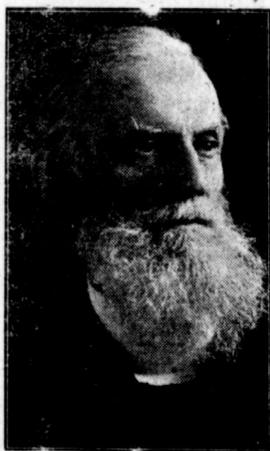


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BIRTHS.

At Ottawa, on June 6th, 1907, the wife of E. A. Campbell, C.P.R. auditor, of a son.

At Lochiel, on Sabbath morning, June 2nd., 1907, a daughter to Mr. and Mrs. Duncan Alex. MacMillan.

MARRIAGES.

On June 5, Dominionville, Ont., by the Rev. J. Pirie, Janet Catherine, daughter of Peter McNaughton, to A. MacI. Fridham, formerly of Grenville, Que.

On June 5th, 1907, by Rev. Principal Serlinger, D.D., Mr. Robert James Ryan to Margaret J., eldest daughter of Mr. and Mrs. John Ralph, 359 Claremont Ave., Montreal.

On June 5, 1907, at 51 Centre St., Ottawa, by the Rev. J. H. Milne, Margaret Maude, eldest daughter of Mr. J. Templeman, to John Robert Foulds, of the Railway Commission, and son of Mr. A. A. Folds, Ottawa.

At 190 Ryde St., Montreal, on June 4th, by the Rev. Dr. Campbell, Kenneth L. Morrison, of Cote St., Patrick, to Isabella McCosham, eldest daughter of Angus McCosham, of Peveril.

At the home of the bride's grandfather, 22 Isabella St., Toronto, Rev. A. Norman Wesley Lumbers, to Jessie Helen Gandler Montgomery.

At 36 St. Luke St., by the Rev. Dr. Mowatt, on June 5th, Archibald P. MacMillan to Jessie E. Hilliard, both of Montreal.

On June 3rd., at the residence of the bride's parents, by the Rev. K. J. McDonald, William M. Ewart to Orpha Slater, both of Montreal.

At 25 Drummond street, on June 5th, 1907, by the Rev. A. J. Mowatt, D.D., Hugh Hart Dalton, to Jeannie Jeffrey Henderson, both of Montreal.

At 29 Drummond street, on June 5th, by the Rev. A. J. Mowatt, D.D., Hugh Hart Dalton, to Jeannie Jeffrey Henderson, both of Montreal.

On June 5th, at the residence of the bride's parents, 84 Mullin St., Montreal, by the Rev. K. J. McDonald, B.A., B.D., Mark son of George Sedgwick, late of Bradford, England, to Isabella Thompson, daughter of David Christie, late of Arbroath, Scotland.

At St. Andrew's Church, Huntingdon, on 5th June, by Rev. E. W. Florence, Mr. James Donnelly, of Elgin, Que., to Mary B. McMaster, of Dundee, Que.

DEATHS.

On June 3, Mary McIntosh, beloved wife of William Drysdale, H.M. Customs.

On June 5th, 1907, at 98 Sherwood St., Ottawa, Rachael Loney, widow of the late James Dickson, aged 57 years.

W. H. THICKE

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NOTE AND COMMENT

In a number of strong Protestant cantons of Switzerland the separation of Church and State is being vigorously agitated, owing largely to the aggressiveness of the Roman Catholic party.

Universalism seems to be dying out in the United States. The present membership is 53,617, or nearly 500 less than were reported a year ago. Contributions are less by \$98,000.

Mr. J. W. McKean, of the Missionary American Sunday School Union, stationed at Santa Fe, New Mexico, is authority for the statement that there are counties in that State in which there are from 2,000 to 3,000 Protestants and not a Protestant church of any kind.

Affidavits in Mrs. Eddy's case show that she has in the bank \$780,770 in securities, besides several thousand dollars in savings banks and elsewhere. She has made religion pay better than the Saviour did. The Concord assessors now hold that Mrs. Eddy has been a tax-dodger.

While Protestant Christians contribute altogether nearly \$20,000,000 annually for the spread of Christianity and civilization throughout the world, the appropriations made by Great Britain, Germany, France and Italy for their respective armies each equal nearly the same sum.

At the recent meeting of the Foreign Mission Committee (West) the following appointments were made: Rev. T. A. Broadfoot, B.A., B.D., of Winnipeg, to Macao; Rev. Duncan McLeod, B.A., Brandon, to Formosa; Miss Anna M. Nairn, of Galt, to India, and Miss Rachel McLean, of Stayner, to Macao. It is very probable that Rev. A. Dunn, M. A., of Calgary, will go to India.

The ter-centenary of the "English" Reformed church at Amsterdam took place in the ancient church at the Begijnhof in the Kalverstraat, which dates from the year 1400. The building was originally the chapel of a nunnery, and it is still surrounded by the Beguinage inhabited by the sisters. In 1578 it was handed over by the ruling powers to those who embraced the principles of the Reformed faith and in 1607 it became the place of worship for the British colony, then largely composed of exiled Puritans.

The Christian Intelligencer refers in congratulatory terms to the obvious growth of public opinion in many countries in support of the Sabbath as a day for rest and worship, summing up with the following deliverance: "Our continuance as a Christian nation largely depends on the observance of the Lord's day in obedience to the Divine command, and its hallowing for spiritual profit. Rest one day in seven it is growingly recognized is essential for the doing of efficient work in the other six, and laws are framed more and more widely to insure this to the laborer; but not less is a Sabbath of worship essential to Christian nurture and living, and this after all is the most important feature in the movement for Sabbath observance. The Christian, the moral and law-abiding people of Canada, can make no mistake in standing up firmly for the maintenance of the Christian Sabbath.

The English Presbyterian Synod's Committee on Narrative reports 345 congregations. During the year the sustentation fund received \$246,090, and the various mission enterprises \$254,425. The synod will be asked to provide a place of worship for Presbyterian students at Oxford. Not a few of the 4,000 students attending the colleges there are connected with Presbyterian churches at home. In the last thirty-one years the Presbyterians of London have established thirty-one congregations, and some of these are now among the most important in the city.

When, on April 11, the Chinese Government issued a decree for the establishment of schools for girls, it included among the regulations rules which enjoined a simple mode of dress, and forbade pupils to use silks, satins, cosmetics and jewellery. Further, the Government urged the abandonment of the "cruel and injurious" practice of foot-binding, and announced that it would provide gymnasiums and exercise grounds for the physical culture and health of the pupils. Such a proposition for physical culture for girls would have been a wild innovation even on this continent 50 years ago.

The revival spirit continues in Wales. Asked as to present conditions there, Evan Roberts said, recently: "After the storm the calm—not of stagnation, but of settled conviction—not so much ecstasy, but much peace." As was to be expected, some have turned away, but the proportion is not large. The quickened spiritual life of the churches is distinctly permanent. The fire is burning, and the churches have grown in power and influence. Scenes of the Spirit's baptism are repeated, and in some instances intensified. In some churches the daily prayer-meetings, inaugurated many months ago, are continued, and ingathering goes on.

Hard time as the German Socialists had in finding a place to meet, their Russian brothers in the cause had a still harder one. The Germans merely travelled about in Germany from town to town; the Russians have to travel from land to land. Finding it impossible to meet in Russia, they went to Finland. Proscribed in Finland, they resorted to Denmark. Ordered out of Denmark, they repaired to Sweden. Forbidden to hold a conference in Sweden, they asked permission to assemble in Norway. Refused permission to assemble in Norway, they departed for England, where they have been allowed to confer. All this inconvenience for holding an opinion!

At the opening of the Jamestown Exposition, President Roosevelt gave utterance to the following prophecy: "This great republic shall never become the government of a plutocracy and it shall never become the government of a mob. God willing it shall remain what our fathers who founded it meant it to be—a government in which each man stands on his worth as a man." The Presbyterian Standard adds: "It was just this sort of Democracy that John Knox stood for and his followers, the Presbyterians of Scotland, and later in America, stood for, and thousands died for. It is the legacy they left us to enjoy in our land today." Nevertheless the plutocrat is very much in evidence among our neighbors.

The population of England and Wales increased last year almost exactly four hundred thousand by the excess of births over deaths. The rate of both births and deaths was below the average for the last ten years. The birth rate of twenty-seven, was a decrease of 1.7 below the average for the last ten years, and the death rate, below 15.4 per thousand, was 1.4 less than in preceding years.

Four Britishers, all of whom were in some way associated with the evangelistic labors of Mr. D. L. Moody, will be among the leading speakers at the Northfield Conference this season. Of these Rev. F. B. Meyer and Rev. G. Campbell Morgan are well known in Canada. Mr. Meyer was, until recently, at the head of the great work of Christ church, London. Mr. Morgan is in charge of Westminster and reaches multitudes of the people. The others are Rev. William R. Lane, evangelist of the Free Church Council, and Rev. Stewart Holden, pastor of Portland chapel.

Warm Weather Drinks: A French medical journal says: "Water should be drunk cool, but not iced, with the juice of a quarter or half a lemon in it. Mineral water should also be drunk with half a lemon. Water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water you throw it through your mouth and into your stomach without doing the former any good, while you injure the latter by loading it with what it does not require. Drink slowly, and keep the water in your mouth for a moment when you begin. If you work in a hot room in hot weather, tie a damp cloth around your temples, and you will not experience half the cravings for drink you otherwise would."

Students of religious conditions in England are said to be concerned over a notable decline in the matter of Sunday observance and family worship, and with much unanimity find a chief cause of the lessened attendance at church and the weakened religious influence of the home, to be the popular week-end excursions offered by the railroads. These take increasing numbers away from home over the Sabbath, tend to break up the habit of church attendance and to destroy the family ties cemented and strengthened by a properly observed day of rest. There is a growing demand for an arrest of this provocative cause of Sabbath breaking. In the United States, says the Christian Intelligencer, it is certain that the Sunday excursion is productive of like results. It converts the Lord's Day into a mere holiday, and increasing numbers are led to spend the day of God given rest in away which yields weariness rather than refreshment, and deprives the soul of the appointed means of spiritual benefit. The same paper says it is gratifying to note on the part of some railroads a disposition to arrest this evil, and thus give to their employees a rest day, as well as to remove the temptation to Sunday dissipation from the public by a discontinuance of excursion rates and trains on that day. In Virginia, at a conference between representatives of a number of railroads and an interdenominational church commission, the railway people agreed to the discontinuance of Sunday excursion rates in the future.

THIRTY THIRD GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA

REV. DR. CAMPBELL, ELECTED MODERATOR

Rev. Alexander Falconer, D.D., retiring Moderator, having preached the sermon reported in the Dominion Presbyterian of last week, called upon the Assembly to nominate his successor. There were six nominations, the first to be named being Rev. Dr. Mowatt, pastor of Erskine Church, Montreal, who was nominated by Rev. Mr. Tufts, of Stellarton, N.S., seconded by Mr. Walter Paul, of Montreal.

Rev. Mr. Tufts, in presenting the nomination, laid stress on the forty-one years of ministerial work, completed yesterday (Wednesday), which Rev. Dr. Mowatt had fulfilled with such splendid devotion. Having paid tribute to Rev. Dr. Mowatt's powers as a preacher and to the inspiration which had been communicated to so many by his means, Rev. Mr. Tufts remarked upon the fact that Erskine Church, in consequence of its pastor's efficiency, had come to occupy a leading place among the Presbyterian congregations in the Dominion.

The next nomination was that of Rev. Dr. Lyle, of Central Church, Hamilton, who was nominated by Rev. Dr. Ratcliffe, of St. Catharines. Rev. Dr. Lyle, however, begged to withdraw his name from nomination, his request being granted.

Third on the list was Rev. Dr. Campbell, St. Gabriel's Church pastor, who was nominated by Rev. Principal Gordon, of Queen's, seconded by Rev. Dr. Sedgwick, of Nova Scotia. Rev. Principal Gordon paid eloquent tribute to the faithful services of the pastor of St. Gabriel's during his forty years' ministry at that church, and also to his distinguished scholarship, among other things, in scientific studies.

Rev. Dr. Sedgwick, in seconding the motion, referred to the part which Rev. Dr. Campbell had played in bringing about the historic union of the four Presbyterian Churches in Canada at the first General Assembly, which was held in Montreal in 1875. He also considered Rev. Dr. Campbell's long ministry and fifteen years of efficient clerkship for the assembly had more than earned him the title to their votes.

The West was represented in the fourth nomination, Principal Patrick, of Manitoba College, Winnipeg, rising to press the claims of Rev. Dr. Frederick B. Duval, also of that city. He thought the time of the West had come. For nineteen years Rev. Dr. Duval had served both Winnipeg and the West as pastor of one of Winnipeg's leading churches, his ability as a preacher being possibly surpassed by the excellence of his pastoral ability. The nomination was seconded by Judge Forbes, of St. John, N.B.

The voting then commenced, the first pair submitted to the electors being Rev. Dr. Campbell and Rev. Dr. Duval, the former of whom gained the majority of votes.

At this point another candidate was nominated, the name of Dr. Carmichael, of King, being proposed by Rev. Dr. Wallace, of Toronto. Rev. Dr. Wallace suggested that it would be a happy medium between the East and West to elect Dr. Carmichael, who, among other admirable qualities, had "a saving sense of humor," which would be invaluable in the position.

The nomination was seconded by Rev. W. A. J. Martin, of Brantford.

The assembly was then asked to decide between Rev. Dr. Carmichael and Rev. Dr. Campbell, the latter of whom secured the victory.

The sixth nomination was that of Rev. Dr. Allan Findlay, superintendent of missions in Northern Ontario, who was proposed by Rev. G. Childerhose,

of Parry Sound, and seconded by Rev. E. D. Pelletier, of Whitefish, Ontario. Rev. Dr. Campbell, in the ensuing show of hands, again obtained the majority, and the assembly had lastly to decide between his claims and those of Rev. Dr. Mowatt, with the result that Rev. Dr. Campbell was finally declared to have been elected Moderator for the ensuing year.

Supported by his mover and seconder, Dr. Campbell then took his seat in the Moderator's chair, amid the hearty applause of the assembly.

The newly elected Moderator, in a brief speech, expressed his deep sense of the honor which he had received, though he could have been well content, he said, to remain in his clerkship. He then spoke of his new responsibilities as Moderator, declaring that each year had increased his conviction of the importance of the work which it was the assembly's province to fulfil. He laid stress on the importance attaching to the duties of the eldership at the assembly, which was pre-eminently an elder's institution, as indeed was the Presbyterian Church itself. He reminded them that though the elders might at times think themselves at a disadvantage compared with the clergy in the matter of platform prominence as speakers, the work which they could do had a value peculiarly its own. They must not think that their services were in any way of less account.

In regard to Rev. Dr. Campbell's successor as clerk to the assembly, the matter was referred to a business committee, who will report on the question this morning.

On the motion of Principal McLaren, of Knox College, Toronto, a vote of thanks was passed to the retiring Moderator, and gracefully conveyed to the Rev. Dr. Alex. Falconer by the newly elected Moderator.

The New Moderator.

As was to be expected Rev. Dr. Campbell is proving himself a model presiding officer, seeing that the business of the Assembly moves on smoothly and expeditiously. From long and valuable services in the ministry and as senior clerk of the General Assembly he well deserved the honor.

Born in Lanark county, Ontario, June 21, 1835, Dr. Campbell was educated at Queen's University. Graduating in 1856 with the degree of B. A., he was two years later the recipient of that of M.A. Twenty-nine years afterwards his Alma Mater conferred upon him the honorary degree of D.D.

Dr. Campbell's active life was commenced as a teacher. For a time he was head master of Queen's College Preparatory School. During five years thereafter, commencing in 1861, he was ordained Minister of St. Andrew's Church, Galt. Following that he came to St. Gabriel's in this city.

Notwithstanding his arduous pastoral labors of more than 40 years in which he continues at the present moment, Dr. Campbell has found time to perform much literary work. In 1870, before that object had been accomplished, he secured a prize for the best essay on the subject of Union. Many other contributions to periodical literature have flowed from his pen.

SECOND DAY.

Montreal, 6th June, the General Assembly reassembled in Erskine church, this morning at ten o'clock, the moderator, the Rev. Dr. Robert Campbell, presiding. The first hour was spent in devotional exercises, in which the Moderator and Rev. Dr. Mowatt, Rev.

Geo. McArthur, Elders McQueen, Judge Forbes and others took part.

At eleven o'clock the business of the Assembly was entered upon. On the motion of Dr. Somerville, the clerk, Dr. K. Douglas Fraser, was appointed pro-tem to the joint clerkship rendered vacant by the election of Dr. Campbell to the moderatorship.

Dr. Fraser then read the minutes of the first sederunt, which were approved.

Dr. Falconer read the report of the emergency committee which dealt with the resignation of Mr. Warden, treasurer, of the western section of the church, owing to his disagreeing with changes that had been made in the regulations governing the office. Although he had been asked to reconsider his decision he had requested to be relieved of his post. Dr. Somerville had been appointed as temporary treasurer till this assembly met.

It was reported that application for the vacant office had been received from Mr. R. C. Jennings, Toronto; Rev. Dr. J. Fraser Smith, Comber; Mr. R. H. Pringle, Brampton; Rev. G. W. Mingie, Montreal; Mr. H. G. Hopkirk, Toronto; McClelland Wilson, Gravenhurst, George Davidson, Toronto and E. B. Holt, Ottawa.

The committee appointed to consider the question of the vacant treasurer-ship for the Western division, is as follows:—Dr. Lyle, convener; Principals Springer and Gordon, President Forrest, Dr. Carmichael, Rev. Dr. McQueen, D. Strachan, Messrs. Samuel Russell, A. Stuart, K.C., J. K. McDonald, Alex. Neilson, Geo. McCuaig, Peter Crearer, Wm. Cuthbertson, elders.

It was moved by Mr. W. Gordon, of Winnipeg, son of Principal Gordon, of Queen's University, in connection with the reception of Presbyterian ministers coming from other Presbyterian bodies, the British Empire and the United States, that the admission of ministers to the Western church should be left to the home mission committee.

President Forrest hoped the assembly would not accept the resolution in its present form.

Mr. Walter Paul suggested that the matter be referred to the committee on the reception of ministers, and Mr. Gordon withdrew his resolution in favor of Mr. Paul's amendment, which was agreed to.

It was reported that the following students are applying for special courses:—

Messrs. C. G. Townsend, Henry A. Burley, J. W. Johnson, B.A., J. A. Forrester, Alp. Longmore, McConnell, A. S. McKim, Hy. Young, J. R. Wilson, R. H. Scott, Kenmuir.

For Leave to Retire.

Applications for leave to retire from the duties of the ministry were reported from Rev. D. McDougall, Rev. K. J. Grant, Rev. Duncan Henderson, Rev. John Mackenzie, Rev. Donald Stewart, Rev. E. F. Seylaz, Rev. Peter M. Duncan, Rev. W. T. McMullen, D.D., Rev. Hector McQuarrie, Rev. J. A. F. Sutherland, Rev. John Mowat, Rev. James Carswell, Rev. D. Sutherland, Rev. Charles McKillop.

The report of the Special Committee on Method of Appointing Standing committees was read by Rev. Dr. Ramsay, of Ottawa, recommending certain changes should be made.

An overture of the Presbytery of Hamilton on the Standing Committees of the General Assembly was read. This overture recommended that at each meeting of the General Assembly a committee to strike standing committees be appointed.

Rev. W. J. Dey supported the overture, and said the idea was that the committee should have time to consider matters. He proposed the overture be accepted and adopted.

Dr. Ramsay moved that it be referred to the special committee to which the

Rev. W. J. Dey, Sir Thomas Taylor and Principal Patrick were added. Rev. W. J. Dey accepted and the resolution was carried.

At the afternoon sederunt the first business was the appointment of a committee on the reception of ministers.

On the presentation of the report on the distribution of probationers, an overture from Owen Sound Presbytery was received asking that a committee be appointed to take the whole question into consideration, and that that committee report next year. The report of the committee stated that there seems to be a growing dissatisfaction amongst the Presbyteries with the working of the present scheme. This, together with the disinclination of men to go on the list, and the demand from vacant congregations to find their own supplies, make it impossible for any committee to do the work efficiently. In view of these facts, the committee recommended the Assembly to suspend the scheme.

Dr. J. B. Fraser supported the overture. The contents of the committee's report, he said, were a frank confession of a complete collapse.

The Rev. Dr. J. A. Turnbull, Toronto, said it was a need that had been felt for years. At present there were many men out of work. The plan proposed was a safe one. He favored the committee's suggestion that the scheme be suspended, and moved that the Owen Sound overture be adopted and a committee appointed. This was agreed to.

Temperance and Moral Reform.

No fewer than six overtures were received asking for the appointment of a committee to deal with the questions of temperance and moral reform. These came from widely separated points from Halifax to Westminster, B.C. The question raised in these overtures were the cause of a long and animated debate.

The Rev. Dr. R. Murray, Halifax, N. S., proposed that these overtures be received. This was seconded by the Rev. Dr. G. C. Pidgeon, Toronto.

Responding to calls, Dr. Pidgeon ascended the platform. He commented upon the fact that the church lacked leadership in this matter. It had left this duty to other bodies, and had done little or nothing itself. In Ontario the temperance question was very acute, and there was a deal of agitation, behind which the church, if it wanted to keep in touch with the matter, would have to line up its forces. He described what other churches were doing, showing that in most there is a special standing committee to deal with questions of moral and social reform.

'It was said at a meeting in Toronto the other day,' remarked the Rev. Dr. Pidgeon, 'that the church has failed to grasp what a moral asset it possesses in the moral sense of the community.' To turn the public conscience in the right direction should be the aim of the church. He trusted that the Assembly would earnestly take this matter up and press forward action along the lines suggested.

Drinking in the West.

The Rev. Dr. C. W. Gordon, (Ralph Connor), said that he agreed with the previous speaker. In the west intemperance was on the increase. The last census in Manitoba had revealed the fact that there had been a great increase in drunkenness, to the amount of 75 per cent. The liquor traffic was being strongly entrenched in the growing centres of the west. Breweries were being established and planted on a firmer financial basis than ever before. One brewery in Manitoba had a monthly turnover of \$100,000 of which \$75,000 was said to be profit. Social drinking was on the increase. The growing idea of hospitality in Manitoba was a drink. The sentiment of its

people was not keeping pace with the progress of legislation. Churchgoers, even good and thinking men, were not giving the question the attention it demanded. They were too busy and ignored the matter, save, perhaps, when it was brought to their notice by their own minister. Nor was the church itself free from carelessness, owing to the attitude of the laity, who were fond of impressing upon their ministers the fact that their province was in spiritual affairs. So the church had restricted its scope of influence, with the result that commercialism, apart from any purifying power, had become corrupted. The unclean spirit had spread to politics. Canadians at the present day were holding their heads down, or ought to, because of recent scandals. What was the remedy? Some asserted that the corrupted politicians did not truly represent the Canadian standard of morality. Yet what could be the standard of a people who elected such men? The electorate itself was corrupted. But keep out of politics' was the laity's cry to the clergy, forgetting that the question of securing clean representatives for the people could not be divorced from a minister's conception of pastoral duty. Still more was this conception of duty emphasized by the thought that increasing prosperity of the country could not but result in a greater love of luxury and in a loosening of the moral standard, unless the church set to work to counteract the weakening forces of the future. But amid all the alleged decay of church life there were signs of hope. The church was getting a grasp on the labor situation. The Presbyterian church in particular, and notably in America, was getting in closer touch with the heart of the labor world.

Rev. A. S. Ross also spoke in support of the overture.

Dr. Murray said that Prince Edward Island was an example to the whole of Canada. There they were under a simple law of prohibition, and as another striking instance of the excellent results arising from that law he mentioned the case of Pictou county, N. S.

Graft Worse Than Intemperance.

Mr. G. M. Macdonnell, K. C., Kingston, delivered a frank and outspoken speech on the subject of graft. He strongly objected to the subject of temperance being given the most prominent position and declared that the chief evil to-day was that of the corruption of public men. 'Canada to-day,' he said, 'is not suffering from intemperance one-hundredth part of a degree to what she is suffering from graft. Every man in business knows this; and if this General Assembly has anything to say on moral reform, it should deal with the first thing first. Our forefathers in Scotland were honest men, even if they took more whiskey than we do. We are not an honest people in Canada to-day. Don't you know it? Go to Ottawa and find out. Go to the election courts and find out. Look at the report of the Insurance Commission. Yet this high court of the Presbyterian church in Canada, when it proposes a committee on moral reform, puts temperance to the front. I protest most strongly against this. I am a temperance man. I have worked for temperance, and will work for it again, but I wish to declare emphatically that the thing we are principally suffering from in Canada is not intemperance at all, it is graft.'

Mr. C. W. Totten, Sydney, struck the first note of humor; 'I have been a temperance man,' he exclaimed, 'ever since I was a boy.' The assembly laughed, as did the speaker, who returned to a serious vein with a fervent championship of total abstinence. He thought the church's voice had been somewhat too uncertain on this question. The Presbyterian church had never taught him the evils of intemperance.

It ought to have done so but it was left to other churches. Some people might call him an old crank. But he was a miller and he knew that last winter when the engine crank broke the whole thing stopped. (More laughter.) 'No, he said, 'our church must fight the common foe.'

Mr. John Mackay of 'the Soo,' proposed the alternative of Government control of the liquor traffic where local option was not in force. This, he thought would be a long step in the direction of prohibition. The time is ripe for a forward step.

Principal Magill, of Pine College, made a striking speech on the necessity for a social reform movement. He had included social reform in the curriculum of the college and many men, including ministers and members of public bodies, had written him for information on social subjects. The whole trend of thought to-day, as shown by the growth of socialism, was towards social reform, no doubt brought about largely by the unequal distribution of wealth. It was a significant fact that the labor unions in Great Britain to-day had more members than all the Protestant churches. The work of the church to-day was hampered by social conditions. Poverty and slumdom had a meaning which the church must grasp in a larger sense of duty. The time had come when the church must see that the gospel of Christ had a chance given it in the moral uplifting of the community. He believed that there was not a living church to-day but did not realize that it has to face these problems.

Mr. Walter Paul, of Montreal, protested strongly against even seeming to put distinctively temperance work in the background. The whole discussion revealed the intense interest felt in the subject of moral reform along all lines. It was agreed to appoint a committee to recommend some practical line of action to Assembly.

Report on Home Missions.

This was the subject of the evening session, and there was a very large gathering. After the opening exercises the reports for the two sections east and west were at once submitted to the assembly. Summarized, the report of the western section may be stated as follows:—

While its revenue had increased by \$12,000, the number of congregations in the western missions had been augmented by 99. Was the church keeping pace with the incoming population? 'We do well,' the report continued, 'to remember that one-fourth of the number who have come to us have been trained in schools of thought very far different from the Canadian conception both of church and state. Very many of those men from the continent have migrated to our land to escape oppression. In their own land they were schooled into believing that law and civil and military authority were mainly used to oppress the people, and so they come to us with an undercurrent in their natures of antagonism to all civil government. A great task lies before our land to win them to loyal and hearty acceptance of law and constituted authority—and to make them thoroughly Canadian in sentiment and ideal, and upon the church lies the duty to give them Gospel ordinances. The very magnitude of the task is an inspiration to a living church.'

The work among the Galicians had made more progress during the past year than was dreamed of two years ago. The Galicians, dissatisfied with the teaching of the Church of Rome, sent a deputation to interview the leaders in the Home Mission and College Work in Winnipeg. On their advice and with their help an independent Greek church was formed, governed by

Continued on Page 12.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

ISRAEL'S ESCAPE FROM EGYPT.*

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

Stand still, and see the salvation of the Lord, v. 13. In the early days in the far West, a lone miner was at work in the shaft of his mine. He had just put in a blast and lighted the fuse, when coming to the top he heard the war yells of hostile Indians who had caught sight of him. At first he was tempted to rush back into the mine and be blown to pieces there, rather than fall into their cruel hands. But he put this thought aside, and stood calmly facing them as they came on. Just when they were dismounting from their horses, to seize him, the blast in the mine went off with a roar, and the smoke and stones and sand belched from the shaft. Terrified by the sound and sight, and screaming with fear, the Indians threw themselves on their horses again and fled. A lucky chance some would call such a deliverance, but surely it is a truer view that holds it due to God's watchful providence over ruling and controlling all human events.

Wherefore criest thou unto me? v. 15. There are times when we can get larger light only by using, in forward marching, the light we have. Two men had been waylaid and drugged and carried into a long dark cave. When they recovered, they tried to find their way out. One of them was for praying God to send them a rescuer or to pierce the rock above their heads and let the blessed sunlight in. He was convinced that this was all they could and ought to do. The other had two matches in his pocket, and he said the light of these would take them some distance, and he was going to use them. His companion consented to follow him. By the aid of one match they found a half-used torch that their assailants had thrown away. With the other match they lit the torch, and by its glow soon came into the open. Then the man with the matches proposed a thanksgiving service to God for their deliverance. We should pray without ceasing, and go forward as we pray, with the strength we have, for God has given that power to us and He expects us to use it.

Lift thou up thy rod, v. 16. To every one has been given an ability or aptitude to be employed for the good of the world. To develop this and employ it in the service of God and humanity is our first and final duty. Lift it up out of the grave of neglect. Make it a weapon against wrong and a power to promote peace. It may be a small and seemingly insignificant talent, but remember that God can use the things that are not to set at naught the things that are. It may be that your ability is the one contribution needed by the company of the world's helpers to make them successful. The measure of your power is the measure of your responsibility.

The waters were a wall unto them, v. 22. A wise man has said, "There is no place so safe in all the world for us as the place of danger, when danger is a duty." Not long ago, a young woman boarded an evening train going north

*S. S. Lesson, June 16, 1907.—Exodus 14:13-27. Commit to memory verses 13, 14. Read Exodus 13:1 to 15:21. Golden Text—Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.—Exodus 14:30.

from London. In the coach she entered there was an aged sick man. As the people came in and saw him, they hastily went out again, lest they should be bothered by him or have to help him in any way. But this young woman remained, just to be ready to do what the others avoided. As the dark came on the sick man grew worse, and the lonely woman cared for him. She got him a cool drink, made him a pillow out of her wraps, and stayed by him as a kind daughter would. On towards midnight the train collided with another and the passengers aboard were either all killed or seriously injured, except the sick man and his good Samaritan. The coaches before and behind the one in which they were, piled up around theirs and acted as walls of protection. The compassion of that girl's heart and her obedience to the duty of helping the helpless saved her life.

PREACHING POWER.

The secret of the preacher's power is in himself. His attainments in scholarship develop and embellish, but could not create it. The cry of our time is for trained men for the pulpit, and they are needed. Yet there are trained men seeking pulpits who are not needed, and there are men only self-trained, quite apart from Colleges and theological schools, whom the churches call for and welcome. This fact must be kept in mind in discussions about what Andover and other seminaries are called on to do. They cannot create, they can only improve material for ministers. The possession of academic degrees is not of itself evidence of fitness to preach. Gipsy Smith is just now in the public eye as a man with a gift. He speaks to the primitive elements in men from primitive elements in himself, and makes men preach to themselves. Dr. George E. Horr in the Standard thus describes the gift: "There is 'a call of the wild' and a 'call of the blood.' Is there not also a call of the immanent Christ, and may not that call become vocal and compelling? It seems so as you listen to Mr. Smith. . . . He speaks with that nameless accent of conviction that cannot be simulated, but which, when present, we recognize as instantaneously as we do the refreshment of a grateful draught, the comfort of an open fire on a winter night, or the splendor of a sunset. There is something so genuine and elemental in his sincerity that you abandon yourself to it without question. These are great qualities, and all questions about scholarship or intellectual subtlety become as the small dust of the balance in the presence of the great human appeal."

To recognize this gift in Gipsy Smith is not to minimize the value of training. He illustrates its value in a disciplined mind and a pure transparent English speech, which has been gained by long study, though not in academic halls. But his success suggests that what our churches are called on to do is to search diligently and pray for guidance to find boys with the prophetic gift, over whose shoulders they may throw the prophet's mantle. Such boys may be found on farms or in gipsy camps as often as anywhere else.—Congregationalist.

A child of God should bear the paternal likeness and recommend the interests of the family to which he belongs.

THE BLESSED GOSPEL TRUTH.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes, the more our soul's life really hangs on his life as its Saviour and continual Friend, the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the centre of my desires and I am resting most heavily on His help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken He is keeping. The more He lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know that they are not dead but living, and bless Him who has been their Redeemer, and rejoice in the work they are doing for Him in his perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ever new, ever blessed Gospel truth! He liveth; He was dead; He is alive forevermore! O that everything dead and formal might go out of your creed, out of your life, out of your heart to-day! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for every day.—Phillips Brooks.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Strong Wind.—When Israel left Goshen, they went eastward along the old caravan route towards Syria. The high land on the frontier was then guarded by a line of forts which seem to have checked their progress, and under divine direction they turned southeast, towards the chain of lakes which mark the course of the Suez Canal, and which are connected by low marshy ground, but which were once an arm of the sea, for the Red Sea and the Mediterranean were once connected. The land had gradually risen to form the isthmus long before the Exodus, but probably there was more water there then than there is now. The exact spot where they crossed is not known, but it was no doubt narrow, not more than one or two miles wide. The water was comparatively shallow, and when driven back by a strong east wind was easily crossed by the Hebrews. But in the morning the wind changed, and the waters returned and engulfed their pursuers. Well authenticated accounts of eyewitnesses inform us, that, several times in recent years, the northern part of the gulf has been blown almost dry by great hurricanes from the northeast, and when the wind was from the opposite direction, the water would be carried far up towards the Bitter Lakes.

THE HEIR TO THE THRONE.

The birth of an heir to a Throne is always accompanied by great arrangements befitting the great event, as at present in the hope of an heir to the Spanish Throne. No place is considered worthy of it except a royal palace, and at the expected hour high nobles and the great officers of the State assemble, and the whole country, big with hope, waits long to welcome a successor to its line of kings. Cannons announce the event, seaward and landward; guns flash and roar from floating batteries and rocky battlements; bonfires blaze on mountains, and steeples ring out in merry peals the happy news. The nation holds holiday, banqueting and enjoyments. Public prayers and thanksgiving are offered to Him by whom kings rule and princes decree justice.

Such is the pomp and parade with which the heir of an earthly throne enters on the stage of life! So came not He who is "king of kings." At the eve of His birth the world moved on in its usual way. None was moved nor preparations made for the event, not even a room nor anything else. No houseless beggar's child enters life more obscurely than did the Son of God. The very tokens which the shepherds were to know him by showed the great meanness of his condition. "Ye shall find the babe wrapped in swaddling clothes lying in a manger." Oh! see this king afterwards with the splendours of a strange glory. Take that night on the sea of Galilee. A storm roared over land and lake, enough to wake all but the dead. He was asleep in the boat and His disciples were afraid—the waves whirling on their foaming crests, then plunging to their yawning hollows. The winds roar and rave, but He sleeps! "I have read of a soldier boy who was found buried in sleep beneath his gun amid the cries and carnage of the battle"—the power of human nature exhausted. It seemed so with Our Master. His human strength was spent. How soon the scene changed to omnipotent power! He wakes like a mother to the feeble wail of her infant. He awakes to the cry of His frightened disciples, and, standing up with the lightning flashing in His calm divine face, He spoke, and all was hushed; the winds are folded, the waves sink to rest, "and there is a great calm." May not His followers take up the strain which fell from angel lips "Glory to God in the highest?"—Thomas D. Brown.

THE DUTY OF KNOWING GOD.

Every child of God may know some of God's laws. We may know those laws as unchanged and unchanging even when we cannot see how He is applying them. Because we cannot understand God is no reason for supposing that we cannot know the eternal principles that spring from His being, in accordance with which He acts and would have us act. Though God is not made in our image, we must remember that we are made in God's image; and it would make chaos of our own life if we ourselves suppose that God reveals to us no laws to which He eternally holds. One such law of His being is truth. It will not do to say, as some do, that, because God is not subject to laws as we understand it, therefore God can lie if He pleases. God could not lie and be God. Another such law is love. God could not be unloving and be God. If we know anything of God, we know that He never breaks with the principles of His being which He has revealed to us as principles that must control our being if we would live with Him. To doubt this would be to degrade God to the level of a pagan deity.

God wants men who are always in a revived state.

SETTING A GOOD EXAMPLE.

The Stratford Beacon has this to say of one of our progressive congregations: Knox church is to be congratulated on the completion of its handsome and commodious new Sunday school building. The inculcation of Christian truths in the young is the duty of the church as well as the home, and where a great number of young people and children are gathered together for even only an hour or two it is desirable that their surroundings should be made pleasant and healthful.

The congregation of Knox church have recognized this fact, and although their Sunday school was fairly well housed in the basement of the church edifice, they sought something better, and have secured it. Knox church congregation is one of the largest Presbyterian bodies in Western Ontario and is the largest of the protestant bodies in Stratford. It is but fitting, therefore, that they should set an example to their brethren of other churches in the matter of church architecture and equipment self-sacrifice in the way of mission as they have done, and also in their work. Knox has always been a great power for good in this community and never more so than it is to-day, under the able and kindly ministrations of its pastor, Rev. Robert Martin.

PRAYER.

O Lord, the bliss of communion with Thee is free to the sinner as to the saint. Thou art the refuge of the wretched, the poor, and the oppressed. Prayer is an alienable resort which cannot be taken away from any. O let this knowledge sink so deeply into our hearts that we may value the privilege of communion with Thee as we do that with our nearest and dearest. Let us keep sacred within ourselves a temple where we can flee from the heat of the day, and, casting our burden at Thy feet, seek solace in Thee. Amen.

"CAPTIOUS CRITICS."

Under this caption The Christian, of London, prints a few facts which should put to the blush the enemies of the Word of God, who point to the immense sales of the Holy Scriptures by the Bible Societies as an example of successful and profitable trading, which leads to much misapprehension as to the necessity for gratuitous contributions toward the cost of circulating the Bible in all the world. The Christian says:

"As a matter of fact the British Bible Society has already lost more than £25,000 upon the Testament sold at a penny, and there is considerable loss upon the Bibles in French, German and Italian which are published at a shilling. So, too, the copies in the Indian languages, sold at one shilling, cost from 1s. 8d. to 3s., while the Testament sold in India at 4d. cost the society from 5d. to 1s. 2d. In Japan and China each sale of a Bible at 6d. involves a loss of about 1s. 5d. In addition, there is the heavy cost of distribution and freight. The sum which is contributed every year to the society's funds is, therefore, fully needed to make up the deficiency between the expenditure and the revenue from the sales, varying from £100,000 to £150,000, and a larger amount could be wisely laid out in the noble work."

One may lose his manhood, but if he is too stubborn to go out and hunt for it his case is hopeless.

Character is a house not made with hands yet largely the work of our own architectural devisings.

In Southampton it is against the law to whistle in the streets on Sunday.

WAR AND PEACE.

It is an impressive fact brought out by President Jordan, of Leland Stanford University, in a recent address, that the blood that is shed in war is generally the richest blood of the nation. The men who volunteer and are called into action and are slain in battle are often the finest, the strongest and the noblest young men of the country. They fall and leave the weak whose descendants make an inferior race. Such is the witness of history. Greece fell because the men who achieved her glory had all perished and left none of their kind. The men who fell heir to her greatness were the sons of menials and slaves and weaklings, who could not withstand the attacks of other nations, much less go out and make conquests in the world. And so Rome declined as men decayed, and in the words of Prof. Seeley, "The Roman empire perished for want of men," or as another says, the fall of Rome was due to "the extinction of the best." Her histories are but the horrible details of endless wars. President Jordan cites Spain as a nation whose best men were killed off in her wars. "Spain," he says, "died centuries ago. She never crossed our path. It was only her ghost that walked at Manila and Santiago." On the other hand he says, "In times of peace there is no slaughter of the strong, no sacrifice of the courageous. In the peaceful struggle for existence there is a premium placed on these virtues. The virile and the brave survive. The idle, weak and dissipated go to the wall." Peace tends to create while war tends to destroy the strong, the brave and the heroic. But the gospel of the Prince of Peace tends to quench the fires of strife and hatred and to prolong the reign of peace. Hence the gospel is the one potent agency that makes for national greatness.—Michigan Presbyterian.

A HOPEFUL CAMPAIGN.

Mgr. Paul Bruchesi, Roman Catholic archbishop of Montreal, recently delivered a thoughtful and appropriate address on temperance before the Women's Christian Temperance Union of that city, in response to an invitation from the Union. His Grace opened his remarks by pointing out that temperance did not constitute religion in its entirety, for a man or woman, although free from the baneful effects of intoxicants might not be a Christian, but intemperance was at the present day one of the greatest ills that humanity is heir to and he held that it was the duty of all good people to do their utmost to lessen or extirpate so great an evil. This, he said, was a work to which all good citizens might apply themselves irrespective of their religious creed or national affiliation.

After giving interesting reports of the campaign for temperance which has for some time been carried on in Quebec under his direction—laying special emphasis on the work of temperance in the schools, Mgr. Bruchesi said he did not believe that temperance reform to any great extent could be accomplished by statutory enactments, although there was no doubt that wise legislation could do a great deal in aid of the good work. Restriction of licenses was very much to be desired and he hoped that greater attention would be paid to the administration of those laws now in existence.

It is an encouraging sign of the times to see a prominent ecclesiastic like Archbishop Bruchesi taking so advanced a position in support of temperance reform. His impressive words and wise counsel can not fail to exercise much weight in moulding public opinion in the right direction.

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OTTAWA, WEDNESDAY, JUNE 12, 1907

Edmonton, the progressive capital of Alberta, is securing a \$70,000 building for the Y. M. C. Association of that city. A few weeks ago \$20,000 of the sum required remained unpledged. A strong committee took the matter in hand, and the full amount has since been obtained.

DEFYING THE LAW.

The report on Sabbath observance presented to the General Assembly indicates that the managers of our great Canadian railways evince a disposition to ignore, if not to defy, the requirements of the Lord's Day Act passed at the last session of the Federal parliament. It is very regrettable that the railway managers should take such a position. As loyal and law-abiding citizens they should set a better example to their fellow-citizens. And they should display a little more consideration for the physical and moral well-being of their employees, many of whom, it is alleged, are working seven days in the week and twelve hours in the day. It is impossible that men can stand the pressure of such long hours unbroken by a rest day. As the report to which we have referred says: "These hours are not only unchristian but inhumane, and, moreover, are inimical to public safety, since these men have the lives of the travelling public in their hands." We hope the railway managers will take sober and second-thought, respect the laws of the land and give their employees fair and humane treatment in the matter of their hours of labor. If not, they will have to be taught by a vigorous enforcement of the Act that they are not above the law and that they cannot be permitted, with impunity, to grind the life's-blood out of their employees by the pressure of long-continued and unbroken hours of labor, thereby depriving them of their Sabbath rest and the spiritual and moral privileges which the Lord's Day was designed to secure to mankind.

MONTREAL COLLEGE ALUMNI.

On Saturday evening there was a splendid gathering at the Presbyterian College, 67 McTavish street. The occasion was a complimentary dinner tendered by the Board of the College to the Alumni. The Rev. W. T. Morison, president of the Alumni, presided. To his left was the Rev. Principal J. Scrimger, D.D., and to his right the Rev. Dr. Robt. Campbell, moderator, as guests of honor were the Rev. Alexander Falconer, D.D., of Picton, N.S., ex-moderator of the Assembly, his son, the Rev. R. A. Falconer, president of Toronto University, and Dr. Scott, editor of the Record. Around the tables were members of the Board of Management, professors and graduates of the College. About eighty in all enjoyed an excellent dinner. The following toasts were proposed and responded to: 'The General Assembly,' the Rev. R. Johnson, D.D., and the Rev. Robert Campbell, D.D. 'The College,' the Rev. James Anderson, B.A., and the Rev. J. Scrimger, M.A., D.D. 'The Staff,' the Rev. Wylie Clarke, B.S., and the Rev. R. E. Welsh, M.A., D.D. 'The Graduates,' the Rev. James Barclay, D.D., and the Rev. R. D. Fraser, D.D. 'The Benefactors,' the Rev. J. G. Ingster, B. A., and Mrs. Walter Paul. 'The College and French Work,' the Rev. Geo. C. Pigeon, D.D., and the Rev. Principal E. H. Brant. 'Sister Institutions,' Principal John Scrimger, D.D., and Principal R. A. Falconer. The occasion was one long to be remembered and great enthusiasm was shown for the future of this institution, which is not merely sectional in its outlook, but natural and world wide, its graduates filling posts of usefulness and distinction in all parts of the world.—The Witness.

The death of Mrs. Wm. Drysdale is deeply regretted by a large circle of relatives and friends. Mrs. Drysdale was greatly beloved for her many estimable qualities, so that it was no matter for surprise that her funeral was very largely attended by those desiring to thus testify their esteem for the deceased and their respect and sympathy with Wm. Drysdale, of H.M.C., in his sore bereavement. Rev. Prof. Mackenzie conducted the funeral service, assisted by Rev. Dr. Fleck and Rev. Dr. Morison. Many of the societies in which Mrs. Drysdale had interested herself, including the Ladies' Missionary Society, Christian Endeavor, Willing Workers, Hervey Institute and the Sabbath school of Stanley Street Presbyterian church, sent floral offerings. Students of the Presbyterian college, as well as students of others, will long remember Mrs. Drysdale's kind disposition and unostentatious hospitality so generously dispensed.

At the annual meeting of the Sauguen W.P.M. Presbyterian there was a good attendance notwithstanding the bad roads. The reports given were very encouraging. Miss Bella Goodfellow, missionary on furlough, gave very able and inspiring addresses on the work in Central India, both afternoon and evening. At the latter meeting Rev. J. P. McInnes, who presided, and Rev. Geo. Kendall also spoke enthusiastically on the work. The following officers were elected: President, Mrs. (Rev.) W. Farquharson, Durham; vice-presidents, Mrs. (Rev.) John Little, Holstein, Mrs. Scott, Clifford, Mrs. Robson, Conn, Mrs. (Rev.) George Kendall, Dromore, secretary, Mrs. A. McTaggart, Mt. Forest; treasurer, Mrs. Sinclair, Arthur, secretary of Tidings, Miss Lochhead, Drayton; secretary of supplies, Mrs. Glenie, Harriston. The Holstein ladies entertained most hospitably. An invitation to Mt. Forest as the next place of meeting was accepted.

Concluded from Page 13.

alone 454,000 people had died in six weeks. All this the natives firmly believed was the work of the British Government, which, they thought, was fostering the plague in order to kill off the natives so that in case of mutiny or war the task of suppression would be easier.

Despite all this and the many mistakes of the Indian Government, Mr. Wilson declared that the British Government in India was a success and must go on to get greater successes.

The assembly then adjourned till to-morrow morning.

FOURTH DAY.

After the usual routine business at the Saturday morning session of the Presbyterian General Assembly at Priskine church the reports on Colleges were taken up, and occupied the whole of the sitting.

Reports of Colleges.

In introducing the report of Halifax Presbyterian College, Rev. Dr. McMillan paid a high tribute to the late principal of the college, Dr. Falconer, who had been appointed president of Toronto University, the second largest college in the British Empire, and asked that Prof. Robt. Magill, who, three years ago was appointed to the chair of Systematic Theology, be appointed as the new principal, and Rev. J. W. Falconer, B.D., to the chair of New Testament Exegesis. Although the college had been losing one good officer after another they still kept the old flag flying. The recommendation was seconded by Rev. Dr. R. Murray.

Principal Magill, who was greeted with applause, after referring to his predecessor's call to what was a national and not a sectarian appointment, drew a hopeful picture of the future that lay before the Maritime Provinces. "They will wake up," he said, "and be a great centre of industrial work and struggle, with a vast population." So Halifax College could look forward confidently to expanding scope for activity. The college had remained true, amid surrounding unrest, to the fundamental faith. It had been said that it was a college of "boy professors." But despite their youth they had not adopted the "new theology," first, because it was not new, and second, because it was not theology at all. In their recognition of the need for keeping pace with advancing light and knowledge, they were accustomed to regard all vexed questions from the viewpoint that the Lord Jesus Christ was God manifest in the flesh. They were true to the divinity of the Saviour.

Rev. Principal Patrick, of Winnipeg, presented the report of the Manitoba College.

The number of students indicated a considerable increase upon the number of last year, and as a matter of fact, for the past few years each report might have stated that the enrollment was the longest in the history of the college, and the increase corresponded with the rapid advance in the population of the West. The income received from congregations in Ontario and Quebec was practically the same as last year. On the other hand, the contributions from the Western Synods showed a substantial increase. The total number of students was 271, classified as follows:—Regular course in theology, 142; minister-evangelists, 28; university, 132; non-matriculants and special students, 107. It was interesting and instructive to know that besides these, two classes of Ruthenians, senior and junior, with eight members in each, were taught by Mr. Michael Sherbinin, B.A., and Mr. J. W. Stevenson, B.A.

Principal Patrick said the progress of the college had been surprising. A matter to which he hoped the committee would address itself was that of candidates for the ministry. The ma-

majority of students were not Western men, a considerable number were Eastern men, a considerable number were from the Old Country.

After some remarks by Prof. Magill and Rev. Thurlow Fraser, B. D., of Portage la Prairie, the following resolution was carried:

"The General Assembly receives and adopts the report of Manitoba College and expresses gratification with the increase in the number of students and in revenue from local sources."

"The Assembly is pleased to learn of the choice of Rev. J. D. Fleming, B.D., as professor of systematic theology and apologetics.

"The Assembly notes with satisfaction that the college, true to its past history as a missionary institution, is devoting special attention to the training of students from Continental Europe. The considerable number of Ruthenian young men who have been attracted to the college and who are in training for evangelistic work and the good progress they have made encourages the confident hope that Christian education will have a large share in uplifting the Galician settlers and making them good citizens."

Knox College Report.

The annual report of Knox College, Toronto, was then presented by Principal McLaren, who moved its adoption.

Fifty-three students were enrolled in the theological classes during the past session, forty-three holding university degrees in Arts. To these were added seventeen students, who while pursuing their Arts course have taken certain optional subjects, making a total enrollment of seventy-seven students, being an increase of six over the number reported last year. Fifteen students received their diplomas at the close of the season.

The net receipts for the ordinary fund amounted to \$21,659.04, and the expenditure to \$22,199.45, leaving a deficit of \$540.41.

A matter of deep interest connected with Knox College was contained in the report on audits, which indicated that owing to investments in securities said to not come under the terms of the incorporation of the college, heavy losses had been made, approximating \$37,000.

Sir Thomas W. Taylor, in moving the adoption of the report, stated that the way the capital fund had been administered had been a mistake. This statement was in reference to what might be termed unwise and unwarranted investments which had been made in the time of the late treasurer. Other technically ultra vires investments, on the other hand, were reported to have shown profits. Sir Thomas said that any remaining unauthorized securities would be cleared out in favor of authorized investments.

Pleasant Holiday Trip.

No fewer than three hundred of the commissioners and their friends visited the schools at Pointe aux Trembles under the wing of the Rev. Dr. Mowatt, convener of the French evangelization committee. Special cars took the party out, and on arrival they were shown over the building by Principal Brandt. Addresses were given by Principal Scrimger, Dr. Armstrong, the moderator, Dr. Campbell, Principal Brandt and others. Some practical sympathy with the work of French evangelization was shown in the contribution of \$700 to the work. The outing was greatly enjoyed.

FIFTH DAY.

The General Assembly resumed business on Monday morning at 10 o'clock. On the reading of the minutes there was a reference to the losses sustained by Knox College through investments made by the late Dr. Warden.

Dr. Somerville questioned the advisability of inserting the statement in the minutes to be sent broadcast over the church. He thought it might tend to perpetuate trouble rather than allay it.

Principal McLaren did not agree with Dr. Somerville. He thought it important that a correct statement should be laid before the public, either in the minutes or otherwise. He was quite prepared to take the responsibility for anything he had said, but inaccurate statements had been published.

Finally, on suggestion of Dr. Bryce, of Winnipeg and Dr. Sedgewick, of Tatnagouche, N.S., this section of the minutes was referred to a committee, which will consider the question of publication and revise the statement if publication is decided upon.

Queen's University.

In presenting the report of Queen's University, Kingston, Principal Gordon announced that Andrew Carnegie had provided pensions for three members of the staff. Professors Fergusson, Fowler and Mowatt, Queen's does not come within the terms of the Carnegie Foundation, and these are a special gift from the Scottish Lord. It was also announced that a Pedagogic Department would be established at next session. This department will be as an offset to the transfer of the Ontario Normal College from Hamilton to Toronto University. A Government grant of \$5,000 a year for three years, will be given to Queen's for that purpose by the province. It was gratifying to note the increase in students. There were 1,139 enrolled, of whom 700 were in Arts, 221 in Science, 210 in Medicine, and 36 in Theology. This was double what it was ten years ago, and 97 more than last year.

The Rev. John Mackay moved the adoption of the report. He believed that the church could little afford to lose Queen's though there were so many universities around. He prophesied that the university would share in the growing material prosperity of the country.

The Hon. Mr. Laird seconded. Here at any rate, whether it was an evil or not, was a university free from state control, and it was able to speak out its mind. The students were loyal to their Alma Mater, and they were taking high places in law, science and medicine.

The Rev. Robert Laird read a report of the committee appointed by the General Assembly to co-operate with the trustees of Queen's University in securing additional endowment for the university. Mr. Laird said the work was going on slowly but satisfactorily. Up to June, 272 churches had been visited, and \$271,000 had been received. That the work was progressing was proved by the fact that \$9,000 had been received in the last two weeks. Mr. Charlton had just paid in his subscription of \$50,000 for the endowment of a chair of Moral Philosophy. Mr. Andrew Carnegie had promised that as soon as their fund reached \$400,000 he would complete the half million dollars. So far the men of large wealth had not done much, as most of the subscriptions so far ranged from \$1,000 to \$5. Local building projects, the clearing off of debt, and such like projects, have in many quarters quite pre-occupied the attention of the most generous givers. But disappointments were outweighed by the bright prospects of the future. He was certain that the endowment was going to be a success, and in a year or two they would obtain the \$130,000 to enable them to claim Mr. Carnegie's gift.

The Rev. Dr. Lyle, Halifax, moved the adoption of the report, and in doing so stated that he believed that Queen's was doing a grand work. The university had struck the right national and Canadian note: 'Canada for the

Canadians.' Although he had no connection with Queen's, he was proud of the university and those who were at the head of that institution.

Reception of Ministers.

An unusual number of ministers were received from other denominations, as follows:—

Rev. John G. Inkster, a Canadian, from the English Presbyterian church, admitted to Montreal Presbytery.

Rev. W. Stevens Smith, from the United Free Church of Scotland, to Toronto Presbytery.

Rev. H. F. Thomas, from Congregational Union of Canada, to Toronto Presbytery.

Rev. Jas. S. Allan, from the Presbyterian church North, to Algoma Presbytery.

Rev. Robert Gorside, from the Baptist Church of Canada, to the Presbytery of Hamilton.

Rev. William Johnston, from the Congregational Union of Canada, to Glenboro Presbytery.

Rev. W. H. Jennings, from the United States, to Red Deer Presbytery.

Rev. G. W. Ginty, from the Free Episcopal Church of England, to the Presbytery of Arrola.

Rev. R. B. Beavis, from the Methodist Episcopal Church, U.S.A., educated in Methodist Church in Canada.

Rev. D. Bruce Miller, from the Church of Scotland, to Qu'Appelle Presbytery.

Special provision was made in these cases.

Rev. John Pate from the Congregational church of Scotland, to the Presbytery of Algoma, on the production of ordination certificate.

Rev. David Campbell from the United States, to Presbytery of Winnipeg, authorized to renew application next year.

Rev. W. B. Spooner, from the Congregational Church of England, the Presbytery authorized to ordain as minister evangelist and to fix salary.

The action of the Montreal Presbytery in admitting Rev. P. A. Walker and E. W. Florence from the United States was regularized.

Ministers Retiring.

Applications for retirement were granted in the cases of the following ministers: Rev. D. McDougall, Inverness Presbytery; Rev. K. J. Grant, Halifax; Rev. Duncan Henderson, Miramichi; Rev. John MacKenzie, Quebec; Rev. Donald Stewart, Montreal; Rev. E. F. Seylaz, Ottawa; Rev. Peter M. Duncan, Peterboro; Rev. W. T. McMullen, D.D., Paris; Rev. Hector McQuarrie, Bruce; Rev. J. A. F. Sutherland, Rev. John Mowatt, Rev. James Carswell, Winnipeg; Rev. Charles McKillop, Macleod.

A correspondent of the Eastern Chronicle (New Glasgow, N.S.), says: "There is a good deal of talk at present about the union of churches. My opinion is if we had a little more Communion among the active working and professing Christians in the different churches, the outward organic union would not be so difficult to undertake. If professing saints keep by themselves and refuse to look upon the community, let alone the world, as their field, what sort of a show will they make in a large united congregation? We trust that prudence, consistency and common sense will guide those who clamor so much about union."

Plans for the alteration and additions to St. Andrew's church, Guelph, has been approved, and the work will go on at once. The cost will be over \$6,000, rather more than was at first contemplated by the managers.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE VIRGIN MARY—A STUDY.

By Clara Carpenter.

Protestantism in its revolt against the Mariolatry of the Catholic Church, has, in its zeal, gone to the other extreme, and given little heed to the real character of the "Woman Greatly Blessed."

That great reverence should be felt for Mary by those who acknowledged the divinity of Jesus, and became his disciples, was a most natural feeling, and it was not strange that Mary, the mother of the Son of God, should command the reverence of the ages to come.

For the first two centuries history gives no intimation but that this feeling remained pure and unperverted; but as the purest and best feelings, when perverted, become the most dangerous, this, at first natural veneration, fostered by designing priesthood, developed into an idolatry which usurped for the virgin mother the office of her divine Son.

The maternity of the virgin has been a favorite subject for artists in all ages, and has been more or less beautifully represented as the conception of the artist varied from the ideal to the commonplace.

A description of the personal appearance of the virgin is found in the Ecclesiastical History of Nicephorus, which he declares to have been given by Ephantinus, who lived in the fourth century, and by him derived from a source more ancient still.

The description is as follows: "She was of middle stature; her face oval, her eyes brilliant and of olive tint; her eyebrows arched and black; her hair was a pale brown; her complexion fair as wheat; she spoke little, but she spoke freely and affably; was not troubled in her speech, but grave, courteous and tranquil; her dress was without ornament, and in her deportment was nothing lax or feeble."

To this legendary portrait I wish to add the character of Mary as revealed in the holy Scriptures.

The sacred record is brief and disconnected, yet enough is given to portray a lofty character, worthy of loving admiration; and again, so little lost in our reverence for the woman, we lose sight of the fact that she was but the human instrument to bring a Saviour to a lost world.

In the second chapter of Luke's gospel, the annunciation brings Mary before us in simple womanly dignity that enlists our highest admiration.

The angel Gabriel was sent from God to bear the heavenly message. The wondrous story runs thus: "The angel came in unto her and said, Hail! thou that are highly favored, the Lord is with thee; blessed art thou among women." The heavenly visitor, and lofty address, filled Mary for the moment with an undefined trouble. "And she cast in her mind what manner of salutation this should be," but only for a moment, with the next word, "Fear not, Mary, for thou hast found favor with God," her fears were dispelled, and then came the wonderful announcement that she should become the mother of the Son of God.

In that crucial moment one may scarce doubt that Mary's mind ran back to that olden prophecy, hopefully treasured by the women of her people: "A virgin shall conceive, and bear a son . . . and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

In the answer, "Behold the hand-maiden of the Lord, be it unto me according to thy word," we learn the trusting

faith and the gentle humility of the woman that gives herself, her all, without further hesitancy or question into the hand of her God.

The next verse tells of her journey of one hundred miles into the hill country of Judea. The journey is undertaken with haste, and displays energy and decision of character, together with the womanly desire for the sympathy and companionship of Elisabeth, of whom the angel had revealed a motherhood second in importance to her own.

How must her heart have outrun the slow-footed animal she rode, how long the way over hill and dale that must be traveled before she could pour into the ear of her sympathizing relatives the story of her amazing destiny.

Ordinary meetings of absent friends are occasions of marked and joyful greeting, but the home of Elisabeth witnessed a scene made sacred by the highest emotions of reverence, love, faith and prophecy.

On entering the house, Mary saluted Elisabeth, who, when she heard the salutation, is filled with the Holy Ghost, and cried with a loud voice, "Blessed art thou among women, and blessed is the fruit of thy womb," and prophesies the fulfillment of "those things told her from the Lord."

And Mary made joyous answer in a hymn of praise and thanksgiving, poured forth in a lofty poetic strain that hints her royal lineage from the sweet psalmist of Israel, and also displays her intellectual power and attainment, as well as her unquestioning faith, in that she calls the Holy one to be born of her, her "Lord" and "Saviour," and withal shows her well versed in the Hebrew Scripture.

In the fullness of time Mary brought forth her first born son, and then followed in quick succession the heaven-directed visit of the wise men, the rejoicing of Simeon and Anna, when they brought the babe to the temple and presented him to the Lord, rejoicing, that was for her shadowed by the prophecy, "Behold this child is set for a sign which shall be spoken against, yea a sword shall pierce thine own soul also." Twice in this connection, and once again it is said, "Mary kept all these things and pondered them in her heart," showing her to be a wise, prudent mother, thoughtful, contemplative, keeping her own counsel, with grave dignity filling the wondrous place assigned her.

"And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Blessed motherhood, and sinless offspring, hers only to watch and wait the manifestations of his divine sonship.

Long she waited, but never did she forget the miracle of his birth, the wonderful prophecies, the adoring shepherds, the star-guided worshipping Magi with their symbolic offerings, the gold that declared him king, the frankincense that adored him as God, and the myrrh that confessed him God-man destined to suffer. Others might forget, his brethren refuse to believe on him, but Mary kept all these things in her heart, and pondering them, watched and waited.

During the three years of the ministry of Jesus Mary is found among his devoted followers. Only once did her knowledge of his Godlike powers get the better of her judgment, and then meekly receiving his reproof for attempting to hasten its manifestations, she turns with gentle dignity and bids the servants "do whatever he commands."

Jesus' patient ministry, filled with sorrows, trials, scorn and rejection, culminated and closed in the awful scene

on Calvary. There, between two thieves, Mary saw her divine son. Now in the shadow of that cruel cross, all that she had so long pondered, became clear, and she saw, not only her son, but her Saviour suffer; but her faith could not shield her mother-heart from pain, or lessen the agony of that hour as she stood beholding him, whom she had cradled upon her bosom, suffering and reviled, and she helpless to aid or rescue. Who may imagine the anguish that wrung her heart as she listened to the last agonized cry wrung from his dying lips. Truly, truly, "A sword had pierced her own soul also," but with sublime fortitude she bore it all, and in the words of another, "went home and lived, for she was to be an example of all that a woman could endure as well as all that a woman could be, do, and suffer."

In the union of disconnected passages in which Mary is presented in clear, rare touches, we trace a character which unites energy, simplicity, dignity, humility, intellectuality, faith, fortitude and devotion; and if to these lofty qualities be added grace of speech and manner, together with beauty of person, we have in Mary, the mother of our Lord, a type of womanly excellence whom women for all time may sinlessly reverence and lovingly emulate.—United Presbyterian.

IN THE SWING.

Swinging so high, swinging so low,
The higher the better I like it, O!
Up in the tree tops,
Down in the grass
Brushing the blades with my frock as
I pass.

Swinging so high, swinging so low,
Up in the air towards the white clouds
I go,
Catching swift glances
As I ride by,
Of dear little nests in the green branches
high.

Swinging so high, swinging so low,
Up where the radiant, twinkling stars
glow,
Up where the moon
Sheds its silvery light
Down on the earth through the gloom
of the night.

Swinging so high, swinging so low,
Touching the cool pleasant grass as I
go,
Stirring the insects
That hide in its shade,
Making the shy timid rabbit afraid.

Swinging so high, swinging so low,
The higher the better I like it, O!
Up where fleet glimpses
I get in my flight
Of the world down below, like a dream
of delight.

Good Boiled Coffee.—Scald a granite-ware coffee-pot. Wash one egg, break and beat lightly. Dilute with half a cupful of cold water, add the crushed shell, and mix with one cupful of ground coffee. Turn into the coffee-pot, pour on six cupfuls of boiling water, and stir. Place on the front of the range; bring up to the boiling point and let boil for three minutes. The spout of the pot should be covered or stuffed with soft paper. Stir and pour some in a cup to be sure that the spout is free from grounds, return the coffee-pot and add half a cupful of cold water, which prevents the clearing. Place on the back of the range, where the coffee will not boil, and let stand for five minutes. Serve with cut sugar and thin cream or scalded milk.

PUNISHMENT.

Mrs. Wiggin's "New Chronicles of Rebecca" contains many of Rebecca's compositions, one of which reads as follows:

Punishment is a very puzzly thing, but I believe in it when really deserved, only when I punish myself it does not always turn out well. When I leaned over the new bridge, and got my dress all paint and Aunt Sarah Cobb couldn't get it out, I had to wear it spotted for six months, which hurt my pride, but it was right. I stayed at home from Alice Robinson's birthday party for a punishment, and went to the circus the next day instead, but Alice's parties are very cold and stiff, as Mrs. Robinson makes the boys stand on newspapers if they come inside the door, and the blinds are always shut, and Mrs. Robinson tells me how bad her liver complaint is this year. So I thought to pay for the circus and a few other things I ought to get more punishment, and I threw my pink parasol down the well, as the mothers in the missionary books throw their infants to the crocodiles in the Ganges River. But it got stuck in the chain that holds the bucket, and Aunt Miranda had to get Abijah Flagg to take out all the broken bits before we could bring up water. I punished myself this way because Aunt Miranda said that unless I improved I would be nothing but a Burden and a Blight.

THE ARTFUL SQUIRREL.

You may find many a squirrel in the course of your tramp, but no two alike exactly in their method of attempting escape or concealment. The ways and means of the little rascals are legion. One may flatten himself out against a gray patch on the back of a tree trunk, absolutely motionless; and unless in your earnest, steadfast looking you can detect an ear or a shoulder in relief against the sky, you might as well abandon search. Another may lie along a bough flattened at full length; but here the telltale ears are more easily silhouetted. Still another may crouch drawn up in a fork; and here the thing to look for is the fluffy tip of that little signal flag which always works and waves and jerks and signals so heavily when danger is not in the air. Or one may gather himself up in a bunch to imitate a knot or knob; and here he can very well tell when you have spied him out. He will catch your eye, even as you catch the eye of an acquaintance in a crowd, and will instantly limber up for headlong flight, leaping from tree to tree, till he vanishes over the ridge.—Field and Stream.

A TRIP TO A STAR.

"Let us suppose a railway to have been built between the earth and the fixed star Centauri," said a lecturer. "By a consideration of this railway's workings we can get some idea of the enormous distance that intervenes between Centauri and us.

"Suppose that I should decide to take a trip on this new aerial line to the fixed star. I ask the ticket agent what the fare is, and he answers:

"The fare is very low, sir. It is only a cent each hundred miles."

"And what, at that rate, will the through ticket one way cost?" I ask.

"It will cost just \$2,750,000,000," he answers.

"I pay for my ticket and board the train. We set off at a tremendous rate.

"How fast," I ask the brakeman, "are we going?"

"Sixty miles an hour, sir," says he, "and it's a through train. There are no stoppages."

"We'll soon be there, then, won't we?" I presume.

"We'll make good time, sir," says the brakeman.

"And when will we arrive?"

"In just 48,633,000 years."

THE REAL CINDERELLA.

It has been said, "Not one sweet girl in a thousand knows the origin of the friend of her childhood, Cinderella." Her real name was Rhodope, and she was a beautiful Egyptian maiden, who lived six hundred and seventy years before the Christian era. One day Rhodope ventured to bathe in a clear stream near her home, leaving her shoes, which were very small, lying upon the bank. An eagle, passing above, caught sight of the little sandals, and mistaking them for a toothsome morsel, flew down and carried one off in his beak. The bird unwittingly played the part of fairy god-mother, for flying over Memphis, where the king was dispensing justice in an open court, it dropped the shoe directly at the king's feet. Its small size and beauty immediately attracted the royal eye, and the king determined to know the wearer of so dainty a shoe. Messengers were sent through all the kingdom in search of the foot it would fit. Rhodope was finally discovered, the shoe placed on her foot, and she was carried in triumph to Memphis, where she became the queen of King Psammetichus.—Exchange.

A GOOD WEAPON.

Sometimes the lighter shafts of ridicule are useful against even a grave evil. At a meeting in London last week Principal Henderson referred to the New Theology in that way. He said he did not know why he had been elected president, but it reminded him of a man who had a D.D. conferred on him. His father said, "My dear boy, I am very glad you have got it, but it is by grace and not by work." As to the New Theology, he told how a patient went to a doctor, and when questioned as to his complaint, said, "I think I've got the New Theology." "Nonsense," said the doctor, "what are the symptoms?" He explained that he "had a swimming in his head, and didn't know exactly where he was." "You've got it," the doctor admitted. In connection may be read the following description of Mr. Campbell, of the City Temple—"A 'New Gosseller' starts on Sunday morning from his luxurious suburban home, reaches his church in a thousand-guinea motor car, is clad luxuriously in furs, and preaches the new Gospel; and as he describes in harrowing language the wretchedness and the misery and the wants and sorrows of the poor he waves his jewelled fingers in the air."

WHY I ATTEND CHURCH RAINY SABBATHS.

"1. Because the Fourth Commandment does not except the rainy Sabbath.

"2. Because I insist on the minister being there, whose contract is no more binding than mine.

"3. Because I may miss exactly the sermon or prayer I need.

"4. Because my presence helps more on rainy than on bright days.

"5. Because the rain did not keep me from the tea last Monday, nor the reception last Tuesday, nor the dinner last Wednesday, nor the card party last Thursday, nor the theatre last Friday, nor the ball game last Saturday, nor the store any day in the week.

"6. Because an example which cannot stand a little wetting is of little account.

"7. Because my faith should not be a matter of thermometers.

"8. Because the man who fears the rain will soon fear the cloud, and he who fears the cloud will soon fear the sky, and he who fears the sky will soon fear the daylight itself as reason for neglecting the church.

"9. Because my real excuse must be to the God of the Sabbath."

A MOTHER'S GRATITUDE.

Mrs. V. Cheuret, of St. Benoit, Que., writes as follows: "It is with feelings of the deepest gratitude that I write to tell you what Baby's Own Tablets have done for my baby. When I began giving him the Tablets he was so thin and wasted that he looked like a skeleton. His digestion was poor; he was constipated and cried day and night. I got a box of Baby's Own Tablets and from the first they did him a great deal of good. His food digested better; his bowels worked regularly; his sleep was natural; he stopped crying and began to grow fat. I got another box and am happy to say before they were all used he was in perfect health and is now a plump rugged child. I always keep a box of Tablets in the house and would advise other mothers to do the same." The above is a fair sample of hundreds of letters that come from all parts of Canada praising Baby's Own Tablets. The Tablets cure all the minor ills of babies and young children, and are absolutely safe, as they do not contain one particle of opiate or narcotic. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

LITERARY NOTES.

Canadians will feel a special interest in the opening article in the May Nineteenth Century (Leonard Scott Publication Company, New York), on the Problem of Empire, by the Hon. Charles Tupper, Bart. Other subjects taken up in this number include: South African Loyalty by the Right Hon. Lord Monk Bretton; Imperial Outposts, by Sir George Arthur; Religion and the Child, by Havelock Ellis; The Female Prisoner, by Captain Vernon Harris, and many others of general interest.

Mr. J. A. Spender opens the May number of the Contemporary (Leonard Scott Publication Company, New York), with a discussion of The Government and its Problems. Mr. J. A. Murray Macdonald, M.P., follows with a Plea for the Reduction of Our Armaments. Dr. Dillon discusses Foreign Affairs in his usual interesting style, and "A Reader" some recent books; and there are also articles on a variety of subjects including The Arab in Architecture, Dogma and Progress, The Spanish People, The Americans in the Philippines, and Jesus on His Own Vocation.

In the June number of Current Literature (New York) considerable space is given in the review of the world to the trial of the murderers of Frank Steunenberg, ex-Governor of Idaho. Another matter discussed is the opening of the Jamestown Exposition, and the editor comments on the fact that no exposition has yet been held in America that was even practically complete on the day of opening, and no press agent of an exposition has ever failed to assure the public, up to the very day of opening, that his particular show would break all records by being ready in all but a few minor details. It seems that in this respect from its predecessors in being a little more unfinished than any of the rest, and its "chief of exploitation" has differed from others only in the more positive character of his assurance beforehand. Many interesting points are told in regard to the new heir to the Spanish throne and under the heading, Persons in the Foreground, we have articles on Taft, The Sovereign Lady of the Hague Conference and A Study of Governor Hughes and His Methods. The other departments also contain many good articles which will appeal to the reader.

THE DOMINION PRESBYTERIAN

(Concluded from Page 5.)

a consistory which is constituted on the principle of a Presbytery. This is entirely under the control of the Home Mission Committee, which has made the Greek minister evangelical, has secured for the consistory the ordination of the ministers, and has prevented 30,000 to 40,000 people from falling under the sway of Rome. The training being received by the young men will make them available as teachers and they, as well as the ministers of the Independent Greek church, look on Manitoba College as their college, and the Presbyterian church as their church. The splendid influence of the men doing missionary work in their districts is being increasingly felt. The work of Dr. Hunter, in Zeulon; Dr. Monro, in Ethelbert; Mr. Scott, in Sifton; Mr. Arthur in Wakaw, and Dr. Paterson, in Vegreville, was acknowledged, and it is said the church and the country owe a debt of gratitude to the Rev. Principal Patrick and those associated with him for the work they have done for these people in winning their sympathy and loyalty to the country of their adoption, and for the moral and spiritual uplift given them.

The report regretted the slight impression made upon the Mormon settlement, as well as the increase of Mormon political influence. Their organization is so thorough, and the control which leaders have of their people makes them a political power to be reckoned with. There is no department of our work which shows so little impression made upon the community as we have been able to make there. We cannot afford to relax our efforts to win them to a loyal acceptance of the teaching of Scripture in regard to marriage and all other questions.

Attached were the reports of the superintendents of the various presbyteries. The superintendent of New Ontario reported 'bright prospects of an advance' at Algoma; at North Bay it was found 'most important that further provision be made for the advancement of our work in these newer regions, the more so when we find our neighbors planting their churches wherever most desirable; and from Barrie, owing to decrease of population the mission field is gradually decreasing.' In Manitoba and Saskatchewan sixty new mission fields, principally in the latter province had been formed, and new schools established. Alberta and British Columbia sent in a most encouraging report, showing great activity in the various settlements. Alberta has added 38 new fields and British Columbia nine. Several new churches have been erected and more manse built. Institutional churches were growing in number and progress was shown in the church extension movement. The auxiliaries have shown much activity and the number of communicants had considerably increased. Quebec reported that the church was doing a grand work in supplying the small settlements of Presbyterians scattered here and there, and the mission fields well filled. In nearly every one of the settlements in the Montreal Presbytery progress was shown. In Ottawa, all the fields save one report additions to the membership. The work in the various missions within the bounds of Lanark and Renfrew has been carried on with commendable energy on the part of the missionaries. At Kingston the statistics show little or no advance numerically, but there is a hopeful tone in all the reports, while in the Peterborough Presbytery fair progress was shown. In Lindsay Presbytery the church has endeavored to hold what she has already had, even if she has been unable to add very little to it. New fields have been added to Toronto and some settlements were flourishing. Augmented congregations were reported from Barrie, some of the missions showing ex-

cellent results; and the work of North Bay last year made gratifying progress.

More Men Needed.

In moving the adoption of the report Rev. D. MacOdrum, of Moncton, N.B., drew special attention to its most important features. The financial aspect, he said, was excellent. But the main trouble was that they were not able to spend enough owing to the difficulty of getting men for the work. Owing to the lack of catechists there were between thirty-five and forty vacant congregations for whom men could not be secured. This was owing to the call of the best and the lack of students for the ministry. Mr. MacOdrum earnestly pleaded for efforts to increase the number of candidates to the ministry arguing that surely there should be room in this growing country for a greater growth in the men anxious to work for righteousness.

The Rev. Dr. W. Tufts seconded the adoption of the report. No man should study for the ministry unless he had within him those principles which will make him proud to be a minister. The problems of the mission field were the problems of our country, and there were several of these weighing on them to-day.

The East Heard From.

The report of the Eastern Section was then presented. The main items were these: The committee has great satisfaction in being able again to present a cheering report to the General Assembly. There has been no phenomenal advance anywhere or in any department of the work, it reported, but in almost every particular that it is customary to notice there has been progress. The number of laborers is about the same; but there has been an increase in the number of preaching stations in the attendance on the services, and in the number of communicants added during the year as well as in the total number in the fields occupied. The principal difficulty with which your committee has had to contend has been the scarcity of men to occupy all the fields. At the date of writing this report the number of vacant charges is between thirty-five and forty. This state of matters is due, however, not so much to a diminishing number of candidates for the ministry, since in this respect the situation is more hopeful than it was a year ago, but principally, it is believed, to the number of young men, students and ministers, who have heard and heeded the call for laborers in the west.

Dr. Somerville, in moving the adoption of the report, after mentioning the great changes that have taken place in the personnel of the committee, said that it was almost startling to look back at the history of this work and its success, as well as the remarkable way in which its appeals for funds had been invariably met. Last year they had reported 528 mission fields or groups, which during the year, had grown to 538, while 39 more had become augmented congregations, making practically an increase to 627, almost a hundred more during the year.

In the Far West one of the difficulties was the influx of foreigners. Last year no less than 215,000 people came in from abroad, equal to three and a half per cent. of our population, a tremendous number for so small a people to take care of from a religious point of view. To meet the work this year they needed \$200,000, but had only asked for \$175,000. This would be divided, \$55,000 for Manitoba, Saskatchewan and Alberta, \$50,000 for British Columbia, and the balance for New Ontario.

In securing these funds, Dr. Somerville, amid loud applause, spoke in warm acknowledgement of the work of various Montreal congregations, notably the American Presbyterian, which

for years had been the largest contributor to this work. He also acknowledged the great help of the Woman's Missionary Societies.

Need for Home Medical Missions.

The Rev. S. Childerhouse, Parry Sound, laid special stress on the need there was for medical work. Dr. Findlay and Dr. Carmichael had shown them the way. In the fields of the North-west they had a varied population to deal with. There were lumbermen, miners, an army of railway men, as well as an enormous number of settlers of all occupations, and this constituted one of the difficulties of their work. They must go about this work like business men prospecting and investing. If they did the nuggets of gold and silver that they would find would be of infinitely greater value than those now being found in the mining fields.

Mormonism in the West.

The Rev. Alex. W. Gordon, of Lethbridge, then spoke on the work amongst the Mormons. Mormonism, he remarked, was a subject to be handled very carefully and with gloves on, because as soon as the people heard the word Mormon they looked for something sensational, while the politicians were anxious to make political capital out of them because of the possibility of a solid Mormon vote.

The great question was how to assimilate this great solid mass of Mormons to the body politic. While they were not exactly foreigners, and spoke English, the people of the Alberta Mormon belt held most remarkable and foreign views and customs. This was intensified by their strongly exclusive social system and their general self-satisfied attitude towards all outsiders.

He gave a description of the Mormon belief, stating that the Scriptures were placed on a par with the teachings of Mormon books, and the man who could do that could do anything.

As to polygamy, so far as Canada was concerned, the Rev. Mr. Gordon said that it certainly existed, but in a very limited degree, and in such a way that the Canadian law would be almost impossible of enforcement, owing to the refusal of one Mormon to testify against another. One thing he would say was, it was not founded on sensuality. The whole Mormon system was a most intricate one, and probably controlled the members of the sect in an even stronger degree than did the rules of the Roman Catholic church its adherents. Mormons were credulous to a degree. They would believe anything. One man he knew believed that he had been baptised on behalf of Mary Queen of Scots. So she was all right. (Laughter.) Owing to the credulity, ignorance and aloofness of the general run of Mormons, combined with their strong social system and disinclination to mix with 'Gentiles,' he did not think that the mission could achieve any very great results, although, having been started, it could hardly be dropped. In general Mr. Gordon gave the impression that the best that could be hoped for with the Mormons was a gradual leavening and uplifting by the influence of Christian settlers in their midst.

The Rev. Dr. James Carmichael, superintendent of missions in the North-West described the work being done amongst the newly arrived immigrants in the new western provinces, which he pointed out was the scene of the most rapid religious expansion in the Dominion. He then proceeded to explain the difficulties of the missionary work amongst the Galicians, which were not merely difficult because of the difference of language, but because many generations of misrule had bred in the Galicians a dread of all forms of government and authority. Again

the medical branch of missionary work filled the gap, and it was by using this that the missionaries were finally enabled to reach the people.

The reports were then adopted and the Assembly was dismissed with the benediction.

THIRD DAY.

This afternoon was devoted almost entirely to the

Augmentation Fund.

"We don't need overtures at all. What we are badly in need of is money; and we'll not get it at all unless the presbyteries give at least 50 cents per member." So Dr. Samuel Lyle concentrated his appeal for advance. The fund is asking for \$45,000 from the congregations for the present year, which would mean only 21.2 cents per member, while the convener expressed the view that one dollar per member would not be an extravagant call upon the Presbyterian church. Dr. Lyle's appeal was strongly framed and contained many striking phrases and sentences, such as that already cited. Another was his characterization of "the ethical heresy that says there is one standard for the minister and another standard for the laity." This utterance he used to drive home an appeal for higher stipends for the ministry. The limit, he urged, should be raised from \$800, its present figure, to \$1,000. Dr. Lyle uttered frank criticism of the self-supporting charges of the West for giving inadequately to the fund, whose main object was to provide for the growth of the church in the West.

The report of the Western Augmentation Committee, the adoption of which he was advocating, shows rapid growth. During the past year twenty-seven augmented charges have become self-sustaining, while thirty-nine have been added to the list.

The total receipts of this fund for the year were in the West \$42,398, with a balance of \$1,070 on hand; in the Eastern section the income was \$9,837, with expenditure \$9,943.

Principal Patrick Defends West.

Dr. Lyle's plea was supported by Principal Patrick, of Winnipeg, who, however, defended the West against the charge of illiberality. The West had heavy local burdens, he pointed out; for instance, in Winnipeg the growth of Presbyterian churches had grown from seven to fifteen in five years, and two or three were to be opened this summer. He was convinced that the \$1,000 minimum of stipend was indispensable for the maintenance of the ministry. That was, however, a problem for the church, not for the ministry.

"If the spirit of the ministry was the same as in a certain section of industry, there would soon be a strike of ministers," declared Rev. A. J. McMillan, in vigorous support of the demand for higher stipends. Seven ministers had left another Western church in the last year, some giving the reason frankly that the salary did not provide a living allowance. In defence of British Columbia's liberality, he mentioned that the givings in that province had increased 30 per cent. per communicant during the year. Each British Columbia communicant had given twice the average of givings of the church.

The first elder to join the demand for larger stipends was Mr. George McCuaig, of Vancouver. He believed it was a question for the elders, and he put his belief into practice by declaring himself willing to move to instruct the Augmentation Committee to pay increased salaries: Single men, \$1,000; married men, \$1,200. He instanced a British Columbian case, where a clergyman had had to go into farming because he could not pay his debts on the basis of his stipend.

Principal Scrimgeour proposed to make the discussion practicable at once, and so moved that in view of the increased cost of living, and increased wealth of the church, the assembly express the opinion that the minimum salary should be increased \$100 per year, and that the augmentation committee be instructed to pay this increase if sufficient funds are received.

The motion, which was an amendment to the resolution of Dr. Lyle, for the adoption of the report, and which thus bettered the request of the officers of the Fund was seconded by Sir Thomas Taylor, and received further Jay support from Mr. Walter Paul, of Montreal, and A. G. MacKenzie, of Harrington West.

Rev. J. Roy, Van Wych, of Hamilton, mentioned that a fellow graduate from Toronto in 1902 had become the secretary of the Manufacturers' Association, at a salary of about \$2,400. "He may be doing good work where he is, but I believe he should have been a preacher," said he.

Finally the resolution and amendment were voted on separately and both carried. There was one vote against the adoption of the report, but resolution declaring for increased stipends passed without a dissent.

A Distinguished Visitor.

During the afternoon the assembly welcomed enthusiastically Mr. Justice Harlan, of the United States Supreme Court. Judge Harlan, who is an elder in the American Presbyterian Church, and was formerly vice moderator, was in Montreal on his way to the lower St. Lawrence for the summer, and was caught by the moderator. "I am a Canadian four months of the year," he said amid laughter. "I am sorry," he added, "that the Canadian and American Presbyterian Churches are not one. There is no reason why they should not be." He closed by declaring his firm belief in Presbyterianism, because it stood for "liberty regulated by law."

Report on Foreign Missions.

There was a large congregation to listen to the reports from East and West on the all-important subject of Foreign Missions. Dr. E. D. Millar, convener in the Maritime Provinces, gave an encouraging report. The funds show an increase of over \$3,000, but the enlargement of work has increased expenses of over \$4,000. The average per family for the foreign cause is \$1.61. The church should not be satisfied with this, but aim at doing what the Moravians do of supporting one foreign missionary to every minister in the home churches. If it did half as much the force would be doubled.

Rev. W. A. J. Martin as convener of the Western section, also spoke hopefully of the cause. In India a year ago the prayer of many years began to be answered in the evident rising tide of revival. A native church, where the country is to be converted through the instrumentality of their own people, has become a possibility. In Macao he reported the work as very encouraging and asked for a special grant of \$10,000 to erect buildings. Honan, China, is the brightest spot in the missionary field. There 680 have been added to the membership of the church since last year. Organization is going rapidly forward. Of the Indian work their hearts were often pained. They were told that it was harder to reach the heathen in Canada because of the evil influence of the white man, than to change the life of heathen among the blind and ignorant. The death of Dr. Agnes Turnbull had touched the church and it might be said that she laid down her life for India. This year there was no deficit. Erskine church sends out five missionaries it

self by individual support. One man in the West gives \$1,500 annually to support a married missionary, and since coming to this assembly an elder had come to him and said: "Don't be too modest in what you ask for this year's missionary offering; we will give you all you want." The motto is a million dollars from Canada alone.

Rev. W. W. McLaren, B.A., of Birtle, Sask., said it is too great a heresy in the church to decide our policy on the principal "does it pay." It is said that the Indians are a dying race and therefore the mission is one of failure. They are without doubt afflicted with consumption and alcoholism. But the officials of the State are doing faithfully a good work of lessening these evils. Intermarriage within small bands is having fatal effects, and Christian Indians are trying to arrange marriages with outside tribes. As to results 40 years ago the foundation was laid by a Christian red man named Solomon. There is today a well organized church.

Rev. W. R. Foote, of Korea, drew three pictures of his work. The first was that of audiences not of a few hundred people but of two and three thousands, which greet him both on Sunday and at the mid-week meeting. Here some evenings as high as seventy profess conversion. The work is thus growing and we are building many churches to accommodate the people. He then took his audience to a heathen district two hundred miles northward. Here the missionary is besieged by men and women appealing for work to begin among them. But what can he do; only realize how awfully true it is, that the fields are white to the harvest and the laborers are few. The last picture was of the main station where very great liberality and evangelistic zeal in saving others is manifest. The church has 78 men studying theology who will in a few years be the pastors of churches and form the presbyteries, where work will be organized just as in Canada.

Rev. J. T. Taylor, B.A., of Mhow, India, came as a delegate from the Presidency of India. This is the effect of organic union which has happily been effected among all the branches. He said that such forward movements were indications of success. Another good sign was in the liberality of the people. Last year they contributed as a native church \$1.10 per member, an amount which can be estimated comparatively, when it is noted that the average income of a man is 75c per month.

Unrest in India.

Rev. W. A. Wilson, M.A., of Indore, was introduced by the Moderator as a name that recalls pleasant memories and family relations, referring to the late Principal Caven, of whom the speaker was a son-in-law. He spoke at first hand of the recent disturbance against the Europeans. For fifty years past the government had been introducing western literature and science and turning out hundreds of thousands of graduates, who, when they failed, as many must, to secure government jobs, went over the land preaching sedition. The people had followed up Japanese victories against Russia, even to such an extent as to send subscriptions to help Japan. They had also heard of the work accomplished by the recent Russian agitation, and argued that if the Russians and Japanese could accomplish so much, why not they? Other reasons for the disaffection were the religious revival, the people beginning to feel ashamed of their old obscure religions and purifying them by borrowing from the Christian faith. But a still greater cause was plague, which had started from Bombay eleven years ago, and since then gradually spread all over the country, so that in one district

Continued on Page 8.

HEALTH AND HOME HINTS.

In taking bread from the oven, put it carefully in a good circulation of air. Do not wrap it. In putting it away see that the box is cool, dry and clean. Do not use wrappings of any kind.

Coal oil will soften boots or shoes that have been hardened by water and render them pliable as new. It will also remove stains from varnished furniture.

To drive moths away get some rock sulphur or brimstone from a chemist or oil store, and place small lumps amongst the things put away after well brushing them. It will leave no smell or mark of any sort, and no moth will go near the box or drawer where brimstone is placed.

NOVELTIES IN EGG DISHES.

Escalloped Eggs and Sweet Breads.—Butter a baking dish and dust it with fine bread crumbs. Lay in a layer of sliced hard boiled eggs and one of minced sweet breads, and season with salt and pepper. Next pour in a layer of white sauce and one of grated cheese. Repeat until the dish is full, having the white sauce on top. Cover with buttered crumbs and bake.

Scrambled Eggs with Peppers.—Toast four slices of bread, butter, cut into halves, and place on a platter to keep hot. Put one tablespoonful of butter into a hot pan; when it bubbles add six eggs, which have been broken into a bowl, then add six tablespoonfuls of ice water. When the whites begin to set whip quickly with a silver fork, sprinkle over the top two finely minced peppers, from which the seeds have been removed. Stir through the eggs, cook one minute, add a little fine salt, and pour on the toast. Serve garnished with curled parsley.

Egg Timbales.—Beat four eggs slightly, mix with a cupful of white stock season with salt, pepper and onion juice. Butter muffin rings, sprinkle them with minced parsley and strain in the egg mixture. Place the rings in a pan of water and bake for five minutes. Do not let the water in the pan boil. Turn the timbales on a garnished platter. Serve with tomato sauce, garnish with stuffed olives.

Peppers stuffed with Deviled Eggs.—Remove the seed from four green peppers, and fill with the following mixture: Six hard boiled eggs, one teaspoonful of celery, half a cupful of boiled ham, two cucumber pickles, all minced, one teaspoonful of mustard, a little salt and two teaspoonfuls of parsley. Mix with olive oil, fill the peppers and serve with tomato jelly.

Spanish Poached Egg.—Heat an earthen pan slowly, melt in it a tablespoonful of butter, add half of a teaspoonful of salt, some cayenne paper, a teaspoonful of finely minced onion, a little parsley and some sweet herbs. Drop in the eggs, one at a time. Do not disturb until brown, then turn and brown on the other side. Serve hot in the dish in which they are cooked.

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A GREAT TRIUMPH

GAINED BY DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.

The Doctors of Mount Clemens Institute Prove the Value of These Pills in the case of Mr. S. Harris, Government Inspector of Elevators at Hamilton, Ont.

From the Star, Dundas, Ont.

We were much pleased to see Mr. S. Harris, the well-known Government inspector of elevators of Hamilton, in Dundas the other day, greatly improved in health and appearance since the last time we met him. As is known to many of the Star readers, Mr. Harris has recovered from a long and severe illness, and is now quite able to attend his usual duties. From this long illness many predicted Mr. Harris would never recover, and the fact that he is once more able to go around very nearly as spry as he did before he was attacked, is little less than marvellous to them.

In reply to our reporter, Mr. Harris related the early stages of the attack and subsequent sufferings which he experienced, and while he did not court publicity, decided that in the public interest he would relate the circumstances of this wonderful cure. About fourteen months ago Mr. Harris woke up one morning with a stiff neck; try as he would, and after applying all the remedies externally that he could hear or think of, he was unable to get rid of it. The stiffness moved to the spine and shoulders, then to his hips, until it made almost a cripple of him, and it was with extreme difficulty that he could get out of bed at all. As for walking, it was out of the question with him. The attack became so bad that he was unable to put on either his coat, vest or hat. From time to time he called in various medical men, none of whom were able to give him much relief. It was almost impossible for him to raise his feet from the floor, and all pronounced his a severe case of muscular rheumatism, giving him little encouragement as to his ultimate recovery. However, one medical gentleman finally recommended the baths, and as a last resort, Mr. Harris decided to follow his advice, and went to Mount Clemens, Mich. As is customary with all patients, Mr. Harris had to undergo a thorough examination in order to determine if the system can stand this rigorous treatment. After several examinations had been made as to Mr. Harris' condition, the physicians there finally decided that he was not suffering from muscular rheumatism at all, but that his ailment was of the nerves, and told him that the baths would do him little or no good; that he required altogether different treatment. Mr. Harris placed himself in the hands of one of the physicians there, and what seemed quite strange to him, they did nothing for him but administer medicine in the shape of pills. Shortly after he commenced this treatment he began to improve perceptibly, and his appetite greatly improved. He began to walk around slowly at first, but soon was able to get around more than he could for a year previous. He was able to put on his coat and vest and began to feel like his former self. His improvement was so rapid and perceptible not only to himself, but to others, that he was plied with all sorts of questions as to his wonderful recovery. The medical attendant was questioned as to the nature of the medicine which was being

administered. Much to the surprise of Mr. Harris and other patients there, he was told that it was a well-known Canadian remedy, Dr. Williams' Pink Pills, and was advised to continue their use for a time on his return home. Mr. Harris is loud in his praise of the wonderful curative qualities of Dr. Williams' Pink Pills, and consented to make his case public in the hope that he might benefit others similarly afflicted. Mr. Harris has long been a resident of Hamilton, being a well known builder of elevators, as well as Government inspector of the same, so that his prominence and well known integrity is evidence that he is sincere in the statements he made.

SPARKLES.

When a man is known as a confirmed bachelor it means that a great many girls have assisted at his confirmation.

Willie—"Say, ma, didn't baby cut his teeth?"

Mother—"Yes, Willie."

Willie—"Then why can't he cut his hair?"

An opportunity is a good bit like a wasp. You must know how to grasp it.

"Ah," said her father. "did you want to see me?"

"No," said her lover. "but there didn't seem to be any way out of it."

There wouldn't be so much room at the top if the stairs were easier to climb.

"I have called, sir, to see if you will contribute to our Home for Incurable Children?"

"Yes, rather. There are three of mine upstairs you can take at once, and I'll send the other two around as soon as they come home from school."

The fellow who is imbued with the idea that the world owes him a living can get it in the penitentiary.

One day the office boy went to the editor of the Soaring Eagle and said: "There is a tramp at the door, and he says he has had nothing to eat for six days."

"Fetch him in," said the editor. "If we can find out how he does it we can run this paper for another week."

The new woman would probably enter the ministry if it wasn't for her aversion to taking orders.

A milkman, while serving a customer the other morning, was asked if he could guarantee the milk was pure. "Oh, yes," he replied. "It has been paralyzed by the public anarchist."

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12.30 p.m.	Tupper Lake	9.26 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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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 Ren., Renfrew 18th Feb.

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.
16 July, 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox, Ham. 5th Mar.
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.
Paisley, 14 Dec., 10.30

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi, 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., bim.
Rock Lake.
Glenboro', Cyprus 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.

Arcoia, Arcoia, 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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Treatment—nothing better
in the World.

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Clergymen and Doctors all over
the Dominion order it for those
addicted to drink. Free trial,
enough for ten days. Write for
particulars. Strictly confidential

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**WESTON'S
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Are in every respect a
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We guarantee every pound.
A trial will convince.

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**MacLennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

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Write for our market card. Wire
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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

AN even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, except-
ing 8 and 28, not reserved, may be
homesteaded by any person who is
the sole head of a family, or any
male over 18 years of age, to the
extent of one-quarter section of 160
acres, more or less.

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

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

- (1) At least six months' residen-
ce upon and cultivation of the land
in each year for three years.
- (2) If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding with the father or mother.
- (3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the requirements
as to residence may be satisfied
by residence upon the said land.

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

W. W. CORY,

Deputy of the Minister of the In-
terior.

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



SEPARATE Sealed Tenders ad-
dressed to the undersigned,
and endorsed "Tender for altera-
tions, additions and repairs to
Block A or B (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. F. 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 accompa-
nied 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 19, 1907.

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

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Founded 1818. Incorporated 1822.

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Capital Paid up	2,500,000
Reserve	1,000,000

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