

ness. There is good furniture, fine engravings are on the walls, soft carpets, plenty to drink, light and warmth and good cheer. A little stranger from the unknown is expected to enter there and the preparations for the reception are elaborate, since nothing is too good for such a little one. The baby is born, mother and child receiving the best of care. There is a nurse to attend to their every want, and the hearts of the parents are knit together by the advent of the child as they cannot be by any other process. Here is the contrast: A howl, filth and wretchedness, cursing and swearing, a slovenly woman, a drunken man, broken furniture, a bedstead, a dirty mattress, a pile of rags for coverings. Call that a home and you slander the Almighty. A little stranger is expected to come into this wretched place. There is no preparation for the reception. No dainty little garments. No clean, sweet little cradle. No soft pillow upon which to lay the little form. No love such as you, my friend, have learned to know and, yet, into this fearsome place a little babe is born. A sweet, innocent little cherub from the great life of the same Creator who gave life to the other babe. What a contrast, you say. Yes, a fearful contrast.

Will we stop at that? We cannot, since these children grow, and we are bound to predict for them something of the future. The first child has the preponderance of opportunity, of everything that spells fortune and a good life for him. The second child has nothing of that. He runs about the streets a ragged urchin. I need not tell you what he learns from those he, by law, calls father and mother. You can easily imagine that. But on the street he is learning, learning, learning, day after day, night after night. Learning what? The good, the holy, the pure? The things that will bring him up to good citizenship? No. He is learning the ways of the law, the banishment of the prison? No! No!! No!!! He will become the criminal. A petty thief, at first. A more daring one, as time goes by. First conviction. Branded a criminal. Penitentiary. A hardened criminal with the hand of every other man but the hardened criminal against him.

We have been slow in admitting it. We did not care or dare to admit it. We have been forced to it by the great love of the Christ in the hearts of the few, and the overwhelming circumstances which demanded attention. What? The principle that the state has some natural domain in the child, and that, if the child is not receiving that care and training from the people responsible for his birth, he must have a chance. Thus it has come about that these children are receiving care and comfort. Men of great philanthropic natures have established homes for them. From the centres of the great world's sin and wickedness they are being sent into new lands and many are making good. In our own loved Dominion we are not neglecting the waif. The boy just starting out on a criminal career is being taken in hand. If he is too bad, the discipline of the Industrial School must be invoked. If there is a chance of making anything out of the boy or the girl without committing to such institutions, homes are opened to them, and childless people are made glad by the voice of the child and the love awakened. Such is the work of the Children's Aid Society, of the men and women who are giving their time and talents to this grand work, of the man who in our Province of Ontario, started this work, Mr. J. J. Kelso. A work which demands the interest and money of the communities where none of the conditions referred to exist. A work reaching far and wide into the great eternity and having its record prepared very near the Throne of the

King of Kings. Help it along, my brothers, and sisters.

The Wife's Spending Money

W. F. Stephen, Quebec

Were I to point to a weak spot in our farm life it would be "lack of business methods in our farm economy." Many farmers can drive a sharp bargain, are close buyers and sell their products at top prices, but are sadly amiss in observing business methods, and none more so than in relation to the wife's apportionment of funds for her private purse.

Is she not worthy of some consideration in this matter? She, who so ably and unselfishly helps her husband to lift the mortgage, perhaps assists to build and furnish the new home, make other necessary improvements from the funds, perchance she may have brought with her from her father's home. These are handed over to her, it may be, with no arrangement for her future spending money but the good will of her husband. This arrangement, if we can call it such, may be very satisfactory where the true position of the married relation is taken into consideration,—that of a life-partnership,—willing to share equally in its joys and sorrows and the pocket-book open to each.

Now, while this often satisfactorily prevails, yet the tendency of the husband will be to control the funds and if so the wife must take the humiliating position of asking for funds, even should the husband be considerate or even indulgent. This places her in a secondary position when, by rights, she is the equal, if not the superior, (I use the word advisedly), to the man. There may be call for this attitude, but, generally speaking, the wife is as much a part of the farm economy as the man, and should be given her true position.

TWO GOOD PLANS TO FOLLOW

Every farmer's wife should have her own spending money for household and personal uses, and there are two sources from whence this income may be derived. Firstly, by allowance. All the receipts from sales of farm produce, should go into one common account, and the wife draw an allowance, in keeping with the circumstances, weekly or monthly, as necessity and conditions warrant; or, secondly, she should have all the proceeds derived from sales of poultry, eggs, small fruit and butter (made at the season when the milk does not go to the creamery or cheeseery.) I must confess that I like the latter system the best and when rightly managed it should give a good return. I am conversant with homes where this system is carried out very

successfully and the wife always has a few dimes, yes, and dollars, too, to lend to her husband when his wallet becomes empty.

I am also aware of several cases where the women of the farm house have the returns from a good sized orchard for their spending money. As far as I have been able to learn, the "allowance" custom prevails among business men, but where all household supplies have to be purchased, and where there is no source of revenue for the women folks, it no doubt is the best system. The conditions of farm life are so different that it is impossible to lay down any one system that may be suited to all its phases and conditions. Such being the case, the farmer and his wife must be a law unto themselves in matters pertaining to finance. I would say, I find every true husband see that his wife, year, and daughter, too, are in some measure provided with funds they may call their own, having feeling to use them without feeling that they are "dependents" (to use this word in its mildest sense).

In nine cases out of ten these funds will be well expended, possibly some of it will go for papers, magazines, books, music, etc.; home will be made more attractive and cheery, farm life will be elevated and our boys and girls will be loth to leave the fireside of the "old home," consequently more will stay with us on the farm rather than go to seek out an existence in the cities on a miserable pittance of a salary. Then farm life and Canadian agriculture will receive an uplift that will be marked in the annals of history.

The Upward Glance

Our Tongues A Snare

But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matthew 22, 36.

How terrible is that warning! How few of us heed it! Most of us know people whom we look on as sinners. Perhaps they are given to drink; or they steal. We may be acquainted with a husband who, sometimes, when he returns home ill-treats his wife and children. We may know of a young girl who overdresses and, in other ways, falls below our standard of correct living. We may see a young man returning from the town or city under the influence of liquor.

What do we do? Do we feel sorrow that one of God's children, and one of our brothers or sisters, is thus sin-

ning? Do we pray for them earnestly? Do we do what we can, either directly or indirectly, to bring helpful influences into their lives? Or do we look on what we see or learn to some sly item of news to be told to our neighbors and friends? Do we rush off with it, at the first opportunity, to talk it over with others, all the time having a feeling of virtue because we are not open to criticism on the same grounds? If we do, we should stop and consider this saying of our Lord's. Only a moment's consideration, then, should be sufficient to show us that, in our Lord's sight, we probably are sinning more seriously than the person about whom we have been talking.

The first great commandment is, that we shall love the Lord our God with all our heart and with all our soul and with all our mind, and the second is that we shall love our neighbor as ourself. In Luke, we are told that any person to whom we can do a kindness is our neighbor. The fact that the Lord laid such great emphasis on these two commandments shows that he considered them more important than any of the other commandments. In fact, He has told us that all the other commandments hang on these two.

If we love our neighbors we will not carry tales about them. We will try to shield their good name. We will endeavor to help them.

When we find ourselves inclined to say unkind things about others we should remember the other sayings of our Lord. He has told us that if our hearts are good, our words will be loving and kind, and that if our hearts are evil, our words and thoughts will be evil. Thus, when we find ourselves saying uncharitable things about others, we should realize that we are not loving our neighbors, that we are breaking God's second greatest commandment, that our own hearts must be evil, or we would not say them, and that for every idle word we utter, we will have to give account thereof in the day of judgment. How careful we must be, therefore, in all that we say and do! Let us ask God continually for the strength we need to keep us from falling, so that the words of our mouth, and the meditations of our heart, may be acceptable in His sight.—I. H. N.

Every young man and woman should strive to make his or her life a complete life. Many people only half live. Health, without usefulness, intellect without usefulness, pleasure without duty, business success without growth in service to God and man—these are incomplete and unsatisfying elements of living.—Forward.

See our Big Four adv. on back cover

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