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LINDSAY, ONT. FRIDAY MAY 14, 1897

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we must snatch, not take.—Pope.

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Like a Cambric Needle this Ad. will be pointed, and prick the sensitive part of the purse.

In spilling our minds over this paper we want to arouse your curiosity, and after this is excited we want to satisfy it. So long as ladies in general are general buyers of Millinery, just so long will our Store continue to command a large custom.

If you have ever bought Millinery our printed inducements are unnecessary. It is to the unacquainted we are addressing an earnest and profitable appeal.

This Spring our Store is stocked with style and splendor in

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It is said "Experience keeps a dear school, but fools will learn at no other." Simply because people do not yet trade with us is no excuse for branding them foolish. Many people do not know (even yet) that we sell Millinery, and those who do scarcely realize the Values we offer. It has been said, and affirmed by many customers, that our Prices are "mere remnants to those of some."

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Warner & Co's Old Stand.

Good Stock and Low Prices on

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Etc., Etc.

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If you will call at our store we will examine your eyes free of charge.

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Richard Kylie.

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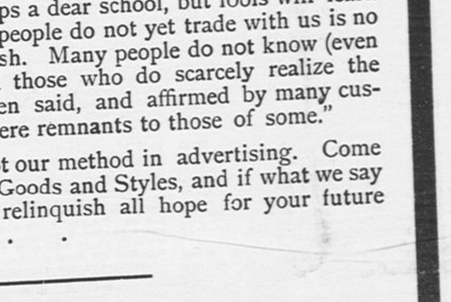

TRADE MARK.

A magnificent three-seated Platform Spring Carriage was shipped last week from Kylie's Carriage Works to Mr. Partridge, to run from Emsdale to Scotia, in Parry Sound District, and Mr. Partridge writes that he is delighted with it. Mr. Kylie has received three more orders from the same section for Carriages.

He has orders from C. Algier for stage to run between Cambray and Lindsay, and a handsome Butcher Wagon for one of our local men; also orders from Mr. B. Ferguson, of Sainthill; Mr. Gray, of Minden; Mr. Brownsberger, of Rosedale; Mr. Ferguson of Cameron; Mr. McLeod and Mr. McKinnon, of Woodville, for handsome Carriages.

The most complete Bread Wagon ever built is in course of construction for our enterprising citizen, Mr. G. E. Martin. This will be a beauty. Mr. Kylie has also an order from a prominent citizen of Lindsay for an Eldorado Trap—the first of the kind ever built in Canada. This will be a beautiful Carriage, on which will be used the celebrated Richard's Long Distance Axle. This Carriage will be out about June 1st.

All lumber used in the manufacture of the above rigs is out of good tough butts, as above represented.

RICH. KYLIE,
City Carriage Works.

New Advertisements.

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New Advertisements.

WANTED, Industrious persons of either sex, with good character and common school education, can obtain employment for two months in this community.
S. M. FRY, Toronto, Ont.
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AGENTS. "The Best Popular Life of Her Majesty I have ever seen," writes Lord Lorne, about "Queen Victoria." Sales unprecedented. Easy to make five dollars daily. Big commission. Outfit free to canvassers. THE BRADLEY GARRETSON CO., Toronto.—d w.

THE PRESBYTERIAN SYNOD

THE SESSIONS BEING HELD IN ST. ANDREW'S CHURCH.

Eleven Presbyteries Represented—Interesting Papers—Rev. J. M. Cameron, of Wick, (Lindsay Conference), Appointed Moderator for 1897—A Large Attendance Monday Evening. —Names of the Delegates and Where Billeted.

The incoming trains Monday had on board a large number of delegates to attend the annual meeting of the Synod of Toronto and Kingston, held in St. Andrew's church Monday evening and Tuesday morning, and afternoon.

The Synod opened Monday at 7.30 p.m., Rev. H. M. Parsons, D.D., presiding. After devotional exercises, Rev. J. A. Brown, B.A., of Agincourt, will deliver an address on "The relation of the Holy Spirit to deeper christian life," and at 9 o'clock Rev. A. R. Linton, B.D., of Port Credit, will take as his subject "The relation of the Holy Spirit to more efficient christian service." Conference work will take up the balance of the evening.

Following we give a list of the delegates and the names of the citizens at whose homes they will be entertained:

MINISTERS.

Name.	Where From.	Where Billeted.
Abraham, John, Whitby		Dr Clarke,
Bennett, Wm, Peterboro		Wm Grace.
Begg, W P, Consecon		H Ferguson,
Black, J A, Roslin		Alex Skinner.
Blair, Arch, Nassagaweya		D J McIntyre,
Brown, J A Agincourt		Alex Jackson,
Burton, John, Gravenhurst		Judge Dean,
Burnett, J R S, Alliston		Wm Needler,
Burns, Wm, Toronto		J Neelands,
Burns, S S, Stirling		Alex McCrimmon,
Campbell, A U, Uxbridge		Andrew Robertson
Cameron J M, Wick		Richard Sylvester,
Clarke, Wm, Bracebridge		P Mitchell,
Craw, George J, Vasey		G H Matthie,
Crozier, H Grand Valley		Robert Ross,
Currie, H, Kirkfield		D Duncon,
Duncan, J McD, Woodville		Rev J W Totten,
Duncan, A E, Cannington		D Dunoon,
Eastman, S H, Oshawa		Robert Ross,
Farquharson, W, Claude		J Neelands,
Fleming, P, Caledon		Thos Anderson,
Fleming, D, Har owsmith		Mrs McMurchy,
Frazer, J, Sutton West		Mrs Whiteside,
Fraser, Douglas, Bowmanville		Benson House, (W J Williamson,)
Fraser, ___, Princeton		Mrs M McLaughlin
Gilchrist, J R, Baltimore		D R Anderson,
Gilray, Alex Toronto		do
Glassford, R J M, Guelph		Richard Sylvester,
Gray, John, Orillia		D B McNabb,
Grant R N, Orillia		Robert Spier,
Gr nt, James,		C D Barr,
Gracey, H, Gananoque		Richmond Hill,
Hamilton, Joseph, Mimico		Wm Needler,
Hanna, W G, Uxbridge		Wm Grace,
Hay, J Cobourg		Sheriff McLennan,
Hossack, L C Toronto		Robert Ross,
Houston, S, Kingston		Mrs J Mills,
Innis, Bryce, Bobcaygeon		G W Riley,
Jamieson, D M, Matawachan		Dr Gillespie,
Johnston, Wm, Millbrook		Henry Anderson,
Jordan, Louis H, Toronto		Sheriff McLennan,
Laird, Alex, Port Hope		J C Hardstone,
Leask, R, Toronto		Dr Broad,
Leitchman, J D, New Lowell		Alex Cathro,
Lindsay, J, Banks		Geo H Matthie,
Linton, A B, Port Credit		Simpson House, (J McSweyn,)
Lord, C S Grafton		H R McLean,
Milligan, G M, Toronto		C D Barr,
Moodie, Robert Barrie		John Kelley,
Moore, John, Burnbrae		Dr Gillespie,
MacGillivray, A, Toronto,		Thomas Mowat,
MacKay, G, Sunderland		G W Riley,
MacKay, E E W, Madoc		Rev J W Macmillan
Macmillan, J, Mount Forest		Sheriff McLennan,
Macmillan, Alexander, Toronto		J D Flavelle,
MacPherson, H A, Acton		Rev J W Macmillan
Martin, D M, Tweed		J F C McAdam,
McAdam, Thomas, North Bay		J R McNeillie,
McAuley, A, Pickering		Robert Ross,
McCaul, James, Toronto		do
McRae, Dr, Collingwood		J A Williamson.
McDonald, S J, Bowerton		do
McDonald, D D, Lorneville		John D Smith.
McDonald, D, Glenarm		H Ferguson,
McEwen, John, Toronto		D McDougall.
McIntosh, W R, Allandale		D J McIntyre.
McKay, R F, Toronto		Dr Broad,
McKee, Thomas, Barrie		Thomas Bryant,
McKerzie, J A, Cambray		Rev J W Totten,
McKenzie, D, Orangeville		S Hughes.
McKinnon, M, Fenelon Falls		Mrs Whiteside,
McLaren, J B, Columbus		Thomas Stewart,
McLaren, J F, Rockyln		F S Spence,
McLean, L, Duntroon		H R McLean,
McLeod, P A Sonya		Rev S J Shorey.
McMechan, Rev, Port Perry		Simpson House (A Campbell.)
McNabb, A, Newmarket		D McDougall.
McNabb, P, Kilsyth		R J Johnston.
McPhail, D G, Picton		J R McNeillie,
McTavish, D, Toronto		Mrs M McLaughlin
Nichol, Peter, Toronto		Henry Anderson,
Oswald, D P, Janetville		Dr McAlpine,
Parsons, H M, Toronto		Dr Clarke,
Phalen, A M, Blackstock		James Watson.
Potter, J G, Peterboro		W M Robson.
Rae, J W, Toronto Junction		Thomas Bryant,
Reeves, A C, Lakefield		James Hamilton,
Reid, W, Weston		Thomas Stewart.
Ross, J, Harwood		W H G oss.
Ross, J A, Churchill		Robt Spier.
Rochester, W M, Toronto		L McIntosh,
Steele, J, Minden		do
Simpson, J L, Thornbury		William Needler.
Smith, Dr, Kingston		Dr Herriman.
Somerville, R, Owen Sound		Alexander Jackson
Sturgeon R Queensville		Alex Skinner.
Tanner, J, Omemee		A Paton.
Thompson, D A, Hastings		Andrew Robertson
Tibb, R C, Toronto		J D Flavelle,
Tibb, J Campbell, Streetsville		James Watson.
Turnbull, J A, Toronto		Dr McAlpine,
Torrance, E F, Peterboro		Sheriff McLennan,
Torrance, R, Guelph		W H Gross,
Waits, E Wallace, Owen Sound		R J John ton,
Wallace, W E, Midhurst		P Mitchell,
Watt, Joseph, Laskay		Alex Cathro,
Webster, A F, Jarrat's Corners		W M Robson.
Whiteman, A R, Port Perry		Mrs McMurchy.
Wilkins, T, Trenton		George Mullett.
Wishart, D, Madoc		G E Broderick.
Wylley, W A, Waubaushene		

ELDERS.

Anderson, William, Whitby	Thomas Ellis.
Baker, Peter, Sunderland	James Paterson.
Brown, —, Uxbridge	Robert Ross.
Bruce, G F, Beaverton	R Kennedy.
Cadenhead, Alexander, Toronto	Mrs Arnott.
Cameron, Archibald, Vellore	
Clarke, Thomas, Ballyduff	J R McNeillie.
Clark, J F, Port Hope	Miss Adam.
Coulter, Andrew, Toronto	W A White.
Crombie, A T, Toronto	Robert Kennedy.
Duncan-Clark, S C, Toronto	Mrs Arnott.
Fairbairn, Isaac, Queensville	Thomas Sheriff.
Ferguson, James, Omemee	Mrs Hill.
Gordo , James, Kirkfield	Mrs J Mills.
Hopkins, H T Picton	Thomas Sheriff.
Hore, Charles, Dunsford	W W Lecan.
Mann, P, Acton	Thomas Ellis.
Munroe, Alex, Uxbridge	Thos Armstrong.
Mackintosh, W P S I, Madoc	Mrs Hill.
McDonald, Donald, Sutton West	Miss White.
McEachern, Angus, Elden Station	Robt Touchburn.
Mitchell, —, Toronto	W W Logan.
Mclntosh, James, Guelph	T Chittick,
McLaughlin, John, Haydon	Robert Baldwin.
McNaughton, Rev Alex, Pt Hope	Jos Williamson.
McPhaden, C C, Cannington	Benson house, (W J Williamson.)
Perfect, Dr A H, Toronto Jct	Miss Adam.
Rodger, W B, Toronto	F C Taylor.
Roger, —, Peterboro	Miss White.
Smith, John, Bartley	W A White.
Simons, W L, Toronto	Mrs Routley.
Thompson, J, Cresswell	George Ingle
Tully, Robert, Hereford	Jos Williamson.
Welsh, Henry, Weston	S B Lount, Mrs Routley;

Monday Evening's Session

Rev. J. W. Macmillan, pastor, explained that he had received a message from Rev. H. Parsons, of Toronto, who was announced to preside, stating that he had been unavoidably detained in the city, but would reach Lindsay on the evening train. Pending his arrival, the pastor asked Rev. M. Hanna, of Uxbridge, to take charge of the service.

The 93rd hymn, "All hail the power of Jesus' name," was then sung by the choir and congregation, after which Mr. Hanna read a portion of Scripture, being the 2nd chapter of the Acts of the Apostles, beginning "And when the day of Pentecost was come," etc., which was followed by the 92nd hymn, "Come, Holy Spirit, heavenly Dove."

Rev. Dr. Parsons entered about 8.30 with a number of delegates who had arrived from the city on the 8 o'clock express. After a brief explanation of the cause of his unavoidable detention he called upon Rev. J. A. Brown, B. A., of Agincourt, to read his paper, "The Relation of the Holy Spirit to deeper Christian life."

Rev. Mr. Brown said the subject was a very comprehensive one, and of great importance to those desirous of leading a truly Christian life. It touches the whole circle of the Christian life and conduct from the time of the implanting of the new principle of the divine life through the gracious operations of the Holy Spirit, to the close of the believer's earthly existence. Like the seed grain sown in the field, so is the Spirit to the soul; it is, in other words, the working element in the ways of holiness. Man's environments are such as to render it very difficult to live a life of holiness, yet we are called to live that life, as set forth in the epistle of St. Peter, "Be ye holy, as I am holy." The apostle Paul also clearly defines the meaning of a life of holiness. Alas, there are those who think they cannot avoid to sin, and who despair of attaining holiness. Is it not better to follow a high ideal, and falter occasionally, than to set up a standard of imperfection and live up to it faithfully? How are we to attain holiness? By study and meditation on the power of the holy Spirit. The dignity of our present state is defined in the query of the apostle, "Are ye sons of God?" The bright possibility that lies before all is that we may be like unto Christ, but there must be an absolute and unconditional surrender of our wills to Christ Jesus.

During Christ's earthly ministry he glorified God the Father, and during the present ministry we glorify God through the Holy Spirit. The Holy Spirit does not create truth, but reveals it as it is in Christ; consequent upon an absolute surrender is a life of absolute consecration—a life that has for its support and object the glory of God. Some of the essentials to such a life are: First, prayer—what real food is to the body prayer is to the spiritual being. Second, fervent and earnest study of the Word of God cannot be too strongly impressed in the present day, especially in view of the flood of cheap and pernicious literature; the proper choice of books is as important as the choice of friends and companions. In studying the Word it is our particular privilege to enter into the very thoughts and actions of Christ. The third great aid is meditation. People sometimes forget that before there can be an output there must be an infilling; before there can be fruit in good works there must be careful preparation and meditation on God's command, "Love your neighbor as yourself." The influence of a good Christian life is very great. He was not sure that we always make a proper use of present graces supplied, and one of the chief reasons, in his opinion, why people do not receive a greater measure of the gifts of the Holy Spirit is because the heart is not fitted to receive it.

In conclusion, the final point he would like to emphasize was that of Christian love. Christ presented that as a new commandment. The principle by which it is to be perpetuated and extended is "Love." Just as a dewdrop cannot reflect the whole sunlight, but only some of the bright beams, so we cannot reflect the full light of God's love unless we receive the Holy Spirit through prayer and meditation.

Rev. A. R. Linton, B.D., of Port Credit, followed with a paper entitled "The relation of the Holy Spirit to more efficient Christian life." In opening, the speaker remarked that the subject was closely related to the paper just read. To grow and progress in Christian service we must work in uniformity with the Holy Spirit—all obstacles in our own hearts must be removed. The evil one comes to us in a moment of weakness to lead us astray, as he came to our Lord in the wilderness. While we are in the world we are not of the world, and we must beseech the Holy Spirit for power to resist. An essential feature of God's service is unquestioning obedience to His every call. We are willing enough to obey the Lord in some things, but not in others. The disciples were commanded to remain in that little room in Jerusalem till the Holy Spirit came to them; they knew not the reason for the injunction, but they obeyed it, and did not murmur at the delay.

While our human bodies differ in some respects they are constructed according to one general plan. So in the church—the gifts given to members are diversified, but can all be welded into one great whole for the glory of God—there cannot be discord where God's plan is being followed.

It is important that Christians should be cheerful and content in the positions in which they are placed. God demands this of us—a man can do more for Jesus while breaking stone at the roadside than if placed in the pulpit, if it be the will of God. If we do our present work well the Lord will reveal to us our next duty. A row of cyphers has no value unless placed in connection with an important figure—so also good works have no value unless they have as their source the glory of God. The Holy Spirit tells us how to procure our supplies of faith and trust in God's work, but we must study closely our spiritual wants. Our time is so greatly taken up with material things that we are inclined to neglect our spiritual needs, we must obey the injunction, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." God will not be impatient or hard-hearted, especially when we are asking gifts for others; we must wait on the Holy Spirit with humility—God may not consider it wise to grant the gift as speedily as we wish. Moses was promised the fulfilment of his wish, yet had to wait 40 years and was then shut out of the promised land just as he had reached the border. At times our hearts are not in fit condition to receive God's choice gifts. We should accept thankfully the portion awarded us as all and more than we have merited, and we shall have enough and to spare, we shall have what is best for ourselves, and also others, as aids most helpful for Christian living."

After prayer the papers read were discussed briefly by a number of the revs. gentlemen.

Rev. Mr. Hanna, of Uxbridge, dwelt upon the necessity of constant meditation as the key to the will of God and power to apply the gifts of the Holy Spirit.

Rev. Mr. Hay, of Cobourg, said he was convinced of the importance of seeking the aid of the Holy Spirit in leading a Christian life. That first prayer-meeting in the little room in Jerusalem was a convincing proof—the disciples were already consecrated men, yet they were commanded to wait for the coming of the Holy Spirit. If we could but divest ourselves entirely of worldly considerations we would receive the Holy Spirit with a deeper and stronger conviction.

Dr. McTavish, of Toronto, followed. He said he felt the great need of the day is the ability to feel the truths as presented to us. No doubt all ministers felt at times a deep sense of their responsibilities—they came in contact all week with things unspiritual, and on Sunday their church is filled with men anxious to be lifted up into the channel of God's Spirit. If a minister does not feel the moving of God's Spirit within him the people might as well have a phonograph in the pulpit. St. Paul's question to the Ephesians was: "Did ye receive the Holy Ghost when ye were regenerated?" The only way we can attain to more efficient Christian service is by the Holy Ghost working the will of God in us.

Tuesday Morning Session

This morning the session opened at 9.45 with prayer by Rev. J. Abraham, of Whitby, who presided.

Owing to the absence of Rev. J. M. Glassford, of Guelph, who was to have read a paper, the president called upon Rev. A. Blair, B.A., of Nassagaweya, who read a thoughtful and very interesting paper on "How to present doctrine so as to be most helpful for Christian living." The ensuing discussion must also have been very helpful, as a number of speakers took part, evidently considering it a vital question.

After the first two verses of Hymn 169 had been sung, Rev. H. M. Gracey, M.A., of Gananoque, was asked to give his paper, "The church in relation to temperance reform." He opened by remarking that the only ground upon which the liquor interest can ask for recognition or toleration is on the score of employment furnished and the revenue contributed. The first has been proved to have no foundation; according to the amount of capital invested the liquor traffic furnishes less employment than any other branch of industry. Another important feature is the effect the traffic has upon its employees—it is dangerous to them bodily and morally. As to the revenue argument, it must be borne in mind that the bulk of the money made in the traffic is taken from our own people, and in that sense it is unlike many other branches of trade, which enrich the people by bringing into the country foreign money, or its equivalent. Other revenues are collected at a cost of three or four per cent., but it is a well-established fact that to collect six or seven millions from the liquor traffic costs the people of Canada some twelve or thirteen millions of dollars.

Whatever stands in the way of morality must be condemned as an enemy by the church of God. What is the dark record against the liquor traffic? That it promotes vice, produces crime, and all kinds of disorders, destroys home life, and brutalizes and ruins all who become victims. In two instances it is particularly disastrous—in its influence over the young and in its effect on the home. No man can hear with unconcern that his son has acquired a taste for strong drink; and the chances of such a young man becoming a good citizen have been seriously if not fatally impaired. He may reform, but there is always the lurking danger that in a time of adversity he may again give way. Again, a happy, contented home is an impossibility when liquor enters, and yet it is to the home that the church looks for aid to carry out its great work and attack and conquer the evils which prevent the spread of Christ's kingdom upon earth. The church should protest strongly, in language that cannot be misunderstood, that she opposes the liquor traffic as the source of much evil and no good. Not only has our own church taken such a stand, but other churches have also taken a similar stand, and public opinion along the same line is being strengthened daily. The church should also, and does, preach against the traffic; it has been condemned in synods and general assemblies, and should be decried in congregations unceasingly. If this be done, the day will surely come when the sun of prohibition will shine above the people of Canada, and the evils of the liquor traffic will vanish.

Loud applause greeted the speaker when he finished, and a resolution was passed appointing a committee to make arrangements for the publication of the paper as one likely to be of great service to temperance people in their struggle to obtain the passage of a prohibitory law.

At 11.15 o'clock the president, Rev. J. Abraham, stated that a paper on 'The duty of the pulpit to the labor prob'em," was to have been read by Rev. Dr. Hunter, of Toronto, but in the absence of that gentleman owing to illness the subject would be treated by Dr. Milligan, of Toronto.

The rev. gentleman opened with the remark that the pulpit is not a lecture stand merely—it is the spot from which God speaks through the minister and defines His laws for the guidance of the people. The church is a body of believers, and believers make the church. He had been delighted with Mr. Gracey's paper. With reference to the labor question, he did not consider it the duty of the pulpit to struggle with abstruse questions of political economics even if ministers were specialists in such subjects, which very many of them are not; in his opinion they could find something better to engage their attention. He would counsel them to dwell more upon the dignity of man being made in the image of God; they should set before men the fact of their spirituality, and that the place appointed for them is but little lower than the angels, or but little lower than God. They should bring out the fact that man is only man in proportion as he is Christ like. The church should bring home to men of all conditions and circumstances the fact that they are not mere machines, but created beings who will have to give an account of their stewardship at the judgment seat of Christ.

The next point he wished to make was that the church should show men that the true greatness of man is ministerial, not magisterial—the latter was the moving force till Christ came on earth. "Greatest is he who is the servant of all." The greatness of man lies in the fact that he is a steward of God. The speaker then counselled employers to show more kindness to their employees, saying they would never regret it. A man's labor may be commanded for a certain wage, but thought cannot be caged, and employers should be anxious to have the good opinion and respect of their help—they would find it a good business investment.

There should be a cheerful, hearty, spirit in the churches towards the laboring class. The birds of Florida never make the mistake of going to Greenland to spend the summer—they know they would die there. If ministers and congregations extend a welcome to the laboring men the latter will not avoid their doors. The speaker deprecated the judging of a man by the outward show he made—that should not be a criterion of his inward worth. The trouble is that people deem themselves important because they have attained a certain position; he would not condemn ambition, but it should not be paraded. Men should be deemed influential according as they do well and cheerfully what they have been appointed to do in the providence of God. No doubt many who to-day bow their heads at the name of Jesus would have acted vastly different had they met Him in the streets of His native village carrying a basket of carpenters' tools.

Men should be made to understand that even glory varies—the sun, moon and stars are alike glorious, but in a varying degree. All men are not entitled to the same wage, despite the efforts of unions and trade organizations; the man who is "all thumbs," so to speak, should not receive as much as the man who can intelligently use his two hands—no, nor should the poor minister receive as high a salary as a good one. He had a strong admiration for the good old word "master," so common in England—let us adopt and foster it, and preach the dignity of labor, as all men are but servants of others. We have the divine promise that in the next world there shall be neither masters nor servants, but in this world let us each strive faithfully to perform the duties allotted to us cheerfully, and so merit the reward God has promised to trusty servants.

Tuesday Afternoon Session.

Conference resumed at 2.30, Rev. J Abraham presiding.

After prayer Rev. J. M. Glassford, of Guelph, read his paper on "How to utilize and develop the force that lies in the young life of the church." In the opening portion the speaker dwelt upon the importance of covering lessons properly to the minds of the young people. He was satisfied that the Presbyterian Sunday schools are fully as well conducted as those of any other church, but are they as well conducted as they might be?

The speaker next referred to what he considered to be the best plan for interesting young people in the work of the church. All could not take part in the Sabbath school, nor yet in the prayer meeting, nor could all be interested in the Endeavor and missionary societies, but each might attract its quota. If properly looked after, the young men might be made to accomplish a great work in the congregation.

During the discussion that followed Rev. Dr. Parsons, of Toronto, delivered a ringing address of about 15 minutes' duration, and was listened to with marked attention.

Rev. W. Bennett, of Peterboro, contributed an extremely well-written paper, the subject being "Is the tithing system, as at present advocated, sound in principle; and is it fair to all parties concerned?"

The speaker pointed out that Christians are exhorted to contribute one-tenth to the service of the Lord, but no reference is made to those who contribute more than

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