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about the delicious flavour of

"SALADA"

B106

This flavour is unique and never found
in cheap, ordinary teas. Let us mail
you a sample. Black, Mixed or Green.



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**THE ADAMS FURNITURE
CO. LIMITED, TORONTO**

At 40°
below zero—

225 MILES north of
Montreal is the
town of Chicoutimi, where
the temperature in winter
goes down to 40° to 50°
below zero.

It is something of a
task to maintain roads
under such frosty con-
ditions, but Chicoutimi
does it cheaply and well with
Tarvia.

Here is the report of Jean A.
Claveau, the town engineer,
in his own words:

"During the summer of 1911, we
made a trial of 'Tarvia-X' in the
macadam construction of our
principal street. This street is
still in a perfect condition, and
Tarvia has not only served to
bind the stones well, but it has

also rendered the road very
smooth for the traffic.

"We have since made over
20,000 square yards of macadam
with 'Tarvia-X' in the com-
mercial streets, and up to the
present its use has given us en-
tire satisfaction."

Tarvia
Preserves Roads
Prevents Dust—

Made in Canada

Neither frost
nor rain nor
automobile
traffic can
disrupt a
tarvia-bond-
ed road. Tarvia is a
coal tar preparation that
unites with the macadam
surface and hardens to a
tough, waterproof, weather-
proof matrix.

It adds a little to the first
cost and pays for itself in sav-
ings of maintenance charges.

Booklet free upon request.

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MONTREAL TORONTO WINNIPEG VANCOUVER

THE CARRITTE-PATERSON MANUFACTURING CO., LIMITED
ST. JOHN, N.B. HALIFAX, N.S. SYDNEY, N.S.



It is quite necessary to keep all
patients ill with measles, not only iso-
lated, but in bed, in order that the
possibility of catching cold may be
avoided.

Occasionally a wide-spread epidemic
of measles is caused by the germs get-
ting into milk. It is, of course, the
duty of the Health Officer to trace
cases due to this down to the source.
Early reports of every case will help
him in his work.

Hope's Quiet Hour.

The Field is the World.

He answered and said unto them: He
that soweth the good seed is the Son of
Man; the field is the world.—S. Matt.
xiii: 38.

One of the things our Lord impressed
on His disciples was the greatness of the
Church's work. They were never to rest
satisfied until all the nations owned their
Master as King. They belonged to a race
which was anything but universal in its
outlook. The Jews thought themselves the
chosen of God; all other nations were
Gentiles and outside the Covenant. Slowly they learned the lesson of God's
love for all the world. Then they set out
to make disciples of all the nations.

The business of every man is to serve
his generation in some way—one who lives
only for himself is a dead failure, an idler
in God's field. There is plenty of oppor-
tunity for willing workers for the field
is a large one—the whole world. We are
now effectually shaken out of narrow
and petty interests. Every day we gaze
out over the world feeling that local
affairs are less interesting than the battle-
fields on the other side of the sea.

God is trying to burn selfishness out
of us. Do you remember our Lord's
warning parable about the rich man and
Lazarus? The rich man was condemned.
Why? We are not told that he was a
liar, thief or murderer, that he was vicious
in his habits or condemned by his neigh-
bors. He lived in comfort and luxury
and his body was interred with honor.
Why did God condemn him? Because
he was living for himself alone. Even
when a suffering neighbor was lying at
his gate the opportunity of service was
looked upon neither as a privilege nor a
duty.

Christianity has so strengthened our
vision that we can see the suffering
neighbor when he is many thousand miles
away and we have awakened to the fact
that the welfare of humanity is our busi-
ness. It is an immense business—for the
field is the world—but we are not to sit
down helplessly and say that the task is
beyond us. If we felt, as Elijah did, that
we stood alone in God's vineyard, we
might get discouraged; but the army of
workers is great and is steadily increasing.
The work is being organized more and
more so that each one of us can reach
out and give real help to needy sufferers
in distant corners of the field.

For instance—yesterday I received an
appeal for the "Russian Jews' Relief
Fund." Among the patrons of the Society
are some of the greatest men in England
and Canada. They point out that owing
to the war, "millions of Jews are home-
less, starving and shelterless. . . . Scores
of cities as large as Brussels and Antwerp
have been ruined and over eleven thousand
villages have been razed to the ground." This Society makes it possible for us to
reach the fellow-countrymen of our Lord
in Russia, Poland and Galicia. I am not
passing on the appeal to you—you have
a fine opportunity already offered by
the ADVOCATE "Dollar Chain"—but I
simply mentioned this to remind you that
there are millions of eager workers in the
great field and there is no need to despair
over the task laid upon us.

This morning I received the parish
monthly published by a little church in
the States. It contained the information
that the Women's Guild of the parish
had begun the work of making bandages
and hospital supplies for the wounded in
France. Last week I spent an afternoon
in the country, having the great pleasure
of meeting face to face one of the readers
of the Quiet Hour, and there I found a
very "live" Branch of the Red Cross
firmly established and working in capable
and systematic fashion. Go where you will
in city or in the country, you find people
working for others. The fire of enthusi-
astic desire to help is wonderfully con-

tagious. The rich man, in these days,
can't possibly be comfortable if he devotes
his whole attention to his own pleasures
and pursuits. His conscience is stung into
activity by the good deeds of his neigh-
bors and for very shame—if for no
higher motive—he spends some money
and time for others. Is the poorer or
less happy because he is caught in the
great wave of helpfulness which is sweep-
ing across the world? Would he find life
more enjoyable if he were permitted by
conscience and public opinion to devote
himself entirely to the care of Number
One? I think he deserves our pity—that
poor rich man who was clothed in purple
and fine linen and fared sumptuously
every day missing the pleasure of showing
kindness to the sick and hungry man at
his gate. He let slip the real happiness of
this life as well as of that which is to
come.

Judas the covetous disciple gained
nothing but misery from the money he
thought would be so valuable to him.
He sold his Master for nothing—for he
gave back the silver—and then went out
swiftly in despair and hanged himself.
Self is a cruel god crushing happiness out
of a soul devoted to its service.

"Still, as of old,

Man by himself is priced,—
For thirty pieces Judas sold
Himself, not Christ."

It has been said that the temptation
to be good is irresistible when you know
the joy of it. Though there was a traitor
among the apostles there was only one.
Eleven out of twelve—a big proportion—
devoted their lives unstintingly to the
service of God and man. Look round you
to-day and you will find many who are
willingly spending time, talents, strength
and money for the good of others—the
selfish idlers are few and far between,
now, whatever they may have been
before the war. The "society woman"
sees that she has a duty to society, the
"business man" acknowledges that the
pressing claim of the world's need is
greater than the claim of business, and
even the children are knitting for the
soldiers.

The field is the world, but the Master
of the field appoints to each worker his
place in the field. The result will be
confusion if we rush hither and thither
as we choose. Ploughing may be less
interesting than reaping, but it is neces-
sary. The farmer—"doing his bit" to
feed the world—may feel that it would
be more exciting and splendid to win the
Victoria Cross at the front. But the
world's praise is a small thing as com-
pared with the quiet "Well done" of our
own Master. Let us work under His direc-
tion, going or staying as He commands.
The field is the world and we may have
the opportunity of serving in its farthest
corners, but the work of the whole field
is not laid upon your shoulders. Some
are called to fight, but others "do their
bit" by cooking for the soldiers, making
boots for them or knitting stockings.
Charity should always "begin" at home,
but there is no need to concentrate all
one's energies on home duties—espe-
cially now when the world needs the help
of every individual. The Priest and the
Levite were too intent in their own
business to minister to a wounded stranger
—and so they missed their chance of
doing a much-needed kindness to Him
who has said, "Inasmuch as ye did it
not to one of the least of these, ye did it
not to Me." Because we are not able to
help all the hungry and suffering people
in the world is no excuse for us if we sit
down helplessly and do nothing. We can
all do something, and if we use the pennies
and minutes wisely, the dollars and days
will take care of themselves. There is no
need to get worried and flustered because
the field is in such terrible disorder at
present. The field is God's Kingdom,
not ours. We are only called to do our
part under His direction. How hopeless
a soldier would feel if he thought the whole
burden of saving his country were on his
shoulders! When the leaders of the
Patriotic League set out to add millions
of dollars to the fund, they knew they
were not working alone. Everybody
wanted to help, and so the millions
poured into the treasury.

Once, when hungry multitudes pleaded
silently for food, the perplexed disciples
stood with a few little loaves in their
hands. "What are they among so many?"
they asked, despairingly. But the Master
answered, "Make the men sit down." There
was some food to begin on, and He
could provide more when that little sup-
ply was really exhausted. You can't