

Dominion Presbyterian

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THE BOUNDARY INVISIBLE

Beautiful world from which I part,
Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Star, sun, or any place,
What can I gain or miss,
As sweet as this?

Breath of wet moss, brown buds and wasting snow,
Oh, thrill me once again before I go!
Too subtle April stirring in the veins;
The maple-light that fires October rains;
Half temptress, guardian half, a solemn moon,
Watched by two, silent, on a night in June;
—Fairer than ye, what things may be or are,
In those strange lands where I must travel far?

Beautiful world for which I start,
Hiding the tremor in my heart!
When my last sun shall dim and dip,
Behind the long hill's sombre slope,
—Strong be the paeon on my lip,
And, singing to the darkness, tell,
That she who never passes well
Did grasp the hearty hand of hope,
Gave back to God her failing breath,
With trust of Him, and joy of death.

—ELIZABETH STUART PHELPS WARD, in the Atlantic.

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BIRTHS.

On Jan. 17, 1910, at 28 McMaster avenue, Toronto, to Mr. and Mrs. Harry Logan, a son.

At 35 High Park Gardens, Toronto, on Jan. 13, 1910, to Mr. and Mrs. W. W. Massey a son.

On Jan. 18, 1910, at 60 Dawes road, Toronto, Ont., to Mr. and Mrs. M. MacLean, a daughter.

On Jan. 9, 1910, at the Manse, Collingwood, Ont., to the Rev. J. A. and Mrs. Cranston, a daughter.

MARRIAGES.

At the Manse, Chesterville, on Jan. 1, 1910, by Rev. Stuart A. Wood, Gordon Raymond to Janie A., daughter of William Rutley, of Finch.

At the First Baptist church, Ottawa, on Jan. 19, 1910, by the Rev. Dr. Cameron, assisted by the Rev. Dr. Dewey, of Montreal, cousin of the bridegroom, Katusoff Nicolson Macfee, of London, G. B., to Janet Louisa, eldest daughter of the Hon. W. S. and Mrs. Fielding.

In the Presbyterian church, Orillia, Ont., on Jan. 11, 1910, by the Rev. D. C. MacGregor, B.A., assisted by the Rev. John Gray, M.A., D.D., and the Rev. F. S. Dowling, B.A., Michael Henry Braden, Fort William, Ont., to Mary Morderwell Eaton, elder daughter of Mr. and Mrs. J. R. Eaton, Orillia, Ont.

At the residence of the bride's father, Montreal West, on Jan. 24, 1910, by the Rev. A. S. Ross, Ada, daughter of Mr. and Mrs. Chas. W. Earnshaw, to Willie Gill, of Montreal.

DEATHS.

At Windsor Mills, P. Q., on Jan. 10, 1910, Rev. C. A. Tanner, minister of the Presbyterian church, Windsor Mills, and Moderator of the Synod of Montreal and Ottawa.

On Jan. 18, 1910, at the residence, 17 Churchhill avenue, Toronto, Elizabeth Crawford, relict of the late Hugh Clark, of the township of Scarborough, in her 78th year.

At Pense, Sask., on Jan. 18, 1190, Eliza Cunningham, widow of the late Robert A. McLean, of Perth, in her 89th year.

At Iroquois, on Jan. 14, 1910, Hannah Ker, widow of Robert H. Rose, of Morrisburg, aged 85 years.

At Cumberland, Ont., on Jan. 23, 1910, Louisa Jane Hurdman, widow of the late Robert Fraser, of Cumberland, and mother of the Rev. Thurlow Fraser, of Portage la Prairie, Man., aged 80 years.

At the residence of her niece, Mrs. D. Montgomery, Sixth Concession of Roxborough, on Dec. 26, 1910, Mrs. Allan Morrison, daughter of the late Duncan Ban McMillan, of Finch, aged 87 years.

At the residence of the bride's uncle, Lancaster, on Jan. 19, 1910, by the Rev. J. U. Tanner, Minnie B., daughter of Philip D. Grant, of Port Arthur, to Phillip Walsh, of Port Arthur.

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NOTE AND COMMENT

The annual register of the Universalist Church in the United States shows that it embraces 689 ministers, 897 parishes, 52,272 families and 51,694 members. The Sunday school membership is 43,368, and the property is valued at \$12,018,915. The young people's organizations number about 9,000 members, including the Juniors.

News comes from Chicago that owing to the recent success of a flat tenant, who took legal action against his landlord because he would not renew his lease owing to the birth of the tenant's two children, other similar cases have been started. The judge declared that children have as much right to protection as game, and the decree of the landlords against children tended to encourage race suicide. It was also found to be against Statute law, as it involved the health, safety and general welfare of the community.

From a well-informed source I learn (says the London correspondent of the Liverpool Post) that the Turkish Government has managed to get hold of most of the moneys which the ex-Sultan of Turkey had deposited in various European banks. He is believed to have been induced to disgorge by far the larger portion of his savings invested abroad. His favorite, Izzet Pasha, had, it is said, a million in foreign banks; and it is therefore probable that his Majesty's deposits were much larger.

Arabic language is growing in influence and power, and is one of the great living languages of the world. The Arabic Koran is a text-book in the day-schools of Turkey, Afghanistan, Java, Sumatra, New Guinea, and Southern Russia. Arabic is the spoken language not only of Arabia proper, but forces the linguistic boundary of that peninsula three hundred miles north of Bagdad to Diarbekr and Mardin, and is used all over Syria and Palestine, and the whole of Northern Africa. Even at Cape Colony there are daily readers of the language of Mohammed.

How much do you know about God's Word? for example, about the Book of Job, or of the Book of Zechariah, or the Book of the Revelation? And if the average Christian of 40 or 50 years of age does not know these books now, when or how is he or she likely to ever learn them? Something must be done, and done without delay, if large numbers of Christians are not to die in ignorance of large tracts of God's Word. There are 66 books—and let us say the expectation of life is 20 or 25 years, that means that such a Christian ought to thoroughly study (say) two or three books of God's Word each year. Only in this way, by definitely allotting so much of God's Word for each week's careful study, can the average Christian ever expect to know much about God's Word.

That there has been a carnival of crime in the United States during the past year is readily shown by the investigation of the Chicago Tribune. However, the showing is slightly more favorable than that of the previous year. The number of suicides among the professional classes is found to rank in the following order: Physicians, attorneys, clergymen, college professors, journalists, artists. The number of suicides from business losses have greatly decreased, bankers and bank employees leading the list. There has also been quite a decrease in the number of homicides, but an increase of legal executions. There is also a marked decrease in the number of lynchings.

In the year 1909 the leading Christian denominations in the United States made a good advance. The Roman Catholic claim is now 15,000,000, but this is population, which with them is about equivalent to membership. Methodists and Baptists are quite near together, the former having a little more and the latter a little less than six millions. Lutherans are well on toward the 2,500,000 figure, and Presbyterians made a good stride last year toward the 2,000,000 line. Disciples of Christ will soon pass the 1,500,000, a remarkable showing in a century, and the Episcopal Church numbers now almost 1,000,000, the year 1909 having been the greatest annual increase since Jamestown, 1607.

In some recollections of the late Mr. Gladstone, contributed to the "Church Family Newspaper," Mr. A. C. Benson tells how, on one occasion, when something was said about the right use of abbreviations in printed books, Mr. Gladstone intervened, and said with passionate emphasis that by far the most important contribution to the welfare of the world he had ever made was the invention of two financial symbols to express respectively a thousand and a million. The symbol for a thousand was the letter M, for a million the letter M surrounded by a circle. After a pause he added in a melancholy tone, "But it was not taken up and the world has never profited by a discovery that might have infinitely enriched it."

Says the Philadelphia Westminster: The old story of Jews flocking to Palestine is revived in the newspapers. Perhaps it is true this time. There are reasons why now it should be true. The liberal movement in the Turkish Empire and the new constitution give the Jews privileges in the Holy Land which they are eagerly accepting. The plain of Esdraelon is being covered with Jews and the Jordan Valley is as attractive as in past ages. More than one hundred Jewish schools already exist in Jerusalem and synagogues are being built far and wide. It would long be welcome news to the lovers of the Catskill and Shawangunk regions that all the New York Jews were going back to the Holy Land. That the Turk should ever become a world benefactor is a new thought, but it seems in a fair way to be realized.

The Christian World and Evangelist has the following: "Some unique but truthful remarks were made a few days ago at Kansas City, when, addressing the Ministers' Alliance, of Kansas, on 'The Faith of a Journalist,' Walter Williams, dean of the School of Journalism at Missouri University, spoke of the similarity of the Bible to the modern newspaper. 'The best journalist with whose work I am acquainted,' said Mr. Williams, 'was Moses. He was the first great editor. You plead for the publication of only the good and the beautiful in your favorite daily newspaper. It was an earlier prophet, not a wiser one, who cried: "Prophecy unto us smooth things." In one of the five books Moses edited the great editor gave more criminal news, and that more graphically than to-day's newspapers would dare—for example, the reports of the disobedience of Adam, the drunkenness of Noah, the falsehoods of Abraham and the iniquity of the city of Sodom. Mr. Williams might also have declared a fact that the Bible is the best literature extant. Its stories are intensely dramatic. Its style is perfect and convincing throughout its variety. Its poetry is uplifting. Its historical chapters show philosophy teaching by example. Leaving its divine inspiration and spiritual nature out of consideration, it is the world's greatest book."

Ignorance of the law is not accepted as a sufficient excuse for its violation, remarks the Cumberland Presbyterian. We are presumed to know. It is a hard rule, sometimes; for it is no easy matter for the average citizen to become acquainted with the multiplicity of laws of a complex civilization; but where the means of knowledge is at hand ignorance is not only an insufficient excuse, but worse. In the eyes of the civil law it is often a crime; in the eye of the moral law it is sin. What about the captain who wrecks his ship on a rock and pleads ignorance; when he had not looked at the chart in his cabin, on which the rock was plainly plotted? What about the engineer, who wrecked his train because he failed to read the orders handed him? And what about you if you wreck your life and then plead ignorance, if you have not studied the Guide-Book which God has given?

If the cause of union is not advanced, it is certainly not the fault of "The Scotsman," which, in leading article after leading article, returns to the subject and throws all its influence on the side of an Incorporating Union. Christmas Day was appropriately chosen for the latest article, and here there is a new feature of exceptional interest. The writer leaves generalities behind and enters into details. He asks the question—What should the future Church of Scotland be? And he answers the question thus—"As to its name, it should be 'The Church of Scotland.' There can be no difficulty there, for there is no church in Scotland, however small, but claims to be the 'Church of Scotland.' As to provision for ordinances it should conserve the heritage of the Church for the purposes which that heritage served throughout the past centuries—thus providing the ordinances of religion for the poor throughout the land. As to spiritual independence, the jurisdiction now possessed by the Courts of the Church of Scotland, and only claimed by the Courts of the United Free Church, should be beyond shadow of doubt acknowledged by the State and guaranteed to the future Church of Scotland; and the Church be further acknowledged as possessed of full power to formulate such beliefs as it may profess, and regulate its own internal affairs. The Lord High Commissioner, too, may be retained; he can hardly give offence to any, and he is a symbol which the Scottish historic spirit might do well to cherish, though if he were to go as the price of union the terms would not be high. Thus the future Church of Scotland would conserve all that is best in both Churches. It would be acknowledged as the National Church—indeed, one of the most national churches in the world, with the vast mass of the people within its pale; it would have at its command the unrivalled liberality of the United Free Church, and the power to deal with the problems of poverty and social misery which only an endowed church can possess. And in all this, what can a United Free Church minister object to? State connection—he rejoices in it now in his school. The country will watch with hope, and also with anxiety, to see what answer the Union Committees will give. If the clerics fail to agree, let them hand the problem over to a committee of laymen, who would soon find a solution for the difficulty. And a solution must be found ere long. The spirit of Christmas must at last prevail over the spirit of antagonism."

A great many people are always getting ready to enjoy things, but they never find the time. God intends that we shall enjoy everything. When his Spirit abides in us we do not need to wait for some future time to enjoy. Enjoyment is found in labor, in life's every duty and trial. All experiences become bearers of joys.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHRIST THE FIRST FRUITS.*

Text—1 Cor. 15, last clause of 23rd verse, "Christ the first-fruits: afterward they that are Christ's, at His coming."

This chapter, as I hope every Bible reader knows, contains the fullest exposition of the resurrection of the dead. It claims our special interest not only on account of the fact, but because of the manner in which it is expounded. Viewed merely as literature, it is most remarkable and unique with its clear-cut, logical thought, and its marvelously skillful argument. We find no such eloquent arguments except in such writings as those of Demosthenes, &c. The apostle not only bears the logical thought all the way, but does more than give us the bare form as many others would do. Before taking up our text let us look at the argument in the whole chapter. It consists of three questions, which are answered clearly. In the first 34 verses the question is asked: "Shall the dead rise again?" And Paul proves logically that as Christ has risen, so must we, or our faith would be in vain.

In the next 16 verses he discusses at length: "With what bodies do the risen dead come?" What shall be the condition of those when the Master returns and shows that they shall all be changed. At the close of this wonderful chapter is the grandest peroration in sacred or profane history. As though it had been repressed during the logical argument, his soul now burst forth in "O, death, where is thy sting. O grave where is thy victory!" But Paul was an intensely practical man, and so closes with this appeal: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Our text for this morning is an incidental statement in the argument, but it throws a great deal of light on the whole by showing the order—Christ the first-fruits—afterward, they that are Christ's. What does this suggestive figure, taken from the harvest field, imply? First, the order of time in which the resurrection will take place. Christ the first fruits, then the rest of the harvest. Christ rises first from the dead, then at His return, all they who are to come after Him. In the harvest field all the rest of the sheaves follow the first one gathered in; so with Christ and His people. But there is a great deal more implied than that Christ was first in order of time. This figure means also that Christ's resurrection was the pledge and earnest of the resurrection of all His followers. He rose, therefore, His people shall rise. He lived, therefore his people shall live, for He rose, in His representative capacity. When Elijah was taken to heaven in a chariot of fire, it was in his individual capacity, not as a representative. But Christ ascended as our representative, and we too shall rise. "He can't be in glory and leave us behind. He not only represents those who are to follow Him, but He is vitally connected with them. It was fitting that the captain of our salvation should rise first, and all who are united to Him should follow. Another and important way in which Christ is the first fruits is that He is the pattern for His people. His resurrection body is the model for the resurrection bodies of His people. In Philippians we read: "We look for the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." As I understand that verse, Christ's body is to be the model of all those who are

His, when they rise from the dead.

Many questions impossible to be answered have been asked about the resurrection body. God's word does not answer them, and we should not seek to be wise above that which is written. Is it not enough to know that our bodies shall be fashioned like the glorious body of our Lord and Master? If we need to go a little further, I think we may ask ourselves what we know of Christ's body while he was on the earth the forty days between His resurrection and Ascension. He did not lose his identity, for He asked Thomas to look at the nail prints in His hands and to feel the spear gash in His side. Whatever changes had taken place, He could certainly be identified by the friends who had known him before. So when that question is asked, "Shall we know each other there?" we can say, Yes.

Whatever changes may take place when our bodies are changed and given the glory of His body, we may be sure we shall not lose our identity because Christ did not lose His. When we visit homes which death has visited, or where disease has laid one low, we see the body perhaps with disease of a malignant or loathsome kind which the skill of the physician cannot conquer. There is the body with all its powers well nigh gone. It is sore to see the dissolution of the earthly home of the soul. But wait a little, wait till Christ returns, and the voice heard on Gogatha shall pierce the graves and the bodies destroyed by Death. He will re-animate, will beautify them, and fashion them like His own. Wait till He exercises his power. One hour in heaven will more than atone for all the suffering we or our friends are called upon to endure here.

Feeling and knowing what Christ could do, well might Paul say, "O Death, where is thy sting?" Sustained by that thought we can look Death in the face and say, "Strike mortal enemy, I fear thee not. Thou mayest destroy this body, but when Christ comes He will awake my sleeping dust." A risen Christ is the first-fruits of those that slept; but notice particularly what is said in regard to those who are to rise along with their risen Lord. It is they that are Christ's. The distinction between man is more vital than we are apt to suppose. The bodies of those who are Christ's. How singularly beautiful is this thought brought out in every relation. The union between Christ and His people. All through the epistles we find such expressions as these. He speaks of believers as being "in Him"; when they sleep, they sleep in Christ, and when they return, they come back with Christ; when they ascend, they ascend along with Christ. It would be un pardonable to pass this point without asking you, "Are you Christ's?" The resurrection body of those who have refused and rejected Christ is made immortal to endure suffering and misery. They that are Christ's He brings with Him, and gives them a resurrection body, and takes them Home and crowns them. All depends on whether we are Christ's as to whether we rise to everlasting bliss or everlasting woe, or to whether we shall hear, "Come ye Blessed," or "Depart ye cursed." We must be Christ's before He comes. It will be of no use trying to become His when He returns, for the day of probation then will be over.

What a world of comfort there is in this doctrine when a man loses his friends. A sick chamber is dark enough at any time, but how much darker it would be were it not for the light from the resurrection. It is hard to see our friends dying, or to see them growing old and realize that the day of parting is not far away, or to sit by the side of the coffin, or take the last look at the face of our dead

friend; but if we are Christ's we can say, The parting will not be for long. And when we go out to the cemetery, where the fastest growing congregation in town lies, and think of our friends who are sleeping there, let us think they are just resting till Jesus comes. He will bring them with Him, and will raise and change their bodies.

Standing on a pier at the seaside early in the morning, and watching a vessel starting out on its journey, we would find it soon lost to sight in the mist, and for a time we should hear no more of it. This is a striking illustration of when our friends die, the spirit leaves the body—we see them no more. We ask reason, science or philosophy, will they come back? and we get no reply. We ask Jesus who cheered the family at Bethany, and at once comes the prompt reply, "Yes, I will return, and will bring them again with me." Let us rejoice and be profoundly grateful to God for having revealed this doctrine to us, which we could not have known had it not been revealed to us in His Word. Let us show our gratitude to Him who has brought "life and immortality to light through the Gospel," and has told us that when He returns He will raise the bodies of them that are His, at His coming."

GLENGARRY SUNDAY SCHOOL
CONVENTION.

The 32nd annual convention of the Sunday School Association of the Presbytery of Glengarry was held in Knox Church, Lancaster, on Tuesday and Wednesday, 18th and 19th ult.

One of the speakers was the Rev. Alex. McGillivray, of Toronto, who was elected the first president of the association twenty years ago.

The president, the Rev. A. Govan, of Williamstown, presided.

The Rev. N. H. McGillivray, of Cornwall, spoke on the great need of prayer, the presence behind the closed door. The greatest victories are won and the greatest powers are received from behind closed doors with God alone. Men who frequent the power-house of prayer are the men who succeed.

The following officers were elected:—President—Mr. Robert McKay, Cornwall. First vice-president—The Rev. N. H. McGillivray, Cornwall; secretary—Mr. G. F. Jardine, Newington; Treasurer—Mr. J. J. Wightman, Maxville. Committee—Miss M. A. McViechie, Curry Hill; Miss A. A. Cresswell, Martintown; Mrs. I. Ostrom, Alexandria; Miss Mary McDonald, Williamstown; Mrs. Gordon Ferguson, Dunvegan; the Rev. A. McCallum, Ste. Anne de Prescott.

On Wednesday morning the Rev. Dr. Harkness delivered an address on "The evangelistic application of the Gospel by Matthew in the Sunday School." He said that the evangelist holds a distinct place in Scripture (Eph. iv., 11), and distinctly evangelistic work means presenting suitable scriptures to lead to (1) acceptance of Christ, and (2) confession of Christ.

The Sunday School lesson for next Sabbath was taught by Mr. A. McInnes of Vankeek Hill, and a very profitable half hour was spent.

Rev. J. S. Caldwell, of Woodland, gave an address on "Teaching of missions in Matthew."

Rev. J. Bate, of Lancaster, spoke on "The Laymen's Missionary Movement" and the present outlook for missions.

The closing address of the convention was given by Rev. Alex. McGillivray, of Toronto, on "The Teacher's Opportunities and Encouragements." The speaker inclosing said he came as the representative of the Assembly's Committee to thank the teachers of the Sunday Schools of Glengarry Presbytery.

The sum of \$50 was voted to the Provincial Sunday School Association.

*Synopsis of Sermon preached by the late Dr. R. N. Grant before the Presbyterian Christian Endeavor Society, and sent us for publication by an Orillia friend.

THE SABBATH SCHOOL OF JEWISH CHILDREN, PRESBYTERIAN CHURCH IN CANADA,

"Ninety per cent of the Jews of New York State will be completely lost to Judaism because not more than 10 per cent of the Jewish children are receiving religious instruction in any shape or form."—Rabbi Prof. Asher.

"The Jews are giving up Judaism in large numbers for either materialism or Christianity and the reason the latter is so successful is because Christians have carried out Moses' injunction to teach these things to your children and the Jews have not."—A Toronto Rabbi.

The force of the statements quoted above is fully recognized by the superintendent and teachers in the Presbyterian Jewish Mission, Toronto, where boys and girls from three to seventeen years, gather every Sabbath afternoon. But an assembly of children does not make a school. Teaching must be the definite object in view, with order, system and methods for its attainment. The supreme end in this school is to get the word of God, not only into the hands and hearts of the pupils, but into their hearts and lives, that they may be transformed into His likeness, and some of the best tested methods are being used for its accomplishment, while the teachers depend absolutely on the Holy Spirit to apply the word. Not only are the classes graded, dismissed at the close of the school class by class, and taught the golden text, but individual teachers use "stars" for marking attendance, lessons and conduct, and pencil and pad to illustrate the lesson, thus linking truth to sight. The object and blackboard reviews every Sabbath make the book truths live, while the bigger boys, who are always hard to get and hold, meet on a week night to draw maps showing the geography of the lesson and at the same time afford their teacher a much needed opportunity to make their acquaintance. The pianist, who is also the secretary of the school and an enthusiastic lover of the little ones, has done excellent work in drilling the children in the song service, and their singing of the gospel hymns would be a credit to any school.

The truth of the Psalmist's words: "The Lord looketh upon all the inhabitants of the earth. He fashioneth their hearts alike," is frequently verified in Jewish work. One of the bigger girls behaved very badly one Sabbath when her teacher sent her out of the class; on the following day she went and asked her teacher's forgiveness, begging to be allowed to come back nationally, and their difference in the desire for approbation. The lady missionaries in going their rounds, are sometimes stopped by the wee children with uplifted faces asking for a kiss, showing how necessary to the very life of childhood is love, and in contrast, we realize how frightful must have been the sufferings of the hundreds of little children, four years ago, in the awful massacre of Jews by fanatical Christians, as a Christmas celebration, in Odessa. In our school is one boy of ten with a scar on his cheek, made by a sword thrust as his parents fled with him from the infuriated mob in that city. How little Canadian Christians realize what Christ has done for them and our beloved land! And what wonder that Jewish children are taught to hate the name of Christ!

But there is a marked difference between the mental make-up of Jewish and Gentile children. All the pupils in our school speak English, but they can also read and write Hebrew, although only the older ones understand what they read; the average Jewish child knows practically nothing of even the Old Testament, yet there are some splendid exceptions. Four years ago a family arrived in our city from London, England. The two little boys began attending a public school, where for the first time they heard Bible stories. The novelty and wondrous fascination of these stories took hold of their imagination and the bigger one

bought a Bible for himself; then evening after evening the two boys pored over its pages drinking in the history of their great progenitors. Now Morlis has an answer for every question in the weekly review. Another instance is of some of the senior girls who attended a Sabbath morning class in a synagogue, when a rabbi teaches them to read and write Hebrew from the Old Testament, translating it into Yiddish so that they get the meaning. During the second hour a lady teaches them the historical part of the Bible in English; but only the few attend these classes.

Jewish mission work has a fascination above all other kinds, because the workers cannot fail to recognize God's promises and prophecies being fulfilled in those amongst whom they work. We see the rag and bottle collector going about our streets and receiving the scoffs and bricks of Gentile boys and we remember it was written "a nation meted out and trodden down." We go to his home, maybe picking our way across a muddy back yard to reach his rear abode, and there we find him diligently teaching his children to read and write Hebrew; or, if it be a Saturday and we visit a synagogue, we may see him dressed in his Sunday blacks, wearing a praying shawl and earnestly reciting in Hebrew, the whole book of Psalms—and these are the humblest of this nation. Then we pick up a recent magazine and read that the Jews are returning to Palestine in hundreds, that an effort is being made in Jerusalem to revive Hebrew as a spoken language and we realize that they are still a nation, that Hebrew is their national tongue known by the few the world over, and Yiddish only a temporary vernacular; that they are still His "peculiar treasure," that He that scattered Israel amongst the nations is bringing them back, and we would paraphrase the song of Browning's Pippa thus:—"God's in the life of the obscurist Jew—all's right with the world."

—MARTHA SMITH.

SEVENTH DAY CLAIMS.

The claims of the Seventh Day people that they have a right to labor if they choose, on the Lord's Day, was met admirably by a Toronto Jew recently in conversation with a representative of the Lord's Day Alliance, who said: "If I am your guest what right have I to dictate to you, what you shall set before me. We are the guests of Canada, then why should we undertake to dictate what Canada shall furnish us?"

This touches the root of the matter. Seventh Day people are welcomed to this country and guaranteed the protection of life and property by its laws. They enjoy the undisturbed possession of these rights, acquire property and have all the advantages the country affords its citizens. Some of these people, driven by persecution from other lands, gladly find refuge in Canada, place themselves under the protection of the laws, and participate in the benefits of the institutions.

The Lord's Day is an established institution here, it is a statutory rest day. On this day parliament does not meet, the courts of law do not open, most Government offices are closed, public business is not transacted, and contracts made on this day are null and void.

For a long time in Britain the right of rest on the Lord's Day has been safeguarded by public law. So when Canada became a part of the Empire, and obtained power to enact her own laws, she enacted laws founded upon those of Britain, safeguarding the civil right to rest on the National Rest Day, and prevented the enjoyment of this right by her citizens from being interfered with.

The Lord's Day Act, with seven restrictions and twenty-six permissive clauses, is simply the re-enforcement of already existing legislation so as to apply equitably to present day conditions.

It lays restraint upon unnecessary labor, unnecessary trading, and the

business of pleasuring, but grants permission to do works of necessity and mercy on the Lord's Day.

It is the result of many months' patient deliberation by the Parliament of Canada. It is not hasty but well-considered legislation, and expresses what the people of Canada believe to be necessary to safeguard the liberty of rest on the National Rest Day.

Surely it might reasonably be expected that those who have found a home in the land, with all privileges of citizenship extended to them, and the undisturbed enjoyment of their civil rights, would keep the law and not disturb others in the enjoyment of the same right.

If, on the other hand, each person were permitted to do what he wishes on the Lord's Day, and observe his own rest day, it would issue in the hopeless confusion and the ultimate obliteration of the institution which has long been regarded as one of our most valuable national assets.—H. in Lord's Day Alliance Advocate.

RELIGIOUS NOTES.

(Prepared for Dominion Presbyterian.)

The Rev. Alexander Sabene, an Italian Roman Catholic priest, of New York City, was recently converted at "Christ's Mission" by the Rev. James A. O'Connor.

The Rev. Andrew Bongarzone, a Roman Catholic priest of the diocese of New York, has been received into the Lutheran Church. Mr. Bongarzone was converted at Christ's Mission.

A deserted convent has been bought from the French Government by the Protestants of Nemours, France. The Rev. Pastor Darley and wife will take charge of the new school.

During the past eleven years 51,177 Roman Catholics became Protestants in Catholic Austria, this does not include Hungary, where there has been a great gain by the Protestants.

At Notre Dame du Lac, Province of Quebec, the Rev. N. M. Aubin received a Roman Catholic family of six into membership of the Baptist Church.

At the beginning of the 19th century there were 88 feeble Protestant congregations in all France; to-day there are over 1,000, and are increasing very rapidly during the last three years.

The Rev. F. S. E. Denona, a Roman Catholic priest, has been received into the Protestant Episcopal Church. Mr. Denona was also converted at Christ's Mission, New York. His portrait in the habit of the Dominican Order, of which he was a member, and a sketch of his life, appeared in "The Converted Catholic" for April of last year. Mr. Denona's uncle was a Roman Catholic Bishop in Scotland.

Protestantism is making great strides in Belgium. Here are the statistics of the Belgian Missionary Church alone. 33 churches, 8 stations, 9 posts of evangelization and 94 annexes, 7,248 members and 3,540 children, 107 Sunday schools with 4,156 scholars, 36 pastors, 4 evangelists, a Bible lady lecturer, 17 Bible colporteurs, 132 elders, 73 rented halls, 244 baptisms, 91 marriages, 166 burials, 10,657 services held during the year.

Two attempts have recently been made, on Sunday, Nov. 21, and one on Thursday, Nov. 25, to kidnap a converted Roman Catholic girl, as she walked away from the Connellan Mission, Dawson St., Dublin, Ireland, after the service. On the second occasion a priest was in command of the kidnapers. Both attempts were frustrated by the mission workers, but the girl has had to leave her situation. A young girl from Trim was taken away from Blackrock because she, of her own free will, attended Protestant services. There is no trace of this girl and she is supposed to be confined in a convent laundry, sweating over a wash tub from morning till night, with indifferent food and no pay, in order to swell the profits of the nuns. Two other converted Roman Catholic girls have been kidnapped within a few months, one from Limerick and one from Co. Kildare. Both have escaped and are now safe.

ALOYSIUS TOSSETTO.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

WORLDLINESS AND TRUST.*

By G. Campbell Morgan, D.D.

Two things arrest our attention here, namely, "Kingdom" and "righteousness." Both are used with regard to their relation to God; His Kingdom, His righteousness. These we are charged to seek first; that is, they are ever to be kept in mind, and are to constitute the test of our relationship to other matters. The charge is not that we should put them first in the sense of giving thought to them in separation from other matters, and then be free from their obligations; but rather that all departments of life and all the activities thereof should be compelled to submit themselves to the test of His Kingdom and co-operate in the bringing in of His Righteousness.

In this lesson this principle is illustrated in three matters. Of course, there are much wider applications, and undoubtedly there is a sense in which the principle is applicable throughout the whole of the manifesto. We will confine ourselves, however, to the three occurring in the present lesson.

The principle is applied first to the question of treasure, and it is to operate in the exercise of the possessive ability. It is applied in the second place to the question of obedience, and reveals the throne to which allegiance is to be yielded. It is applied in the third place to the question of necessities, and its bearing on the supply of food and raiment is made clear.

It is of great value to notice carefully in the first place Christ's conception of the relation which exists between the Kingdom and righteousness of God, and "all these things." In the matter of possessions, He speaks of treasure on earth, and of treasure in heaven. In the first place, it is quite evident that He recognized the existence of material wealth, and He did not underestimate the value thereof. He stated a perfectly simple fact to all who heard Him when He declared that these material possessions are destructible and perishable, on the one hand by the action of moth and rust, and on the other through the action of thieves. These earthly treasures, therefore, are transitory, and cannot be finally possessed. This fact is within the Kingdom and according to the Righteousness of God. For the destruction of material possessions He employs His own messengers, namely, the moth and the rust; and overrules even the wrong-doing of man, making it contribute to His purposes. Thus, whether by the operation of the laws of Nature, or by the violation of law on the part of wrong-doers, He makes it impossible for man finally and irrevocably to possess treasures which are wholly of the earth. The treasures in heaven are the things of the spirit life, which cannot possibly be destroyed by the forces of the material world. Love, which expresses itself in compassion and sacrificial service, truth, which expresses itself in holiness of character and righteousness of conduct, are spiritual forces which belong to His own sphere of life, and are, as He is, age-abiding and death-defying. Thus in the matter of possession the laws of His Kingdom are to be observed, and the victory of His righteousness be recognized.

In the matter of authority He places in striking antithesis of God and Mammon, thus recognizing the claim of the divine Kingship on human life and the righteousness of God in the government of the same.

In the matter of the necessities of the material life He recognized the Kingdom of God as He assumed the absoluteness of the Divine command

of all that is necessary for the supply of the same. His illustrations of this fact are full of beauty, showing as they do all the supplies needed for the sustenance of the life of the birds of the heaven are provided by Him, and that all the beauty of the clothing of the flowers and the grasses is His handiwork. Moreover, if these things are within His supply and consequently within His Kingdom, His righteousness is manifest in the fact that according to the need so is His provision.

It is when these facts of the Kingdom and righteousness of God are recognized that we understand how we are to seek them.

We seek the Kingdom and righteousness of God in the matter of treasure when we recognize the transitoriness of all material things, and make the things of the spiritual life our supreme care, using all that is material in the interests of the spiritual. The same conception is manifested in words that Jesus used upon another occasion. "Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles." This can only be done when the eye is single; that is, when the master motive is that dealt with in the previous study,—the pleasing of God rather than the pleasing of self or of other men.

Our seeking the Kingdom of God and His righteousness in the matter of authority is of course that of such entire submission to Him as results in our actual abandonment of all submission to the mastery of Mammon. As we have already said, the antithesis here is a very remarkable one. Merely human wisdom would almost certainly have placed God and Satan in antithesis, as the claimants of lordship over human life. The contrast suggested by the words of the Master is an illuminative one, in that it reveals the opposite method of the Lord of light and the prince of darkness. The method of God is that of revelation. The method of Satan is that of concealment of himself. The proportion in which God is revealed is the proportion in which he wins allegiance. The measure in which Satan hides himself is the measure in which he retains the mastery of human lives. The ultimate triumph of God is assured by reason of the fact that He has revealed Himself in the Son of His love. The victories of Satan have been won in His concealment within Mammon. The day of his ultimate defeat will dawn when the things of material wealth are destroyed, and he is revealed in all the horror of his rebellious being.

Our seeking of the Kingdom of God and His righteousness in the matter of the necessities of our daily life is that of our implicit trust in Him; and the expression of that trust in the earnest use of the faculties with which He has endowed us; and in the quiet assurance that because He knows we have need He will add to us all things necessary.

A PRAYER.

Oh, Father of Mercies, behold us as we lift our eyes to Thee, and grant that we may know Thy mercy by the sense of Thy nearness and by the assurance that our sins are forgiven. Thy mercy is so sweet. Thy mercy is so easy for Thee to give. Thy mercy means so much to us. On it we cast ourselves here as we send out this new message by the printed page. God grant that the word we print may be a word of life and help and hope for some needy soul. Oh, Father of Love, kindle a flame of heavenly love in our hearts. We love Thee, but it is not enough. Thy love to us is immeasurable. Oh, why cannot we so love Thee that our whole power over others may be that which will make them also love Thee. Forgive us, Father, for our weakness, but remember that, weak as we are, our hearts are Thine. We ask it for the sake of Christ our Lord. Amen.—Philadelphia Westminster.

THE SABBATH SCHOOL AND THE HOME.

What does the Sabbath School do for the home? The question is hard to answer. Where a number of agencies operate together for a common end, one can hardly estimate exactly their individual results. The Sabbath school, the preaching of the gospel, the reading of the Bible and of good books and papers, with the counsel of Christian people, operate in the same direction and exercise a like influence upon the home.

We must separate ourselves as much as possible from all but the school, that we may note its influence. We know a community, a real community, where there were a few years ago no religious books or papers, no church or Sabbath school and no Christian people. The homes were of the lowest type. The parents were coarse and brutal and the children almost without filial affection. Of course, there was no Sabbath. There was a great deal of intemperance. It was a profane community. Children scarcely able to say father or mother repeated the oaths they heard. The social conditions were as bad as can be imagined.

In the providence of God three men, a Baptist, a Methodist and a Presbyterian, from widely separated sections of the country, spent their vacation in the woods near by, and started a Sabbath school. Not only so, but they persuaded the men of the place to put up a cabin for a school house, and start a day school, with an earnest Christian woman in charge, who kept up the Sabbath school. Her only assistants after the campers went home were an elderly lady and a boy who providentially spent the winter in a lumber camp near the place.

Now as to the results seen by one who saw the school organized and revisited the place after a year, and has frequently revisited it since:

The whole tone of the place is changed. There is scarcely any intemperance. Profanity is extremely disreputable. The relations of parents and children are understood according to the commandment. We entered one of the homes. The husband and wife were formerly intemperate and quarrelsome. They are now peaceable and well behaved. The man, whose work keeps him out all night, still has a craving for whisky, but uses cold tea liberally as a substitute. His children are well dressed and obedient. Four out of a family of seven are members of the little church which has been organized.

The reason of all this is easily determined. The Sabbath school, starting under great disadvantages, with only a dozen Testaments and no lesson helps except a few copies of a religious paper, has made its influence felt in every house in the community. The children are better behaved, cleaner and more respectful, obedient and diligent. The parents are kinder and more loving. The homes are happier and more comfortable for its work.

More than this: it has brought to those families hope for the life to come.

We have taken this school as an illustration because it is isolated and shows plainly the influence of the Sabbath school. The work of the Sabbath school is one with that of the church. It is to teach the gospel, to make the children more obedient, truthful and pure in thought, word and deed. It is to make the home happier. Beyond this, it is to prepare for a better home above. We know homes in this city which have been revolutionized which are the abodes of love, joy and power through its influence. We know families of which parents and children are in the church and in the kingdom of Christ, brought in under God through the influence of the Sabbath school.—Herald and Presbyterian.

*S.S. LESSON—February 13.—Worldliness and Trust. Golden Text: Matthew vi. 33. "But seek ye first His Kingdom and His righteousness; and all these things shall be added unto you."

SELF-MADE MEN.

Some men are said to be self-made men. The meaning of this is that they began life without means and with meagre advantages, and by dint of their own energy and industry have risen to distinction. Many take all the credit to themselves for their attainments and their achievements. "A great king once said, 'Is not this great Babylon which I have builded?' There are modern men of like passions. They have never learned the lesson taught in the Bible that they have nothing which they have not received. They have not made all, nor earned all, nor won all, but received all.

Saint James says: "Every good gift and perfect gift is from above, and cometh down from the Father of lights." It is written in the Psalms, "The Lord hath done great things for us whereof we are glad." And the psalmist sings this to his soul: "Return, my soul, unto thy rest, for the Lord hath dealt bountifully with thee." No man is self-made. God has made all that is good in us, and has freely given unto us all that is worth having. These mercies have come down to us through various channels, but all have come from God.—N. Y. Christian Advocate.

LET THE ELDERS BE TAUGHT.

Nothing is so out of line with the high educational ideas of Presbyterianism as the abounding ignorance in its eldership about its creed. Some facts emphasize the practical evil of the defect. Think of a large session made up of men noted for their relative high general intelligence, some of them professional men of liberal culture, yet ignorant literally of the fundamental doctrines of the Church. Their preacher is naturally preaching unitarianism or universalism day after day and they are unable to see it and lack the knowledge which shows that such preaching spells revolting results by and by whatever the state of affairs may be now. Every pulpit must ring clear and the elders should be able to discover it. The Lord Jesus Christ, who not only lived a life of purity and self-denial and died a death of devotion to His convictions, but died in the place of, instead of the lost as a sacrifice to satisfy divine justice. In view of the consequence of such ignorance one presbytery not long ago undertook to assemble all its elders to teach them the doctrines of the Church.—Presbyterian Standard.

THE HALF-WAY HOUSE.

Let me describe the consequences of tarrying at any half-way house. To obey the Lord partially is to disobey Him. If the Lord bids Abram go to Canaan, he cannot fulfill that command by going to Haran. Haran was not mentioned in the call. You cannot keep God's command by doing something else which pleases you better. The essence of obedience lies in its exactness. Although something else may seem to you to be quite as good as the thing commanded, what has that to do with it? This is what God bids you, afford to refuse the thing commanded, professing to substitute a better thing, is gross presumption. You may not think so, but so it is, that half obedience is whole disobedience. We can only obey the Lord's command as it stands; to alter it is as great a treason as to make erasures in a king's statute book. It is will-worship, and not God's worship, if I do what I choose of the Lord's work, and leave a part undone which does not please me quite so well.

Moreover, half-way obedience increases our responsibility, because it is a plain confession that we know the Lord's will though we do it not. Abram had received the call, and knew that he had done so, else why had he come to Haran? He admitted, by going as far as Haran, that he ought to go the whole way to Canaan; and so, by his own action, he left himself without excuse.—Charles H. Spurgeon.

WORLDLINGS IN THE CHURCH.

Worldly people in the church is not a good asset. Even one is very bad. If a member is to be considered in good and regular standing who is not under the fire of the processes of discipline then a single bad member is a menace. Under the general or particular invitations of workers to join the church the worldly member is a standing temptation to outsiders. His is the model life in mind as they consider the proposition to enter the fold. Naturally wanting to give up least of the things loved and to assume least of the burdens they think would be hardest to bear, the life of the sole worldly member becomes the fatal lure that leads to the sad step. There are too many in the church, the preacher, the elders, and the people know, ought not to be in it. And these worldlings themselves know they are unfit to be in it. There is too much looseness about the admission of members. The settlement of the question whether or not this and that man shall be admitted is one of the most solemn and responsible duties the pastor and session have to discharge. It does not appear to be so regarded. If there was in the ministers and elders a deeper sense of the wrong wrought by unfaithfulness in this work we are persuaded the church would not be so handicapped or weighed down with a worldly membership. Yes, there are too many members on our rolls. We may read with deepest interest these days about large ingatherings into the fold. The future weal of the church is to be imperilled if the work is done unscripturally and the danger of death at last to the new members themselves increased.—Presbyterian Standard.

Christian. It takes men to win men, and it takes Christ-men to win men to Christ. It is the life that counts.

Thou must be true thyself.

If thou the truth would teach;

Thy heart must overflow.

If thou another heart would reach.

It takes the overflow of heart

To give the lips full speech."

Little crosses, little cares,

Little things that give us pain,

As we bear them ill or well,

Turn to endless loss or gain.

Little trials now may bring

Golden lessons to the heart,

Which, perhaps, in after years

Stern sorrows must impart.

—Countess of Rothes.

A CHALLENGE.

If the men are asked why they do not come to church, they lay the blame anywhere and everywhere except upon themselves. They are not irreligious and indifferent; they are not unconverted heathen—of course not. The trouble is always with the church. The services do not attract them and do them no good. The preacher is stiff and not practical enough. His sermons do not contain enough "vital thought." Preachers are not nearly so modern enough—and a great deal more of a similar nature. "Ho, ye preachers, here is a challenge for you. God knows you are blamed for a thousand things of which you are not guilty. But take the men at their word and see whether you can not annihilate the last flimsy excuse they have for neglecting the church. Do more practical work than ever; measure up to your responsibilities and opportunities more fully than ever.

And will not the women join a holy campaign for the winning of their husbands for Christ and the Church? Surely they can do more than the pastor. Will they live their religion more fully at home than ever before? Ho, ye wives, here is a challenge for you! The marvellous influence of a good and noble woman cannot be exerted more nobly than in bringing some one to Jesus. The Church's great "man problem" will never be solved until the woman seriously help in the attempt to solve it.—The Moravian.

BIBLE TEXTS THAT HELP ME.

By Robert E. Spear.

David Livingstone found help in a time of need from Bible words which have comforted and fortified many a soul. On the evening of January 14, 1856, he wrote in his journal: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations—and lo, I am with you always even unto the end of the world.'" It is the word of a gentleman of the most sacred and strictest honor, and there is an end or a I will not cross furtively by night as I intended. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude to-night, though they may be the last. I feel quite calm now, thank God."

Adoniram Judson found guidance and peace in the great commission, as it is recorded in the Gospel of Mark. "Some one asked me in the 'promise age,'" said he in an appeal to young men at home, "whether faith or love influenced me most in going to the heathen. I thought of it a while and at length concluded that there was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. I could doubt no longer but determined to obey it at all hazards."

Samuel C. Armstrong found help in all that uttered God and that God uttered, and rested in the promise of Christ's rest. "One Scripture," wrote he, "is to be interpreted by another; a clear head and common sense are, I believe, the best means of right study of the Bible, and hence the reason why so many illiterates—even babes—speak and see such wondrous things, while we who are more cultivated bring our reasoning powers to bear and are sadly perplexed. I think, too, that the state of the heart has as much to do with getting at the more intricate Bible truths as that of the head. It is true, there is a difficulty as to prayer; God knows and does all, yet asks us to pray for what we want. There is in the compound of complex action of this and the human will on the wants of life, an absolute mystery,—I cannot explain it, but elsewhere he says, 'I will give you rest.' We need the spirit of little children."

We must be open to all the words of God to men. "As the art of life is learned," says John Ruskin, "it will be found at last that all lovely things are also necessary!—the wildflower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread alone, but also by the desert manna; by every wondrous word and unknowable work of God."

DAILY BIBLE READINGS.

Mon.—My help in weakness (Phil. 4: 13).

Tues.—My help in want (Psa. 23:1).

Wed.—My help in sickness (Jas. 5:12-13).

Thurs.—My help in sorrow (2 Cor. 4: 18-18).

Fri.—My help in living (Gal. 2: 20).

Sat.—My help in dying (2 Cor. 5: 1-5).

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God that we might have got by praying.—Andrew A. Bonar.

*Y.P. Topic.—Sunday, February 13, 1910.—Bible Texts that help me. (Psa. 119: 97-104).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, FEB. 9, 1910

The Executive of the Presbyterian General Assembly's Sabbath School Committee has arranged with Mr. Thomas Yellowlees, formerly Extension Secretary of the Ontario Sunday School Association, to secure his services for Sabbath supply work in the interests of the Sunday School work of the church. This is a good appointment; indeed, we do not know that a better could have been made. Mr. Yellowlees will amply justify the choice of the committee.

Rev. J. W. S. Lowry, our minister at Fitzroy Harbor, has had a rather animated discussion with Rev. Waterman, of Carp, on ecclesiastical questions, in which the extreme claims put forth by the Anglican clergyman gets several rude shocks. Mr. Waterman was the aggressor, but the impartial reader of the controversy will readily agree that Mr. Lowry has the best of the argument. He wields a ready pen, has full knowledge of ecclesiastical questions, and is keenly aware of the weak points in his adversaries' handling of the subjects discussed.

When Robert Raikes founded his ragged schools in Gloucester, England, in 1780—the origin of the present Sunday school—the street crowds followed him and his poor boys with the cry of "Bobby Wild Goose and his regiment." Now there are more than twenty-six million members of the Sunday school in the world. At the world's convention in Washington, May 19-24, there will be delegates present from nearly every important country and missionary centre on the globe; representatives, native or missionary, of fifty-one nations having already registered. The attendance from the United States and Canada had to be limited by states and provinces, on a pro rata basis, to keep the gathering within workable limits. Between 250 and 300 missionaries are expected to attend the Convention.

CONCERNING MISTAKES.

Everybody makes mistakes, but not everybody acts in the same way in view of mistakes. One man becomes completely demoralized when he finds out that he has made a bad blunder, and he either goes blundering on blindly, or he drops his task in despair and leaves the mistake to right itself, or carry confusion into the work of others. Another, more wisely, as soon as he perceives his mistake, rectifies it as far as he can, wins new lessons of possible peril from it, and nerves himself to greater carefulness in the future.

These two methods of treating mistakes lead to widely different results. In a very epidemic of startling railway disasters in England some years ago, it was clearly proved that the greater number of accidents happening at that time was due to the demoralization among engine-drivers and signal-men occasioned by the occurrence of two great disasters in rapid succession. That was the legitimate result of letting the mistake master the man.

On the other hand, when the man masters the mistake, victory is won from defeat, and success from failure. In consequence of a series of official blunders, the Prussian army, at the beginning of this century, was little better than a half-disciplined host, dependent for existence in the Napoleonic struggle on the wretchedly inadequate commissariat. Prussia learned well the lesson taught by her mistakes then; and it is chiefly in consequence of that aptitude to learn from mistakes unwittingly made, that the German army is to-day the strongest united land force in the world.

There are always two ways of treating a mistake. The easiest way is to let it alone, and to make no attempt to correct or to learn anything from it. The best way, however, is to stop the mischief induced by the mistake as far as you can, and so to learn the secret of your mistake, that you need never make it again. That is the one way of attaining accuracy in word or in deed.

We can always most cheerfully commend the Montreal Witness to our readers. Recently the size of the 'Daily' and 'Weekly Witness' has been almost doubted. The effects of the recent disastrous fire which destroyed the 'Witness' building and plant have been largely overcome. Upwards of \$15,000 have been spent in exploiting circulation. The most modern presses, type and equipment have been installed. The circulation of the 'Daily' and 'Weekly' issues has been increased by thousands. The advertising has increased over 30 per cent. The Montreal 'Witness' is indeed an ideal family newspaper, maintaining at all times a high moral standard, its news reliable, well-arranged, and its editorials acknowledged on all sides to be "at once fair and forceful." Most of our readers want a metropolitan paper as well as the indispensable local newspaper, and they cannot do better than take the 'Witness.' The price of the 'Daily Witness' is \$3.00 a year, and of the 'Weekly Witness' and 'Canadian Homestead' \$1.00 a year.

The Berlin Kolnisch Zeitung deeply deplors the fact that Germany is carrying on a tariff war with Canada, which has resulted in a terrible decline of her exports to the Dominion. It fears that Germany will not participate in the development of Canada, where her industrial products should find such an excellent market, and trusts that the relations between the countries will soon be normal.

MIXED MARRIAGES.

The subject of "mixed marriages" has come to the front, and every week there is more or less in the papers about it. Such marriages are especially obnoxious to the Roman Catholic Church, and all sorts of preventive measures are resorted to. In this line, the following reported by The Lutheran is decidedly unique:

The Roman Catholic clergy in Wisconsin are adopting some shrewd measures with reference to the marriage of their members to Protestants and other non-Catholics. The Bishop of a Diocese established the rule of requiring the outsiders to submit to two instructions a week for six weeks before a dispensation was granted. The result in one case was the conversion of twenty-five out of thirty applicants. At the close of the instruction they did not want any dispensation but offered to join the Roman Catholic Church. The rule has now been adopted by other bishops. Its wisdom cannot be denied. Few men could resist the cunning handling of the shrewd priest for six weeks of honied sweetness. Just what would happen if the Protestant member of the firm should insist on the other party's submission to six weeks of Protestant instruction is an open question. It would seem, however, to be the Protestant's right and duty to insist on it. Unless the Protestant carries his new lessons in religion to some wiser head than his own, his Protestant pastor, for instance, he is bound to be bewildered and ensnared. This we say without at all touching on the main question of the propriety and safety of mixed marriages. Our present purpose is solely to emphasize the fact that there are two sides to a seemingly innocent proposition, and that the Protestant has an equal right to make demands.

CHURCH SCHEMES.

Rev. Dr. Somerville, under date 7th Feb., sends us the following comparative statement of receipts for schemes to Feb. 5th, 1910:

	1909	1910
Knox College	\$3,936	\$5,127
Home Mission Fund.	84,410	94,930
Augmentation.	14,908	17,361
Foreign Missions.	66,723	83,086
Widows' and Orphans'	7,695	8,189
Aged and Infirm Ministers' Fund	11,870	10,323
Assembly	4,248	2,406
French Evangelization.	10,363	10,399
Pointe-aux-Trembles	8,111	8,202
Moral and Social Reform	2,421	4,200
Unapportioned	51,812	78,076
	\$266,397	\$322,299

Andrew D. White, formerly United States Ambassador to Germany and Russia, declared that the United States have each year 43 times as many murders as Canada, and eight times as many as Belgium, which country has the most of any in Europe. He says only one murderer in 74 in the United States is punished and the administration of the criminal law has "become simply a game." As a contrast, he says, "law, not chicanery, prevails in Canada," and hence the difference in the record. Coming down to statistics, he gives this record of murders per million population per year: Canada, 3; Germany 4.1085; England and Wales, 10 to 11; France, 14 to 15; Belgium, 16; United States, over 129. These figures are based on an average taken for eight years. The remedy is to be found in proper enforcement of the law and hanging of murderers. Dr. White prophesies that there will be 5,000 murders in the United States in 1910.

THE RELATION OF PRAYER TO THE MINISTER.

(Contributed.)

Man of himself is wholly unable to do anything acceptable to God. He has neither strength nor grace. He is destitute entirely of spiritual life, being "dead in trespasses and sins."

By faith in Jesus Christ, God imparts spiritual life to the soul of man. And by "continuing in the love of Jesus" the spiritual life is nourished and developed. Continuing in the love of Jesus implies the constant exercise of faith in Jesus and the diligent use of all the means of grace. Of all the means of grace at the command and within reach of the believer, the most important is prayer which draws down from God blessings innumerable, and suited to every want and circumstance of our life on earth. Well may the Lord tell us to "watch and pray, lest ye enter into temptation," and, again, "Pray without ceasing."

The duty of constant prayer is binding upon every individual believer. The position in which he is placed demands its constant exercise. He is surrounded by enemies. There is an enemy within, the evil and deceitful heart which gives constant trouble, trying to lead the soul back from the pursuit of heavenly realities to the weak and beggarly elements of this world. Then there is the devil, as a roaring lion, ever seeking the believer.

The believer cannot of himself resist the assaults of the devil, always on the alert. Jesus says, "Without Me, ye can do nothing." Hence, though the believer puts on the whole armor of God, yet he must pursue his journey through life "praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

While this is the duty of all believers, it is especially so in the case of every minister of the Gospel.

Responsibility is in proportion to the station in life which men occupy. So also are duties and dangers. Now the minister of the Gospel holds the most honorable position that it is possible for man to fill, being, as he is, a worker together with God, and ambassador of Christ.

As this position carries with it corresponding responsibilities, duties and dangers, we see the necessity of the minister being a man much given to prayer. Herein, largely, lies his strength for service.

The minister of the Gospel is like the shepherd who is (in the East) held accountable to the owner of the sheep of which he has the charge; responsible to God for the souls committed to his care. He must needs have a regular supply of strength and grace from God to enable him to lead his people to the rich pastures of God's Word and by the still waters of Gospel ordinances. Yes, he must be much given to prayer. As prayer is the appointed means of receiving blessings from God, he must be instant in season and out of season, in prayer to God for blessings agreeable to God's will for Jesus' sake.

"John Welch, son-in-law of John Knox, was a man much given to prayer. His first settlement was at Selkirk. His custom was, when he went to bed at night, to lay a Scots plaid above his bedclothes, that when he sat up to his night prayers he might cover himself therewith; for from the beginning of his ministry to his death, he reckoned the day ill-spent if he stayed not seven or eight hours in prayer."

Oh, for more of this spirit and habit of prayer in these days! What power the Church would exercise over men!

In addition to the responsibility incident to the minister from his position, there is much danger from the envy of men, from the love of applause, and from other matters too numerous to specify here. The minister is exposed to the gaze of the men of the world as well as to that of believers.

Ministers are watched, observed more carefully, to see if there is any flaw in their character. Hence they must, of all men, walk circumspectly, that the cause of Christ be not dishonored by anything on their part.

Now, that the minister of the Gospel may be consistent in his life, consistent with the profession that he makes, he needs a constant supply of grace from God—grace both strengthening and restraining.

He needs a spirit of discrimination to enable him to rightly divide the bread of life—God's word, so as to give to each one that waits upon the ministrations of the sanctuary his due portion in season.

He must be a man of prayer, else his preaching cannot be with power and demonstration of the Spirit, else he cannot explain the Scriptures, which are able to make wise unto salvation.

Prayer is somewhat like Jacob's ladder, whose base was on earth and the top in heaven, on which angels descended and ascended. Prayer is that by which man's thoughts and aspirations ascend to God and by which God blesses man, the man of faith: "The effectual fervent prayer of a righteous man availeth much."

Let us make this experience ours from day to day, and God will bless our ministry to the salvation of sinners and the edification of His own people.

Mr. A. F. Wood, for forty years an elder in St. Peter's congregation, Madoc, died at his home in the 82nd year of his age. A prominent man in public affairs, he served in the county council of Hastings, occupied the warden's chair, and represented North Hastings in the Ontario Legislature for three terms, first as a follower and supporter of Mr. Meredith, and later as lieutenant of the present Premier of Ontario, Hon. J. P. Whitney. Mr. Wood was also for twelve years Dominion Lands Commissioner, and was the father of county gravel roads in Hastings county. His wife predeceased him some ten years ago. He leaves two daughters, Mrs. F. E. Seymour and Miss Alice, at home. A brother, Hon. S. C. Wood, was for several years Provincial Treasurer in the Mowat Government. Mr. Wood always took an active and intelligent interest in church matters, and his minister ever found in him a sympathetic friend and wise counsellor.

'World Wide' is a weekly reprint of articles and cartoons from the leading journals and reviews reflecting the current thought of both hemispheres. In it an effort is made to select the articles each week so that due proportion is given to the various fields of human interest, to the shifting scenes of the world's great drama, to letters and science and beautiful things. If you do not know 'World Wide,' personally, the publishers will gladly send samples free of charge on application. 'World Wide' sells at five cents (5c) per copy, but the yearly subscription is only \$1.50 a year. Address John Dougall and Son, Montreal.

CARD PLAYING.

The following is substantially the answer given by a pastor to a young member of his church who had asked him, "Why is it wrong to play cards?"

Opposition to card-playing is, with me, first of all a matter of spiritual instinct. Ever since I knew the Saviour as mine, I have felt that that amusement which more than almost any thing else is the joy and the passion of the worldly and the vicious, the dishonest and the depraved, must of necessity be inconsistent with high spirituality; and unfavorable to growth in grace. I have felt that that which Satan uses so largely to ensnare and destroy men must necessarily be bewitching and destructive, and that that which is the bosom-friend and inseparable companion of the grog-shop, the dance-house, the theatre, and the brothel must, of course, have had like parentage and bring forth like progeny.

Card-playing, promiscuous dancing, and theatre-going constitute the trinity which the thoroughly worldly and the wicked worship. Can that professing Christian whose heart worships at the same shrine be filled largely with the Spirit of Christ? Can any man serve two masters? Can the love of the world and the love of the Father dwell in the same heart? If the things named are not "of the world," what is?

I would not assert that none who indulge in card-playing can be Christians. It may not be inconsistent with the existence of grace in the heart; but I feel very sure that it is inconsistent with a high state of spirituality, and that it is in many ways unfavorable to the growth of piety. Some of these will readily occur to you. It is usually engaged in as an evening entertainment, and as such is sure to absorb the time which ought to be given to the duties of the closet. It is both exciting and fascinating and so tends to unfit the mind for the profitable reading of God's word and for secret prayer. It is likely to beget feelings that are anything but devotional, and so to disqualify the heart for communion with God.

In addition to these personal considerations, it seems to me to be of pernicious tendency as an example to others, especially to the young, many of whom undeniably are being constantly ensnared and destroyed by it. And, to say the least of it, it is a needless, a trifling, and therefore a profane appeal to God's providential care. For these, and for other reasons, every Christian ought to say of it, as Paul said of eating meat, when his example might lead others into sin, "I will not do it, while the world stands."

I know that what I have written would not have much weight with those who love this amusement. There are none so blind as those who do not wish to see. The heart has much more to do with the formation of our opinions on such subjects than either our reason or our conscience. Many say, "I see nothing wrong in it." Very likely. It is written of another transaction that "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." Yes, she did; and she thereby "brought death into our world, and all our woe." She saw no harm in it; but the harm was there notwithstanding.

The true antidote to the love of cards, and all other dangerous or doubtful recreations is the love of Christ. Fill the heart with this and it will expel the other, just as certainly as light drives out darkness, or heat banishes cold. All the sophistries and illusions of a world-loving, pleasure-seeking reasoning are easily dissolved and dissipated by the divine, transcendent logic of John and Paul: "We love him because he first loved us;" "The love of Christ constraineth us."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVELNANCY JANE'S ADOPTED
DAUGHTER.

Nancy Jane's first baby was the most beautiful little Hereford on the range, and Nancy Jane knew it as well as we did. She would lick it with motherly solicitude, and turn proud eyes toward any one who went out to the corral to look at it—this new baby with the blood-red coat, the shining, white face, with round, blue eyes looking out from between pink lids.

Nancy Jane, being such a young mother, feared to go far from the corral, where the baby lay all day long in the shade of the pole fence, twitching its big, rounded ears in its sleep. There were other calves in the corral whose mothers left them with perfect confidence; but Nancy Jane would not go with them. She grazed around within sight of the ranch, returning often to look through the corral bars to make sure that all was well with little Nance, as her daughter was named.

Among the other calves in the corral was one about Little Nance's age. Baby Bess belonged to Crump, the old brindle with a wrinkled horn, who always brought her calves to the corral of her own accord and asked to have them taken care of. At least, that is how it always was interpreted.

At night the calves were turned out of the corral, and the cows were shut up in it until morning. What a frolic these calves would have after they had been chased away from their mothers, when no more supper was to be had even for the hardest kind of effort. They would kick up their heels and fly around as fast as their legs could carry them, then stop and look at one with an expression which plainly asked—"Wasn't that smart?"

Little Nance was the funniest of all. Her little legs were not steady, but they fairly twinkled as she skipped around with the others. Sometimes she would fall because she would be going too fast that she could not stop any other way. Then Nancy Jane would run to the corral fence and moan anxiously in a way that said plainly—"Be careful, little girl."

But one night a dreadful thing happened. A coyote killed Little Nance. She went too far from home, and when she saw the coyote she was so frightened that she ran in the opposite direction, and when she was out of sight and bearing of the ranch, the coyote killed her. Nancy Jane was heart-broken when in the morning her baby was not brought in with the other calves. All day long she stood around calling for Little Nance until the ranch people became distracted.

And on top of that, another dreadful thing happened. That morning, a careless young hunter from the East, shot and killed Crump, mistaking her for a deer. There now were two too mourners at the ranch corral. Baby Bess cried all day and all night for her mother. She was frightened, and more particularly she was hungry. The ranch people tried to make Nancy Jane let her have the supper that should have been Little Nance's, but Nancy Jane did not propose to let this little imposter rob her own baby who she thought surely would come in answer to her calls. When she was tied to the fence, she kicked so viciously every time Baby Bess came rear her, that Baby Bess became frightened, and wouldn't try to help herself to any supper.

It was plain that something must be done, and "Uncle Pat" was the one who did it. "Uncle Pat" had lived on the range for forty years, and had earned the reputation of knowing more about a cow than any other living man. He chuckled to himself when he saw the long face of the rest of the folks, the determined, angry gleam in Nancy Jane's eye, and Baby Bess's hungry, pathetic aspect.

The first thing that he did was to take Nancy Jane away where she could not see what was going on. What followed certainly was odd. When he had finished, a regular procession went to bring Nancy Jane back, for all were curious to see what would happen.

Everybody thought that Nancy Jane would be horribly frightened and try to jump the fence, or else run at and gore the strange-looking object in the middle of the corral bawling loudly. When Nancy Jane in, "Uncle Pat" shoved this queer thing right at her. She looked curiously at it for a minute, and then with a glad "moo," came forward to meet it. Baby Bess had a big supper.

This is what had happened. "Uncle Pat" had taken Little Nance's hide and bound it around Baby Bess so that only Baby Bess's own head (which, by the way, wasn't white like Nance's) was left uncovered. Nancy Jane gave one sniff, and began licking Little Nance's coat in great contentment.

"A cow knows her own calf by the smell," "Uncle Pat" explained. "In two days she will get used to the smell of Baby Bess's own skin, and we can take this other hide off."

It was even so. To-day Baby Bess is Nancy Jane's well-beloved adopted daughter.—New York Tribune.

THE BOY'S DEMANDS.

The normal boy demands a story. Sermons may be better, but not for him. The Bible does not open with a scientific disquisition upon the evolutionary hypothesis of anthropological origins—it begins with the story of Adam and Eve. Even the Great Teacher did not speak without a parable. This is the law of life. It is more, it is as vital as breathing.

In his story the boy demands action. He wants no involved plot, no introspective analysis. "Something doing" is more than slang, it is a demand. For him the tale is not adorned by an implied or appended moral. He wants no tall to his tale. Even when the boy is quiet he wants his heroes to be doing things. Now this is the secret of the appeal of such books as "Deadwood Dick" and "Slim Sam the Sleuth." I am not condoning the reading of these terrible tales. I am claiming only that the philosophy of their appeal shall not be ignored.

"Is it true?" this question is one of the foremost in the boy's category. Fairy tales or Arabian Nights may be read by him and enjoyed, but they are not masquerading. Truly they are lies, and the young reader is content. But there is to be no sailing under false colors. The story must be true to life, but not too good to be true.

It must appeal to his imagination. He may not be able to define this demand, but it is as real as his hunger, although he may be unable to name one of his digestive organs beyond his stomach. The appeal of the book must be based upon what he comprehends, but it must be also a little beyond him. This is the reason why stories of life in boarding school are more popular than those of public schools, of college life than of day schools. Even his response to the mock heroics of scalping Indians is based upon this fact. The boy is a natural hero-worshipper and his heroes are mainly those of his own land. He is intense in his patriotism and a lover of war because war is a time when heroes are made and things are done. In a large class of newspapers in one of our greatest cities, Washington was voted the most popular character of his day; Napoleon was second choice.—Everitt T. Tomlinson.

In Ireland in the last decade less than a third of the women were married.

THE VALUE OF TRUTHFULNESS.

The value of what has been said on the subject of the child's belief in the mother is proven when the child is large enough to observe and ask questions pertaining to "the sacred mysteries of life and sex." This is a vital time in every child's life; it is also the time when the mother needs most to pray for guidance to direct her answers aright, for as she teaches her child so will that child's faith in the mother hold or wane, and so will the pure or evil thinking of the child be developed.

To guide a child in these matters is not to shock the little tender mind; it must be a bungling mother indeed who would be guilty of such a thing. It is an easy matter to begin at the kindergarten age and teach the tots that all life is from a seed; the tiny seed of grass they may see planted, nourished, and sprout may be an object lesson. It is not necessary to force the knowledge; let it be a very gradual development so that when the little brain begins to wonder about animals, that, too, may be explained gradually and understandingly. But be ready with truth when needed.

The child may be taught that animal life comes from an egg, and the little feathered tribes, the birds, of which the majority of children are fond, lay their eggs and nourish them by keeping them warm until the young hatch; this object lesson may be shown any child; let him watch for the hatching of these little creatures. So may the hen be used as an example. The lesson may be gradually carried further, as the queries increase, into the animal kingdom where the mother carries the egg until it hatches and the little animals are born.

If children were taught these things more frequently from the scientific and pure standpoint by their mothers, there would be less of evil speaking, fewer young girls misled, fewer young men corrupted, and a greater reverence shown the "mothers of the race" by boys and young men. This is written, not from theory, but from practical experience with two young men who, from their early childhood were taught the beauty of life from this standpoint; hence, there has been no mystery to them, anything to be spoken of in whispers behind a mother's back. They were taught to ask of father and mother whatever they wanted to know and not to discuss such things with evil-minded boys. Consequently, they learned that an expectant mother is to be given special care and reverence, to be guarded from curious gaze and uncouth remarks. This training is bearing fruit of the right sort, and, in a spirit of thankfulness, it is commended to mothers who are beset by "questions."

WHERE AMBER COMES FROM.

Emperor William, of Germany, derives a large part of his income from the sale of amber. There is only one place in which amber is found in quantity; namely, on the coast of Samland on the Baltic. The German royal house owns a monopoly of the trade.

Amber, as it is found to-day, is the petrified resin of a very ancient forest. The layer of earth containing it runs fifteen or twenty thousand feet out under the sea. In ancient times the inhabitants of the district used to gather seaweed thrown up on the beach by a storm, in the hope of finding pieces of amber attached to the weeds; nowadays, however, divers go down and search the sea bottom, while a mine has been sunk on the shore and tunnels have been run out under the bed of the ocean. About \$12,500 worth of amber is taken out every day. Amber dust is sold to incense makers. Small pieces with fine colors go to make ornaments that are much prized by the Persians and the tribes of India, while larger pieces are used to make pipes.

NEW ZEALAND.

New Zealand's death-rate is the lowest in the world. Her wealth, per capita, is the greatest in the world. Her wheat yield comes up to sixty bushels to the acre and oats up to ninety bushels. She has exported over \$50,000,000 worth of gold. Her manufacturers have reached an annual output above \$115,000,000. She has four million horse-power readily available for generating electricity, in natural water-power. She has four cities of from sixty to eighty thousand each and a lot of substantial provincial towns. Parenthetically, the cities are already beautiful garden cities, with parks and parkways, public buildings and private residences to teach older worlds valuable lessons. In the year ending with March, 1907, her exports amounted to \$106,000,000. Agricultural and pastoral products took the lead—\$75,000,000; gold, coal, and other minerals \$12,000,000; manufactures \$5,000,000; timber and forest products, \$4,000,000; fisheries, etc., filling out the amount. Her imports for the year amounted to \$73,000,000; giving a commerce of one hundred seventy-three million dollars, of which America had but a miserable pittance and none of the transportation, owing largely to the energy with which our Government—which is not paternal—has rendered our merchant marine obsolete and practically impossible. Incidentally, and as a good concluding bit of statistics, the surplus in Government revenue over expenditures, for the year 1906, was close to four million dollars, where we had a substantial deficit.—Wiffrid French in Putnam's.

WELL UNDER.

"Bad as it is to be in a rut, it is better than to wobble all over the road. There are times when it is possible to get too much of a good thing, even in the matter of denominational breadth. Such a case is mentioned by a writer in the Bellman. At the close of a revival service the minister went down the church aisle, according to his custom, to greet the strangers in his congregation.

"I don't think you are a member of our church," he said to one, as he warmly shook his hand.

"No sir," replied the stranger.

"Well, you will not think me unduly curious if I ask you to what denomination you belong?" asked the minister.

"I suppose," responded the other, with a twinkle in his eye, "that I am really what you might call a submerged Presbyterian."

"A submerged Presbyterian!" exclaimed the minister. "I should be glad if you would explain."

"Well, I was brought up a Presbyterian, my wife is a Methodist, my eldest daughter is a Baptist, my son is the organist of a Unitarian Church, my second daughter sings in an Episcopal choir, and my youngest goes to a Congregational Sunday school."

"But," said the minister, aghast, "you contribute, doubtless, to some church?"

"Yes," was the answer, "I contribute to all of them, and that's what submerges me."—Selected.

WILLING TO BE ACCURATE.

Anyone can be accurate who will. For accuracy is not a matter of ability but of will-power. Some may have a natural inclination to that habit of mind which insists on knowing, rather than guessing or supposing, that one's work is as it should be; and others may lack any natural inclination to decide one's duty doing; and rigid, uncompromising accuracy is a duty that God lays upon us all. The person who goes through life turning out work which he thinks is all right, when he might, if he would make the effort, always know that it is right before it is allowed to leave his hands, is steadily making for himself a reputation that will bar him from front-rank place in any calling. Time and effort saved at the cost of accuracy are a saving that is a dead loss.—S.S. Times.

DICK'S STAR.

By E. T. Crittenden.

Dick had been going to school a month. Each day Miss Margaret, the teacher, wrote a new word on the blackboard and the children copied it. But one morning, instead of writing a word, as usual, Miss Margaret gave each child a sheet of paper.

"Now, little folks," she said, "I am going to see who can write what we learned yesterday without having a copy to help."

Several of the children smiled and went to work.

But Dick sat still, with the sheet of paper on his desk, and with his new yellow pencil held tight in his hand. Travis, Dick's deskmate, was scribbling on his paper.

Dick knew what the word was—mother! But he couldn't remember how to make an "m"! He knew just how the other letters looked, and after a while he slowly began to make them—"o-t-h-e-r." Over and over he wrote the letters.

"I can put the 'm' in afterward if I think of it," whispered Dick to himself.

Presently Miss Margaret spoke.

"Two minutes more, boys and girls!" she said. "Do your very best; I am going to put a bright golden star on the best-written papers, and you may take them home."

Dick's heart beat fast. How pleased mother would be if her boy carried her a star paper! But try as he would, he could not think of the way to make an "m." You see he was a very little boy and had not learned much about writing.

All at once Dick's eyes fell on some words on a blackboard at the other side of the room. Miss Margaret had written them for the reading class. There, at the very beginning, was a big "m"! Dick remembered, now! He had thought it looked like two V's joined together.

The new yellow pencil began to work very fast. All at once Dick stopped.

Hadn't Miss Margaret said the class was to write the word without any help, and wasn't the big M on the blackboard helping?

The little boy sighed, and swallowed a lump in his throat. But somehow he couldn't write another curly M. Instead, he stood the yellow pencil on its rubber head, and began slowly to rub out the two M's he had made.

Before he had quite finished, Miss Margaret stood by his desk, waiting for his paper.

"Why, Dick, you mustn't rub out your M's, little boy! See, you haven't any, all the way down the page! Why are you rubbing out the only ones you have made?"

All the children were looking at Dick, and his face grew red.

"I—I couldn't remember how to make M's, Miss Margaret, an—an you said we mustn't have anything to go by—but I couldn't help seeing that one on the blackboard over there! An' I started to make some, an' then I thought it would be like—like stealing M's, so I was rubbing them out!"

And then, even if he was a six-year-old boy, Dick put his head down behind his desk, and the children knew he was crying, even if he did pretend to be looking for something in his desk!

Miss Margaret did not collect any more papers.

Instead, she went over to her table, and worked busily for a minute. Then she came back to Dick's desk.

"Children," she said, and Dick raised his head, winking hard to stop the tears from running out of his eyes, "I want you all to see what I have put on Dick's paper."

Then Dick forgot his tears, for there, right where everybody could see it, was a beautiful golden star.

"Listen to what I have written by the star, boys and girls," said Miss Margaret. "This star is given Dick Hastings, the boy who would not steal an 'M'!"

HAPPY DAYS FOR BABY.

The healthy child is always a happy child. All its little troubles vanish when its food digests properly and it is free from childish ailments. Most of these ailments come from stomach or bowel troubles, colds, feverishness, teething and worms. Baby's Own Tablets promptly cure all these troubles and keep little ones well. Mrs. W. G. Martin, Ravenscliffe, Que., says: "I have used Baby's Own Tablets in my home for the past four years, and since using them my little ones have enjoyed the best of health. I can recommend them to every mother as a sure cure for the little troubles of childhood." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

Dick has a good many star papers now, and his mother keeps them in a special corner in her desk. But she says the first star is the most precious one of all!

BREAKFASTS IN SIBERIA.

"This bitter weather," said the explorer, "makes me think of Siberia. I spent two weeks in the hut of a Siberian savage a prisoner to the black frost. Shall I ever forget those two weeks? No, no.

"A Siberian breakfast comes back to my mind. We took it lying on our stomachs round a kind of pie-board, which was our table. The first dish was frozen weeds dipped in seal oil and served with large chunks of fresh blubber. The second dish was raw walrus. The third dish was walrus hide—an inch thick and hairy—you swallowed it whole, for it was too tough to chew. Dinner was breakfast over again, plus a hot meat, seal or reindeer, after the hide course.

Supper consisted of cold blubber and cold hide served with seal oil.

"Don't wrinkle your nose and shudder. In that intense cold, the thermometer never above forty degrees below zero, I liked that greasy food. You should have seen me munching away at great, soft, yellow balls of fat similar to duck fat."—(Selected).

KNOWN BY THEIR PROVERBS.

"By their proverbs you shall know them," said an ethnologist. "What I mean is that a people's maxims reveal that people's tastes.

"Thus the Frenchman is vain. Above all things he wants to please ladies. Hence, he says, of those, fortunately situated, that they were 'ne coiffe'—that is to say, born with their hair curled, dressed and scented.

"The Englishman's greatest delight is eating. To eat—he thinks there is nothing better than that. His fortunate person is one born with a silver spoon in his mouth."

"The Chinese, with their terrible vice of opium smoking, say of the successful and happy man, 'Ah, he was born in a poppy field.' From the poppy, you know, opium is obtained.

"The Germans show but too well their idea of happiness when they say of their Krupps, their Goethes or their Bismarcks, 'He was born in a brewery.'

"The cleanly Japanese say a man was 'born in a bath,' when they mean that he has all the heart can desire."

An item in the secular papers concerning a minister of New Jersey being willing to accept a call to a church at a salary of \$700, in opposition to the demands of the presbytery that he should have \$800, reminds us of the case of a Connecticut pastor who being informed that the church had voted him an increase of salary, strongly remonstrated, on the ground that it required such an amount of labor on his part to raise what he was then getting that he hesitated to undertake a still heavier burden.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In St. Paul's, Rev. James Little continues his "Studies in the Life of Abraham" at the evening services.

Last Sunday the pulpit of St. Andrew's was filled by Rev. Dr. Barclay, of Montreal, Rev. Dr. Herridge being the special preacher for the day at the Macdonald College, St. Anne's.

Erskine congregation, it is said, will only look for an assistant to Rev. Mr. Nicol from among the students of the graduating classes of the various theological colleges, and will hear a number of candidates during coming weeks.

Says the Winnipeg Free Press:—Rev. Mr. McIntyre, pastor of Knox Church, Weyburn, who underwent an operation for appendicitis in an Ottawa hospital, is expected to leave the hospital within a week. After remaining for two or three weeks with relatives in Ottawa to regain strength, he will return to Weyburn.

There was a good attendance at the annual meeting of the congregation of St. Andrew's, Buckingham. The pastor, Rev. W. P. Crawford, was in the chair. After devotional exercises the reports from the various organizations were read, all showing improvement. The total amount raised was over \$3,500, and the liabilities were within a few dollars of the assets. Mr. Jno. Taylor was added to the managing board in place of Mr. D. Robertson, who has left town. A strong committee was appointed to canvass the congregation on behalf of the weekly envelope system. A hearty vote of thanks was tendered Mrs. F. W. Allan, the choir and all the organizations for their helpful services.

It was a very pleasant surprise to Rev. Mr. and Mrs. Vessot last week when a large number of the young people of St. Mark's congregation invaded their home to make presentations to their popular pastor and his wife. Mr. Vessot was presented with a silver-handled umbrella, with his initials inscribed, and Mrs. Vessot received a gold brooch in the form of a crescent filled with pearls. Miss Alice Cruchet read a beautiful address referring to Mr. Vessot's indefatigable care for his flock, which is scattered over the entire city and its surroundings. With deep feeling Rev. Mr. Vessot expressed the heartfelt thanks of Mrs. Vessot and himself for this token of esteem by the congregation, and said that this incident would ever remain dear in their minds. Refreshments were served at the close.

A committee of prominent laymen and churchmen met recently to listen to an explanatory address by Rev. D. G. Cock, a returned missionary, in charge of the industrial work in India, and after a lengthy discussion unanimously endorsed the scheme, commending it to the liberality of the business men of the church in Canada. The funds will be realized chiefly in Toronto and Montreal and an endeavor will be made to secure 100 subscriptions of \$100 a year for three years. The committee was composed as follows:—Rev. Dr. R. P. MacKay, Rev. Dr. John Somerville, Rev. D. G. Cock, Dr. J. T. Fotheringham, Dr. R. G. McLaughlin, Dr. A. S. Grant, Principal Alfred Gandler, and Messrs. T. Kinnear, M. Parkinson, J. Henderson, T. Gibson, J. A. Paterson, K.C., R. Kilgour, and Hamilton Cassels, K.C. The need for such a scheme of industrial aid to the Indian convert will be but temporary. At the present time the Christian people are in such a depressed and helpless state that it is impossible for them long to resist the assaults of their unconverted relatives and friends. Only by providing them with the means of independence can they be held for Christianity. When once a strong community of independent native Christians has been developed the necessity for aid will be over and the industrial plant can be passed over to purely commercial hands.

EASTERN ONTARIO.

A good programme is being prepared for a social and concert to be held in the Monckland church on Monday evening, 14th inst.

Prof. Kilpatrick of Knox College, Toronto, is announced to conduct the anniversary services in Zion Church, Carleton Place, on the 20th inst.

The Ladies' Aid of Knox church, Cornwall, are arranging for a grand Scotch concert and lecture, to be given on the evening of Tuesday, February 15th.

Rev. Mr. McLeod, of Blakeney, preached very acceptably in St. Andrew's church, Appleton, on Sunday morning. Rev. Mr. Henderson preaching at Blakeney.

Rev. Robt. McIntyre, of Bridgeburg, will preach at the anniversary services in the Smithville church, on Sunday, February 13, at 11 a. m. and 7 p. m., and on Monday, the 14th, will deliver his celebrated lecture on "Scenes in Scotland."

At the annual meeting of the St. Paul's Church, Port Hope, Mr. R. Gray, for many years treasurer of the congregation, was presented with a cabinet of silverware as a token of the congregation's gratitude and a slight acknowledgment of his varied services.

The 23rd anniversary of the establishment of the Presbyterian congregation of Maxville will be celebrated on the 13th and 14th inst., by sermons and a lecture by Rev. J. Pate, of Lancaster. The lecture will be illustrated with beautiful lantern views, the life and work of the Scottish poet "Robbie Burns."

The Rev. A. L. Burch conducted anniversary services at Kenmore, Jan. 23. Mr. Burch preached two powerful sermons, which were greatly appreciated by the large congregations assembled, morning and evening. On Monday evening the church was again packed and the audience entertained with an excellent programme of addresses, music and readings. The pastor, Rev. R. MacNabb, presided. Proceeds, \$81.

There was a fair attendance at the annual meeting of the Calvin Church Men's Club, Pembroke. The chief business of the meeting was the election of officers for 1910, which resulted as follows: Hon. president, Rev. W. J. Knox; president, R. L. McCormick; 1st vice-president, Jas. F. Munro; 2nd vice president, Everett Anderson; secretary, Ramsay Morris; treasurer, W. D. Dewar; convener of the literary and debating committee, S. E. Smyth; convener of the outlook committee, James Leckie; convener of Bible study committee, John I. Brown; convener of choral committee, Ralph Ross. Before adjourning the retiring president, Dr. S. M. Snedden, was presented with a beautiful fountain pen by the members of the club.

Mayor R. A. Mulholland chairman of the board of managers, occupied the chair at the annual meeting of St. Paul's, Port Hope, and very gratifying reports were received from the various societies, showing that the congregation had raised during the year \$6,968.16, and the building debt had been reduced to \$11,000. Sixty of the new names had been added to the roll, forty-four by certificate and seventeen on profession of faith. The membership is now 237. A resolution was unanimously passed appreciative of the labors of the pastor, Rev. H. E. Abraham, and expressive of the new names had been added to him by the congregation; and Messrs. R. A. Mulholland, W. G. Gibson, Thomas Long and H. J. Byers were re-elected to the board of management and Messrs. E. H. Vandervoort and W. P. Manson were elected in place of J. C. Clerk and W. C. Williamson resigned.

The anniversary services held in the Kilmurn church on Sunday and Monday was a decided success. Rev. Mr. Hay, of Renfrew, preached two eloquent sermons, and on Monday evening an excellent programme was given. Miss de la Ronde, of Ottawa, and Miss Neilson, of Appleton, elocutionists, captivated the audience with recitations and readings. Splendid music was furnished by the Arnprior orchestra, also vocal and instrumental duets, and selections by the choir. Addresses were also given by Rev. Mr. Lowry, of Fitzroy Harbor, and Rev. Mr. Hay, of Renfrew.

At the annual meeting of St. John's church, Cornwall, Rev. N. H. McGillivray, pastor, there was a good attendance and much enthusiasm manifested. The report for 1909 was the most encouraging one in the history of the congregation, all obligations being met with and a balance being left on the right side. Splendid reports from all the organizations of the congregation were presented. Over \$5,500.00 was contributed for all purposes. Of this amount \$1,493.00 was given for missionary purposes and \$430.00 for benevolent work, making a total of \$1,923.00 for missionary and benevolent purposes. During the year 28 were received into church membership, 15 by certificate and 13 on profession of faith. There were removed from the roll 8 by certificate and eight otherwise, making a net gain for the year of 12 and a total membership of 347.

At the annual meeting of St. Andrew's, Picton, Rev. W. Shearer, Pastor, the following resolution was unanimously adopted: This congregation having heard the statement of our pastor with reference to his activities in connection with the local option campaign, heartily approves and hereby endorses the part he has taken in behalf of temperance and moral reform in our town. And further we are in hearty sympathy with the work he is doing in connection with the Children's Aid Society. Very satisfactory reports were presented. There was raised for all purposes over \$2,000. Four additional elders will be elected at an early date. Board of managers, Messrs. J. H. Jamieson, Jas. Worrell, Thomas Welsh, John Shaw, G. E. Boulter, W. H. Nettleton, John Burns, D. L. Bongard, Ed. Koch, C. MacGillivray, Dr. Knight and R. Donson.

At the annual meeting of St. Andrew's, Perth, the pastor, Rev. A. H. Scott, was in the chair and Mr. W. W. J. Wilson acted as secretary. Mr. Scott presented a statement from the session. Mr. William Meighen gave a financial report and Mr. C. F. Stone, the chairman's report from the board of management and resolutions were passed covering the presentations from the session and the board. Mr. J. M. Walker was appointed to succeed Mr. Spalding who declined re-election on account of ill health, and the retiring members of the board were elected. Mr. Gillert Wilson for the Sunday School, reported upon the year's work and was followed by Miss McKinley and Mrs. W. L. Ferrer, who presented statements from the congregational society. Mrs. Jas. Armour was chosen president of the congregational society for 1910. Mrs. (Dr.) McCullough read the report from the Women's Foreign Mission Society and with her was associated: Miss Wilson, who gave information about the Brookside auxiliary; Miss Bothwell, Miss E. Wilson and Miss E. Waddell spoke for the two home missionary organizations. Two new organizations were added to the church equipment to be regular work with the new year—the Organized Adult Bible Class, and the Men's Association. Mr. J. M. Walker, the president, reported on the formation and initial procedure of the new men's organization.

WESTERN ONTARIO.

Rev. F. W. Mahaffey, of St. Andrew's Church, Parry Sound, is preaching a series of sermons on Biblical Characters at the Sunday evening services.

At the annual meeting of Knox Church, Embro, Mr. D. R. Ross, who has acted as secretary-treasurer of the congregation for fifteen years, was presented with a sterling silver tea service, and his sister, Miss Ross, with a valuable gold watch.

The Grimsby Church had a very successful year. Twenty-eight were added to the membership; and it was decided to increase the minister's stipend by \$100, this to include 1909. Mr. Kenneth J. Stevens, Grimsby, and Mr. John Budge, Winona, are the new managers.

The ladies of the Doon Church held a very successful tea-meeting last week. The Preston Presbyterian choir and male quartette helped to furnish the programme. Dr. Moyer, of Preston, made a very suitable chairman. Dr. Scott Hogg, of Preston, and Mr. McBeath, of Regina, were among the speakers.

It is with regret we notice that Rev. W. A. J. Martin, of Zion Church, Brantford, and Convener of the General Assembly's Foreign Mission committee, has to undergo another operation. For this purpose he will shortly go to Rochester, N.Y. The best and most sincere wishes for a complete recovery will be tendered to Mr. Martin by his many friends throughout the length and breadth of Canada.

Last Tuesday the Presbytery of London, translated the Rev. S. D. Jamieson, of the Presbytery of Owen Sound, to take effect on the 21st instant. The Rev. Geo. Weir, of Glenora, will declare the charge vacant on the 27th and act as interim moderator of session during the vacancy. The Presbytery expressed their profound sympathy to the widow of the late Rev. S. Childerhose in the very sudden and shocking manner of his death.

The reports from the various societies at the annual meeting of the Hespeler Church showed that the past year had been one of great blessings. In the matter of missionary offerings the congregation had every reason to be satisfied, the gifts being double the amount of the previous year. The stipend of the pastor, Rev. J. A. Stewart, was increased by \$200, and to mark appreciation of his services he was presented with a purse of gold.

Prior to their leaving St. Mary's, Mr. and Mrs. Peter Munnoch, who had for many years taken an active interest in the work of Knox Church, were presented with a set of sectional bookcases. The presentation was made by Rev. Knox in a felicitous address, which voiced the feelings of the membership. Mr. and Mrs. Munnoch carry with them the esteem of everyone, and the loss sustained by Knox Church will be the gain of the congregation with which they may unite in the future.

On the eve of their leaving Hamilton, a farewell was tendered to Rev. H. D. and Mrs. Cameron by the congregation over which Mr. Cameron has ministered for the last year at Calvin Church. Mr. Cameron came for the year to discover the possibilities in the field. His mission was successful, for the field is now raised from the mission basis to that of a separate, fully organized congregation of enthusiastic workers. It is now in a splendid position to call a minister, as Mr. Cameron leaves it well equipped.

The various reports presented at the annual meeting of the Division Street Church, Owen Sound (Rev. G. A. Woodside, pastor), showed a satisfactory and prosperous year. There was a large addition to the membership, and the financial statement indicated a credit balance. Total amount contributed to missions and educational work of the church exceeded \$2,900, which is a considerable increase over any former year. The pastor's salary was increased to \$2,000, and a grant of \$100 given as an increase to last year's stipend. The following managers were elected to the Board: R. H. Fleming, George Leslie, J. McTavish, Wm. McLaughlan, Jno. McEwen, A. Chisholm.

The late Donald Cameron, J.P., formerly of Windsor, Ont., and at one time mayor of the city, but latterly residing at Drimfearn, Bridge of Allan, Scotland, left an estate of \$95,000, of which part is bequeathed to Canadian institutions, as follows:—The Presbyterian Church of Canada, for mission work in the Northwest, \$15,000; Home for the Friendless, Windsor, Ont., \$1,000. He also left the United Free Church, Fort William, Scotland, for the poor of the congregation, \$2,500; Belford Hospital, Fort William, \$5,000.

The First Church, St. Mary's (Rev. D. N. Morden, pastor), reports a good year. Givings to missions increased no less than 60 per cent. Through the envelopes \$753 was contributed to missions. Including the amounts raised by the Women's Foreign Missionary Society, McMaster Mission Band, the Women's Home Missionary Society and Sunday School, the total ran up to \$1,000. Messrs. Joseph Preston, Thomas Roger, Wm. McLaren, and Joseph Melghen were appointed members of the Board of Management for the years 1910-11-12, and Messrs. Wm. McLarty and W. R. Carr for the year 1910.

Rev. F. Rae, M.A., of Unionville, conducted anniversary services in the Bradford Church on the 30th ult. He was assisted on the interesting occasion by the pastor, Rev. J. Burkholder. On the following evening a social was held, at which congratulations were largely in evidence in view of the successful anniversary occasion and the special epoch in the church's history, viz. the celebration of the clearance of the building fund debt which had year by year been growing smaller and now was at an end. In testimony of this a duplicate of the mortgage was burned whilst the familiar and beloved doxology, "Praise God from whom all blessings flow," was being sung. Proceeds of entertainment \$70.

At the annual meeting of St. Andrew's, Parry Sound (Rev. F. W. Mahaffey, pastor), the attendance was large, and the ladies prepared a sumptuous tea, to which over 200 sat down. Every report read at the business meeting showed good progress. Fifty members were added during the year and the treasurer was able to report \$60 on hand after paying extra heavy bills for improvements. It was found the contributions to missions had been greatly increased. The mortgage is being greatly reduced every year through the faithful efforts of the Ladies' Aid Society, and with the hearty co-operation of the members and adherents great results may be accomplished by St. Andrew's in the moral improvement of the town.

QUEBEC.

At the annual meeting of St. Andrew's, Three Rivers, Rev. J. R. MacLeod, pastor, Messrs. Alex. Houllston, collector H. M. customs, and ex-Ald. J. T. Tebbutt, were re-elected to the board of management, and Mr. Tebbutt elected chairman of the board. Mr. Thos. Houllston, of Quebec Bank, was appointed treasurer. Finances in good condition—balances being in various departments. Ladies' Aid had a balance of \$235. Contributions to schemes nearly doubled—owing to weekly contributions. All reports had favorable tone, except that portion dealing with the constant outgo of members and adherents leaving the city for other parts.

The Presbytery of Quebec has now two vacancies on hand and is likely to have a third in March. Windsor Mills is a bona fide vacancy, augmented. This vacancy is due to the demise of the pastor, Rev. C. A. Turner. Grand Mere, also an augmented congregation, is vacant for a considerable period, but is not prepared to call, and is having stated supply. The congregation of Inverness is facing a probable vacancy—their pastor (Rev. H. C. H. Sinclair) being under call to Richmond, in the Presbytery of Ottawa. The Missing Metis is also vacant, the latest incumbent there having been transferred to Lake Megantic, its missionary having gone to the United States.

MONTREAL.

Rev. J. Edgar Hill, D.D., of St. Andrew's Church, officiated last month in an interesting ceremony, viz. the opening of the Old Scots Kirk in Kingston, Jamaica, which has been in ruins since the earthquake disaster of January, 1907.

Last Sunday afternoon in Stanley street church—lovers of the Gaelic language—by enthusiastic Gaels, said to be the language of Edem—had the privilege of hearing Rev. K. J. Macdonald, B.D., of St. Matthew's church, in the tongue they love so well. Mr. Macdonald is a good preacher in English; he is even better in Gaelic.

Rev. Dr. Barclay, the greatly beloved minister of St. Paul's, has tendered his resignation of the charge; and rumor has been busy with his name in connection with the vacant chair in the Montreal College. The chair of Homiletics and Practical Theology has been vacant since the lamented death of Rev. Professor Mackenzie. Should Dr. Barclay accept the Church will look upon it as well filled.

Born in Paisley, Scotland, in 1844, the Rev. Dr. Barclay was educated at the grammar school there, and at Merchnston school, Edinburgh. He graduated from the University of Glasgow with first-class honors, and was ordained at Dumfries in 1871. In 1878 he was honored by being chosen colleague of the Rev. Dr. McGregor at St. Cuthbert's, Edinburgh. His high reputation as a preacher spread from there to Montreal and a universal call was extended to him by St. Paul's Church, to the pastorate of which he was inducted in 1883. When in Scotland, Dr. Barclay was frequently summoned to Balmoral to preach before the late Queen Victoria, an honor which was repeated on occasional visits to his native land, since he first left there. Besides being one of the best preachers in the country, Dr. Barclay had the distinction of being the highest paid minister of any denomination in Canada.

WINNIPEG AND WEST.

The congregation of First Church, Edmonton, has authorized the board of managers to dispose of the present site of the church, at the corner of Jasper Avenue and Third Street at a figure not less than \$130,000.

Presbyterianism is growing in Brandon. An additional church is demanded in the eastern section of the city, and steps are being taken to supply the want. Meanwhile, the Rev. Wm. Vicar, late of Manville, Alta., is holding mission services in that locality.

Rev. Dr. DuVal, of Knox Church, has been lecturing in Calvin Church on "Geneva and the Far East." The ex-Moderator of the General Assembly visited Geneva while in the Far East last summer, and is in every way well qualified to speak instructively on this subject.

The Riverview (Winnipeg) congregation, which was organized three years ago with twelve members, under the pastorate of Rev. J. Irvine Walker, has enjoyed a remarkable growth and prosperity, and already finds the church on Oakwood Avenue much too small for the large attendance at the various services. There are now over 160 members on the rolls, with a correspondingly large number of adherents. Enlargement and improved accommodation will soon be provided at a cost of about \$3,000.

TORONTO.

The call from Victoria Church to Rev. Dr. T. L. Kerroll, of Lucknow, has been sustained.

Rev. G. R. Faskin, of St. Paul's Church, was elected moderator for the ensuing six months; and Rev. Dr. R. P. MacKay was unanimously nominated for the moderatorship of the next General Assembly.

The Presbytery of Toronto decided at its regular monthly meeting to arrange for an evangelistic campaign in Toronto next autumn. The plan that was before the General Assembly to form a central bureau of supply, where all men eligible for call may be registered, was approved as the best solution of the difficulties of filling vacant charges.

HEALTH AND HOME HINTS.

When Ivory handles have turned yellow, rub them with turpentine and it will restore their color.

If the juice of a fruit pie runs out, try putting a small funnel of white paper in the centre of the upper crust.

A white kitchen floor is obtained only by the use of cold water and soap. Hot water tends to yellow the boards.

To prevent wooden pails or tubs from shrinking when not in use, paint them over with glycerine.

A bedspread with worn portions cut out and the good trimmed into shape and hemmed makes excellent towels for the children's use in the bathroom.

If flour sacks are to be washed, turn them wrong side out and put in cold water. Wash and rinse in cold water. The use of hot water for this purpose will make the flour sticky and hard to wash out.

Chesse Rice.—Boil some rice in milk till tender, grease a pie-dish, and put in a layer of the rice one inch thick. Then have a layer of grated cheese; season with salt and cayenne. Have another layer of rice, then cheese, and so on, till the dish is full. Put pieces of butter on the top and bake in a sharp oven.

One way to use cheese with macaroni is to mix a cupful of grated cheese into the hot, creamed macaroni using a little more milk. Then on top sprinkle grated cheese, a little red pepper, and brown in a hot oven. Others prefer the cheese and macaroni in alternate layers, with bread crumbs, covered with grated cheese on top.

Macaroni is a misunderstood article of diet, because so few people realize that it can be prepared in more than one or two ways. It is such a cheap yet nourishing food that it should be oftener used. The dough from which it is made is called "pasta" in Italy. This is merely flour and water mixed well, rolled and pressed through little holes into long strings that are cut the proper length and dried. Vermicelli, spaghetti, macaroni and the stars, "rice grains," and rings used in soups, are all made from the same paste. Being a starchy food, it should not be served at the same time with potatoes or rice, and its dressing should have some of the fats in it. To cook it thoroughly, yet in such a way that the sticks are separate, is our first care. Break it into pieces a couple of inches long, perhaps, and throw it into salted, boiling water. There should be seven or eight times as much water as macaroni. Let this boil violently, stirring sometimes, for forty or forty-five minutes. Drain and cover with cold water. By the time it boils up again, your macaroni will be soft, white, and ready to use.

Liquor and Tobacco Habits

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75 Yonge St., Toronto, Canada.

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

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Right Rev. J. F. Sweeney, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure.

Consultation or correspondence invited.

Another Modern Miracle Paralysis Permanently Cured

The Sufferer Paralyzed From Waist to Feet—Encased in Plaster of Paris for Nine Months—Dr. Williams' Pink Pills Cure After Four Doctors Had Failed—The Cure Vouched For By a Well-known Clergyman.

Paralysis, no matter how slight, is a terrible affliction, but to be paralyzed from waist to the feet, to be a helpless cripple, totally dependent upon what others do for you, is a condition as wretched as man could possibly bear. Such was the state of Mr. Allan J. McDonald, of Rice Point, P.E.I. For over a year he was a helpless invalid. He was paralyzed from his waist to his feet, and for nine months lay in bed encased in a plaster of Paris cast. Four of the best doctors in Prince Edward Island were unable to help him, and he seemed doomed for a life of misery and despair. But hope came when he read of "Dr. Williams' Pink Pills" had done for other sufferers from paralysis. He procured a supply of the pills and began taking them. Gradually they broke the chains of disease that bound him, and filled his whole body with new blood, life and vigor. Mr. McDonald says:—"I am a farmer, and in consequence have a great deal of hard work to do. One day, while about my work, I injured my back, but at the time I paid little attention to the injury and continued my work. As time went on, though, the pain became more severe, and I soon found myself unable to lift anything, no matter how light. It was not long before I had to stop work altogether and consult a doctor. He treated me, but his treatment did not help me, and I rapidly grew worse. I had to take to my bed, and in the hope that my spine might receive strength I was encased in a plaster of Paris cast. This did not help me, and I could feel the paralysis slowly creeping over me till I was totally paralyzed from my waist to my feet. I lost all control over my bowels and bladder, and my legs had no more feeling than if they were made of wood. Three other doctors strived to cure me, but their treatment also was a failure, and for eleven months I lay in bed unable to move. Dr. Williams' Pink Pills were then advised, and I was shown testimonials of others who had been cured of paralysis through them. I bought a supply, and in less than three months

they made a remarkable change in me. I was able to get out of bed and crawl along the floor on my hands and knees. Gradually my limbs became stronger. Soon I could walk with the aid of a cane and inside of nine months after I had begun the use of the Pills I was totally cured, and once more able to do light work. Now I am as strong as ever I was, and can do my work about the farm without the least trouble. I think Dr. Williams' Pink Pills are without an equal, for, besides my own case, I know of two other cases of paralysis cured by them. Two young girls who had been cripples, and whom I advised to try the Pills."

In corroboration of what Mr. McDonald says, the Rev. D. MacLean, of Charlottetown, P.E.I., writes:—"I visited Mr. McDonald many times during his illness. He was attended by three or more doctors, and put in plaster Paris, and everything imaginable which might be of benefit was done for him without success. He had lost all power of his body from his waist down, and I think he was nearly a year under treatment before he began to use Dr. Williams' Pink Pills. I was with him the first day he moved his big toe, and from that time on he gradually improved, and for the last few years he has been perfectly well. I can vouch for the cure. Dr. Williams' Pink Pills effected in his case."

If you are sick and the treatment you are now taking does not help you, give Dr. Williams' Pink Pills a fair trial. They have cured thousands after doctors and other medical treatment had hopelessly failed. These Pills actually make new rich, red blood, feed the starved nerves and bring health and strength to every part of the body. This is why Dr. Williams' Pink Pills cure such apparently hopeless cases as Mr. McDonald's, and it is why they have cured thousands and thousands of sick, discouraged people in every part of the world. 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.

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More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRSANK COMPANY
Montreal, Chicago, New York, Boston, St. Louis.
Masters of COPCO SOAP (oval cake)

Teacher: With whom did Achilles fight at the battle of Troy?

Pupil: Pluto.

"Wrong. Try again."

"Nero?"

"Nero? How do you—"

"Then it must have been Hector. I knew it was one of our three dogs."

SPARKLES.

"He, greatly embarrassed, but anxious to compliment the fair vocalist:—"Do you know that when you began to sing, I was surprised; later on I was amazed; and when you sat down I was delighted!"

We find in one of our exchanges the following genuine blunders made by pupils:—

"An abstract noun is the name of some thing that has no existence, as goodness."

"An autobiography is the life of an animal written after it is dead, as a moral."

"The Pilgrim Fathers thought it better to be out of this wicked world and so colonized in Massachusetts."

"An axis is an imaginary line on which the earth is supposed to take its daily routine."

"The Pharisees were people who liked to show off their goodness in synagogues."

"A sower went forth to sow and as he sowed he fell by the wayside and thieves sprang up and choked him."

"And having our loins girt about with the helmet of salvation."

The larynx is the voice-box and shuts when we swallow it."

"An optimist is a person that attends to people's eyes."

"When a word gets out of date it is termed 'dead,' and so gradually a language is built up."

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m. (Week days)

Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to New York Daily.

PERCY M. BUTTLER,
City Passenger and Ticket Agent.
Russell House Block
Cook's Tours. Gen'l Steamship Agency

**CANADIAN
PACIFIC**

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION.

b 8.18 a.m.; b 8.20 p.m.
VIA SHORT LINE FROM CENTRAL STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; e 8.25 p.m.

BETWEEN OTTAWA, ALMONTE ARNPRIOR, RENFREW, AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.
a Daily; b Daily except Sunday
c Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St.
General Steamship Agency.

**New York and Ottawa
Line**

Trains Leave Central Station 7.50 a.m. and 4.25 p.m.

And arrive at the following St.
Daily except Sunday:—

8.30 a.m.	Finch	5.47 p.m.
9.23 a.m.	Cornwall	6.34 p.m.
12.28 p.m.	Kington	1.42 a.m.
4.40 p.m.	Toronto	8.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	8.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.25 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 15 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

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Write for Handsome Descriptive Booklet and Map. : : : :-

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17th and H. Streets, N.W.



A Model Hotel Conducted for Your Comfort.

Location and Size: Around the corner from the White House. Direct street car route to palatial Union Station. 100 Rooms, 50 Baths.

Plans, rates and features: European, \$1.50 per day upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00 upward.

Club Breakfast 20 to 75c. Table d'Hote, Breakfast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

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75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH BRASS BEDS

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Grain of all Kinds.

Handled on Commission and Sold to Highest Bidder, or Will Wire Net Bids.

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Write for our market card. Wire for prices. Reference, Imperial Bank, Winnipeg.

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SODA
BISCUITS**

Are in every respect a Superior Biscuit

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WESTON'S BISCUITS**

THE DRINK HABIT

Thoroughly Cured by the Fittz Treatment—nothing better in the World.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

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"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.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Chapeau Bridge, Piers, Abutments and Approaches," will be received at this office until 5 p.m., on Monday, February 28, 1910, for the construction of Piers, Abutments and Approaches for a Highway Bridge across the Culbute Channel of Ottawa River at Chapeau, Altonneau Island, County of Pontiac, Que.

Plans, specifications and form of contract can be seen and forms of tender obtained at this Department, and on application to the Postmasters at Chapeau, Que., and Pembroke, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for two thousand five hundred dollars (\$2,500.00), which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

NAPOLEON TESSIER,
Secretary.

Department of Public Works,
Ottawa, January 27, 1910.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

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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		
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TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
4%	Money to Loan Safety Deposit Vaults For Rent	4%

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Synopsis of Canadian North-West. HOMESTEAD REGULATIONS

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situate. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

DUTIES — (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. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) 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.

W. W. CORY,

Deputy of the Minister of the Interior.

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

G. E. Kingsbury

PURE ICE

FROM ABOVE

CHAUDIERE FALLS

Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 5.00 p.m., on Wednesday, January 12, 1910, for the purchase of about 300 pounds of scrap copper, which may be seen on application to Mr. J. Shearer, Supt. Dominion Buildings, Queen St., Ottawa. Terms: Cash.

The purchaser must remove the copper from the premises within one week from date of purchase.

The Department does not bind itself to accept the highest or any tender.

By order,

NAPOLEON TESSIER,
 Secretary.

Department of Public Works,
 Ottawa, January 4, 1910.