would be the logical outcome of the trend of the times. "We might as well try," he said, "to sweep back the waters of the St. Lawrence with a broomstick as essay to stem this coming union." (Applause.) "It was the logical outcome of the trend of the times. He welcomed the progress evidenced in the fact that an agreement had been reached on a basis of doctrine. I feel that the strongest part of my Christian belief," he said, "is that which I hold in common with other Christians." The real difficulty was the assimilation of types. He had had a Presbyterian father and a Methodist mother, and he was vain enough to think that the resulting blend had not been a bad one. (Loud laughter and applause.) "Our denominational idiosyncrasies are nothing but the rust on the true steel of Christian character," said Rev. Mr. McVicar, who closed by expressing his belief that union was bound to come, when Canada would present the first type of a United Christendom.

Further discussion was deferred to a subsequent session.

#### Greetings from Scotland.

On resuming at 8 o'clock Rev. Malcolm MacLennan, delegate from the United Free Church of Scotland addressed the Assembly, speaking of the new epoch made by the organic union of the Free and United Presbyterian churches, he made reference to the crippling effect of the famous judgment of the House of Lords, and how the United Church had gone to work to meet the difficulty. A fund of £160,000 had been speedily raised to carry on their work while the courts and royal commission had approved the legality of union, and later the great Churches Act had been passed to do something towards putting the United Free Church in possession of its own. In conclusion Rev. Mr. MacLennan assured the assembly of the great interest taken by the mother church in the Presbyterian church of Canada, and in missionary work in the Northwest.

The moderator then introduced Mr. Nichol, of Edinburgh, as the representative of the venerable church of Scotland, who spoke strongly in favor of church union, remarking that had the churches of the old land been more united there would not have been the lapsed people for whom he came to speak. He then went on to say that out of 40,000,000 people of Great Britain there were 300,000 without any fixed home, 3,000,000 who needed parochial relief, 3,000,000 submerged classes always on the verge of starvation, and 700,000 cases of crime a year—a total of 7,000,000 in urgent need of help. Mr. Nichol said he had been through all the phases of slum work in England and Scotland, and intended after the meeting to go through the Montreal slums with a special constable. In conclusion he appealed to the Presbyterians of Canada to help them by looking after the trained, sobered and selected laborers they wanted to send back to the land in Canada, if possible in the West far from the influence and reach of the bar room.

#### French Evangelization.

The Moderator then thanked the representatives of the Scotch Church, and called upon Dr. Mowatt to present the report of the committee on French evangelization.

Dr. Mowatt said he could not give a very encouraging report: There had been practically no growth in the work, only 74 preaching stations this year as compared with 93 last year, while there had been a deficit of \$3,650 in the year's work. He especially referred to the school work, and asked for aid for the Catholic and Protestant boys and girls who came to them to get the education refused them at home. To carry on the work they would need \$44,000 this year instead of \$36,000 as in previous years. The work was often disheartening, surrounded on all sides by the vast numbers and power of the Roman Catholic Church, but he felt that the meeting of the assembly in Montreal would prove an excellent stimulant to their workers, by showing them to what a great church they belonged.

Rev. Wylie C. Clarke, of Quebec, seconded the adoption of the report, and appealed to the Church not to neglect Quebec in its anxiety to work for the immigrants pouring in.

The report was then adopted without dissent, and ten-minute speeches were given by various workers in the field.

Mr. E. D. Peltier, of Algoma, was the first, and gave a brief sketch of the pioneer work in that district. They had built seven churches along the C.P.R. line, where both French and English worshipped together. In fact, 75 per cent. of the people of New Ontario were to-day French-Canadians, some of whose families had been there for 30 years past. Most of these were Catholics, and without being bigoted, he admitted he would like to make Presbyterians of them all.

Principal Brandt, of the Pointe aux Trembles school, made a fervent appeal for the work of evangelizing his French-Canadian fellow-citizens. They were very much encouraged at the success of the school of Pointe aux Trembles, and anticipated at least 200 applications more than they could accommodate this year, while within a few years they looked forward to the necessity of building similar schools for the Quebec and Gaspé districts. In fact, to-day they did not need to canvass, the Catholics themselves were tiring of their own system of education and applying for admission to the Pointe aux Trembles institution, where they learned to think for themselves.

Dr. Kelly followed, and pointed out that the Protestants were relatively much fewer in Quebec to-day than in 1871, and were still dwindling, with 1,950 Protestant children to-day in Catholic schools, being taught the Roman Catholic religion. It was on behalf of these children that he appealed for Pointe aux Trembles school. The assembly had given them \$1,000 on Saturday and 17 scholarships. But they needed other scholarships and rooms furnished. Further, he argued, the Presbyterian Church would not be doing its full duty until there were similar schools at Quebec and other central points, which would enable these children to be educated at their Protestant schools.

Two-minute speeches were given by several in the congregation, after which a number of those present volunteered to furnish scholarships and rooms, as follows: Rev. Mr. McGillivray, Toronto, on behalf of his Sunday school, one pupil, and Mr. John Lowdon, Kew Beach, Toronto, one pupil. The following gentlemen undertook to furnish rooms: Dr. Bryce, J. M. Campbell, Capt. Bayles, C. S. Evans (St. John, N. B.), and Rev. Mr. McLeod, of Cape Breton.

Rev. Dr. R. D. Fraser, Mr. John R. Reid, Mr. McQueen and others spoke of the value of the Pointe aux Trembles school and the increased interest they had felt in it since having the opportunity of visiting it on Saturday last.

The assembly then adjourned till Monday morning.

On Monday afternoon and evening the discussion on union was resumed and a vote was reached at midnight.

Two amendments had been submitted, but the first (that of Rev. Jno. Mackay) was withdrawn, leaving the second standing alone in the name of the Rev. Dr. Barclay, as follows: "That there be added to Dr. Patrick's original motion the words: 'And further that presbyteries, sessions and congregations be requested to fully consider and to express their judgment upon the whole question.'"

This amendment was defeated by 124 votes to 60, and Dr. Patrick's motion was carried.

Dr. Patrick's motion was to adopt the report of the committee which recommended:

(1) That the executive committee be empowered to choose a committee of fifteen to confer with any delegation that may be appointed by the Church of England on the question of the union.

(2) That a committee of seven be appointed to meet any representatives which the Maritime Union of Baptist churches may choose to discuss the question of federal union. The committee to consist of three Presbyterians, three Methodists, and one Congregationalist, to be chosen by the separate delegations at the close of this session.

(3) That the Union Committee empower the executive to choose a committee to meet and confer with representatives appointed by the Baptist Union of Ontario and Quebec.

Altogether the discussion was illuminating and inspiring, and the highest degree of eloquence was reached by the Rev. Dr. Robert Johnston, of the American Presbyterian Church, Montreal, who had been invited in a fraternal spirit to join in the deliberations of the assembly, and on rising to speak was greeted with loud applause.

The moderator, in thanking Dr. Johnston for his earnest address, said he supposed the assembly might take it as a pledge that his congregation is willing to join in that union!

"Barkis is willing", replied Dr. Johnston.

Mr. Robert McQueen, of Kirkwell, favored Mr. MacKay's amendment, saying we must move quietly as mere magnitude did not mean strength; and Rev. E. D. Millar, of Vancouver, expressed surprise at being told that Christ never referred to corporate unity. Paul found four divisions in the church, and he made short work of them. One said, "I am of Paul; another, I am of Apollos, and another, I am of Cephas." Paul said: "Ye are carnal." The speaker showed how in the west work was overlapping; it was not business. Co-operation, too, was a failure; it had been tried and had failed, and had caused friction.

Rev. Jas. Buchanan, Dundalk, stated personally he must have the terms of union compatible with his conscience or he would not have them at all. What he wanted was: 1, To gain as much as he could lose; 2, To carry the Church with them in their efforts for union; 3, The opportunity for discussing the terms of union. He was in favor of Rev. J. Mackay's motion that the question should be sent to the presbyteries and they could report their judgment to the next General Assembly.

Rev. Dr. Barclay was glad the previous speaker had first caught the eye of the Moderator, because he doubted "if even this Assembly could stand in succession two men from Paisley." He did not mean to say a word against union. He longed and prayed for Christian unity. If union stood for Christian unity, he thought there should be union. It was not yet the time for union. He thought that things had been said that should not have been said, and that did not help union. He came up to endorse a suggestion that was likely to make the question flow strongly and smoothly through constitutional chan-

Continued on page 9.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE BEGINNINGS OF A NATION.\*

In view of Dominion Day, Monday, July 1, start with a conversation about the beginnings of the Dominion of Canada. Recall the union of the four provinces, Ontario, Quebec, New Brunswick and Nova Scotia in 1867, the addition of Manitoba in 1870, British Columbia in 1871, and Prince Edward Island in 1873, and the erection of the latest provinces, Saskatchewan and Alberta, in 1906. Mention also the great territories yet to become provinces.

The lessons for the quarter take us back to the beginnings of the Hebrew nation. The events may be grouped about three great names, namely, Jacob, Joseph and Moses.

I. Jacob—Lessons I. and II. Two questions may be raised: 1. How did Jacob become the head of his family and of the chosen race? 2. How did he obtain a character worthy of this position? Taking the first question, bring out God's selection ("The elder shall serve the younger", Gen. 25: 23, Jacob's hard bargain with Esau for the birthright of the eldest son, and his winning of Isaac's blessing by the trick contrived by Rebekah. Show how God brought good out of all this evil doing. Turning to the second question, go over again Jacob's vision at Bethel, the starting-point for him on the upward road, and the night struggle at the brook Jabbok, where Jacob was stripped of his self-confidence and reliance on dishonest methods, to put his trust in God and look to Him for success and prosperity.

II. Joseph—Lessons III. to VI. What was the part taken by Joseph in the beginnings of his nation? Bring out, by questioning, that through him the family of Jacob were saved from starvation and were brought down to Egypt, to be trained and disciplined for freedom and a life in the Promised Land. Then run rapidly over the events recorded in the career of Joseph. First, there were his dreams, bringing to a white heat the hatred and jealousy of his brothers, so that at last they sold him to be taken as a slave to Egypt. Here his unjust imprisonment resulted in his forming the acquaintance of Pharaoh's two officers and his introduction to Pharaoh himself, and his interpretation of the king's dreams. At length we see Joseph exalted to his second place in the realm of Egypt. In due time his brothers are driven to Egypt to buy the grain, and their visits finally result in Joseph's being reconciled to them and in the bringing of Jacob, with all his family and their households and dependents, down to Egypt, to dwell there for several hundred years.

III. Moses—Lessons VII. to XI. These five lessons tell the thrilling tale of how Israel at long last actually became a free nation. Lesson VII. tells of the preparations of the people for freedom. Get the scholars to describe the cruel slavery and terrible sufferings that kindled in the Hebrews a very flame of desire for liberty. Lesson VIII. describes the preparation of Moses for his work as a deliverer. Run briefly over the story of his birth, his rescue as a baby from the Nile, his training at Pharaoh's court, his casting in his lot with his own people, his slaying of the Egyptian, his flight to Midian, and his residence there for forty years. In Lesson IX. we have the vision of the burning bush, and Moses' call of God to

go and bring His people out of bondage. Then follows the story of the ten plagues, closing with the destruction of the Egyptian firstborn and the eager urging of the Hebrews by Pharaoh and his people to leave Egypt. Lesson X. belongs to Israel's birthday—the Dominion Day of the Hebrews. The Israelites could never forget the happenings of that wonderful night when the destroying angel passed over their blood-sprinkled dwellings. Only less marvellous was the rescue that immediately followed of the fleeing nation from the pursuing army. (Lesson XI).

"When thou passest through the waters," says the Golden Text for the quarter, "I will be with thee." Not only in the waters of the Red Sea was God with His people; but all through the sufferings and trials that came upon Jacob and Joseph and Moses and upon all Israel, He was near to them as their Helper and Friend. And He is just as near now to all who trust Him. Sing, "He leadeth me," Hymn 297, Book of Praise.

## THE HOUSE OF OBED EDOM.

The house of Obed Edom,  
Where safe the ark abode,  
What time were wars and fightings  
On every mountain road,  
What time was pitched the battle  
In every valley fair,  
The house of Obed Edom  
Had peace beyond compare.

With famine on the border  
And fury in the camp,  
With the starving children huddled  
In the black tent's shivering damp,  
With the mothers crying sadly  
And every moan a prayer—  
In the house of Obed Edom  
Was neither want nor care.

The fields of Obed Edom,  
No foeman trod them down;  
The towers of Obed Edom  
Were like a fortified town;  
And only grace and gladness  
Came speeding on the road  
To the house of Obed Edom,  
Wherein the ark abode.

And far and near they told it,  
The men who passed that way,  
How fell Jehovah's blessing  
On that home by night and day;  
How the smallest to the greatest  
Had joy and hope and love,  
While the roof of Obed Edom  
Was watched by God above.

The line of Obed Edom  
Is on the earth to-day;  
In the house of Obed Edom  
Still he may safely stay  
Who, dearer than all treasure  
For which men toil and plod,  
Shall prize the covenant-blessing,  
The hallowed ark of God.

And never strife nor clamor  
Shall break the tranquil spell  
In which our Lord's beloved  
Forever safely dwell.  
In the house of Obed Edom,  
In the sunlight or in dark,  
Abides the ceaseless blessing  
That rests within the ark.

—Margaret E. Sangster.

Bless God for starlight, and he will give you moonlight; praise him for moonlight, and he will give you sunlight; thank him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God giveth them light for ever and ever.—Spurgeon.

## SERVING CHRIST FROM PRINCIPLE.

By Rev. Theodore L. Cuyler, D.D.

A bright but modest boy in my Sunday School spent his pocket money in buying pigments and brushes. He contributed four or five pictures which were among the gems of the American department in the Chicago Exposition. Love of art, and not love of money, has been his inspiration; he painted conscientiously. "I had hoped," said a young man to D'Alembert, "that my paper would have given me a seat in the Royal Academy." "Sir," replied the great philosopher, "if you have no higher motive than that, you will never get a seat there; science must be her own exceeding great reward."

The sinner who comes to Christ with no other motive than to be saved from hell is not likely to be saved at all; his prayer is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them; for the essence and flavor of all Christian conduct lies in loyalty to Jesus Christ, and in doing right because he commands it. "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart;" that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children in the household who do work willingly. Whatever they do, they do as unto the Lord, heartily; i. e., because they love to do it. Dr. McLaren says, in his characteristic way: "The thought of Christ's command and of my poor toil as done for his sake will change constraint into cheerfulness, and make unwelcome tasks pleasant, and monotonous ones fresh, and trivial ones great. In that atmosphere the dim flame of obedience will burn more brightly, as a lamp unplugged into a jar of pure oxygen. Unselfish love of Christ is the only true consecration."

When our Master was on earth, he encountered and he had to rebuke the spirit which followed him only for the sake of the loaves and the fishes. Among his own band of disciples this wretched spirit broke out in requests for a "seat on his right hand" in his new empire which he was expected to establish. There were pitiful wrangles among them as to who should be the greatest. Christ rebuked this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook him and fled. Nor would these men have ever "stood fire" under the tremendous assault of persecution afterwards if they had not received the wonderful baptism of Christ's Spirit on the day of Pentecost. Peter's gravel then turned into granite.

Ministers and Sunday School teachers make a great mistake when they urge their hearers or their scholars to become Christians for either the rewards of heaven or the escape from hell. We have no right to appeal to a purely selfish motive. Christ must be followed for his own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next world. Iniquity must be abhorred because God abhors it. Some people avoid certain sins as a house cat avoids the cupboard for fear of the cudgel of the

\*S. S. Quarterly Review exercise for Sunday, 23rd June, 1907.

cook. Christianity is the dread of sin, not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul abhors fraud, or falsehood, or wanton uncleanness, or crooked practices of every sort. If David had been looking at God, he would not have stopped to look at Bathsheba; if he had abhorred the sin of lechery, he would not have had to abhor himself so bitterly afterwards.

The occasional shocking fall of a conspicuous church member undoes the good effects of a score of good sermons, because it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion, whereas the real delusion was with the man himself; he cheated himself before he ever cheated the widow or the railway company or the bank or the railway company or the widow who entrusted her property to his keeping. All such defaulter's imagine themselves to be temptation-proof until the pressure is put on them; then it turns out that they love gold more than they love godliness. In the West Indies there is an insect that will eat out the heart of an apparently sound piece of timber; when a heavy strain is put on the timber, it snaps, and fills the eyes with a cloud of white dust. Under how many a pious exterior may a worm-eaten conscience lurk! Let him that thinketh he standeth take heed lest he fall.

To resist the pressure of sinful temptation and to practice righteousness, requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in him that strengtheneth me."

Brooklyn, N.Y.

#### PRAYER.

O God our Creator, with the light of another morning, we own Thy gracious care, and praise Thee. As we see the fair beauty of the earth, and the manifold works of Nature, may we be constrained to say—"My Father made them all: O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." We are daily dependent on Thy bounty and debtors to Thy love. The strength to labor, the mind to contrive, the home to shelter, the friends to cheer, the food to eat, and the raiment to put on, are all of Thee. Thou openest Thine hand, and we share Thy bounty. "Bless the Lord, O my soul, and forget not all His benefits." Amen.

#### PILLOW PRAYERS.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable to man on earth. In heaven we may have no need of pillows, as it is said we are to have none for the sun. Nor shall we have any need of the night, in which to rest; but here there is a night, and we need it. The day with its engrossments being done, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears and hopes, and then the turning of them up toward heaven. This is what the Psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in the night-watches." That he uttered many a pillow prayer is a thousand-fold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." Those cries were prayers before the dawn of day.

#### MOSES.\*

Moses, the great legislator of the Israelites, was the son of Amoram, of the tribe of Levi and a direct descendant of Abraham. The name Moses, which signifies "drawn out," was given him in commemoration of the circumstances attending his preservation in childhood from a cruel death. The Egyptians having become jealous of the increasing numbers and power of the Israelites, oppressed them greatly, and not content with making their lives bitter with bondage, Pharaoh, the new king "which knew not Joseph, charged all his people, saying, "Every son that is born ye shall cast into the river." God was pleased not only to overrule this decree, but to make the daughter of Pharaoh the preserver of the destined deliverer of the oppressed Israelites. The steps of the Egyptian princess were directed to the river, the ark was found, the babe wept, the heart of the princess was touched with compassion. Moses was taken from the ark of bulrushes, and committed for a time to the care of his mother, and at last transferred to the Egyptian palace, where he was treated as the adopted son of the king's daughter, and educated "in all the wisdom of the Egyptians."

#### Called to be a Deliverer.

Moses remained at the court of Egypt about forty years, but though surrounded by splendor and luxury, and able to command every indulgence which riches and honors can bestow, he forsook all this to cast his lot in with his poor and despised brethren. "By faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." He passed from the palace to the desert, and from being a prince in the Egyptian court, he became the servant of Jethro, and a keeper of sheep. In this situation he remained till called by God to deliver the children of Israel from their bondage in Egypt and to bear the Lord's message to Pharaoh. Encouraged by the gracious promises of God he entered upon his high mission, which, through divine aid, he finally triumphantly accomplished.

On reviewing the character of Moses it is impossible not to remark the unwearied love he bore his brethren, and the meekness and forbearance with which he endured their unjust reproaches. Having with many signs and wonders accomplished their deliverance from the power of their cruel task-masters, destitute of everything but the rod of God, he led the people forth, a great multitude, numerous as the stars of heaven. But when pursued by Pharaoh and his host, the children of Israel, unmindful of the wonders God had already wrought by the hand of Moses for their deliverance, reproached him and said, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" forbearing to reply to their reproaches, or even to reprove their want of faith, he thus consoles his brethren: "Fear ye not; stand still and see the salvation of the Lord He will show you to-day," etc., have we not here a most beautiful example of his meekness!

#### Disinterestedness of Moses.

This deserves especial notice. We have a striking instance of this when God in his just indignation threatens the destruction of his rebellious people, and offers to make of Moses a greater nation than they, he entreats the Lord to pardon their iniquity, and fervently supplicates for their restoration to His

\*Christian Endeavor.—Topic for Sunday, June 23, 1907.—Lessons from the Patriarchs—Moses. Heb. 11:23-29.

favor, or that he himself might no longer be written among the living. During the forty years that Moses led the people through the wilderness, their unjust murmurs and continual rebellions grieved and harassed him, and in the anguish of his spirit their afflicted leader was tempted to speak unadvisedly with his lips. Though not permitted to enter with his people into the promised land, he was permitted to view from Mount Pisgah the land which had been promised to his fathers—and then God took him.

#### THE PRIESTHOOD OF CHRIST.

Christ's priesthood rests on an authority equal to that which sustains His rank as a prophet or that of a king. We need Him as priest. In the garb of a Prophet He comes to us in our ignorance and uncovers stories of wisdom. Carrying us to higher ground and clearer atmosphere He shows the lines of our earthly latitude and longitude stretching out across the eternal fields, making this life a part of the next. He writes new knowledge into our intellects. Then as King He lays a gentle, loving hand upon stubborn wills and teaches us the ways of obedient, glad service to His commandments. The fiery spirit of rebellion walks in love the course of His bidding. As Prophet he ministers to the intellect, and as King He tames the will. But unless He is allowed to perform to us and for us the office of Priest, there is no divine ministry to the moral nature, to its impulses, its persistent appeals of conscience and its painful sense of sin and guilt. We must allow Him to parallel the full length of our weaknesses, and touch with healing all the powers of our fallen humanity, or the plan of salvation is too short to save. We must retain the cross and the altar and the throne of grace and the mercy seat. Faith must be allowed to look up with Stephen and see Him standing at the right hand of God lifting up His wounded hands and carrying the names of those who trust Him on His breast and graven on His hands.—Central Baptist.

#### CONSCIENTIOUS WRONG DOERS.

A good conscience is consistent with a bad life. All that conscience tells us is that there is a right and a wrong, and that we ought to do the right and not do the wrong. But what is right and what is wrong, conscience does not tell us. We get that from our moral judgment, and our moral judgment may be uneducated or badly educated or utterly misdirected, or merely stupid and uncritical. So that a man with a good conscience may be unconsciously, and quite contentedly, doing what is harmful and wrong. "Some men," writes an earnest Christian engineer from the Transvaal, troubled by the harmful influence of good men who are doing wrong, "are both spiritual and true. Some are not." It is so in all lands and all religions. People may see clearly and strongly that there is a difference between right and wrong, and yet be greatly mistaken as to where the line is. Some people seem to think that the intensity of their declaration that there is a difference between right and wrong excuses them from drawing the line too carefully. But spiritual people who are not true are the most dangerous kind. Religion suffers more from pious people who are not honest than from any other. They are the foes within the household. A good life on a bad conscience is better than a bad life on a good conscience. Spirituality is brought into contempt by those who are very spiritual, but whose common honesty is excelled by the publicans and harlots. The only useful profession of holiness is a holy life.—Sunday School Times.

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OTTAWA, WEDNESDAY, JUNE 19, 1907

The well known photographers of Montreal, Messrs. Notman and Son, are producing a group picture of the late General Assembly. This will be composed of photos taken separately, and will form a pleasing souvenir of a memorable gathering of Presbyterians, of which we are sure, every commissioner will like to have a copy.

The appointment of Dr. John Somerville to be Treasurer of the Presbyterian church in Canada places the "right man in the right place." He is capable, experienced and eminently "safe." He was successful in a long pastorate; he will be equally successful in the responsible office to which he has now been called by the unanimous voice of the church.

It is sometimes urged that a layman should be elected to moderator's chair in Synods and Assembly's. And why not? If there is no constitutional objection the Presbyterian church in Canada has abundant material among its elders to effectively fill the chair for several years. To make this apparent we have only to mention such names as Sir Sandford Fleming, Hon. E. H. Bronson, Walter Paul, David Morrice, Hon. David Laird, James Croil, Hon. Justice James MacLennan, Sir Thomas Taylor, John A. Patterson, K.C., John Charlton, Hon. D. C. Fraser, Lt-Governor of Nova Scotia, Hon. D. H. MacMillan, Lt-Governor of Manitoba, and Hon. W. M. Clark, Lt-Governor of Ontario. Then among the younger men, mention might be made of Lt-Governor MacKinnon, of Prince Edward Island, John Cameron, London, John R. Reid, Ottawa, Hon. Colin Campbell, Winnipeg, and scores of others, from Halifax to Victoria, whose names will occur to our readers. Yes, we have any quantity of good material among our laymen for first class moderators.

### A SUCCESSFUL ASSEMBLY.

On all hands it is agreed the General Assembly at Montreal, which has just adjourned was one of the most progressive and successful of recent years. It showed its judgment at the outset in choosing a fine Moderator in the Rev. Dr. Campbell, who "made good" by putting through the business in workmanlike manner. It did itself credit by making Rev. Dr. John Somerville, Treasurer, and by asking Rev. A. Gandier to become special financial agent or general secretary.

An important step was taken by the Assembly in appointing a standing committee on temperance and social and moral reform, with the assistance of a special agent who will give his whole time to the work of organization and propaganda. Most fortunate is the Assembly in obtaining the services as special agent of Rev. Dr. Shearer, whose splendidly successful career as secretary of the Lord's Day Alliance marks him out as fitted above all others for the place.

As to Church Union, the Assembly, by 137 votes to 11 adopted Principal Patrick's motion to send down the recommendations of the joint committee on union to the Presbyteries, Sessions and congregations for information and suggestions. That the union between the Presbyterians, Methodists and Congregationalists will be effected within a few years no longer admits of doubt. When the union spoken of has been effected, the question of further union with Anglicans and Baptists can be taken up. From this time on, the question will be that of effecting the union in the manner best calculated to serve the religious needs of the Greater Canadian Empire emerging into prominent place among the nations of the world.

The prominent pulpit of St. James Square, Toronto, seems to be unfortunate. If the present pastor accepts the position offered him by the General Assembly he will be the third minister within twenty years taken from the congregation for wider service. The first was the late Dr. King, for the Principalship of Manitoba College; the second was Dr. Kellogg, asked to return to India to take part in the revised translation of the Bible into Hindi; and now Mr. Gandier, in the midst of a particularly successful pastorate, is named for an important office, that of Financial Agent and Field Secretary, a position for which he is eminently well qualified. But the St. James Square people are entitled to our sympathy in the circumstances.

Rev. James Buchanan, the capable clerk of Orangeville Presbytery, has a modes way of asserting his individuality. When the Hymnal report was before the Assembly some one named him as a member of the Committee. Mr. Buchanan promptly declared, "I am a first class preacher, but I'm a poor singer." He was at once placed on the Committee on "Systematic Giving," where his enthusiasm and practical experience will make him exceedingly useful.

### GREAT DEBATE ON UNION.

The Montreal Gazette of Tuesday has this to say on this subject:—

The long-expected discussion on church union came in for full attention from the Presbyterian General Assembly yesterday afternoon, and was marked by a note of spirited eloquence that had scarcely less interest than the sensational disclosures of Saturday morning. The mood of the meeting appeared, on the whole, to be judicial. There was hardly a shade of bigotry and much liberality of attitude in the different views expressed. Yet the line of cleavage was sharp between the opposing debaters of the question. Animation was intensified by the fact that both parties in the battle of opinions had leaders of striking ability. On the one side was Rev. Principal Patrick, of Winnipeg, convener of the committee on union with other churches. Magnetically persuasive, yet never obtrusively forceful, he conducted his hearers through the series of details that led to the substance of present projects. He had an able ally in the person of Rev. Principal Gordon, of Queen's University, one of the most convincing speakers that the present assembly has heard. His quiet scholarship and thoughtful moderation were no less effective in their way, than the swifter methods of the business-like Winnipeg principal. They had a valuable supporter in Rev. John McVicar, of Perkasie, Ont., whose cogent presentment of the case seemed strongly to appeal to the meeting.

On the other side was Rev. John Mackay, the pastor of Crescent street church, who took issue with the Principal of Queen's in regard to unifying projects and in a scathing deprecation of such schemes had some telling shafts to fling at the theory of sacerdotalism, which, he declared, had always been fatal to the spiritual life of the church.

Rev. Mr. Mackay had a gallant supporter in Mr. Hugh Gourlay, of Carp, Ont., an elder who, as the moderator, Rev. Dr. Campbell stated, is of more than fifty years standing, and showed a resolute adherence in his interesting speech to the tenets of the Presbyterian church. Mr. Gourlay was of opinion that the securing of an all-round minimum salary of \$1,000 for pastors was far more important than any unifying plan.

Candidates wishing to get a hearing in Bathurst and South Sherbrooke, should correspond with the Rev. D. Currie, Perth, interim moderator.

Rev. Dr. Marsh, of Springville, Ont., interim moderator of Pontypool, will be pleased to hear from ministers wishing a hearing there with a view to a call.

Rev. D. Strachan, of St. John's church, Brockville, is a bit of a humorist. When the long list of names for Standing Committees was under discussion he remarked that the mere initials, such as D's or C's or J's were most confusing. "There are so many 'Jays'," said Mr. Strachan, amid the hearty laughter of the Assembly.

A number of the commissioners to the General Assembly from the Northwest treated themselves to a trip through the great lakes and the St. Lawrence. Among these was Rev. J. A. Caldwell of Pilot Mound to whom the trip would no doubt be doubly delightful as just before leaving Mr. Caldwell joined the ranks of the benedictines and brought his bride along. After attending the assembly he will spend a few days with his brother at Woodland's before returning to the West.



## REPORT OF GENERAL ASSEMBLY.

(Concluded from Page 5.)

nels. Why not submit this question to the people? If they were sure the people would say "Yes," give them the opportunity to say that "Yes," and the committee would have a mandate to discuss. If negotiations were to be stopped, were it not better to stop them before it was too late; if they were to be carried on, were it not better to carry them on backed by the mandate of the people.

Dr. Barclay then moved his amendment to the amendment: "That presbyteries, congregations and sessions be asked to fully consider and express their judgment upon this whole question," and hoped that this would be acceptable to Dr. Patrick and the mover of the amendment.

Dr. C. W. Gordon seconded Dr. Barclay's motion.

Rev. John Mackay here withdrew his amendment.

Dr. T. Wardlaw Taylor, of New Westminster, said he believed it was the duty of every man who thought it impossible to secure union to stand back and leave others to do what they could, giving them untrammelled liberty and awaiting to see what they would gain—or lose.

Dr. Somerville, of Toronto, said there were 300,000 people coming into Canada this year, and these numbers would grow every year. It was obvious that the churches should be in a position to work amongst them without the overlapping and rivalry that existed in many places in the west. It was absurd that, with the scarcity of men and money, there should be two ministers of rival churches laboring amongst communities of less than thirty families.

Dr. Duval, Winnipeg, urged the consideration of the question in a little more Christian spirit than some of the speakers had shown. The Assembly must avoid the mistake of forcing this union.

Principal Maclaren, Toronto, said the matter must not be unfully hastened. He did not think they could wisely rush into a union with other denominations which they highly esteemed and loved at the expense of disunion among themselves. (Applause.)

The Rev. J. Knox Wright, of Vancouver, said the question at issue was really whether they should send to presbyteries, sessions and congregations a document asking for their suggestions for the perfection of it. It meant asking congregations, sessions and presbyteries to give suggestions upon a certain thing concerning which their consent had never been asked and upon which they had never given judgment, as to whether it should go through. The only consistent thing they could do as a representative and not an autocratic body was to send it to the presbyteries and congregations to find out if they were in favor of continuing the negotiations for union, and if so, to give suggestions for improvements as to the basis of union.

The Rev. Duncan Campbell, of Kamloops, B.C., spoke on the subject from the point of view of a frontier missionary, and he said too much importance had been made of the rivalry and overlapping of the different churches in the home mission field. "The membership of the church," he added, "is spending more money in tobacco than in home mission work. We should be able to send men out on this work two by two, for the greatest hardship on these men is the solitariness. If there is any crowding, it is in the theological colleges and not in the missions."

The Rev. J. A. Corine, Oak Lake, Man., said if they had an abundance of men and money they could send men into the home mission field two by two.

As it was, this could not be done. He opposed sending the committee's report down to the people because it was not yet complete.

The Rev. K. C. McLeod, Ponoka, Alta., said the matter ought to be disposed of by the Assembly. "Many ministers," he added, "will, I know, take this matter to their congregations with a personal bias, and we all know how they influence their congregations, so the voice that will come back to us will not be the voice of the people, but the voice of prejudiced ministers. I therefore counsel delay, and that matters be left alone until they create an atmosphere which will carry us along to a successful conclusion.

Dr. Campbell, of Victoria, B.C., declared that the Assembly, instead of criticizing the committee, should thank it for the work it had so well done. If there were to be any union it must be brought about by the people. He regarded it as most unfortunate that there should be so much disagreement amongst the delegates while discussing this matter of union, and counselled deliberate action, as it would be a calamity if they were to make a formal union with other churches, and leave a large part of their own people out of it, to continue the Presbyterian Church in Canada, as had happened in Scotland.

**Principal Patrick Closes the Debate.**

Principal Patrick closed the discussion with a masterly speech. He said he wanted to effect a union with every Protestant church from the Atlantic to the Pacific, believing that Canada's religious destinies could only be worked out by a union of the churches. The time for argument had not yet arrived, because the committee was still preparing its case, and it should not be discussed on its merits until it was complete. As sensible men, they must see that to submit a fragmentary report to the people would be injudicious. When they appealed to the people it must be in orderly and constitutional style, when they could place all the facts before them. The committee welcomed all the criticism levelled at it, even though some of it was ungenerous and unjust. Three proposals had been made. One by the committee, and two amendments. To the first amendment he was absolutely opposed. To understand it properly it must be interpreted in the light of the speeches in its support. (Applause.) It raised the primary issue of whether or not this church shall continue to prosecute negotiations with the Methodist and Congregational churches. That was not the language used—much more definite language was employed three years ago. But its meaning was the same—practically meaning the discharge of this committee. It was here explained that the amendment had been withdrawn, but the moderator said he had not understood that. In any case the sanction of the assembly must be given. This was accorded, and so Dr. Barclay's amendment stood alone. Principal Patrick said he thought its movers as heartily in support of union as himself. (Applause.) Therefore, he did not wish the matter put before the assembly in such a way as to misrepresent the judgment of that body before the Presbyterian church and the people of Canada. As to the proposed union itself, the very first question it raised was on what terms it was to be accomplished. No one could say whether it was desirable or not until they knew that. But it was undesirable that the negotiations should be complicated by any lack of unanimity in this church and assembly on the point especially after three assemblies had endorsed the principle. They did not wish to finally commit the assembly at this stage, but that the committee should be able to fortify itself with all the advice and experience it could collect from the

people themselves. Then, in two years hence, the committee could report to the assembly that its labors were completed and that the basis of an honorable and satisfactory union had been accomplished. Then they could ask the assembly to approve of it and refer it to the presbyteries and congregations for their approval. In conclusion, Dr. Patrick said he hoped some means could be devised of reconciling the motion and second amendment, so that a unanimous vote could be arrived at. He hoped all would vote for what they considered was wisest and best in the interests, not merely of their common Presbyterianism, but of their common Canadian Christianity. (Applause.)

The vote was then taken on Dr. Barclay's amendment when it was defeated by 124 to 60.

The main motion to adopt the committee's report was accepted by 137 to 11 votes.

**Sabbath Observance.**

On resuming in the afternoon, after some routine business was settled, Mr. J. A. Patterson, K.C., Toronto, then addressed the meeting on Sabbath observance, which he characterized as one of the most important questions of the day.

The laws of Sabbath observance, he said, are consistent with liberty, in that they are the laws for the welfare of humanity, for the protection of home, for the harmonization of capital and labor. They are the laws of national self-preservation. Unless the civil laws on the subject rested on the Book of books, they stood on a poor foundation. When the history of modern miracles is written, the story of our Lord's Day Act will be written first as the greatest. We had Sir Wilfrid Laurier and others who were not Presbyterians, the man with the dinner pail, and the man of books, all helped us to pass this great act. They must not think they had done all they could, but must gather themselves together for greater effort. Civil law had now made people idle; the churches must now come in and say that 'Now you are idle, come in and worship the Lord.' He read the recommendations of the committee as follows: 'That the Assembly commend the work of the Lord's Day Alliance, expresses its appreciation of the work done by the secretaries of the Alliance to preserve the Sabbath as a sacred heritage, and urges on pastors and people the necessity of advancing the interests of Sabbath observance, and presses for a special Sunday for the advocacy of Sabbath observance.' The report was received and its recommendations adopted.

**Sabbath School Work.**

The report on Sabbath Schools was presented by the Rev. I. C. Robertson, general secretary, in the absence of the convener, the Rev. Dr. J. Neil, Toronto. He expressed regret that Dr. Neil was not present, because, first, the convener had looked forward to this meeting on account of the encouraging nature of the report on Sunday school work, and secondly, because, after serving eight years as convener, he felt he must retire, and he desired to give his closing statement personally. Dr. Neil had rendered very good work to the church as convener of the Sabbath school committee, and the speaker asked leave to acknowledge the great kindness and helpfulness he had shown to him personally as general secretary during the past two years. Mr. Robertson spoke of the value of the Sunday school as an agency to introduce family worship in the homes, and then referred with satisfaction to the facts that the increase in the Sabbath schools in 1906 was 1,000 over any preceding year, and that over seven thousand in the Sabbath schools were reported as having come into full

Continued on page 12.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### A MOTHER'S INFLUENCE.

(From Cumberland Presbyterian.)

Eva Wilson was an exceedingly willful child. Her mother had recognized the fact when she was a baby in her crib, and had tried her best to rear the little girl that her strong will might be developed into an unswerving purpose to choose the good and do the right; but as an only girl, with two doting elder brothers, the tendency was a leaning toward selfishness; and the mother though not without sympathy from her husband, often thought her efforts almost futile.

As the years sped by Eva began developing from careless, romping girlhood to budding womanhood, and her father and brothers took greater pride in her than ever.

It was then that her willfulness took the turn that many young girls are apt to take—a reckless feeling that "I will choose whom I want for my closest friends, and will not let any one dictate to me in this respect."

Well for Eva that her mother's experience and strong character had made her the mother she was, so that by infinite tact, patience, and love, she was able to hold her daughter near her heart. Only occasionally was her mother obliged to rely on the last resort, and that when every effort failed; but to Eva's credit she submitted, though with ill grace to her mother's. "I am sorry that you cannot see it as I do, my dear, so the only safe way is to be resigned to mother's judgment, for you know that she has at heart your welfare only."

The first time a direct clash of wills came was after the mother thought it wise to allow Eva to follow her own determined insistence upon a certain point. The effect had not been gratifying, and therefore disappointed Mrs. Wilson, so that she had deemed it necessary to stand firm.

"Must I give up, mother? You know it will kill me," was the rebellious query.

"I know it will be the healthiest thing that you ever did," was the quiet reply; and she added, "I have tried to show you a better way, but as you will not come to my point of view, you must trust me, dear, and do what mother is certain is right."

Eva's bright eyes looked straight into her mother's, hoping to see some sign of wavering, but there was none, and she submitted.

But a certain pettish resentment lingered in her heart the rest of the day. Her mother saw it with her own heart aching. At night she came into the bedroom of her daughter as soon as the light was out. She sat down by her bed, and in a gentle tone said, "Mother has come to say a word to you, dear."

There was no reply, no movement. Eva's face was toward the wall.

Her mother arose, and placing her hand upon the girl's head, murmured lovingly, "Good-night, my daughter; the day has been a hard one for you, and mother is sorry." A tear dropped on Eva's cheek.

At once impulsive arms flung themselves around mother's neck, while Eva sobbed, "O mother, you're so good, and I'm so horribly wicked. It's been an awful day, and I've made it so for you, too. O mother, I will try to be a better girl, but it seems as if I could not."

Mother held her close while her own tears mingled with those of her wayward daughter; but she felt that her prayer was to be answered, and though the fight would be a hard one, eventually Eva was to conquer the enemy.

When she retired to her own room something of the day's trials she was

obliged to explain to her husband, who saw traces of tears on her pale face.

"O Herbert," she said, "If I can only live to see Eva a self-controlled woman, I shall be happy; but my faith is very strong that she will win whether I live or not. No, Herbert, do not stop me. Let me talk now, for I may never have another good opportunity."

They sat together on the bedside; and for many years after the husband could feel the pressure of that faithful hand, see again the light in her clear eyes, and hear the ring of the earnest tones as she spoke; and right loyally did he carry out her plan when, in a few months, the disease they had feared, carried this noble woman to her grave.

"When I am gone, husband, fit up my room here for Eva—oh, not immediately, dear, for she could not bear it, perhaps; but in a few months, when she returns from one of her little visits to her cousin, or on some other occasion, as you think best. Fit up the room prettily in white and deep red, as she likes it, with some of my favorite books, and my chair. Put her pictures and books here, too, also my inlaid table and tea rose; so you see, the room will look quite fresh and new, yet there will be little things to remind her. I'm sure she will be pleased, and it will help her—there's the point. It will be a constant help to the poor little girlie, who has so much to overcome. And, Herbert, no matter what she does, be patient, and show her that you love her. Let her see that always."

It was, indeed, the last long talk on this subject, and after the plan had been carried out, the father watched with tender care, but with a feeling of helplessness before the aggressive, determined willfulness of his daughter, especially in the matter of some of her associates, who were careless and worldly.

"Poor child!" he would say to himself, "her life is too lonely, I fear. She seeks gay society in order to drown her grief for her mother. If only one of the boys could bring his wife and live with us. If it could be brought about, with their help, I might be able to break up Eva's growing favor for young Larcomb. I would not mind if he were worthy of my daughter, but I know he can never make her happy. She is perfectly aware of my disapprobation, but it seems to have no effect. Oh, that her mother were here to manage this affair!"

It was a very busy day with Eva. Almost as soon as her father had gone to his office she had locked herself in her room. She had taken down clothes from the closet, brushed and packed them into her trunk; bureau drawers and boxes had been emptied into the same trunk; books and pictures also had found a resting place in the same receptacle.

"I'd like to take this," she said as she took up one of her mother's books, and sat down to rest a moment. Thoughtfully she let the leaves slip through her fingers. "Hold fast the good; define it well." It was a marked passage with define underlined. She shut the book decidedly and laid it down. She took up another. Here also were passages marked. One caught her eyes, "Study yourselves, and most of all note well wherein kind nature mean you to excel." "Pshaw!" she murmured smiling, "I guess 'kind nature' did not mean for me to excel in any way unless in loving Myron Larcomb. I'm sure I do love him; but I've wondered sometimes if he really loves me as well as I do him. It would be awful if he didn't."

She looked around the pretty room. "You've been a dear little room," she

sighed. "It's been almost as if mother were here sometimes. How lovely it would be if mother had lived. How she would help me plan about everything. I should not be going off this way if mother were here; but father has taken such an unaccountable dislike to Myron. Poor papa, he will miss me, I suppose. He will come into this room and miss mother and me together. I hate to wound him, but he would not consent to our marriage; and it would be worse to go against his consent if he knew about it; so Myron and I have agreed that this is the best way. Oh, I wish I had a sister to stay with dear papa."

The clock struck the half-hour. Eva jumped to her feet. "Half-past one," she exclaimed. "I am to be at Royer's store at three. She began to comb her hair, musing the while, "I hope nothing will happen to disarrange our plans. But what can? It is not an unusual thing for me to go there, so if I meet any friends I can do something to get rid of them. No one can think anything when Myron comes by and looks in. I shall be at the ribbon counter near the door, and shall not just to let him know I see him; then he will walk on slowly, and I shall follow at a distance. We will meet at the minister's, and around the corner from there will have the hack in waiting. It will take us to the rear entrance of the depot. The entire plan is sufficiently elastic to be changed, if necessary, in order to hoodwink any meddlesome person."

She was nearly ready, but her teeth were fairly chattering with nervousness. She jabbed her hatpins into her head several times, and tore her veil while adjusting it. "See here!" she finally cried, with a stamp of her foot, "You've got to stop this, Eva Wilson—it won't do!" She sat down for a moment to steady herself, and putting her hand over her eyes she held it there, not allowing herself to look again around the room she was leaving forever.

She suddenly remembered that she was sitting in her mother's chair, and quickly changed to another. After a very short rest she put out her other hand, and actually felt her way into the hall.

"Howdy, Miss Eva?" was the pleasant greeting of a young salesman as Eva entered the store. Eva was a constant and good customer. "I was thinking about you yesterday, and wishing you would come in and see the beautiful new plaids we have just got in. They would suit you, I'm sure."

"Thank you, Miss Mattie—another time. To-day I want some ribbon."

"All right," replied the clerk graciously. "Will you have the usual colors—for your neck, is it, or—"

Eva was not answering; and for an instant the clerk looked sharply into her pale face, and all at once noticed her nervous glances toward the door, and her abstracted air.

"Have you the right time?" asked Eva suddenly. "I—I think my watch may be wrong."

"Oh, yes—standard time. It is now exactly eleven minutes to three."

By a strong effort Eva controlled herself and bought the ribbon; then she waited. Another purchaser claimed Miss Mattie's attention for a couple of minutes; then she again turned to Eva: "Do come and see these plaids. They are only two counters back, and you can still watch the door—for a friend!"

Eva took no notice of the question, though the clerk's keen observation startled her; and she yielded, casually looking at, but extravagantly admiring the new goods.

A well-known form was sauntering past the entrance. At sight of it Eva's

face went white as death. Without any premonition, without the least warning from within, she suddenly stooped, crouching close behind the counter.

"Dear Miss Eva, are you ill?" exclaimed the clerk alarmed.

"Hush! Don't look—don't—oh, hide me!"

Miss Mattie quickly stepped so as to entirely screen her from observation while she busied herself at the counter.

After a moment Eva's trembling voice asked, "Is is there—a young man—at the door?"

"With a light derby?—yes; he's going by slowly, looking in. I think he went past a moment ago."

"When he is gone—he'll be sure to come again—but as soon as he has passed, you turn your face toward the back of the store. Let me get in front of you, then you walk close—very close behind me, and let me out into the alley."

"Anything in the world to accommodate you, Miss Eva—anything."

Months afterward, when the poor little clerk had been made wamly welcome at Eva's home, where she, thankfully enjoyed many a good rest, Eva told her the secret of the episode in the store: "All that day mother's sweet presence haunted me, mother's earnest counsel had followed me, but I had resolutely kept shutting it all out. In the store I began to waver, and your insistence that I should look at those plaids was providential. Just as I caught a glimpse of Mr. Larcomb's face mothers words, 'Submit your will to that of your heavenly Father; ask him about everything,' came to me forcibly; and suddenly all desire to marry that man left me. I could not bear even the sight of him. You know the rest; but oh, you cannot realize what a good time I had with papa that night—he was so lovely to poor, wicked me. We came close to each other, indeed, and mother—my blessed mamma was so near—so dear. It has changed my life, Mattie; and I am so thankful, so happy."

#### SINCERITY.

Sincerity is just whole-heartedness. It means, literally, "without wax." You have seen figures put together with wax—they seem entire, uniform, all of a piece; artificial; put together. At first sight you may look at them long without detecting the imposture. If you wish to detect it at once apply heat to them; the fire will try every man's work, of what sort it is. Put heat to your wax figure, and it will go to pieces in a moment. The fire will not so much destroy it, as destroy its deception; it will send it back to its original elements—ashes to ashes, dust to dust. The fire of God does not destroy; it restores things to their normal state. The wax figure is the real destroyer. It breaks the harmony of nature; it takes things out of their place; it joins together what God has put asunder. And the fire breaks the false union. It annuls the marriage between a saintly aspect and a selfish soul. It forbids the bans between rest and selfishness. It burns the gorgeous raiment of the despairing heat, and tells it that it is despairing. It withers the leaves of the fig tree which deceive by false promise of maturity; it separates the beauty and the barrenness which have made their home together.—George Matheson.

"They that know thy name will put their trust in thee. Trust rests on knowledge. It is the superstructure, not the foundation; it is the flower, not the stem. The buttment must precede the bridge, the root the rose, the wall the tower. My faith is born of love, and my love is born of light, and my light is born of experience, and my experience is born of nearness. These are the golden steps on which I mount to thee."

#### THE LITTLE FOUR MARYS.

The little Four Marys, who always live in the same body, and seldom agree, were not pleased the other night. Their mother was going to prayer meeting and as she went out she said: "I want you to go to bed at half-past seven to-night, Mary; you were up late last evening."

"Now, that's too bad," said Mary Willful; "I'm not tired." "Nor I," "Nor I," cried Mary Lazy and Mary Selfish. They all expected Mary Loving would want to do as her mother said; but at first she was quiet. She had meant to crochet a little, after the lessons were done.

Soon some small words were whispered in her ear—"He pleased not himself, and you said you wanted to be like him."

"Let's go to bed; it's half-past seven now. We ought to mind mamma," she said.

"Now, I just won't," said Mary Willful.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish.

"She thinks I'm sleepy, and I ain't!" said Mary Lazy; but as she spoke her eyes drooped.

Now, it was hard for Mary Loving to insist on doing what she hated to do, but the little voice whispered, "shall I take up my cross daily?" "I haven't had many crosses to-day," she thought. And then she spoke with all her heart: "Let's mind mamma; she's always right, and we ought to mind her anyway. I do begin to feel tired."

"Well, so do I, a little," said Mary Lazy.

Mary Willful and Mary Selfish did not mean to give up; but something was drawing veils over their eyes and their thoughts too; so they let Mary Loving lead them to bed. When all the rest were asleep, Mary Loving said: "Dear Christ, forgive this naughty girl who wanted to please herself, and help her—help her—" She was too sleepy for the rest, but He knew.

#### THE COUNTRY ROAD.

From the busy fields of farmer folk,  
It starts on its winding way,  
Goes over the hill, and across the  
brook,

Where the minnows love to play;  
Then past the mill with its water-wheel,  
And the pond that shows the sky;  
And up to the bridge by the village  
store,  
And the church, with its spire so  
high.

You would never think that the coun-  
try road,  
From the hill to the store, could be  
So long to a boy with an errand to do  
And another boy to see.  
You can never dream how short it is  
From the farm to the frozen pond,  
Nor how very much farther it always is  
To the schoolhouse just beyond.

Oh, the country road! at the farther  
end

It runs up hill and down,  
Away from the woods and the rippling  
brook,  
To the tolling, rushing town.  
But, best of all, when you're tired and  
sick  
Of the noisy haunts of men,  
If you follow it back, it will lead you  
home  
To the woods and fields again.

—St. Nicholas.

He who is always hearing and answering the call of life to be thoughtful, and brave and self-sacrificing—he alone can safely hear the other cry of life, tempting him to be happy and enjoy.—Phillips Brooks.

#### KEEP BABY WELL.

Ask any mother who has used Baby's Own Tablets and she will tell you there is no other medicine so good. We pledge you our word there is no other medicine so safe—we give you the guarantee of a Government analyst that Baby's Own Tablets contains no opiate or poisonous soothing stuff. The Tablets speedily relieve and cure all the minor ailments of babies and young children. Mrs. L. F. Kerr, Greenbush, Ont., says: "Baby's Own Tablets are the best all round medicine for babies and children I know of. I can strongly recommend them to mothers from my own experience." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### MODERN SOCIALISM.

The new story entitled "The Balance of Power" gives some hard hits to modern Socialism, of which the following is one:

"It seemed that there was a certain Irishman at the shops, whose steady and efficient life had been jarred out of gear by fragments of socialistic doctrine. He had come to believe that all men who have money ought to divide equally with those who have not. And the quality of his work grew poorer as the quantity of his talk increased. Gilbert had called the man into his office that day, and their conversation, as Mr. Hardy detailed it, was somewhat as follows:

"'Michael, I'm going to give you a half-holiday.'

"'Thank ye, sorr.'

"'You own your house, don't you, Michael?'

"'I do sorr, proudly.'

"'And you have six hundred dollars in the bank?'

"'I have sorr, with some surplus.'

"'You know Pat Ryan well?'

"'That I do. He lives forinst me in Mrs. Flynn's boardin' house. He's wurked beside me for eight years, sorr, an' he owes me wan hundred dollars, bad cess to him. He thinks too hard, does Pat. His two byes wuruk, an' it's all they can do to git along, the tree av them.'

"'Your daughter Mary is graduating from the high school this week?'

"'She is, sorr. She's at the head av the class, God spare her.'

"'And your two sons are both in school?'

"'They are, sorr, an' doin' foine.'

"'All right, Michael, You'd like to deed over half of your property to Pat, of course. Come here at noon with the papers, and I'll be witness for you. That's all Michael, and good luck to you.'

"'Michael, his eyes blinking his hands nervously twitching at his cap, goes out. Soon there is a knock at the door. Michael's head is pushed through the narrow opening.

"'I'll be blowed if I do, sorr, and the door slams behind him.'"

Several specially good articles make attractive the May number of that always bright Review the Fortnightly (Leonard Scott Publication Company, New York). These are: England and Germany at Constantinople, by Sidney Whitman, F. R. G. S.; What Agricultural Education Means To-day, by Sir Francis Channing, M. P.; Some Letters of Glosue Carducci; The Peace Conference and the Navy; and Juvenal on Latter-day Problems, by Mrs. H. W. Nevinson. The opening chapter of a short novel, The Old Room, are also presented. This is a translation from the Danish of Carl Ewald, whose writings are very charming.

## REPORT OF GENERAL ASSEMBLY.

Concluded from Page 9.

membership with the church during the past year. The mission work of the schools was very important, and though \$1,500 were given last year, in addition to what was contributed in the previous year, it was only a slight indication of what might be done in the years to come.

The Rev. A. H. Macgillivray, M.A., of the Presbytery of Chatham, moved that the report of the committee be received, and its recommendations considered on a future occasion. Of their 2,876 schools, he said, 388 were union schools, and he looked forward to an early realization of their hopes that there will be a Sabbath school within the reach of every family. Their aim was that every child should be in a Sabbath school and identified with the work of their Master. He emphasized the importance of getting the young people of the Sabbath school into full communion with the Church before they left their homes and went out into the world, and in conclusion he acknowledged the Church's indebtedness to Dr. Neil for the work he had done on this committee, and said they were being admirably served by the Rev. J. C. Robertson as general secretary.

Principal McGill, of Halifax, in seconding the reception of the report, said such a tide of secularism was coming into our country as threatened not only to inundate the Church but apparently almost to overwhelm it, and one of the greatest bulwarks the Church had against this flowing tide was the Sabbath schools.

## Young People's Societies.

The Rev. Dr. McTavish, Kingston, presented the report of the Young People's Society. In a general survey it was stated that the returns from the presbyteries reveal the usual fluctuations, but the outlook is encouraging. Satisfactory progress has been made in the presbyteries of Truro, Quebec, Ottawa, Brockville, Lindsay, Orangeville, Hamilton, Stratford, Chatham, Huron, Bruce, Rock Lake, Brandon, Glenboro and Trinidad. Ground has been lost in the presbyteries of Lanark and Renfrew, St. John, Barrie, Owen Sound, Kingston, North Bay, Yorkton, Cornwall and Kamloops. In several of these presbyteries, however, the loss is slight, but in two or three of them it is quite serious. In some cases there is a decreased membership, but an increase in contributions, as in the presbyteries of Peterboro', Algoma, Montreal, Maitland, Kootenay, Westminster, Miramichi, and Inverness. Sometimes the tendency is in the opposite direction—a growing membership and smaller contributions. This is the case in the presbyteries of Wallace and Guelph.

Dr. McTavish said that in the publication of "Reapers in Many Fields," and "The Missionary Pathfinders," the committee had done a real service to the Church.

The Rev. Dr. George C. Pidgeon, of Toronto, in moving the adoption of the report, said the young people were the Church's most valuable asset. That might seem a commonplace, but he thought some of them did not quite realize its significance. He urged that a closer watch should be kept over young people going from one city to another, that they should not go away without a letter of introduction, and that they should be welcomed in a new church, because coolness towards a stranger often meant that he or she never returned.

The Rev. Dr. Turnbull, of Toronto, briefly seconded this motion, and the report was adopted.

## SIXTH DAY—WEDNESDAY.

Home missions again came first to the front at the General Assembly in an overture from the Presbytery of St.

John, recommending that representatives of the church be appointed to meet all immigrants at Halifax, St. John, Quebec and Montreal.

Judge Forbes supported the overture and moved its reference to a committee. Dr. J. Somerville seconded, and it was carried.

An overture from the Presbytery of Calgary recommended that the Home Mission Committee take steps to guarantee ministers' salaries in the fields. The matter was referred to the committee.

An overture was received advocating a school for Mormons at Cardston, Alberta. Rev. Alex. W. Gordon supported. The only way he thought to prevent the Mormon influence from becoming a menace was to leaven the Mormon element with a non-Mormon element, but this could only be done by providing educational facilities. The overture asked for \$500 for a few years, when they thought it would be self-supporting. He moved that the overture be received and referred to the committee. The Rev. J. A. McLeod, Ponoka, Alta, seconded, and it was carried.

Dr. Barclay read the loyal addresses, which were agreed to amid loud applause.

An overture from the Presbytery of London recognized the peril that existed in the presence of Mormonism in certain parts of the Dominion, and asked that the other churches be approached with a view to joint action. The overture was supported by the Rev. Thos. A. Watson, Thamesford, Ont.

Mr. Alex. Stuart, K.C., London, seconded. The Rev. Thurlow Fraser, Portage la Prairie, proposed that the matter should be left with the committee of correspondence with other churches.

An overture from Qu'Appelle, suggesting that the minimum stipend for ministers' salaries be \$1,000, was remitted to the committee.

The committee on the method of striking standing committees reported, proposing certain changes, with a view to improving those bodies. The list was proceeded with and various changes suggested and made.

## Fraternal Greetings.

Mr. Charles Cushing, the Rev. Hugh Pedley, and the Rev. E. H. Tippett were welcomed as a deputation from the Congregational Church.

Mr. Charles Cushing, chairman elect of the union, brought the greetings of the Congregational churches to the assembly in a brief address, extending to the commissioners their warmest welcome.

The Rev. Hugh Pedley congratulated the moderator on his elevation to the chair. He brought the cordial greetings of his church to the assembly. He briefly touched on the question of union, saying as Congregationalists they laid stress on two points, the citizenship of the redeemed and the liberty of prophesying. The Congregational churches were looking at the question with the utmost seriousness.

The Rev. E. H. Tippett, as a young minister, was also glad of the opportunity of greeting his Presbyterian brethren.

Principal Scrimger moved that the greetings of the Congregational churches be acknowledged, and expressed the assembly's hopes for the welfare of those churches. Sir Thos. Taylor seconded, and the motion was carried.

The Rev. Donald Strachan, Brockville, read the report of the committee for the appointment of treasurer and field officer. This recommended the appointment of Dr. Somerville as treasurer, and the Rev. A. Gandier as field officer. The question was left for a later sitting to deal with.

In the evening the first business of the Assembly was to receive the report of the committee on the applica-

tions of students, each case being taken on its merits. Dr. J. A. R. Dickson presented the report and the recommendations were agreed to in nearly every instance without discussion.

## Social and Moral Reform.

The report of the committee on temperance and moral reform was presented by the Rev. Dr. C. W. Gordon. All the overtures received had been considered and the committee made the following recommendations:

"That the General Assembly appoint a standing committee on temperance and other moral and social reforms.

"That it shall be the duty of this committee to study the moral and social problems confronting our people in the different provinces, such as the relation of the Church to labor, political and commercial corruption, gambling, the social evil, the liquor traffic, to establish a bureau of information on the moral and social question and to indicate lines of action calculated to remove existing abuses, and improve conditions in these regards.

"That the Assembly instruct the various synods and presbyteries of the church to organize similar standing committees.

"That the Assembly call for a collection in support of this work on the Sabbath nearest the first of July of each year.

"That the Assembly appoint a special agent who shall, under the direction of the Assembly's committee, give his whole time to the effective prosecution of this work, his salary to be fixed by the committee.

"That a committee be appointed to select an agent for this work and perfect arrangements for the initiation of this movement."

On these recommendations being put to the house most were accepted without discussion. On the subject of the collection some difference of opinion was expressed, but eventually the Assembly passed the suggestions.

## Gambling Laws.

Sir Thomas Taylor proposed a resolution condemning gambling, and which called for an amendment to the Gambling act, and especially that clause which legalizes betting on the race course. In England, he said, there was an act that defined illegal games. With regard to gambling houses, it was only necessary to prove the fact. In Canada it was necessary to show that gain was resulting from the gambling by a rake-off or something of the kind. The Dominion laws were, in fact, not stringent enough. It was no easy matter to prove that gain was affected, and the speaker was quite in favor of the English practice of proving simply that gambling was in progress. Sir Thos. Taylor referred to the evasion of the law in Toronto, where race track betting was carried on by those interested by moving about the track.

## Church Life and Work.

This was the next subject brought before the Assembly. The report of the committee was presented by the Rev. S. H. Eastman. Three series of questions were put, namely, concerning the ordinary Sabbath services, the mid-week meeting, and special services. Regular attendance varied from forty-three to one hundred per cent. Many sessions reported that children do not attend as satisfactorily as would be liked. Mid-week service showed rather a sombre complexion and it was evident that special services were not generally relied on as a means of furthering the work of the Church. With regard to the sacraments, it was found that baptism was generally recognized and the communion service was attended in a very gratifying manner. There is generally liberality in spite of defective methods and the lack of method in many congregations. The Christian culture of the young, the report con-

tinued, 'is in general receiving careful attention. It is noteworthy that nothing found in any presbytery report would suggest that higher criticism is having any 'unsettling effect' on the people, or would indicate that they had ever heard of it—unless it be hinted at in the suggestion that "we need to guard against discrediting divine revelation." This is certainly reassuring, as well as noteworthy.'

The Rev. Thurlow Fraser moved the reception of the report and the Rev. F. Morrison seconded and the resolution was passed. The committee's recommendations were agreed to.

The Special Committee re W.F.M.S. and W.H.M.S., presented through Rev. R. G. MacBeth the report of the Committee, which was unanimously adopted by the Assembly on motion of Sir Thomas Taylor and Prof. Dyde. The boards of these two societies are to remain for purpose of administration in the meantime, but large measures of co-operation are agreed upon as a result of Conference. These were commended to congregations. Sessions are to be consulted as to missionary organizations in the congregation and the boards of the Women's Societies are asked to consider farther the publication of one missionary magazine instead of two as at present.

Principal Scrimger took the platform to move the adoption of the report of the board of the Presbyterian College, Montreal. Before proceeding to this duty, however, the Principal tendered a graceful apology for having yesterday, in the heat of debate, used words which reflected on a senior member of the Assembly. This was a reference to Dr. Sedgwick, who immediately arose and said it was not necessary for Principal Scrimger to say anything more about it. He was, at the same time very glad his friend had spoken and thanked him for doing so.

The report of the Presbyterian College, Montreal, having been adopted, Principal Scrimger announced both Dr. R. E. Walsh and Rev. A. Gordon's acceptance (the latter by cable) of the appointments previously made.

#### Theological College for B.C.

Rev. Dr. T. W. Taylor moved the adoption of a report recommending the establishment of a Theological College in British Columbia, to be commenced in 1903 and carried on from April to October yearly. He asked for the appointment of a committee to consider details. Rev. Duncan Campbell, who seconded the resolution, said the district worked thirty-five points which were not touched by any other Protestant church. Rev. Dr. Bryce, Winnipeg, considered it important that there should be a college in British Columbia. It was an exceedingly hard mission field, and had suffered from a severe lack of supply. Dr. John Campbell, Victoria, B.C., said he felt that the population was not sufficient to warrant the establishment of a Theological College there at the present time.

Dr. E. D. Maclaren, Toronto, suggested it was incumbent on the church to take steps to support Dr. Taylor's motion.

Dr. Duval aroused merriment by stating that wise men sometimes make mistakes, and fools persevere in them. He desired to warn the Assembly not to arrange for any site until they knew at what city the government university would be built.

The report was adopted and a committee elected to consider details.

Rev. Dr. W. D. Armstrong, Ottawa, presented the report of the Ottawa Ladies' College, and announced a year of successful work.

Principal Scrimger moved the adoption of the resolution, which was seconded by Mr. John R. Reid, and carried.

The report of the committee of St. Andrew's College, Toronto, was also adopted.

A committee was appointed for the reconstruction of the boundaries of Western Presbyteries.

#### H. M. Recommendations.

Rev. Dr. Somerville read the report of the committee on Home Missions, which contained the following recommendations:

1. That if at the close of the year the state of the fund permits, the committee be granted power to add \$100 to the salaries of the ordained missionaries who have labored for the full year in their fields.

2. That the sum of \$1,000 from interest on Reserve Fund be placed annually at the disposal of the Home Mission Committee to assist mission fields in the building of manses.

The report was seconded by Dr. E. L. Maclaren and agreed to.

Overtures from the Presbyteries of Edmonton, Red Deer, Alberta and Kamloops were read, dealing with the appointment of another superintendent in addition to Rev. Dr. Herdman. The matter was referred to a committee to suggest a name for the appointment.

This committee subsequently reported the name of Rev. G. A. Wilson, of Vancouver, and he was appointed as mission superintendent for British Columbia, leaving Dr. Herdman to work the province of Alberta, and a vote of thanks for his devoted work was passed to Dr. Herdman. At a subsequent sederunt Mr. Wilson indicated his acceptance of the position, believing that it offered a field sufficient for the ambition of the most devoted minister. This announcement was received with applause.

#### Mr. Gandier Appointed.

Principal Scrimger then presented the report of the Special Committee appointed to consider the appointment of a Church agent. The committee recommended that Rev. Alfred Gandier of St. James' church, Toronto, be appointed agent of the Church for the western section to forward missionary and other work of the Church, to promote the organization of synods, presbyteries and congregations. Also to advise and co-operate with the various committees and boards, etc., and to address the students of theological colleges or organizations, etc., his salary to be \$3,500, with all travelling expenses paid, the money to be raised pro rata from all funds within the sphere of his jurisdiction. In explanation of the salary offered, Dr. Scrimger said that it had been fixed with the express object of securing Mr. Gandier's services, and they had therefore settled it at an equal amount to his present stipend.

In view of this report, Dr. Somerville then stated that any difficulty he had found in the way of accepting the trusteeship had been dissipated, and he would therefore accept it. The decision was received with cheers.

Rev. Alfred Gandier, in reply, said this offer came as a complete surprise to him, it being only a few minutes since he was informed of the purpose of the committee. There was a great work to be done and he realized to the full the grave obligation imposed upon him. It seemed to him the most momentous decision he had ever been called upon to make. Under these circumstances he felt that he could not give an immediate reply. He had his home and his congregation, where his work suited him well. He, therefore, asked for time in which to consult his congregation before giving his answer.

Principal Scrimger moved that Mr. Gandier's request be granted and that a special committee be appointed to receive his reply and arrange, in case he accepted, for his freedom from his congregation. Of course, if Mr. Gandier declines, the whole matter would drop.

#### Church Statistics.

The report of the committee on statistics was presented by Dr. Somerville. He called the attention of the Assembly to the new form of the tables of figures. The tables showed 133,567 families in the church, an increase of 7,958; 253,392 communicants, an increase of 11,881; those added on profession of faith numbered 16,170, an increase of 1,770. Financially the report showed total contributions for stipend of \$1,219,658, an increase of \$53,622; contributions for missions, \$592,117, an increase of \$101,120; for schemes of the church, \$357,479, not including donations, and a grand total for all purposes of \$3,351,284, an increase of \$271,111. He proposed that the report be adopted. The recommendations of the committee were then submitted and agreed to.

Financial reports were then presented. For the eastern section the receipts at the Presbyterian offices, Halifax, were \$102,021 for this year, an increase of \$1,757 over last year. The western section reported receipts of \$162,376, and a balance of \$1,908 to be carried over to the current year.

#### Dr. Shearer Appointed.

The report of the committee on temperance and moral reform was then presented by Dr. D. M. Ramsay, in which the name of Dr. J. G. Shearer, of Toronto, was recommended for appointment as special agent to study the social problems referred to in the resolution previously submitted, and the recommendation was adopted.

Dr. Shearer expressed his deep sense of the honor done him by the offer of the appointment, and was very conscious of the importance of the work to be done. At the same time, and still holding, as he did, the office of secretary of the Lord's Day Alliance, he felt he was not free to say yes or no at this stage without consulting the Alliance. The time for consideration was granted by the Assembly.

At a late hour (10.30) Rev. A. Miller, of Lochalsh, Ont., brought up a grievance which was peculiar to Gaelic speaking congregations. The law of the church, he said, was that baptism could not be administered to children unless at least one parent was in visible communion with the church. But many of the Gaelic-speaking descendants of cautious Highlanders feared to enter into full communion with the church by the sacrament, but still professed a credible profession of faith when the question of baptism of their children came up. He asked that the law under present conditions be relaxed to meet this case, so that the Gaelic children could be baptized.

This started a discussion which lasted for some time. Finally, Principal Scrimger moved that "the Assembly declare that the overture be received and that in its opinion the present law is sufficient to grant the favor craved."

The business was now concluded to everyone's relief.

Votes of thanks were passed to the pastor (Dr. Mowatt) and congregation of Erskine Church for the use of that church; to the host and hostesses of the delegates while in the city; to the authorities of McGill, the American Presbyterian Church for their courtesies, to the railways and steamship lines for their special rates, and to the press for its ample reports of the proceedings.

The business being finished shortly before midnight the moderator addressed the Assembly, briefly reviewing the proceedings, after which a prayer was offered. The moderator then closed the Assembly in the solemn, historic fashion, by calling upon the delegates to sing the 122nd Psalm.

The moderator then pronounced the benediction, and after a few moments of silent prayer the General Assembly adjourned for another year.

## HEALTH AND HOME HINTS.

Two tablespoonsfuls of pure olive-oil is said to contain more nourishment than a pound of meat or a cupful of butter, and being in a stage of natural emulsion is digested promptly, making blood, fat, and weight.

Delicious fritters can be made from stale cake by dipping the slices in cream, frying in butter, and spreading a bit of preserve or fresh berries over the slices, served hot.

When using canned salmon, shrimps or lobster open the can several hours before needed, put the contents into a colander, pour boiling water over, then drain and cool, and all disagreeable fishy odor and taste will disappear.

Put a dice of raw potato on the tip of the blade of the knife with which onions are peeled to absorb the fumes.

There are many methods of "soft boiling" eggs, but this is one of the most satisfactory: Place the eggs in a deep pan, cover with rapidly boiling water and leave covered on the stove, but where the water does not actually boil. In four minutes' time they will be just right and digestible.—The Pilgrim.

Batter Pudding.—One quart milk, 4 eggs, 6 cups flour, a little soda and salt. Mix flour carefully with a little milk, so it will not be lumpy. Bake 20 minutes.

Baked Rice Puding.—One-half cup rice, one-half cup sugar, 1 quart milk. Stir all together, put in the oven, and bake until rice is soft, stirring every once in a while.

Codfish Balls.—Pare six potatoes of medium size, and cut in quarters. Put one cup of raw salt codfish, picked into small pieces, above the potatoes in a saucepan. Pour boiling water about the potatoes, and cook until tender. Drain off the water and set in a saucepan, covered with a cloth, on the back of the range, to dry the potatoes. Mash thoroughly, and add pepper to taste. Beat an egg until white and yolk are well mixed; add gradually a little of the fishball mixture, and when well blended return to that in the saucepan, and beat thoroughly. Shape into balls, and fry in deep fat, smoking hot. It is best to use a frying basket for this.

Simple and attractive salads.—An odd and pretty salad is made of celery and apple. Instead of the usual crescents and cubes, the celery and apple are cut in long, narrow straws, mixed lightly with mayonnaise, and garnished with a fluffy border of watercress. Another salad is potato and tomato. The freshly cooked potato is cut in very small pieces, placed in a bowl with a sign of onion. A French dressing is poured over while the potato is warm and whole allowed to stand for two hours in a cool place. When ready to serve, a fresh tomato is peeled, carefully scooped out, filled with the potato mixture, and a large spoonful of cooked dressing, to which whipped cream has been added, placed on top.—The February Housekeeper.

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## SPARKLES.

Tourist—What do the people round here live on, Pat? Jarvey—Pigs, sorr, mainly, and tourists in the summer.—Punch.

"I say," Uncle Jack, I dreamed you gave me a half crown last night." "Did you, me boy? Well, you can keep it."—London Tattler.

"Dubley says his motto is, 'Live and learn.'" "Well, if he isn't more successful at the former than the latter, we'll be going to his funeral soon."—Philadelphia Press.

"The trouble with that man is that he takes small matters seriously." "Yes," answered Miss Cavenne; "but you could not expect him to do otherwise without sacrificing his self-esteem."—Washington Star.

"An old subscriber writes us to know what a married couple can live comfortably on," said the stenographer.

"Tell her twenty-five per cent. more than they have," answered the correspondence editor, wisely.

Mrs. Brindle—Now, Mary, I want you to be careful. This is some very old table linen—been in the family for more than two hundred years, and"—

Mary—Ah! sure, ma'am, you needn't worry. I won't tell a soul, and it looks as good as new, anyway.—Illustrated Bits.

Irate Parent—Here! what is all this noise!

Bobby—Please, papa, we are playing trains, and I am the locomotive.

Irate Parent—You are the locomotive, eh? Well, I think I'll just switch you.—Illustrated Bits.

"I once asked a boy to explain if he could, the difference between animal instinct and human intelligence. It was a pretty hard question, but the lad was equal to it. 'If we had instinct,' he said, 'we should know everything we needed to know without learning it; but we've got reason, and so we have to study ourselves 'most blind, or be a fool.'"—Harper's Weekly.

"What is reform?" asked the argumentative man.

"Reform," answered the world-weary one, "usually consists in merely compelling a man to stop doing things his way and making him do them yours."

"Pa, what is a Bohemian?"

"A man who'll let you share your last dollar with him, my boy."

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Dr. Williams' Pink Pills cure all the troubles due to poor blood or shattered nerves, such as anaemia, rheumatism, dyspepsia, neuralgia, St. Vitus' dance, partial paralysis, etc., simply because they make rich, red health-giving blood. Sold by all medicine dealers or by mail at 25c. a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

A new Japanese-American problem has been evolved by the naturalization of Taneamatsu Matsuki, a Japanese by birth, by United States District Judge Charles Swayne of Florida. The Bureau of Immigration has given the opinion that the Japanese are not eligible to citizenship, and it is wholly within the range of possibility that it may deem it worth while to have the question finally settled by carrying this case to the United States Supreme Court for a decision. Before Congress by special action closed the doors against the Chinese in 1882 a few of them were naturalized, and the Supreme Court would doubtless declare in favor of Mr. Matsuki. In any event the decision would settle the legal status of the question involved, but whatever the decision would be, it seems as though it would but open a new issue. If the action of the Florida Judge is sustained, at once we would hear again from the Orientals of California. If the naturalization were declared illegal, Japan would enter her protest,—and with right—against the discrimination made against her subjects.

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6.67 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
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find out how to do better the work of the Church."  
*Herald and Presbyter.*

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## PRESBYTERY MEETINGS

### Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.  
Montreal, Knox 5th Mar. 9.30  
Glengarry, Alexandria, 2 July, 10.30  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Renfrew, Arnprior, 2nd  
Sept. 8 p.m.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11  
a.m.  
Peterboro', Peterboro', 5th Mar. 9  
a.m.  
Lindsay, Woodville, 5th Mar., at  
11 a.m.  
Toronto, Toronto, Monthly, 1st  
Tues.  
Whitby, Whitby, 16th July, 10 a.m.  
Orangeville, Orangeville, 10th and  
11th March at 10.30 a.m.  
North Bay, Magnetawan, 9th July.  
Algoma, S., Richard's bldg., Sept.  
2nd, July 10 a.m.  
Owen Sound, O. Sd., 2nd, July,  
10 a.m.  
Saugeen, Drayton 5th Mar.  
Guelph, in Chalmers' Ch. Guelph.  
15 July, 10.30 a.m.

### Synod of Hamilton and London.

Hamilton, Knox church, Hamilton,  
2nd, July, 10 a.m.  
Paris, Woodstock, 5th Mar. 11 a.m.  
London, St. Thomas 5th Mar. 10  
a.m.  
Chatham, Chatham, 9 July, 10 a.m.  
Huron, Clinton, 4 Sept. 10 a.m.  
Maitland, Wingham, 5th Mar.  
Bruce, Paisley, 2nd, July, 10.30  
a.m.

### 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, Bathurst, 2 Sept. 3 p.m.  
Bruce, Paisley, 5th Mar. 10.30  
Sarnia, Sarnia, 11 Dec. 11 a.m.

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., blmo.  
Rock Lake.  
Glenboro', Cypress River, 5th Mar.  
Portage-la P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

Yorkton.  
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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EFFICIENT and ECONOMICAL warming  
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church or school.

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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 100  
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.



SEPARATE Sealed Tenders ad-  
dressed to the undersigned,  
and endorsed "Tender for altera-  
tions, additions and repairs to  
Block A or E (as the case may be)  
Tete du Pont Barracks, Kingston,  
Ont.," will be received at this of-  
fice until Thursday, June 27, 1907,  
inclusively, for the works above  
described.

Contractors may tender for  
either or both buildings.

Plans and specification can be  
seen and forms of tender obtained  
at this Department and on applica-  
tion to H. P. Smith, Esq., Archi-  
tect, Kingston.

Persons tendering are notified  
that tenders will not be considered  
unless made on the printed form  
supplied, and signed with their  
actual signatures.

Each tender must be accompan-  
ied by an accepted cheque on a  
chartered bank, made payable to  
the order of the Honorable the  
Minister of Public Works, equal to  
ten per cent (10 p.c.) of the amount  
of the tender, 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 contracted  
for. If the tender be not accepted  
the cheque will be returned.

The Department does not bind it-  
self to accept the lowest or any  
tender.

By Order,

FRED. GELINAS,  
Secretary.

Department of Public Works,

Ottawa, June 10, 1907.

Newspapers inserting this ad-  
vertisement without authority from  
the Department will not be paid  
for it.