

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, MARCH 18, 1908. Single Copies, 5 cents.

AN ALPHABET OF PROMISES

BY REV. HENRY CUNNINGHAM.

All the promises in Him are yea, and in Him amen. 2 Cor. 1:20.
Blessings are upon the head of the just. Prov. 10:6.
Cast thy burden on the Lord, and He shall sustain thee. Ps. 55:22.
Draw nigh to God, and He will draw nigh to you. James 4:8.
Every branch that beareth fruit, He purgeth it, that . . . Jno. 15:2.
Fear thou not; for I am with thee. . . Isaiah 41:10.
God himself shall be with them, and be their God. Rev. 21:3.
He will fulfil the desire of them that fear Him. Psalm 145:19.
I will cleanse them from all their iniquity. Jer. 33:8.
Jesus, who delivered us from the wrath to come. 1 Thes. 1:10.
Keep therefore the words of this covenant, that ye may prosper.
Lo, I am with you always. Matt. 28:20. [Deut. 29:9.
My God shall supply all your need. Phil. 4:19.
Nevertheless, I will remember my covenant with thee. Ezek. 16:60.
Open thy mouth wide and I will fill it. Psalm 8:10.
Peace shall be upon Israel. Psalm 125:5.
Quicken me, O Lord, for thy name's sake, for . . . Psalm. 143:11.
Receiving the end of your faith, even salvation. 1 Pet. 1:9.
Say ye to the righteous, it shall be well with him. Isaiah 3:10
The Lord will give strength unto his people. Psalm 29:11.
Unto the upright there ariseth light in the darkness. Psalm 112:4.
Verily there is a reward for the righteous. Psalm 58:11.
 whatsoever you shall ask in My name, that will I do. Jno. 14:13.
X—Exalt her, and she shall promote thee. Prov. 4:8.
Ye shall be my people, and I will be your God. Jer. 30:22.
Zeal of the Lord of hosts will perform this. Isaiah 9:7.

Church Brass Work

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc., Chandelier and Gas Fixtures.

CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.

HAMILTON ONT.

OTTAWA LADIES' COLLEGE

The only Ladies' College owned and controlled by the Presbyterian Church in Canada.

Has no superior as a Home School for girls and young ladies.

Autumn Term Commences September 10.

REV. W. D. ARMSTRONG, M.A., D.D., President
MRS. J. GRANT NEEDHAM, Lady Principal.
Write for calendar.

Important to Form Good Habits!

GET THE HABIT OF GOING TO THE

Standard Drug Store

RIDEAU STREET, OTTAWA

FOR YOUR DRUGS]

Quality is sure to be of High Standard

BIRTHS.

In Carleton Place, Feb. 29th, the wife of Mr. Wm. Ingram, of a son.

On Feb. 24, 1908, to Mr. and Mrs. J. A. Copeland, 40 Elm Street, Ottawa, of a son.

On Sunday, March 8, 1908, at 474 Bronson Avenue, Ottawa, to Mr. and Mrs. J. R. Foulds, a son.

On Sunday, March 8, 1908, at 443 Bank Street, Ottawa, to Mr. and Mrs. Malcolm McLeod, a son.

At Dunvegan, on Feb. 26, 1908, the wife of L. A. Maclean, of a son.

At Avonmore, on March 2, 1908, the wife of Colin Nesbitt, of a son.

On Feb. 23, 1908, to Mr. and Mrs. W. W. Keller, of Uxbridge, Ont., a daughter.

MARRIAGES.

At Cascades, Que., on Feb. 25, 1908, by the Rev. Jas. Taylor, Thos. Alex. Clarke, Mortlach, Sask., and Etta May Bates, daughter of Mr. John Bates.

At the residence of the bride's parents, on Feb. 19, 1908, by the Rev. J. M. Kellock, David Smith Forrester, of Allan's Corners, to Annie McLeod Milne, of Riverview, Que.

On March 4, 1908, at 104 Madison Avenue Toronto, by the Rev. Dr. Wallace, Albert Rolph Gibson, eldest son of Mr. R. E. Gibson, to Hannah Barnett, second daughter of Mr. J. C. Black.

On Feb. 27, 1908, at the residence of the bride's father, by the Rev. J. E. Duclos, B.A., John Wilson, of Montreal, to Laura, eldest daughter of Mr. George Shannon, Valleyfield, Que.

DEATHS.

At Lebanon, Ont., on Feb. 24th, John Sinclair, in his 80th year.

On March 3rd, 1908, Margaret McEwan, widow of the late James Scott, of Dundas, in the 80th year of her age.

At her late residence, "Rowan Brae," Lindsay, Ont., on Feb. 21, 1908, Catherine Dunoon, beloved wife of David Dunoon, in her 68th year.

At Whitby, Ont., on March 5, 1908, A. C. Wilson, in his 82nd year; a native of St. Andrew's, Fifeshire, Scotland.

In Teeswater, on March 2, 1908, Catherine Fulford, relict of the late David Fairbairn, aged 86 years and 20 days.

On March 8, 1908, at Protestant General Hospital, Ottawa, Annie Morrison, aged 53 years.

At Elphin, on Jan. 31st, 1908, Donald Buchan, aged 73 years and 6 months.

In Dalhousie, on Feb. 13th, 1908, Rachel Leckie, wife of the late Andrew McInnes, aged 81 years and 7 months.

On Feb. 23, 1908, at her late residence, Papineauville, Que., Jane McLatchie, relict of the late John Tweedie, aged 91 years.

At Laggan, on Feb. 12, 1908, Margaret McGillivray, wife of Lewis McCaskill, aged 86 years.

At Williamstown, on March 1, 1908, Alexander McPherson, aged 85 years.

W. H. THICKE

EMBOSSER and ENGRAVER

42 Bank Street, Ottawa

VISITING CARDS PROMPTLY PRINTED

JAS. HOPE & SONS

STATIONERS, BOOKSELLERS,

BOOKBINDERS AND

JOB PRINTERS

47 & 49 Sparks St., 18 & 20 Elgin St.

J. YOUNG, LIMITED

THE LEADING UNDERTAKER

359 YONGE STREET, TORONTO

TELEPHONE 679

STAMMEPEPS

The ARNOTT METHOD is only logical method for the cure of Stammering. It treats the CAUSE not merely the HABIT, and ensures natural speech. Pamphlet, particulars and references sent on request. Address

The ARNOTT INSTITUTE
BERLIN, ONT. CAN.

KENNEDY SHORTHAND SCHOOL

96 per cent. of our pupils attend our school on the recommendation of former students.

In the selection of a school the reason for this should appeal to you.

9 ADELAIDE STREET E. TORONTO

James C. Mackintosh & Co.

BANKERS, BROKERS AND
GENERAL FINANCIAL AGENTS

Collections made Everywhere

Stocks bought and sold in London,
New York, Boston, Montreal
and Toronto.

166 HOLLIS STREET, HALIFAX, N.S.

CHEMISTS

Find Cook's Friend Baking
Powder Pure.

DOCTORS

Pronounced it Wholesome.

COOKS

Know it does the work at
the right time.

HOUSEWIVES

say that cake and bread
raised with Cook's Friend
Baking Powder are fine,
dainty and delicious.

PRESENTATION ADDRESSES

DESIGNED AND ENGROSSED BY

A. H. HOWARD, R. C. A.

52 KING ST. EAST, TORONTO

COMMUNION SERVICES.

JEWELLERY, WATCHES,
SILVERWARE, CLOCKS,
SPECTACLES, ETC., ETC.

J. CORNELIUS, 99 GRANVILLE ST.
HALIFAX, N.S.

Dufferin Grammar School

BRIGHAM, QUE.

Residential College for Boys. Collegiate, Commercial and Primary Departments. Staff of European Graduates, Fine Buildings, Healthy Site, Extensive Play Grounds, easily accessible. For Prospectus, address THE HEAD MASTER.

BISHOP STRACHAN SCHOOL

FOR GIRLS

President—The Lord Bishop of Toronto
Preparation for the Universities and
all Elementary Work.

APPLY FOR CALENDAR TO

MISS ACRES, LADY PRINCIPAL.

ST. MARGARET'S COLLEGE

TORONTO

A Residential and Day School for Girls

Only teachers of the highest Academic
and Professional Standing Employed.

MRS. GEO. DICKSON,

LADY PRINCIPAL

GEO. DICKSON, M.A., DIRECTOR

Matriculation

Night School

Commercial

Shorthand

TELL A FRIEND

SOUND INSTRUCTION

AT REASONABLE RATES

BY MAIL OR AT COLLEGE

R. A. FARQUHARSON, B.A.,

British Canadian Business College,
Bloor & Yonge, TORONTO

ST. ANDREW'S COLLEGE

TORONTO

A Presbyterian Residential and Day School for Boys

Upper and Lower School

Separate Residence for Juniors

Handsome New Buildings, Thoroughly

Modern. Beautiful Playfields.

Spring Term Commences on

January 27th, 1908

Rev. D. Bruce Macdonald, M.A., LL.D.

PRINCIPAL.

Highfield School

HAMILTON, ONT.

President; Lieut.-Col. The Hon. J.
S. Hendrie, M.P.P.

Residential and Day School for Boys
Strong Staff. Great success at R.M.C.
and in Matriculation. Head Master, J.
H. COLLINSON, M.A., late open math-
ematical scholar of Queen's College,
Cambridge.

WESTMINSTER PRESBYTERIAN SCHOOL

A Christian School for Girls in the Capital City

MISS CARRIE LEE CAMPBELL,

PRINCIPAL

Illustrated
Catalogue.705 W. Grace St.
Richmond, Va.

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents

NOTE AND COMMENT

The auxiliary missionary work which is carried on so successfully by the Mission to Lepers has now completed its thirty-first year, and its influence is scattered over seventy-eight asylums in India, Burma, Ceylon, China, Japan and Sumatra.

Lions, tigers and other beasts of prey at zoological gardens and menageries follow the example of mankind in eating by day and sleeping at night. In their native state these animals sleep away the hours of daylight and hunt for their food at night.

What is said to be the first roof-garden church ever built is that erected by the Presbyterians in Manila. The roof garden is used for evening services, social purposes and young people's work. It is brilliantly lighted at night with rows of electric lights.

In England a Primitive Methodist layman recently offered to supply every local preacher in his denomination, who should apply for them, with a gift of books suited to their work, to the value of half a guinea each. No fewer than sixty-five hundred applied, and secured fifty thousand books.

A contemporary says that "The growth of Congregationalism is in its mission fields and not in the old centres. In New England it is barely holding its own. In the West and South it is progressing. But in its foreign missionary operations, it is making great strides, occupying a position hardly attained as yet by much larger denominations."

It is not on the American continent alone that the battle against the "bar" is being waged. There is a remarkable movement in the direction of curtailing the liquor business in England. The government has introduced into Parliament a bill, the effect of which, if enacted, will be to reduce the number of public houses by 30,000 or one-half of the entire number.

In connection with the creation of the new Presbyterian church in Korea by a combination of all the Presbyterian missions of that land, seven native preachers were ordained. One of these was sent as a missionary to the Island of Quelpart. An interesting fact in connection with this man is that fifteen years ago he stoned through the streets of Pyeng Yang the missionary who has now ordained him.

Archaeologists are finding out facts continually that are confirming the statements of Scripture, and this, says the Herald and Presbyter, occasions no surprise to those of us who are sure that the Bible is historically true. It is very confusing, however, to those destructive critics who have been determined to prove that the Bible is not to be depended on. We notice the statement of the discovery by Brugsch Bey, the great Egyptologist, of a monumental inscription telling how the Nile failed to rise for seven years in succession about 1,700 years before the Christian era. A long and terrible famine was the result. B. C. 1700 is the date recognized as the beginning of the "seven lean years," described in the Book of Genesis, and there is great interest in the confirmation which the discovery gives, in hard facts, to the famous Bible story.

Perhaps the most notable thing in the Temperance movement is the activity in the Catholic Churches in favor of total abstinence. The clergymen of this church are working hard but quietly to induce their people to abstain from intoxicating liquor. This is going on not only here but all along the continent. They do not rely on law so much as on moral suasion and religious influence. The country may expect great results from this moral campaign in Catholic religious circles.

With the first of March, it is announced that the Pullman Company will no longer sell liquor on their trains anywhere in the United States. According to the explanation given, this is not the result of conscience in the matter, but of simple business sense. The growth of the temperance sentiment, and the consequent spread of local option and prohibition, have made liquor-selling on a moving train a very difficult business, if the company would keep within the law.

One of the notable occurrences at the meeting of Pictou Presbytery, says the Eastern Chronicle, was the resignation of Prince street congregation by the Rev. Dr. Falconer. The Rev. Doctor is still a man capable of a lot of work, but at his time of life he is wise not to be tied up to a daily task. He can still work as he loved to work in the past; but he can rest, and when a man comes to the age of the pastor of Prince street church and the editor of the Eastern Chronicle nothing goes as far as the great privilege of resting without it being any body's right to goad him on to his job. May the Rev. gentleman live long to enjoy the freedom that a long and busy service has entitled him to.

The large number of surveyors required in Canada to lay out the farm lands of the western prairies for the tens of thousands of new settlers who are arriving every year has led the Dominion Government to offer special inducements to young men to enter this profession. A candidate must spend three years as a pupil of a Dominion land surveyor, one of these years being spent on a survey party, before the final examination. To assist candidates, however, the Government has resolved to offer positions on survey parties to young men who have passed the preliminary examination, paying them at the rate of \$3 a day.

The Strand (London Magazine) recently gave a description of the mummy which was resurrected and unrolled at Cairo some time ago by Prof. Smith. The Strand says there is no doubt about the mummy being that of Menephtah, the Pharaoh of the Exodus. The face accords with the character of the "king who knew not Joseph"—"No plebeian face his; the clean-shaven head in its long sweep, the high-arched nose, almost hawk-like in its lines, the long, lean jaw and thin-cut mouth, they were all there. . . . He was a clean-shaven, corpulent old man, of somewhat below the average height, dark-complexioned and bald, save for a tonsure-like fringe of white hair; toothless, except for one somewhat prominent front tooth in the upper jaw; which but inadequately could have kept his somewhat hooked nose from contact with his chin." A photograph is given of the head, side-face, and there is another photograph of Rameses II, who, however, if he was, as stated, "Pharaoh's father," could not have been, as is also stated, "the Pharaoh of Joseph," for a long period must have elapsed between Joseph and Moses.

It is to the honor of Nova Scotia that her school teachers are the first on this continent to get the benefit of a regularly enacted pension law. But our friends down by the sea manage to take a premier position in many things.

Thousands of Christian people all over the world say the Cumberland Presbyterian, will be glad to know that Rev. Dr. J. Wilbur Chapman has associated with him in his simultaneous evangelistic work Charles M. Alexander, the most distinguished leader of sacred music in the world, and who was, until recently associated with Dr. R. A. Torrey, of Chicago. This strong combination will continue the simultaneous work in the United States, but later the work of the two evangelists will take them to all parts of the world.

It is reported from Peking that the publication of the Peking Gazette has been suspended. This gazette is much the oldest newspaper in the world. It was first issued in 911 A.D., and has regularly appeared since 1351. It contains no popular news, but gives the daily court circular and selections of memorials and reports from the high officials of the Empire, which are daily laid before the Throne by the Advisory Council. This historical journal is now to be superseded by a paper on more modern lines, known as the Government Gazette.

A contributor to the Winnipeg Free Press says: "Ralph Connor definitely expects to have his biography of the late Dr. Robertson finished by next October. This will be good news to those who have eagerly awaited the publication of that book, and their name is legion. He has received a proposal concerning important historical work to be treated imaginatively; but, although promising to consider it, he will undertake nothing in the form of a book until the life of the late Superintendent is in the hands of the public."

The current number of the Hibbert Journal has an article of unusual interest and foresight by Professor J. H. Muirhead, on "Religion a Necessary Constituent in all Education." It would be impossible here to even hint at all the suggestive and stimulating thoughts that this article contains, but any of our readers who have access to that able journal should read it with greatest care. Professor Muirhead has no sympathy with the quite common contention that the State ought to have nothing to do with the religious education of children; in fact, he thinks that in pledging itself to education of any kind the State is pledged to treat the child as a potential member of a religious community, and to direct its mind to the significance of such membership. Touching the use of the Bible in the school he is very clear and convincing in his statements. "Like no other history," the Bible is, he reminds us, "written from beginning to end (and herein lies the inspiration of its books) by men possessed with over-mastering religious emotion penetrated throughout with the idea of a spiritual purpose in national and human affairs." For this reason Professor Muirhead is convinced "that we are not at the end, but only at the beginning of the usefulness of the Bible in the school." And that he is not mistaken in his forecast in this regard there are many indications at the present time.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSSIGNIFICANCE OF BATTLEFIELDS
SCHEME.Committee Issues an Eloquent Appeal
in Explanation of Earl Grey's
Proposal.

The following appeal is a verbatim reprint from the special advance press edition, printed in French and English by the King's Printer at Ottawa, and issued by the Headquarters of the Quebec Battlefields Association. It is the only authorized general appeal to the French and English-speaking world; it will not conflict with any local appeals for subscriptions; and its sole object is to explain, as shortly and simply as possible, the reason why every one speaking either language should take a pride in helping to found a Battle-field Park. The reprints in the Canadian Press ensure an immediate circulation of between three and four millions. Besides this, the Appeal will be sent to the French and English Press in every part of the world, and a very large edition in pamphlet form will be struck off for the use of all branches of the Association.

A Battlefield Park Commission, composed of men who will command the confidence of the whole country, will take charge of the work, and all efforts will be co-ordinated under their direction. The cause is one far above all questions of party, race, locality, or other sectional division; and it has already enlisted the ardent sympathy of both leaders in the Dominion, Sir Wilfrid Laurier and Mr. R. L. Borden, of the prime mover in the whole undertaking, His Excellency Lord Grey, of the French Ambassador in London, and of the Royal Family, headed by His Majesty the King.

The different branches of the Quebec Battlefields Association will attend to the work of local collection; and every cent of every private subscription will go straight into the permanent work of Battlefield Park.

Subscriptions not paid to local treasurers may be sent direct to Colonel J. F. Turnbull, the Hon. General Treasurer, Quebec, or to the Controller of His Excellency the Governor-General's Household, Government House, Ottawa.

I.—The Plains of Abraham stand alone among the world's immortal battlefields, as the place where an empire was lost and won in the first clash of arms, the balance of victory was redressed in the second, and the honor of each army was heightened in both.

Famous as they are, however, the Plains are not the only battlefield at Quebec, nor even the only one that is a source of pride to the French and English-speaking peoples. In less than a century Americans, British, French and French-Canadians took part in four sieges and five battles. There were decisive actions; but the losing side was never disgraced, and the winning side was always composed of allied forces who shared the triumph among them. American Rangers accompanied Wolfe, and French-Canadians helped Carleton to save the future Dominion; while French and French-Canadians together own the day under Frontenac, under Montcalm at Montmorency, and under Levis at Ste. Foy.

There is no record known—nor even any legend in tradition—of so many such momentous feats of arms performed; on land and water, by fleets and armies of so many different peoples, with so much

alternate victory and such honor in defeat, and all within a single scene. And so it is no exaggeration of this commemorative hour, but the lasting, well-authenticated truth to say that, take them for all in all, the fields of battle at Quebec are quite unique in universal history.

And is not to-day also unique as an opportunity to take occasion by the hand, to set this priceless ground apart from the catalogue of common things, and preserve it as an Anglo-French heirloom for all time to come? An appeal to history would be most appropriate to any year within the final decade of the Hundred Years Peace between the once-contending powers of France, the British Empire, and the United States. But 1908 is by far the best year among the ten; for it marks the 300th birthday of the Canada which has become the senior of all the oversea self-governing dominions of the King—and under what king could we more fitly celebrate this imperishable entente cordiale d'honneur?

II.—The secret instructions sent out from France in 1759 were the death-warrant of Montcalm: *La guerre est le tombeau des Montcalm*. . . . it is indispensable to keep a foothold. . . . The King counts upon your zeal, courage and tenacity." Montcalm replied: . . . I shall do everything to save this unhappy colony, or die." And he kept his word. He had already done splendid service in a losing cause; stemming the enemy's advance by three desperate rearguard victories in three successive years. Now he stood at bay for the last time. The country was starving. The corrupt Intendant and his myrmidons were still preying on that was left of its resources. The army had numbers enough, and French and Canadian gallantry to spare. But the Governor added spiteful interference to the other distractions of a divided command. The mail that brought the final orders was the first for eight months. And Old France and New were completely separated by a thousand leagues of hostile sea, in whose invisible, constricting grasp Quebec had long been held.

In June, Admiral Saunders led up the St. Lawrence the greatest fleet then afloat in the world. Saunders was a star of the service even among the galaxy then renowned at sea. With him were the future Lord St. Vincent, the future Captain Cook, who made the first British chart of the river, and several more who rose to high distinction. His fleet comprised a quarter of the whole Royal Navy; and, with its convoy, numbered 277 sail of every kind. Splendidly navigated by twice as many seamen as Wolfe's 9,000 soldiers, it held the river eastward with one hand, while, with the other, it made the besiegers an amphibious force.

Wolfe, worn out, half despairing, twice repulsed, at last saw his chance. Planning and acting entirely on his own initiative, he crowned three days of finely combined manoeuvres, on land and water, over a front of thirty miles, by the consummate stratagem which placed the first of all two-deep thin red lines across the Plains of Abraham exactly at the favorable moment. And who that knows battle and battlefield knows of another scene and settling like this one on the 13th morning of September?

"All nature contains no scene more fit for mighty deeds than the stupendous amphitheatre in the midst of which Wolfe was waiting to play the hero's part. For the top of the promontory made a giant stage, where his army now stood between the stronghold of New France and the whole dominion of the West. Immediately before him lay

his chosen battlefield; beyond that, Quebec. To his left lay the northern theatre, gradually rising and widening, throughout all its magnificent expanse, until the far-ranging Laurentians closed in the view with their rampart-like blue semi-circle of eighty miles. To his right, the southern theatre; where league upon league of undulating upland rolled outward to a still farther-off horizon, whose wider semi-circle, curving in to overlap its northern counterpart, made the vast mountaining complete. While, east and west, across the arena where he was about to contend for the prize of half a continent, the majestic river, full-charged with the right-hand force of Britain, ebbed and flowed, through gates of empire, on its uniting course between Earth's greatest lakes and greatest ocean. And here, too, at these Narrows of Quebec, lay the fit meeting place of the Old World with the New. For the westward river gate led on to the labyrinthine waterways of all America, while the eastward stood more open still—flung wide to all the Seven Seas."

Meanwhile, Montcalm had done all he could against false friends and open enemies. He had repulsed Wolfe's assault at Montmorency and checkmated every move he could divine through the nearly impenetrable screen of the British fleet. A week before the battle he had sent a regiment to guard the Heights of Abraham; and, on the very eve of it, had ordered back the same regiment to watch the path up which Wolfe came next morning. But the Governor again counter-ordered. "There they are where they have no right to be!"—and Montcalm spurred on to reconnoitre the red wall that had so suddenly sprung up across the Plains. He had no choice but instant action, ". . .

. . . he rode down the front of his line of battle, stopping to say a few stirring words to each regiment as he passed. Whenever he asked the men if they were tired, they said they were never tired before a battle; and all ranks showed as much eagerness to come to close quarters as the British did themselves. . . . Montcalm towered aloft and alone—the last great Frenchman of the Western World. . . . he never stood higher in all manly minds than on that fatal day. And, as he rode before his men there, his presence seemed to call them on like a drapeau vivant of France herself." He fought like a general and died like a hero.

Never were stancher champions than those two leaders and their six brigadiers. "Let us remember how, on the victorious side, the young commander was killed in the forefront of the fight; how his successor was wounded at the head of his brigade; and how the command-in-chief passed from hand to hand, with bewildering rapidity, till each of the four British generals had held it in turn during the space of one short half-hour; then, how the devotion of the four generals on the other side was even more conspicuous, since every single one of these brave men laid down his life to save the day for France; and, above all, let us remember how lasting the twin renown of Wolfe and Montcalm themselves should be; when the one was so consummate in his victory, and the other so truly glorious in defeat."

The next year saw the second battle of the Plains, when Levis marched down from Montreal, over the almost impassable spring roads, and beat back Murray within the walls, after a very desperate and bloody fight. At the propitious moment Levis rode along his line, with his hat on the point of his sword, as the signal for a general charge, in which the French-Canadians greatly distinguished themselves. He quickly invested the town and drove the siege

home to the utmost. "At nine o'clock on the night of the 15th of May three men-of-war came in together. The officer commanding at Beauport immediately sent Levis a dispatch to say the French ships had just arrived. But the messenger was stopped by Murray's outposts. Levis himself was meanwhile preparing to advance on Quebec in force, when a prisoner, who had just been taken, told him these vessels were the vanguard of the British fleet!" Of course, he raised the siege at once. But he retired unconquered; and Vauquelin covered his line of retreat by water as gallantly as he had made his own advance by land. Thus France left Quebec with all the honors of war.

III.—There's the call of the blood—of the best of our living, pulsing quickening blood today—a call to every French and English ear—from this one ground alone!—and therefore an irresistible appeal from all the battlefields together. The causes of strife are long since outworn and cast aside; only its chivalry remains. The meaner passions, jealousies and schemes, arose and flourished most in courts, and parliaments, and mobs, of different countries, far asunder. But the finer essence of the fatherlands was in the men who actually met in arms. And here, now and forever, are the field, the memory and the inspiration of all that was most heroic in the contending races.

From Champlain to Carleton, in many troublous times during 167 years, Quebec was the scene of fateful action for Iroquois and Huron; for French of every quarter, from Normandy and Brittany to Languedoc and Roussillon; for French-Canadians of the whole long waterway from the Lakes and Mississippi to the St. Lawrence and Atlantic; for Americans from their thirteen colonies; for all the kindred of the British Isles—English, Irish, Scotch and Welsh, Channel Islanders and Orcadians; and for Newfoundlanders, the first Anglo-Canadians, and the forerunners of the United Empire Loyalists.

Champlain, in 1608, first built his Abitacou against the menace of the wilderness. In 1629 the Kirkees sailed up and took his Fort St. Louis in the name of Charles I., who granted the unconsidered trifle of "The Lordship and County of Canada" to his good friend, Sir William Alexander! But in 1690 the summons of Sir William Phips was victoriously answered by Frontenac—"from the mouth of my cannon." In 1759 Montcalm won his fourth victory by repulsing Wolfe at Montmorency; then both died on the Plains, where Levis and Murray fought again next year. Finally, on the last day of 1775, French and English first stood together as the British defence of Canada, under Carleton, against Montgomery and Arnold. This is our true wonder-tale of war; and we have nothing to fear from the truth.

Is it to be thought of that we should fail to dedicate what our forefathers have so consecrated as the one field of glory common to us all? Remember, there is no question of barring modern progress—the energy for which we inherit from these very ancestors. No town should ever be made a mere "show place," devoted to the pettier kinds of touristry and dilettante antiquarian delight. But Quebec has room to set aside the most typical spots for commemoration, and this on the sound business principle of putting every site to its most efficient use. So there remains nothing beyond the time and trouble and expenses of making what will become, in fact and name, **BATTLEFIELD PARK**. This will include the best of what must always be known as the Plains of Abraham, and the best of every other centre of action that can be preserved in whole, or part, or only in souvenir by means of a tablet. Appropriate places within these limits could be chosen to commemorate the names of eleven historic characters: Champlain, who founded Canada;

Montcalm, Wolfe, Levis, Murray, Saunders and Vauquelin, who fought for her; Cook and Bougainville, the circumnavigators, who did her yeoman service; and Frontenac and Carleton, who saved her in different ways, but to the same end.

High above all, on the calm central summit, the Angel of Peace, folding her wings to rest, will stand in benediction of the scene. In her blest presence the heirs of a fame told round the world in French and English speech can dwell upon a bounteous view that has long forgotten the strange, grim face of war. And yet . . . the statue rests on a field of battle, and their own peace on ancestral prowess. The very ground reminds them of supreme ordeals. And though in mere size, it is no more, to the whole vast bulk of Canada, than the flag is to a man-of-war, yet, like the flag, it is the sign and symbol of a people's soul.

WHAT OF PRAYER FOR THE DEAD?

(From Sunday School Times.)

The Christian's knowledge of eternal life and of reunion with loved ones after death makes the prompting to prayer for the dead a very natural one. Many will be interested in the question that a Texas reader asks concerning John Wesley's views on the subject.

In your comments on new books, you refer to a work lately published, styled "The Hereafter and Heaven," by Levi Gilbert, editor of the Western Christian Advocate, in which you say, "the author argues for prayer for the dead, supporting his argument by the teaching and practise of John Wesley." Is it true that John Wesley taught such to be Scriptural, and did he practise it, and is there any Scripture for it?

John Wesley, as quoted by Mr. Gilbert, claims that the prayer, "Thy kingdom come," is a prayer for the "faithful departed," as it "manifestly concerns the saints in paradise as well as those on earth." Wesley lays most stress upon the authority of the English Book of Common Prayer, which, in the burial service, prays "That we, with all those that are departed in the true faith of thy Holy Name, may have our perfect consummation and bliss, both in body and soul."

Neither Wesley nor Mr. Gilbert suggests prayer for any but deceased saints,—"the faithful departed." Mr. Gilbert alleges no authority of Scripture for the practise, but claims that the Scriptures do not place any prohibition on such prayers, and that the natural promptings of our hearts suggest them.

Others reinforce the argument from the silence of the New Testament by pointing out that the practise of praying for the dead was in use among the Jews, as is shown by the second book of Maccabees 12:40-45. Jewish epitaphs of the first and second centuries after Christ contain prayers for the dead. These are found both at Rome and in the Crimea. Yet, they say, neither our Lord nor his apostles censure what must have been in use in their time.

Others go farther, and assert that the prayer uttered for Onesiphorus by the Apostle Paul (2 Tim. 1:16-18) was after his death, and that this is indicated by the way in which his household is mentioned apart from himself. The commentators Elliott, and Spence (in Elliott's Handy Commentary), incline to this interpretation. The graves of the early Christians in the Roman Catacombs are often inscribed with brief prayers for the peace of those who are buried there.

Protestants generally have set themselves against the practise because of its association with the Roman Catholic doctrine of purgatory, and the practise of saying masses for the dead. It has

been suggested that the more logical objection is that every prayer-petition is an expression of our readiness to work for what is asked, while prayers for the dead are mere expressions of a desire, and not of our willingness to work for and with God to accomplish them.

The history of the usage, and of the discussion over it, is given, in the ninth chapter of Dean Plumtree's "The Spirits in Prison and Other Studies on the Life After Death."

SAY "GOOD BYE" TO THEIR PASTOR.

On Monday evening of last week the Crescent street congregation assembled in full force to bid farewell to their pastor, Rev. John Mackay, M.A., prior to his leaving to assume the principalship of the new college at Vancouver.

Mr. David Morrice occupied the chair, and in his remarks gave a review of the church's history since the late Rev. Dr. MacVicar, who was chosen principal of the Montreal Presbyterian College, occupied the pulpit.

An address on behalf of the congregation was read by Mr. Robert Munro. It stated that the pastor's stay had been felt by the older members to have been a brief one, but they realized, when looking back, that much had been accomplished in this time. The session had, on the Rev. Mr. Mackay's recommendation, accepted about five hundred members into the church, and the attendance around the Lord's table on the previous day attested the great numerical strength attained by the congregation during these years. This growth was not spasmodic, but gradual, the position of the congregation having become stronger year by year. His presence, work and friendship would long be a delightful memory in the congregation, and to many the best experience of their lives. They desired to be resigned to his leaving because of their interest in the great work he was undertaking, and for which he was so eminently fitted.

Mr. Francis Braidwood and Mr. J. T. McCall, representing respectively the members' and the deacons' court, made brief speeches regretting the Rev. Mr. Mackay's departure and their confidence in his success in the new sphere. Mr. McCall then presented the Rev. Mr. Mackay with a dressing case and Mrs. Mackay with a purse bag.

The Rev. Mr. Mackay, in responding, referred to the pleasant relations which had always existed between himself and the congregation during his six years' pastorate. The work of the pastor of Crescent street church had been made light by the hearty co-operation of the members of the session, the deacons' court and the congregation. Many homes had become very dear to him and if he was of the opinion that he was not called to do the Master's work in British Columbia nothing would prevent his staying in their midst.

The young men of the congregation, to whom Mr. Mackay had endeared himself by his many acts of kindness and material assistance, massed and sang "For he's a jolly good fellow."

The Rev. W. D. Reid read a resolution passed at a meeting of the Montreal Protestant Ministerial Association, in which regret was expressed at Mr. Mackay's leaving Montreal, mention also being made of his faithful and energetic work, and extending to him sincere and hearty congratulations upon being appointed to such a position of trust and responsibility as that of guiding a young theological college in the west.

After the addresses had been delivered a social hour was spent during which refreshments were served. Mr. Mackay was kept busy bidding adieu to his many friends, many a hearty handshake emphasizing the feelings which prevailed between pastor and congregation.

Regina has opened its new city hall. It is the finest civic building west of Winnipeg, costing \$200,000.

SUNDAY SCHOOL	The Quiet Hour	YOUNG PEOPLE
------------------	-----------------------	-----------------

THE FACTS OF THE QUARTER.*

By Prof. M. B. Riddle, D.D., LL.D.

This Gospel gives, not a continuous history, but such facts as reveal the Person of our Lord. It puts in sharp contrast the unbelief of the Jews and the new life granted to believers. The lessons cover a period of nearly three years, from the witness of John the Baptist to the feast of dedication, a little more than three months before the crucifixion.

The dates given assume that Jesus was baptized by John in January, A.D. 27; that the public ministry covered a little more than three years; that three of the four passovers during the ministry are coincident in time with Lessons 4, 8 and 9.

Lesson 1: The Word Made Flesh.—This Prologue indicates the leading thoughts of the entire book.

Lesson 2: Jesus and John the Baptist.—This lesson follows the return of Jesus from the temptation, though the previous baptism is referred to. The place was "Bethany beyond the Jordan," probably not at the traditional site of the baptism of Jesus, near Jericho, but farther north, on the east side of the Jordan, about fifteen miles southeast of the Sea of Galilee. John the Baptist may have baptized Jesus at the former place, and moved northward during the forty days' interval. This date was early in March, A.D. 27.

Lesson 3: Jesus and His First Disciples.—On the two days succeeding those of the last lesson, and at the same place: Bethany beyond the Jordan, March, A.D. 27. Probably these first disciples were six, including James the brother of John.

Lesson 4: Jesus Cleanses the Temple.—After a brief interval, spent at Capernaum, our Lord visits Jerusalem at the passover, the first during His public ministry. He drove the traders out of the temple area. This may have been immediately before the feast, early in April, A.D. 27. The temple market was in the Court of the Gentiles.

Lesson 5: Jesus the Saviour of the World.—The interview with Nicodemus probably occurred at Jerusalem, shortly after the first passover, April, A.D. 27. As Nicodemus was a man of high position, "the teacher of Israel," the truths presented to him were unusually exalted. Some hold that verses 16-21 are the comments of the evangelist John.

Lesson 6: Jesus and the Woman of Samaria.—After a ministry in Judea, narrated by John only, the hostility of the Pharisees led to the withdrawal of Jesus through Samaria to Galilee. His disciples were with Him, and on the journey the incidents of this lesson occurred. The scene was "Jacob's well," near Nablus (ancient Shechem), and northeast of Mount Gerizim, the sacred mountain of the Samaritans. "Four months" before "the harvest," if taken literally, makes the date December, A.D. 27, eight months after the last lesson.

Lesson 7: Jesus Heals the Nobleman's Son.—After two days, Jesus goes to Cana of Galilee, where he is met by a king's officer, who had come from his home at Capernaum. The sick son of the officer was healed at the hour when Jesus said to the father: "thy son liveth." The distance between the two places, if located at the farthest points, was about twenty-five miles. The date was December, A.D. 27.

*S. S. Lesson, March 22. First Quarterly Review. Golden Text: In Him was life; and the life was the light of men.—John 1:4.

Lesson 8: Jesus at the Pool of Bethesda.—It is here held that the feast referred to in this lesson was a passover (the second), since this gives a place for the harvest-time implied in the Sabbath controversy in Galilee. The date, then, is April, A.D. 28. The site of the pool of Bethesda is placed by recent explorers north of the temple, under the church of St. Anne. The traditional site is Birket Israil, just beyond the northeast corner of the temple enclosure. Robinson places it at the Fountain of the Virgin, south of the temple. Notice the omission in verses 3, 4.

Lesson 9: Jesus Feeds the Five Thousand.—Nearly an entire year, the events of which are fully detailed in the Synoptic Gospels, is to be placed between this lesson and the last. The date is the latter part of March or early in April, A.D. 29. The place was an uninhabited spot on the northeast shore of the Sea of Galilee, near Bethsaida Julias (Luke). The miracle is the only one narrated by all four evangelists.

Lesson 10: Jesus the Bread of Life.—The long discourse in Capernaum was uttered the day after the feeding of the five thousand. It awakened hostility and defection in Galilee, making the turn in the tide of popularity there.

Lesson 11: Jesus Heals a Man Born Blind.—This healing occurred either immediately after the feast of tabernacles or (more probably) at the feast of dedication. The earlier date would be the first Sabbath after October 18, and the later, near the close of December, A.D. 30; either six or eight months after the last lesson.—The pool of Silwan, now called Birket Silwan, is in the lower Tyropeoon valley, southeast of Mount Zion.—Sunday School Times.

HEIGHTS.

Thank God for heights. All men may tread the plain.

Only the earnest unto heights attain.

God made them, meant them for his pilgrim's feet.

Their soil is rugged, but the air is sweet.

The path is long, but from the summits high

The traveller sees new lands and clearer sky.

But seek them not alone. He never meant

That man should be with his own weak content.

Those peaks are lonely, if thou have no friend

Spurred by the voice the upward way to wend.

His is the eminence who strives to be

Great that his toiling neighbors may be free.

PRAYER.

O, Almighty Maker of heaven and earth, grant that our hearts this day may be wholly turned towards Thee. As children commune with a loving father so may we commune with Thee. May Thy Word console us to-day for the vexations and trials of the week; may Thy Spirit comfort us for its troubles and bruising; and this we ask, O Father, in the name of Thy Son, Jesus Christ. Amen.

Thinking about spiritual things makes a man spiritual, while thinking about worldly things makes a man worldly; for both the Spirit and the world are ever seeking to transfuse themselves into the essence of our humanity.

REJECTED PRAYERS.

Prayers are rejected every hour by the ton, because they are wicked. The sacrifice of the wicked is an abomination to the Lord. "When they pray I will not hear them." Why? Because they are selfish. "If I regard iniquity in my heart the Lord will not hear me." Selfishness is iniquity, and hearts are often deceived.

It is amazing how grace, when it enters the heart, will set about hunting down selfishness. Who does not pity the poor demoniac, when he pleaded to be permitted to remain? "I will clean out the boat. I will watch when you are away. I will do any work only let me be with Thee." "No! Go home to thy friends and tell them how the Lord has been gracious to thee."

I can appeal to the oldest worker in the inquiry room to confirm this instinct of the awakened soul. "How can I frame my speech to bring this good news to those at home? Unselfishness comes in with the first breath of the Divine Spirit.

Is there not great need to reconstruct the theory of prayer? Here are two ships at sea, one bound north, the other south; both masters are Christians, both want a fair wind. How can they be served? One man is better than the other. One is anxious, eager, fretful; he prays for a fair wind. The other is the better man; he calmly waits.

I can only spread the sail

Thou must breathe the auspicious gale.

In one sense he does not pray at all. He simply rests in the Lord, and leaves the whole disposing of events to the will of the Most High. This is really the perfection of prayer. "Not my will but Thine be done."

Why encumber the soul with a load of words; doth He not know? To tell the Lord in what way we want Him to help us is little short of presumption. The Holy Spirit is never given to minister to our selfishness, but to plant in our minds the mind of Christ, who ever loved Himself last.

We can reduce our stock of patience, we may clear away much confusion, we can save enormous waste of energy by cultivating the attitude "Not mine but Thine." Alone before God and in range of his own private affairs, the brightest crown the child of God can wear in the light of time is acquiescence.—The Rev. H. T. Miller, in New York Observer.

Canadian Baptist: When pastors begin to preach in behalf of recruits for the ministry, and to make it a part of their pastoral privileges and duties by introducing the subject for earnest conversation in their visitation; when Christian parents in their home life and religion give the place they should in their thoughts and words and prayers to the Christian ministry; and when all who bow the knee at the throne of grace burden their prayers with requests that laborers may be thrust out into the harvest-field, we may expect that recruits will be forthcoming in numbers sufficient to bring confidence and enthusiasm to the hearts of those who are praying and working for the kingdom of heaven to come.

A man's attitude toward God may be told by the restfulness of his inner spirit, his ability to rest. And more, a man's attitude toward God's rest-day tells to men his attitude toward God.—S. D. Gordon.

REPORTING ONE'S WORK.

(By C. H. Wetherbe.)

It is eminently proper for every pastor of a church to report to his denominational paper such items of the condition of the church and of its prospects as may be of interest and help to the readers. But some pastors refrain from doing so, lest it should appear that they would be praising themselves. I think that this is a false modesty. The apostles did not withhold from their brethren reports of what the Lord had done through them. They seem to have been glad to bring good tidings of the progress of Christ's Kingdom, even when they themselves had a prominent part in the work.

But there are pastors who yield to the temptation to make reports of their work which are beyond the bounds of strict truth. Judging by the printed reports, one would suppose that during a certain one's pastorate everything was booming at a marvelous rate, when, as a fact, the general condition lacked much of being so immense.

Some time ago a ministerial friend of mine, living at a considerable distance from my place of residence, in a letter to me referred to a pastor in the same association and stated that every pastor in the association had ceased to have any confidence in the printed reports which came from that pastor about his work. He unduly enlarged upon whatever he did. This became so notorious that those who knew the real facts could not rely upon the reports.

Such a thing is exceedingly unfortunate in any pastor. The loss of confidence in him by other pastors is very detrimental to him; and his own people also lose confidence in him and respect for him. Unconverted people, who know this fault, are prejudiced against the man. Moreover, when a reader of a religious paper discovers that certain reports of church affairs are far from the actual facts, he is quite apt to suspect that many other printed reports of pastoral work are likewise defective. It ought to be unnecessary to say that a pastor should make his reports of church affairs so true to facts that they can be implicitly relied upon by all who read them.

A MARKED CONTRAST.

How mighty is God and how helpless is man! Before the Infinite the mightiest human power dwindles into nothingness. When God ariseth to shake terribly the earth, how impotent is man! With all his greatness of intellect, with all his wonderful grasp on the forces of nature, he stands as one in paralysis before the almightiness of God. He hurls the sea against coastwise cities, and their great ashler walls are crushed as eggshells. He makes the billows clap their hands and in the impact great ships are crushed like glass in the tempest. He sends the cyclone across the fields and nothing can stand before it. Villages are but playthings in its path, and the century-old monarchs of the forests are overthrown. When he sends his tidal wave against the beaches of the seas, men made in the image of God, with dominion over earth and sea, are drowned like rats in their dwellings and all the greatness of their hands is as dust in the whirlwind or turned into a dwelling place for fishes and slimy things. When the trumpeting of the volcano is heard, and God calls from the depths of the earth in fire and ashes and lava slime, burying rich orchards, vineyards, homes and cities beneath rivers of molten rock, one might well cry out, "Lord what is man that thou art mindful of him!"—United Presbyterian.

MARKS OF THE LORD JESUS.

John Berridge—that wonderful apostle of the last century in England, whose preaching of Christ gathered in thousands as he rode from village to village, with the old Gospel on his lips—thus touchingly refers to the wonders and surprises and joys of the great meeting-day, when the parted laborers of the Church of God shall look each other in the face once more. "What," says he, writing to a fellow-sufferer of the cross, "if such a poor, weak, weather-beaten, and almost shipwrecked vessel such as I should land at last safely on the shore of everlasting rest? Sure you would strike up a new song to see me harbour in the heavenly port, if you are there before me. And what if such a poor, weak stripling as I should come off conqueror over an armada of enemies—sin, death and hell? And what if you should meet me in the peaceful realms above, with my robes washed white in the blood of the Lamb, and a palm of victory in my hand? Perhaps you may know me by my scars. But even every one of these will be a set-off to the freeness, sovereignty and unchangeableness of the love of God, the worth of the Redeemer's merits, and the power of the Almighty Spirit."

These scars, which are to be found, more or less, in some shape or other, on every faithful minister of Christ, are not things to be ashamed of, nor blemishes which one would like to see effaced. They are "the marks of the Lord Jesus," traces of the wounds received in His service here, to be recognized by Himself hereafter in the day of His appearing, with the "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; Enter thou into the joy of thy Lord."—Dr. H. Bonar.

THE NEW BIRTH ILLUSTRATED.

In your school days you worked over your problems and found the answer was not right. But when you found that it was wrong you changed a figure here, another one there, and when finally you could not make it come right you took your sponge and wiped it all out and said, "I am going to begin over again." Now that is what Christ said to Nicodemus: "Begin over again as a child. Don't do it as an old man; begin to grow up into the childhood toward God, and then when it comes time to go to heaven you will simply go home." I asked my little girl one day when she came home at noon, "Why did you come in here?" She opened her great eyes and looked at me; she did not know what I meant. I said, "Why didn't you go into the doctor's next door?" Finally she said, "Why this is my home." Yes, it is home; that is the reason you are going to heaven—you are going to your Father's home. It must be a home. You have to be a child of God if you wish to enter the Father's home. There is not a man living who does not need this new birth. There are a great many men living today who need to have their lives turned back to the very source and to be born again into a real childhood, and fitted for the home that is in heaven. So I say it is one of the gladdest and most joyous things in the whole gospel. To think of it, my friends, that a man can be born again. Think of it, that your life with all its blunders can be wiped out; that your sins can all be cast into the sea; that you can start all over again and prattle as God's child, and work as God's child, and finally go home, because heaven is your Father's home. Surely the story of the new birth is good news to the men and women of this day.—Dr. Alexander McKenzie.

ECHOES FROM PRESBYTERIAN PULPITS.

Rev. Dr. Herridge, St. Andrews, Ottawa, "The Dominion possesses great material resources and wealth, but what we need is men of high ideals to direct the national life in the right path. That people only can win and keep greatness who know and love God and keep his commandments. No nation can disregard righteousness without ultimately suffering for its error. The punishment comes not from without, but from within where the canker lies."

Rev. R. G. McBeth, M.A.: Jeremiah asked the question of the text ("Is there no physician there? Why then is not the health of the daughter of my people recovered?") because of the moral epidemic prevailing. Nothing is so contagious as the power of human sin. "The wages of sin is death, but the gift of God is eternal life." Jesus said: "I am come that I may call not the righteous, but sinners to repentance." He came asking us to accept the remedy for sin. He opens the doorway of a new life to everyone who comes repentant. The modern thought is to decline to call sin by its right name; hence there are so many who do not realize they are full of sin. Our prophets of to-day must awake them from their lethargy, show them the contrast between their wicked state and the immediate life of Christ, show them that, though steeped in sin, Christ will cleanse them if they will come to Him. The day is coming when the church of Christ will be held responsible for the injustice done to the masses of men by congesting them in its intense commercial and industrial activities and destroying the village and country life heretofore obtaining. It is Canada's salvation that three-fourths of her population is engaged in tilling the soil.

Rev. E. A. Mitchell, B.A., Erskine church, Ottawa: "It is only repeating what we all know when I say bigness does not spell greatness, if so, Africa would be amongst the great nations of the world, nor do numbers spell greatness, else China and India would dominate the world to-day. A country's enduring and real strength lies, not in its wealth or its armies and navies, but in the character of its men and women. Just in proportion as we catch the spirit of the Christ, and allow His principles to be the energizing forces in our lives, in our homes, in our political institutions shall we become great. In view of these things what shall be said of men especially with such possibilities and such dangers before them, who are living with no outlook beyond the work of the day, or the simple recreation which such work may enable them to enjoy? With no honest effort at equipment for citizenship! When one thinks of such possibilities and dangers, he is simply amazed to find bands of young ladies gathered together for the express purpose of meeting this crisis, by carrying the gospel to these people, while the young men whose country this is, have no organization from the Atlantic to the Pacific as far as known to me, for the express purpose of aiding this work. Ralph Connor tells us of a missionary encountering the keeper of a dive on one of his visits to a town. On his next visit the place was closed, the keeper said: "since your last visit I have had the feeling that it wasn't right." What woke up his conscience? If we are wise we shall support to the very fullest extent of our power the church which means so much among this heterogeneous mass of people who are rapidly coming into the enjoyment of the rights of Canadian citizenship."

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.**SPECIAL OFFER.**—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

**THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.****C. BLACKETT ROBINSON,
Manager and Editor.**

OTTAWA, WEDNESDAY, MAR. 18, 1908

The Gravenhurst Banner lays down the dictum that the man or woman who does not observe Lent is no true Christian. Let us hope, remarks the Orillia Packet, that the theological editor of the Banner is not speaking ex cathedra.

As between the advocates of freedom and the advocates of slavery, so between those financially interested in the liquor traffic and those interested in the moral welfare of the people, there is an irrepressible conflict. Once, when Dr. Johnson was at a party, cheese was brought in. A lady showed signs of extreme disgust. "Take away the cheese!" exclaimed one of the guests. "Take away the lady!" said the Doctor.

In a recent issue reference was made to a call having been extended to Rev. Neil McPherson, formerly of Hamilton, now of Indianapolis, by the Tabernacle church, Louisville, Ky. The call has been declined, although it carried with it a salary of \$5,000—a thousand dollars more than Mr. McPherson receives at present, and yet people tell us that the bigger salary always influences the minister's choice!

The Winnipeg papers tell us of a young man who has been "working" some of the local clergymen as well as divines in other places in the west for money to buy a ticket to take him to his home in Eastern Canada. He represents himself, and correctly, as the son of a Presbyterian minister, and has been successful in securing a considerable sum of money from his father's friends. It was decided not to prosecute on his promising not to repeat the offence.

A PERTINENT QUESTION.

What is news? A writer in one of the leading magazines answers the question in this way:

It is the theory in the modern world that nothing is news that is not mean and wicked; or that this pre-eminently is news. A million people behave themselves, but that is no news. Nobody thinks of reporting that, or saying anything about it. But if one contemptible man, any miserable tramp, anywhere in America, commits a meanness, they not only note the fact, but tell us all about it.

True, every word of it. Murders, rapes, robberies, burglaries and crimes of every kind are the only things that too many people care to read about. Newspapers are often blamed for publishing details about crimes and iniquities of various kinds and, to a certain extent, they are to blame. But does anyone suppose for a moment that newspapers would fill their columns with news about things "mean and wicked" if people did not relish that kind of news? The demand creates the supply. It is true that the supply stimulates the demand, but if there were no demand there would be no supply. The publisher of a newspaper usually knows his reading constituency. It is his business to know their taste. As a rule within certain limitations he gives them what they want. If they like to read about things mean and wicked and consider nothing news but the sayings and doings of the worst side of human nature their publisher tries to accommodate them. We shall have clean newspapers when a great majority of the people have clean taste.

COST OF LIVING.

The Toronto News summarizes Prof. Mavor's studies in the cost of living in Canada. He points out that the cost of living in Toronto was 67 per cent higher in 1907 than in 1897. That is to say, \$1.67 would go only as far last year as \$1.00 would ten years ago. The greater proportion of the increase has been in the rent value of houses. In some cases rents have advanced 113 per cent. Food prices rose 46 per cent, in the decade, fuel 28 per cent, and clothing 40 per cent. No wonder the man on a fixed income or salary finds it more difficult to make ends meet than he did in the nineties. Forced economies, amounting to privation, have been the result in many households. Recently a great authority, the London (Eng.) "Economist," had an article giving six world-zones in an ascending scale of dear living, with the result that the dearest zone of the six was that which included the United States, Canada, and the West Indies. The situation calls for thoughtful and practical consideration as to those whose incomes are fixed.

Statistics show that there are now 20,467 elementary schools in England and Wales, with accommodation for 7,012,525 children. The total cost of education for last year was £20,403,935.

CONCERNING REVIVALS.

The term "revival" is one that is frequently used now-a-days in some sections of the Christian Church. It is frequently said that the present is specially an age of "revivals of religion;" that "revivals"—as they are called—are a characteristic feature of it. It is a question, however whether the word so employed is correctly employed. What is usually intended when a revival is spoken of? It is chiefly this: that there is a great deal of movement and excitement in a religious community; that large numbers are turned to God; that multitudes renounce their wickedness, and implore divine forgiveness and grace. That is the customary idea. Now, is that the true view of a revival? We think not.

Look at the etymology of a word. A "revival" is a making alive again. It is the restoration of life when it has been lost, or the quickening of it when it has become dormant. It is not the imparting of life for the first time. It is the bringing back of what has been once enjoyed. And so it is not quite proper to say that a revival of religion consists in the conversion of the unconverted. A revival is something that pertains to Christians, and not to non-Christians—to those within the church and not to those without—Still, it is true, that whenever a genuine revival of religion takes place, its effects almost invariably reach beyond Christians, beyond the Church. A revived Christian Church is the one divinely-ordained agency for the saving of men, and the saving of men almost infallibly follows the revival of Christians. But we must distinguish between the tree and its fruit. We must not confound a revival with its consequences. A revival is for Christians, and not for non-Christians.

Now, a revival in this sense is very often needed. There is no law, no ordinance of God, that makes it inevitable that Christians should deteriorate in their spiritual life. There is no good reason why they should lose their fervor, their energy, their activity. It is possible for them to be always advancing and never retarding. But, as a matter of fact, it never occurs that either individuals or communities are always what they should be. Every Christian believer knows of seasons of comparative unfruitfulness and deadness. There are hours when he seems to have gone back altogether, to have lost all that was most precious and desirable. And what is true of believers personally, is also true of societies of believers. The churches often become formal, and frigid, and worldly. And so there is need of a revival.

Is there not a general need of revival in some directions now? Look at the churches and Christians of our lands. Who will say that they do not need a stronger faith in God than they manifest? Who will say that they do not need a more vivid perception than they now enjoy of Him as a real, living God, a presence ever dwelling with them, a power working in and for them? Who will say they do not need a deeper sense

of their obligations, obligations to their God, obligations to their fellows? Who will say that they do not need more courage, more daring, more enthusiasm, more chivalry in the service of their Lord? Any observant mind—any mind that can see what exists, and compares it with what might and should exist—will readily confess that the standard of spiritual life to-day is very low. It is no lower, perhaps, than it has almost always been. It is higher than it has generally been. There has been a constant improvement. But we must confess that the Christianity of Christ and the New Testament has never been fully incarnated yet. Our actual religion has always fallen far short of the ideal. We need to be revived, to be quickened, stirred up anew.

But the query comes: How shall a revival be obtained? How shall a Christian believer or a Christian Church be filled with renewed life. It must be by the flowing of the Divine life into the human. It must be by the shining of the Divine light upon our darkness. We fear that in our day there is too much attention directed to secondary matters in the Church. The efficiency of the Church can be maintained only in one way, and that is by maintaining close connection with the source of all good, the great, rich God himself.

There is a great deal of nonsense written now-a-days, about what is termed "The Higher Christian Life." But there is such a thing. There is a fullness of faith, a largeness of love, a highness of hope beyond ordinary experience. But these are reached by use of ordinary means, and in ordinary ways. And these should be reached by every Christian in every church. And they can be reached if every Christian will look up to God in the faithful fulfillment of his duties, great and small, public and private. "Wilt Thou not revive us again?"

KINDNESS TO THE AGED.

The Toronto Star uses an incident in New York, where an old man who was pelted with snowballs by a gang of boys, fell on the sidewalk and died, as a timely text. American civilization rides itself upon its kindness to the child and to the woman, especially the young woman. This is good so far as it goes. But after all it must be said that kindness to the child and to the young woman is rather a cheap and easy virtue. The childish prattle, the bloom of youth, appeal to everyone who is not morbid. It is when physical weakness is at the end of life instead of the beginning, when physical beauty has departed, and especially when age is joined with poverty and with what the world calls failure, that the real test of kindness appears. The duty of kindness and consideration for the aged ought to be strongly impressed upon the young, and ought to be a prominent feature of moral and religious instruction in schools, in pulpits, and in the home.

The new Ministry of Portugal announced that there would be a return to constitutional government, and that rule by decree would be abolished.

THE PULPIT AND MODERN THOUGHT.

To define the exact province of the pulpit is no difficult task if we are content to accept the Bible as the law book on this matter. There can be no misunderstanding as to Paul's repeated injunctions to the youthful Timothy. He is to take heed unto himself and unto the doctrine. There are certain truths he is to command and teach. He is to keep that which is committed to his trust. He is to "avoid profane and vain babblings and oppositions of science falsely so called." The range of pulpit teaching is wide enough in all reason, but it is manifest there are some things to be avoided. What the exact duty of the pulpit is, in these days, is a matter of deep interest to those who hear, as well as to those who preach. That the doctrines of scripture are being somewhat seriously criticised, by men of eminent scholarship and culture, is true. But this is no new thing under the sun. The word of God from the first has been a "tried" word. This age has not originated the charges it makes against the word of God. The gospel was counted "foolishness," and the preaching of the cross was a "stumbling-block" from the beginning. And the statement is not altogether out of place to-day. The world by wisdom knows not God. Apart, however, from the discussion of the great questions involved, it is no uncommon thing to meet with a hint that the preachers are either unable to meet the difficulties of modern doubt, or afraid to give utterance to what they believe. In a word, they are incompetent, or cowardly, or both. Now, without staying a moment to defend the pulpit from these charges, may we not ask a simple question,—a question that is as appropriate as simple. What is the legitimate province of the pulpit? Surely THE BUSINESS of the preacher is to preach. To discuss, to debate, to enter into controversy, is not preaching. It may be a pleasant pastime to knock down men of straw, or even of more substantial material, but this is not preaching. A man is not necessarily a coward who refuses to shoulder arms at the rattle of every drum or rifle. The preacher's business is to preach. That is, to tell something not to call everything in question. The pulpit has a message from God to men. It has declarations to make rather than questions to ask. Its province is to preach the preaching God has given it.

The preacher is not an unraveller of controversial knots but a declarer of the mind and mercy of God to men. And to such as want the pulpit to forget itself and become a platform of debate, and would have the preacher become a wrangler, Nehemiah's answer is surely enough, "I am doing a great work; why should the work stay while I come down and talk with you?" Call this cowardice who will, it seems to us that the pulpit will prove itself valiant and wise by faithfully abiding in that work to which it was called. The surest defence of truth is the declaration of truth. Give it free play, and it will hold its own, and gather glory round its brows, spite of all who mock and deride. The discov-

eries of modern science could not have wrought a thousandth part of the prevalent unfaith, but for the lamentable ignorance of scripture truth that abounds. The seeds of doubt have been sown in the soil of ignorance. Men who dabble with science and are content to be ignorant of revelation are sure to be at sea.

The preacher of today need have no fear of the march of science, but he may well be afraid of ignorance. And no grander service can be rendered to the cause of truth than that the pulpit should make it very plain that we are not following "cunningly devised fables," that these gospels and epistles are not "guesses at truth," but truth. The truth as it is in Jesus is its own defence. Let that be preached, and all will be well.

PRESBYTERY OF VICTORIA.

The Presbytery met with almost a full ministerial membership in St. Andrew's church, Victoria, on the 27th and 28th February. The Rev. T. S. Glassford, of Alberna, was appointed Moderator for the ensuing year.

Reports from standing committees indicated a satisfactory condition of the congregations and mission fields, all of which had full supply, and a number of mission fields having supply from no other source. Reports from the Chinese and Indian missions indicated little or no change from conditions during the previous year.

Leave of absence was granted to the Rev. W. L. Clay, of St. Andrew's, Victoria; in view of a somewhat prolonged visit to Europe, with his wife, for the improvement of his health, the Presbytery's sympathy with him was placed on record. Mr. Clay's work as convener of the Home Mission and Augmentation Committee for many years was placed in the capable hands of Rev. J. M. Mieser during his absence.

The Presbytery's cordial satisfaction on the acceptance by the Rev. J. Mc Kay, of Montreal, of the position of principal of the British Columbia Theological College was expressed.

Revs. D. M. McKae, St. Paul's, Victoria, and James McMillan, Ladysmith, were appointed commissioners to the next General Assembly, and the Rev. Dr. Carmichael, of King's, was nominated for Moderator of next General Assembly.

Conveners of standing committees for the ensuing year were appointed as follows: Home Missions and Augmentation, W. L. Clay; Foreign Missions, Dr. J. Campbell; Sabbath School, Joseph McCoy; Temperance and Moral Reform, J. M. Millar; Church Life and Work, J. M. Millar; Statistics and Finance, D. M. McKae.

The next ordinary meeting was appointed to be held in St. Andrew's church, Comox, on the call of the Moderator.

Emmanuel church, East Toronto, is now out of debt. The burning of the mortgage was made the occasion for a happy gathering of the congregation. Emmanuel church was erected in 1893 at a cost of \$6,000, while the congregation has increased latterly to such an extent that a further enlargement cannot long be deferred.

Rev. R. MacKay, of Maxville, has been assisting Rev. Dr. MacLean, of Avonmore, in the special services, being conducted there.

The many friends of Rev. H. S. Lee and Mrs. Lee of Apple Hill, regret the death of their infant son, Henry Stuart Lee, who passed away on Friday evening, after an illness of three weeks. The funeral was largely attended, the service being conducted in the church by Rev. J. B. MacLeod of Martintown.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

WHERE IT LISTETH.

By Evelyn Orchard.

Reyburn returned from South Africa, a poorer man than he had gone away. Poorer in pocket, in health, in spirits, perhaps in character, he told himself, somewhat bitterly, as he watched the sunset glow on Southampton water while they were getting into dock. Yet his heart warmed to England, mother England, who levies toll upon her sons, heaviest upon those who wander far.

Robert Reyburn wondered at the softness of his heart, as his eyes, misty hued, ranged from one green and lovely bank to the other, saw the stately homes and the cottage homes of his native land, and against the sky the silhouettes of Southampton town. He had been absent just eleven years. He remembered yet the raw November day on which he had joined the ship, and his feeling of wretchedness strangely mingled with hope. He had bidden good-bye to his mother, who in the interval had died, and now there was no one in the whole of the compact little country who would bid him welcome home. Casting his memory back over these years, he had little to reproach himself with. He had lived a sober, dull, hard working life, and the fierce temptations, which in a somewhat lawless region assailed other men, had passed him by. He had made a comfortable living, and had been able to keep his mother in quiet luxury to the very end of her days. Her letters, breathing gratitude and passionate enduring love, had been the green oasis in his life; when these stopped, he had been unable to bear his lot.

Something drew him, something against which he fought for a long time, but in vain. He would see once more the little cottage on the edge of the forest, where she had lived in peace so long, the place his hard-earned gold had bought. It had to be disposed of somehow, before he returned to the post from which he had received six months' leave of absence.

At Southampton he was well upon his way home, if such designation could be given to an empty house, peopled only by memory. He had a letter in his pocket signed Edith Allbutt, from one who had been a neighbour of his mother, and who had shown her some neighbourly kindness, and been with her when she died. He knew nothing about this woman, whether she was married or single, but her letter, quite simple and kindly, had pleased him. It was not the letter of an ignorant woman, though the characters were a little laboriously formed, as if writing were not to her an every-day task. He had only to see Edith Allbutt, take over the house from her, acknowledge her kindness suitably, then pursue his lonely way.

He turned away bitterly and abruptly, from the landing stage, where the greetings were being made, these greetings which make at once the sadness and the gladness of the great deep. No voyager returns precisely as he went away. Something he must have gained or lost by the experience that has been his. Reyburn had little luggage, and that was quickly disposed of, being forwarded to an old-fashioned hotel in the Strand his father used to frequent in his modest business journeys to London; then he was free for his excursion into the New Forest.

He had to wait until the boat train went out to run into Waterloo without a stop. Then he proceeded to the other platform and got into the Lyndhurst train, which moved more leisurely, having no returning exiles in haste to reach London's throbbing heart.

Within the hour he was in the beautiful village which he had never forgotten. It had never seemed more beautiful than now, with the spring haloes on the trees, and the smell of the awakening earth everywhere. He began to think of green banks where the lilies blew, of sheltered nooks aglow with the primrose radiance, of hedgerows where the violets hid. And there came upon the man that dreamy mood which makes for good. Old memories grew more tender, forgotten truths, the hymns his mother had taught him, stole across the misty bridge of the lost years like distant music. His hard heart melted within him, and became like the heart of a child. He needed none to guide him to the little clearing by the wayside, where the cottage stood. He expected to find it closed, the blinds down, perhaps even the windows boarded up, since Edith Allbutt had told him she would see that the place was kept intact, until she had his instructions. But when he came to the gate in the tender afternoon light, the door was open, and the casements wide, the muslin curtains blowing in the sun. The little garden was bright with the gaiety of the spring—crocus, snow-drop, primrose, and here and there a blow of daffodils. It was all so homely and so inviting, that he could hardly believe it to be a tenanted house. He stood still a moment at the gate, just outside it, and listened. No smoke ascended from the quaint chimneys, but otherwise the house had an inhabited and homely look. Presently he heard a shrill child's voice.

"Mummy, mummy, here's anuvver one, a lot more, white and dear little weeny blue ones; they do smell so sweet. Wouldn't granny like them!"

Reyburn pushed open the gate and stepped up the path which went straight to the door, and then wound round to the open space behind which was immediately merged in the distant greenness of the Forest. He stepped rather softly, having a mind to see what was going on behind. At the gable end of the house he stood still, for it was a pretty picture, and his soul was eager for such pictures, his heart hungering for every suggestion of home. A woman was kneeling before a garden border, a young, slim-looking figure in black, with white at the throat and wrists, a plain band the significance of which Reyburn did not then understand. Her hair was fair, and seemed to grow in little tendrils, that made a most becoming frame to a very sweet, rather childish face. The little one, a boy of three or four, stood by her side, and they were contemplating a bed of violets, half hidden under the tangle of the periwinkle, which grew in too much luxuriance over all the place. Reyburn gave a little cough, the child looked round startled, the woman rose to her feet. She took off her garden gloves and came towards him, without any surprise or apprehension, holding out her hand.

"You are Mr. Reyburn," she said simply. "When I saw this morning that the Dunvegan would be in, I wondered whether you would be here."

"Yes, I am Reyburn, and you—"
"Mrs. Allbutt, Edith Allbutt, who wrote to you. This is my little boy, Eric."

Somewhat the sunshine changed for Reyburn, and the light that had sprung to his face was dulled again. It was all in a piece with the rest of his life, he told himself; there never could be anywhere a woman waiting for him, to whom his heart might go out in tenderness. He had been unfortunate in the few women friends he had ever possessed; they had always left him in the end

and married someone else. Marriage spoiled everything, he often said. Marriage as a career for himself had never occurred.

"It was very kind of you to write to me as you did at the time of my mother's illness, and to find the place like this—is cheering," he said, a little stiffly. "I had pictured a different reception."

She smiled a little, and her hand dropped on the child's head.

"Run across and ask Betty to get some tea ready for a gentleman who will take tea with us in about half an hour. Come inside, Mr. Reyburn. I think you will find everything just as you left it."

He followed her obediently, noting the grace of her step, the gliding motion, which was all grace, the unaffected naturalness of the whole woman.

"It is looking so pretty to-day, and I am glad the sun shines. I was so afraid that you would come and find it very desolate that ever since I began to think you might come I have been here every day to open the windows and air the rooms. Eric and I have almost lived in the garden. That has been my payment for the little things I have done for we have no garden, we live above a little shop."

"Oh!" said Reyburn, more and more surprised. She did not look like a woman who would live above a shop.

"Sit down, won't you?" she asked, when they stepped into the sitting room. "And I will tell you about your dear mother. It was all so peaceful and happy. There was nothing to jar or pain one at all, right up to the very end. She did not suffer much, only seemed to get very tired, and fell asleep. She died that day when your letter came, saying you thought of coming home. I believe joy hastened it a little, but she was very happy."

Reyburn swallowed something in his throat.

"And you were with her a good deal, you were her friend?" he said eagerly.
"Oh, yes, I am afraid that latterly Eric and I have lived almost entirely here. Mrs. Reyburn was such a friend to me when I needed one most. She saved me from despair."

"You have had trouble, too?"
"Yes, great trouble. Will you come up and see the rest of the house? Then perhaps you would like to be left for a little while, till I see that they get tea ready. I think I understand how you must feel to-day."

"Never!" said Reyburn, on the spur of the moment, and she looked at him with a sudden surprise. She showed him the room where his mother had died, and all the little mementoes of her—her Bible, the books she had been reading last, the precious pile of letters, with the last one on the top. He remembered with a sudden rush of thankfulness that it had been a long, kind letter, breathing his deep affection and his desire to see her again. Ah, how magnified are such little trivial matters when death intervenes!

Seeing from his expression that his heart was touched, she turned to leave him, as she had said.

"Then you will come a little later on? We shall be looking for you."

"Where am I to find you?"
"Above the little shop at the head of the road as you go to the station; you can't miss it."

She nodded brightly to him and the next moment was gone. He was in no haste. The place drew and enchanted him; instead of a wilderness he had found a rose. The sense of home-sickness, the abomination of desolation had left him, something told him, for ever. He had asked no questions at Edith All-

butt, but he knew that she belonged to him, and that it had been his mother's last wish that it should be so. There was no message, she had never, even in her latest letter, hinted at such a possibility, yet Reyburn knew.

It was some strange kinship of spirit which came whence he knew not, nor cared. It was that which would fill his life.

And Edith, when she saw him cross the road a few moments later with his head erect and a new light on his face, received the like inspiration.

The wanderer after long exile had found a home.—British Weekly.

KINDNESS TO DUMB ANIMALS.

The wagon was heavily laden with great bags of metal, too heavy for a single horse to draw, one would have thought.

It turned into a side street, and half way down the block again turned into an alley at the rear of a livery stable. It required considerable tugging on the part of the horse to pull the load up the incline of the alley driveway, but he did it, and the driver looked pleased when the back wheels had made the rise and settled down to level ground. At the barn door it was necessary to turn the wagon around completely and back in. Surely one horse could not do that. The turn was made easily enough, but there remained.

"Back him up, Jim!" said the man, pulling lightly at the reins.

The horse braced his fore feet and shoved.

The wagon didn't move.

The man got down from the seat and went around to the back of the truck and pulled. "Back!" he commanded. The horse put every muscle to the strain. "Back!" The wagon moved, this time at least a foot. Two more, and the back wheels would be over the threshold of the barn door.

"Back!" the command moved the horse to exert his greatest effort. There was a crunch of splintering wood and the wagon rolled back.

Not a blow had been struck the animal. Only gentle words had been spoken, and the horse had done the rest.

And when it was all over the man did not go on unloading the wagon without a further thought of the great, obedient animal standing still between the shafts. He went to him and took his nose in his hands and patted him between the eyes and said: "Good, old Jim! You did do it, didn't you? I knew you would."

And the horse rubbed his nose against the man's cheek.

It is pleasant now and then to see such things.—Catholic Calendar.

THE BEST WAY.

This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 'twould be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very
best way

To make this world look bright
Is never to mind what people say,
But do what you think is right.

The man who says nothing and saws
wood may live to cut off coupons.

The trouble about greeting misfortune
with a smile is that misfortune never
smiles back.

Conceit is what makes the average
man think a woman can see something
in him to really admire.

PROOFS OF LOVE.

"Do Africans understand love?" We sometimes question it, observing their home life. We watch the young mother caring for her growing child, or her sick child, and we can scarcely say whether the true mother love beats in her heart, for her joy and affections are so restrained. It is not betrayed in admiring glances and loving caresses. We watch her as she screams and tears herself in frantic grief when the life has gone from her child's body, and her grief is so wild that perhaps we do not recognize it as a genuine feeling of love and loneliness. We cannot judge.

The man who has more than one wife cannot, we say, understand love. Can he love each one of four, six, ten, up to even fifty or a hundred wives? He has his favorite and he has the one he hates. He has one who always serves him as he likes, cooks his food to his taste and gives him pleasure; but does he know what love means? She who has been sold like one of a herd of cattle to the highest bidder,—does she know what it is to love? One out of many to serve the same lord and master,—does she feel herself loved? We cannot tell.

But sometimes we know that we meet love in Africans. It is a reflection of the love from above, though it may be faint and is not seen until the influence of divine love is felt. When we heard from one young woman that she loved one man but never hoped to "get him," we believed there was love, and when the happy marriage day came and she appeared, not in what we call bridal costume but in the best cloth she had, her hair neatly done up, her face all joy and pleasure, we said, "She loves." When we saw a husband content to count but one wife among his possessions, watching by her side with true anxiety through serious illness; sad and quiet as long as she was ill, rejoicing when she recovered; in every way treating her as he would himself; doing many of her heavier duties, though they are beneath a man's position, we said, "He loves his wife."

We talk to an African mother and she makes us realize how she wants to do her part to keep her child in the right path, but knows her weakness and pleads for our help. We see her planning to give her child the best there is for her to give. Her heart yearns after the straying child; she is ashamed of the evil he does. Then we stand by and know there is mother love in Africa. We witness a wedding which is not a bad imitation of such an event at home. We have watched the bride as she made her preparations; we have helped her and it may be even teased her a little. From her smile, the look in her eyes, we are made to believe she is very much like her white sister. And the bridegroom with proud bearing and joy in his face, as he leads her to the marriage altar, is plainly a happy lover. We have read love between as well as in his words, "I saw light," when he would have us know that the wished-for bride was willing. The young man to whom we have just imparted our grief at the knowledge that he has been drinking with one having that habit, returns and begs us not to tell his mother, for she would grieve. We say, "This is filial love." Are we not right?—E. A. in "Woman's Work."

Six little words lay claim to me
Each passing day—
I ought, I must, I can, I will,
I dare, I may.

Belgian girls are taught to do housework and marketing as part of their school lessons.

Egypt has an enormous number of small landowners, over a million people being proprietors of the ground they till.

CHILDHOOD INDIGESTION

MEANS SICKLY BABIES.

The baby who suffers from indigestion is simply starving to death. It loses all desire for food and the little it does take, does it no good; the child is peevish, cross and restless, and the mother feels worn out in caring for it. Baby's Own Tablets always cure indigestion, and make the child sleep healthy and naturally. Mrs. Geo. Howell, Sandy Beach, Que., says: "My baby suffered from indigestion, colic and vomiting, and cried day and night, but after giving him Baby's Own Tablets the trouble disappeared and he is now a healthy child." The Tablets will cure all the minor ailments of babyhood and childhood. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ELEPHANTS ATTACKING A GRANERY.

A traveller, who was making a tour in India, some years back, tells us that in his wanderings he arrived at a village on the north border of the British dominions. Near this stood a granery, in which was stored a large quantity of rice. The people of the place described to him how the granery had been attacked by a party of elephants which had somehow found out that this granery was full of rice.

Early in the morning an elephant appeared at the granery, acting as a scout or spy. When he found that the place was unprotected, he returned to the herd, which was waiting at no great distance off. Two men happened to be close by, and they watched the herd approach in almost military order. Gettings near the granery, the elephants stopped to examine it.

Its walls were of solid brickwork. The entry was in the centre of the terraced roof, which could only be mounted by a ladder. To climb this was not possible, so they stood to consider. The alarmed spectators speedily climbed a banyan tree, hiding themselves among its leafy branches, thus being out of view, while they could watch the doings of the elephants. These animals surveyed the building all round, its thick walls were formidable, but the strength and sagacity of the elephants defied the obstacles. One of the largest of the herd took up a position at a corner of the granery and pounded upon the wall with his tusks. When he began to feel tired another took turn at the work, then another, till several of the bricks gave way. An opening made was soon enlarged. Space being made for an elephant to enter, the herd divided into parties of three or four, since only a few could find room inside. When one party had eaten all they could, their place was taken by another. One of the elephants stood at a distance as sentinel. After all had eaten enough, by a shrill noise he gave a signal to retire, and the herd, flourishing their trunks, rushed off to the jungle.—Selected.

The wish of John Calvin, that no tomb or monument should be erected over his grave, is to be disregarded. Over \$100,000 have been contributed and are in the hands of a citizens committee in Geneva, Switzerland. The sum is to be used in providing a monument of surpassing beauty. Around the central figure of Calvin will be grouped the greater preachers of the Reformation, and on another pedestal will be arranged the figures of Coligny, William of Orange, Cromwell and other militant leaders of their age.

The wish of John Calvin, that no tomb or monument should be erected over his grave, is to be disregarded. Over \$100,000 have been contributed and are in the hands of a citizens committee in Geneva, Switzerland. The sum is to be used in providing a monument of surpassing beauty. Around the central figure of Calvin will be grouped the greater preachers of the Reformation, and on another pedestal will be arranged the figures of Coligny, William of Orange, Cromwell and other militant leaders of their age.

Good resolutions are not character, but only the staging by which character may be built.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Prof. Welch, D.D., of the Presbyterian College, Montreal, was the preacher in St. Andrew's on Sunday.

In the absence of Rev. Dr. Armstrong, Rev. J. Taylor, B.A., of Chelsea, conducted the services in St. Paul's church, last Sunday.

The Confederation of Mount Forest, making mention of the proposed visit of an honored Minister of this city to his former charge, says: "It is eleven years since Dr. Ramsay left Mount Forest, and during that time he has occupied with great ability and acceptance one of the most prominent and influential pulpits in the Capital. We are sure that very many will make it a point to hear him both as preacher and lecturer."

QUEBEC PRESBYTERY.

Met in Quebec on the 3rd and 4th of March—Mr. H. Carmichael, moderator, and was re-elected for another six months. Much time was given to Home Mission, Augmentation and French Evangelization matters, and grants were recommended for the ensuing year, with provision for a goodly number of Mission schools and Colporteurs in connection with French work.

Rev. J. M. Callan was transferred from Metis to Lake Megantic. Rev. E. W. Watson was re-appointed for the next six months to Grand Mere. Rev. A. Paterson, M.D., was appointed Immigration Chaplain, to serve presently at St. John, N.B., and at Quebec on opening of the St. Lawrence navigation.

Building of new churches were reported—one at Marsorb and another at Asbestos, in connection with the Danville congregation.

Rev. E. McQueen gave official intimation to the Presbytery of the death of Rev. Rodk. MacLean, late of Hampden; and submitted a resolution thereunto, which was cordially received by the Presbytery. Rev. M. MacLeod was appointed interim moderator of Hampden.

A call from the congregation of Sawyerville, in favor of Rev. P. D. Muir, of Leeds village, was presented and sustained. Commissioners were heard. Mr. Muir, while leaving himself in the hands of Presbytery, intimated his willingness to remain at Leeds village, and the Presbytery resolved not to place the call in his hands.

The Presbytery adopted a resolution, approving the Governor General's project in the matter of preservation of the Quebec Battlefields, and commended the scheme to the favor and support of the people, as one calculated to help in cementing the two races, and to foster a healthy patriotism. Another resolution was adopted, urging the local committee having in charge arrangements for the celebration, not to pay any public monies for religious services in connection with any of the public functions connected with the celebration.

Dr. Duval, of Winnipeg, was nominated as Moderator of the approaching General Assembly, and Rev. F. M. Dewey, M.A., Montreal, as Moderator of the Synod of Montreal and Ottawa.

In view of the considerable number of families that are scattered, at long distances from ministers and churches, in view of the large extent of railroad construction going on within the bounds, for which the Presbytery could get no supply, and in view of the number of vacancies usually in the Presbytery, for which it is becoming increasingly difficult to secure regular supply, Rev. J. R.

MacLeod urged the wisdom of securing a pastor at large to divide his time with such work. The Presbytery took steps to make provision for such work for the approaching summer.

The reports of Standing Committees were submitted by the respective conveners as follows: Church Life and Work, Rev. E. McQueen; Sabbath School, Rev. P. D. Muir; Y. P. Societies, Rev. H. Carmichael; Temperance and Moral Reform, Rev. J. N. Brunton; Systematic Beneficence, Rev. N. Carmichael.

At the evening session a Conference on Sabbath School Work was held, during which Rev. J. C. Robertson, General Secretary, gave an address. Commissioners to the General Assembly were appointed as follows:—Ministers, Messrs. C. W. Nicol, H. Carmichael, J. R. MacLeod and A. T. Love; Elders, Messrs. Jno. Whyte, Jno. McCammon, Jas. Muir and A. J. Elliot.—J. R. MacLeod, Pres. Clk.

MONTREAL.

The entertainment given in St. Gabriel church last week in aid of foreign missions and church work was quite successful. The Rev. Dr. Campbell presided, and an attractive programme was provided. There was a large attendance and a most enjoyable time was spent.

The Minister of Taylor church has the courage of his convictions, notwithstanding the calling down given by certain aldermen to the Secretary of State (Hon. Senator Scott), Mr. Reid recently made reference to the moral condition of this city in the following terms: "It is not true that Montreal is becoming a sort of hives and byword all over the land for corruption of many kinds? Just imagine in this fair city we have 1,362 places where liquor is sold according to law—and how many without law?—a place where liquor is sold to less than every three hundred persons. Toronto is not so very much smaller than Montreal, and she has but 208 licensed grog shops. About one-seventh as many as Montreal has. Then when we realize the way in which law is administered is it not enough to make respectable people blush. Last year, according to the newspapers, there were fifty-six liquor sellers arrested for illegal liquor-selling, and they managed to settle their cases out of court, without any punishment. When we read such evidence as that lately given by the Rev. Arthur French, in connection with houses of ill fame, do we not feel that it is high time that something should be done to clear the atmosphere and cleanse our city from its horrible reproach." No doubt Mr. Reid speaks by the book, and it will be interesting to watch how the aldermen will deal with this new attack, not by a Minister of State, but by a Minister of the Gospel.

The special meetings conducted by the Rev. Wm. Meikle, B. A., Evangelist, in the Avonmore church, are arousing deep interest. The Evangelist preaches the Gospel in demonstration of the spirit and with power.

Mrs. Gollan, of Dunvegan, was recently "surprised" by her Sunday school class. She was presented with an affectionately worded address, along with a suit case, and handsome toilet set. Two members of the class, John J. Campbell and George Ross, read the address and made the presentation.

WINNIPEG AND WEST.

Rev. C. H. Stewart, of St. Paul's church, in this city, has been chosen as Moderator of Presbytery for the ensuing term.

Rev. Hugh Hamilton, formerly of Manor, Sask., has been called to Morris, Man., salary \$1,000, with manse, and four weeks' holidays.

Rev. J. H. Cameron, on leaving his late charge at Kildonan, was presented with an appreciative address along with a well filled purse of money.

On motion of Rev. Dr. Hart, Winnipeg presbytery resolved to express its appreciation of and sympathy with Dr. Pringle of Dawson City, in his struggle for the maintenance of public morality in the Yukon.

In view of the General Assembly meeting in this city in June, a strong committee on arrangements for the reception of commissioners was named at last meeting of Presbytery, with Mr. G. R. Crowe, as chairman, and Rev. D. M. Solandt, as secretary.

Rev. Dr. Sinclair, who has so efficiently filled the pulpit of St. Andrew's church during the absence of Rev. J. W. McMillan, preached his farewell sermon last Sunday, and on Tuesday left for Dawson City. Mr. McMillan will resume his duties on 1st April.

Rev. J. I. Walker was last week inducted as pastor of the Riverview church. Rev. Dr. Wilson presided. Rev. A. McTaggart preached the sermon; Rev. Alexander Matheson addressed the minister, and Rev. S. Polson the congregation.

Reports from all over the Dominion indicate the election of Rev. Dr. Duval to the Moderatorship of the General Assembly, meeting in Winnipeg in June. The minister of Knox church well merits the distinction, and will discharge the duties of the position with dignity and ability.

The presbytery ordained Andrew Kirk, who is engaged as missionary at Winnipeg Beach; and in view of the application of Rev. Edward Lee for admission to the ministry his credentials were remitted to a committee consisting of Rev. C. H. Stewart, Rev. Dr. DuVal, Rev. J. A. F. Sutherland and Archibald Macdonald.

Winnipeg Presbytery sends the following commissioners to the General Assembly: by open vote, Rev. Dr. DuVal; by rotation, Rev. D. Iverach, Rev. D. N. McLachlan, Rev. R. J. Hay, Rev. E. B. Chestnut; by ballot, Rev. Dr. Patrick, Rev. Dr. Gordon, Rev. Dr. Bryce, Rev. Dr. Wilson, Elders, Archibald Macdonald, George A. Young, James Thomson, Rev. W. M. Rochester, J. P. Matheson, E. F. Stephenson, D. McArthur, Hon. David Laird, G. R. Crowe.

At the recent meeting of Presbytery, Rev. Dr. Patrick presented the following overture to be transmitted to the general assembly. "Whereas some students, intending to enter the ministry of this church, resort at their convenience to colleges in the United States and elsewhere for the study of theology, without the sanction of this church being had in any way; whereas, this liberty is liable to be abused and has been abused; whereas, in such cases due supervision of the students' course of study cannot be had; and whereas, action in regard to license and ordination in such cases varies with the several presbyteries, it is humbly overtured to the venerable, the general assembly, by the presbytery of Winnipeg that it take steps to regulate this practice, or to do otherwise in the premises, as may seem meet."

At Winnipeg Presbytery Dr. Bryce presented a report of the committee on church extension, and asked to be relieved of the convenership of this committee. R. M. Thomson was appointed his successor. The presbytery placed on record its very hearty appreciation of the services rendered by Dr. Bryce, as chairman of this committee since its organization. Rev. Clarence Mackinnon proposed that the presbytery express its deep interest in the mission upon which Dr. C. W. Gordon is about to enter in Philadelphia. The presbytery expressed its hope and prayer that the enterprise would be greatly blessed. The presbytery also expressed its hearty appreciation of the service rendered by Dr. A. G. Sinclair in this city, both in the pulpit of St. Andrew's church, and among his brethren of the Winnipeg presbytery. The presbytery wished him every blessing in the responsible work to which he goes in the Yukon.

WESTERN ONTARIO.

London Presbytery will meet in St. Andrew's church, London, at 10.30 a.m., Monday 30th inst.

Rev. Mr. Currie, of Leith, has been preaching in St. Paul's church, Brookholm, with much acceptance.

Westminster church, Mount Forest, now vacant, heard Rev. Wm. Cooper, B. A., of Port Perry, last Sunday.

At the recent communion in St. Andrew's church, Hamilton, there were 39 added to the roll, 16 on profession, and 23 by certificate.

Rev. D. Anderson, B.A., of Burlington, conducted preparatory services in St. Andrew's church, Hamilton, last Friday evening.

Rev. A. D. Menzies, special agent of the Pointe aux Trembles school, has been doing excellent work in the West for that most deserving institution. In St. Andrew's church, Thamesford, his canvass resulted in \$200 being collected.

Rev. S. H. Eastman, Meaford, convener of the General Assembly's Committee on Church Life and Work, would like to hear at once from the Presbytery conveners, so that he may be in a position to prepare his report for the forthcoming meeting of Assembly.

In London Presbytery Rev. J. F. Scott presented the report on church life and work. It seems there are comparatively few people within the bounds who do not attend some church service on the Lord's Day. On the whole, the state of religion is encouraging, but more prayer and effort on the part of all church members is needed.

Commissioners from London Presbytery to the General Assembly are: Rev. Messrs. James Malcolm, Dr. McDonald, Dr. Barnett, H. H. Reid, James Argo; Elders, Jas. Robertson (Glencoe), Rev. A. Stewart, (New St. James', London), Jas. Patterson, (Thamesford), and Messrs. John McLean (West Lorne), John R. Cameron, (Wallacetown), and the elder of Melbourne and Riverside.

At the recent meeting of Hamilton Presbytery, when the subject of Church Union was before the court, Sir Thomas Taylor spoke strongly in opposition. He did not think a body like the Presbyterian Church should sink its individuality. Rev. Mr. Muir and Rev. Mr. Cunningham also declared themselves against the movement, the latter claiming that the lack of competition among the ministers would tend to indolence, particularly in the smaller places, and that the results would not be as good from one large church as from three smaller ones.

On a recent Sunday evening, Rev. J. U. Tanner preached for his brother at Dundee Centre, Que.

DOUKOBORS DEFENDED.

The Montreal Witness has been interviewing Dr. J. T. Reid, of that city, who spent several months amongst the Doukhobors, with the view of ascertaining the credibility of certain wild reports of their doings at Fort William. Dr. Reid has much to say that is good of these much misunderstood settlers. In part he told the Witness:

"Concerning the fanaticism of the religious maniacs at Fort William it is not necessary to defend them, for even their own people in the Doukhobor colony condemn them just as emphatically as we do.

"The report of the Fort William jury concerning conditions amongst the fanatics there is ostensibly authentic and reliable, but it is only just to the Doukhobor people, as a people, that remember that religious fanaticism is a form of insanity; that, therefore the Doukhobor fanatics at Fort William are just as irresponsible for their acts as are the inmates of our insane asylums, and that for their insane action the Doukhobor people as a people are no more deserving of censure than are Anglo-Saxons for the results of the eccentricities of Christian Scientists, Divine healers, and other erratic forms of religious fanaticism.

"With reference to the charge that Peter Verighen, leader of the Doukhobor people, is so despotic as to forbid them the use of certain articles of diet, I may say that the physical condition of the people is that which physicians describe as 'well nourished'—a condition which indicates proper and sufficient food.

"A people with such ideals of liberty as successfully resisted the persecutions of the Greek Church and the despotism of the Russian State, are not likely to suffer from the alleged despotism of any one man. Peter Verighen knows his own people too well to attempt despotic measures, even if he were inclined to do so.

"The prevailing prejudice against a peculiar but worthy people, whom we do not yet understand, makes mountains out of mole-hills, and starts tea-pot tempests.

"In addition to all this is the fact that amongst politicians there is an inclination to make of the Doukhobors a political football. The goal in sight, the struggle of the game becomes less conscientious, and as a result the readers of newspapers are at times regaled with sensational exaggerations.

"And as to their premeditated disposal of the dead body?"

"That, too, is quite probable. From religious maniacs we may expect only the irrational—but in the Doukhobor colony there is no such sacrifice. The most solemn and impressive—the most reverent funeral services I have seen and heard, have been Doukhobors' funerals."

"And with reference to the report that they are about to leave Canada?"

"That, too, applies only to the few fanatical pilgrims at Fort William, who are on their way to a seaport.

"While it is true that there is in the colony a keen disappointment at the alleged non-fulfilment of promises made at Ottawa concerning land tenure, the Doukhobors as a people are making permanent homes in Canada. They have built lumber mills and flour mills. They make the best brick made in the west. Not satisfied regarding long distances from Yorkton and Swan River Hospitals, Verighen's secretary has recently told me that they need a hospital in the centre of the colony. From a material standpoint they are making commendable progress towards a permanent residence in Canada.

"And as to the reports of their alleged free-love and vice?"

"That report also refers only to Fort William fanatics—who with erratic ideals

of liberty may probably abuse liberty into license.

"The report that they are at times clad only in fresh air and sunshine is quite true, but this is not from obscene motives but from their fanatical desire to show their freedom from the conventionalisms of what they call man-made laws. The life of a Doukhobors' village is pure and chaste. Tolstoid and Tchertkoff bear similar testimony concerning the chastity of the life of the Russian Doukhobor village. Prof. Mayor of Toronto University, and Lally Bernard, of the 'Globe,' who know the Doukhobors well, testify along similar lines."

BRIEF WESTERN NOTES.

The West Land.

Prince Rupert townsite lots will not be put on sale before September.

Preparations for the synod meeting of British Columbia and Alberta in April and May are beginning.

At Indian Head a brotherhood for the advancement of Bible study and vital religion has been organized in St. Andrew's church.

A Ruthenian Catholic bishop for the West, as recently appointed, will not stem the tide of Protestantism among these sturdy foreigners.

Rev. J. H. White, M.A., has been inducted at Ladner. Rev. J. W. Woods, de conducted worship, while Rev. A. J. Mc Gillivray addressed the minister, and Rev. J. A. Logan the people. Congratulations are due the people of the Delta for their speedy and wise choice of a minister, thus obviating the dangerous and oftentimes disastrous delay of a vacancy.

Church Union was considered at a banquet of Presbyterians, Methodists, and Congregationalists in Winnipeg last Friday. After full discussion three resolutions were passed: "That from an economic standpoint, the proposed union of churches was expedient." "That the union of these three churches will result in increased and better efficiency in all missionary work." "That union is certain to greatly increase the efficiency and power of the Christian forces for social progress."

ORANGEVILLE PRESBYTERY.

Commissioners to General Assembly Orangeville Presbytery are: Ministers, D. T. McClintock, L. W. Thom, H. Matheson, G. Ballantine; Elders, J. A. McDonald, Priceville; E. W. McCulloch, Grand Valley; two to be sent from sessions at Claude and Maxwell.

The Presbytery lost one family, gained sixty-five members, increased \$9,936.00, in givings for all purposes. Debt paid off, \$3,052.00; value of property increased, \$2,290.

Reports for the year were discussed. Sabbath schools gave opportunity of much helpful discussion. Church Life and Work also came in for due consideration.

Caledon East becomes self-sustaining under the careful ministry of H. Matheson and the vigor of J. H. Edmisten, Augmentation Convener.

Rev. G. W. Rose, recently settled at Alton, is seriously ill. Presbytery arranged to give his people a month's supply.

Waldemar is in fine shape since the induction of L. W. Thom. Self-sustenance is looked for here soon. The grant at Corbetton was reduced to \$200. Camilla and Mono Centre is vacant. The Moderator is Rev. J. R. Bell, Laurel.

Remit on travelling expenses to Assembly was sent back to an increased committee to prepare a scheme to be considered at next meeting, which will be held in Orangeville on Tuesday, May 5th., at 10.30 a.m.

Standing Committees for the year were appointed, and the regular work of reviewing the year done.

HEALTH AND HOME HINTS.

Laundry starch makes the best paste for scrap-books, because age does not turn it yellow.

To keep mould from rising on a cat-sap of pickles, add a teaspoonful of ground horse radish to every quart.

A small piece of charcoal placed in meat larder will keep the articles sweet and wholesome, as well as ice. Charcoal is a great disinfectant.

A little cold water dashed over the chest and back of a baby or young child after the bath and followed by a brisk rubbing will often prevent sensitiveness to colds.

You can get a bottle or barrel of oil out of any carpet or woollen stuff by applying buckwheat plentifully and faithfully. Never put water to such a grease spot, or liquid of any kind.

In making oatmeal scones, sift one and a half cups of whole wheat flour and one teaspoonful of baking powder into one pint of oatmeal left from the day before, and stir together with half a cup of water. After mixing well roll out on a baking board a quarter of an inch thick. Cut in fancy shapes and bake on a griddle fifteen minutes.

For fricasseed chicken parboil in a small quantity of water, cut up when cool, add to the liquor in which they were boiled the trimmings of the fowls, a little lemon peel, white pepper, uace, mixed herbs, and an onion. Stew well and strain, then simmer the fowls in it till quite tender, take them up and keep them hot. Thicken the sauce with floured butter and grate of nutmeg and salt, boil up, stir in the yolk of an egg, and beat in half a pint of cream, which must not be boiled.

Sponge Cake—Beat three eggs two minutes, add one and a half cups of white sugar, beat five minutes, one cup of flour, beat one minute, one teaspoonful of cream tartar, one half teaspoonful of soda, one cup of cold water, beat one minute, then another cup of flour, beat one minute, flavor with lemon, bake in a quick oven. This will make two cakes or one large one.

A Sauce for any Hashed Meat.—The evaporated or dried "tart" apples come in usefully at this time, before the fresh apple crop is due. They need to be soaked a short time in cold water to give them their form again. Try a handful of them, with a couple of sliced onions, in some good dripping until they are all a soft sauce together. Add a tablespoonful of corn starch, ground rice or farina for thickening, and, if you like the taste of curry powder, a spoonful, large or small, to your taste, with salt and pepper. Put all together, with sufficient hot water, soup stock or gravy, to make a sauce for the cold meat, which has been sliced. When the sauce has boiled up, stir until quite smooth and put the meat in merely to heat through slowly. Then serve. Rice or mashed potatoes make a good bordering.

A Bad Breath.—There is nothing much more disagreeable than a bad breath, and besides the unpleasantness, it is dangerous, as contagious diseases are often thus propagated. Among the chief causes of bad breath are diseased condition of the nose; sore throat and bad tonsils; decayed teeth and diseases of the lungs and stomach. A severe catarrhal condition of the nose often gives rise to such an odor that it makes fetid the whole atmosphere of a room. Antiseptic sprays for the nose, and mouth-washers should be resorted to, and the use of some kinds of tablets are also good, but one should discover the root of the trouble and see that it is remedied, and then the breath will be all right. Each person exhales a peculiar odor from the secretions of the glandular structure of the various tissues. This odor is strengthened and made more individual by the use of certain soaps and perfumes. One should see to it that this personal odor is agreeable. Heavy perfumes are often disagreeable to some and should be avoided.

SPARKLES.

—“But surely you are the man to whom I gave some pie a fortnight ago!”
“Yes, liddy. I thought p'raps you'd like to know I'm able to get about again.”

“For goodness sake!” exclaimed mamma, returning from a shopping trip, “what's the matter with little Tommy?”

“‘Tis a bad boomp he got, ma'am. Ye know ye told me I was to let him play upon the pianny, and' onct whin he was slidin' on the top of it he slid too far, ma'am.”

Stranger—What sort of a man is your neighbor, John Braggs?

Native—Oh, he's all right, but he has a telescopic imagination.

Stranger—How's that?

Native—Yes. He can't even tell the truth without getting it at least two sizes larger than it is.

Thump-rattley-bang went the piano. “What are you trying to play, Janet?” called out her father from the next room. “It's an exercise from my new instruction book, ‘First Steps in Music,’” she answered. “Well, I knew you were playing with your feet,” he said grimly. “Don't step so heavily on the keys; it disturbs my thoughts.”

Mrs. Knicker: Women's dresses have no pockets.

Knicker: And after they are paid for there is nothing in a man's.

Politician—I don't think I'll have a bit of trouble getting re-elected. Look how easily I won last year when the people hardly knew me at all.

Miss Sweet—But that's the whole trouble. The people—know you now.

Gwendolen (much embarrassed)—I have to apologize to you this evening, Mr. Whackster. The girl has been cooking onions in the kitchen, and the odor fills the house.

The young man (not at all embarrassed)—I don't mind that a bit, Miss Gwendolen. I've just been eating onions myself.

(Dense silence.)

PROGRESSIVE.

Chapter I. “What is your name, little boy?” asked the teacher.

“Johnny Lemon,” answered the boy. And it was on record on the roll.

Chapter II. “What is your name?” the high-school teacher inquired.

“John Dennis Lemon,” replied the boy. Which was duly entered.

Chapter III. “Your name, sir,” said the college dignitary.

“J. Dennison Lemon,” responded the young man who was about to enroll himself as a student. Inscribed in accordance therewith.

Chapter IV. “May I ask your name?” queried the society editor of “The Daily Bread.”

“Jean D'Ennicce LeMon,” replied the swell personage in the opera box. And it was duly jotted down.

There has been much said about the universal brotherhood of man. Why not talk now about the universal manhood of the brother?

To love one's self is probably better than to love nothing. Self-love makes a crippled soul. To love nothing is living death.

The element of gratitude is common to the human heart. No stream can escape its source, neither can man break every cord that binds him to his Maker. Defer not till to-morrow to be wise;

DANGEROUS

PURGATIVES

Many People Ruin Their Health Using Purgatives in Spring.

A spring medicine is an actual necessity. Nature demands it as an aid to carrying off the impurities that have accumulated in the blood during the winter months. Thousands of people recognizing the necessity of a spring medicine dose themselves with harsh, griping purgatives. This is a serious mistake. Ask any doctor and he will tell you that the use of purgative medicine weakens the system, but does not cure disease. In the spring the system needs building up—purgatives weaken. The blood should be made rich, red and pure—purgatives cannot do this. What is needed in the spring is a tonic, and the best tonic medical science has yet devised is Dr. Williams' Pink Pills. Every dose of this medicine actually makes new rich red blood. This new blood strengthens every organ, every nerve, every part of the body. That is why Dr. Williams' Pink Pills banish pimples and unsightly skin eruptions. That is why they cure headaches, backaches, rheumatism, neuralgia, general weakness and a host of other troubles that come from poor, watery blood. That is why men and women who use Dr. Williams' Pink Pills eat well, sleep well, and feel bright, active and strong. Mrs. Joseph Lepage, St. Jerome, Que., says: “My daughter suffered from headaches and dizziness. Her appetite was poor. She had no strength and could not study or do any work. She was thin and pale as a sheet. A neighbor advised the use of Dr. Williams' Pink Pills, and after taking a couple of boxes we could see an improvement in her condition. She used the pills for some weeks longer when they fully restored her health, and she is now enjoying the best health she ever did.” Try Dr. Williams' Pink Pills this spring if you want to be healthy and strong. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

CALLS CAT BY TELEPHONE.

Frank Whipple has a cat named Nigger, who not only knows his name but recognizes his call over the telephone. Nigger is perfectly at home both at the Whipple residence and at the express office, and sometimes at the latter place makes himself a nuisance by walking over the papers on Frank's desk where he is trying to write. Telling the cat to keep off does no good, but an effectual means of getting rid of his catship has been discovered by asking Mrs. Whipple to call the animal home, and when his mistress says “Nigger! Nigger!” over the phone and the receiver is held to the cat's ear, the owner of the name scampers for home as fast as four black feet can carry him.

A mother in an humble home is displeased, if she looks down, to fret and complain because of her circumscribed position, and she wonders sometimes if any one has greater trials than herself; but when she realizes that she is where God would have her to be, and that without her His plan would be incomplete, her difficulties become rings in a ladder which slowly but surely enable her to climb into heaven, certainly into the heavenly places.—Dr. Chapman.

In Prussia only 6,497 of 100,000 attempts at suicide were successful.



Department of Railways and Canals, Canada

**TRENT CANAL
ONTARIO-RICE LAKE DIVISION
SECTION NO. 3**

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received until 10 o'clock on Thursday, March 12th, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into can be seen on and after the 5th February, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa; at the office of the Superintending Engineer, Trent Canal, Peterboro', Ont., and at the office of Mr. J. E. Brophy, Division Engineer, Trenton, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages schedule prepared or to be prepared by the Department of Labor, which schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of the firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The advertisement dated the 15th January, 1908, is hereby cancelled.

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, Feb. 3rd, 1908.

Newspapers inserting this advertisement if without authority from the department will not be paid for it.

New York and Ottawa Line

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And arrive at the following Stations Daily except Sunday:-

3.59 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.67 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Central Station. Phone 13 or 1180.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East

MONTREAL

PRESBYTERIAN BROTHERHOOD

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."

Herald and Presbyter.

Presbyterian Board of Publication

Philadelphia Witherspoon Building
New York, 156 Fifth Avenue
St. Louis, 1516 Locust Street
Chicago, 192 Michigan Avenue
Berkeley, Cal., 2436 Telegraph Ave.
Nashville, 150 Fourth Ave., N.

KOOTENAY FRUIT LANDS

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakusp, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 443. Nelson, B.C.

**Ministers, Teachers,
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AUROR
(THE DAWN)**

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.25; air and in Montreal, by mail \$1.50

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Gtengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's F. Is.,
17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st
Tues.

Whitby, Brooklyn, 15th Jan, 10 a.m.
Orangeville.
North Bay, Magnetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Sd., 3rd Dec., 10
a.m.

Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st
Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,
7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd
Dec., 10.30.

Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

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.

Synod of Manitoba.

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

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battleford.

Synod of Alberta.

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

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL

QUE



PENITENTIARY SUPPLIES

SEALED TENDERS, addressed to "Inspectors of Penitentiaries, Ottawa," and endorsed "Tenders for Supplies," will be received until Monday, 16th March, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1908-1909, for the following institutions, namely:—

Kingston Penitentiary,
St. Vincent de Paul Penitentiary
Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,
Alberta Penitentiary, Edmonton
Alta.

Separate tenders will be received for each of the following classes of supplies:—

- | | |
|----------------|----------------------|
| 1. Coal. | 9. Groceries. |
| 2. Coal Oil. | 10. Hardware. |
| 3. Cordwood. | 11. Leather. |
| 4. Drugs. | 12. Milk. |
| 5. Dry Goods. | 13. Oils and Paints. |
| 6. Forage. | 14. Pork and Bacon. |
| 7. Fresh Fish. | 15. Sole Leather. |
| 8. Fresh Meat. | 16. Tinware. |

Details of information as to form of contract together with forms of tender will be furnished on application to the Wardens.

All supplies are subject to the approval of the Warden.

DOUGLAS STEWART,
GEO. W. DAWSON,
Inspectors of Penitentiaries.
Department of Justice,
Ottawa, February 14, 1908.

RIDEAU CANAL NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Timber," will be received up to 16 o'clock on Friday, the 20th March, 1908, for the supply and delivery of British Columbia or Douglas Fir Timber required for the Rideau Canal.

Specifications and Bills of Timber can be obtained at the office of the Superintending Engineer of the Rideau Canal, Canadian Building, Slater Street, Ottawa, on and after Monday, the 17th February, 1908.

An accepted bank cheque for the sum of \$400.00, made payable to the order of the Minister of Railways and Canals, must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

By Order,
L. K. JONES,
Secretary.
Department of Railways and
Canals,

Ottawa, February 12th, 1908.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."

The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. W.S.

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
-----------	---	-----------

Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4%	Money to Loan Safety Deposit Vaults For Rent	4%
-----------	--	-----------

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH

CALVERT'S Carbolic Tooth Powder

That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. nett

COPLAND & LYE'

"CALEDONIAN"

Scotch Tweed Skirts

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Checks and Plain TWEEDS.

COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/- Carriage paid

SCOTCH WINEYS from 1/- per yd.

COPLAND & LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES
Caledonian House, 165 Sauchiehall Street, Glasgow.
Patterns and Illustrated Catalogues post free.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Reserve	1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch
THOS. McDOUGALL, General Manager.

BRANCHES

Quebec St. Peter St. Thetford Mine Que. St. George, Beauce.
Que. Quebec Upper Town Black Lake, Que. (Sub-agency
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.
Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawmogan Falls, Que. Ottawa, Ont. Thorold, Ont. Sturgeon
Falls, Ont.

AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic



Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

ANY even numbered section of a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:—

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself, must notify the Agent for the district of such intention.

Six months' notice in writing must 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 Interior.

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

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors