

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTAWA WEDNESDAY, FEBRUARY 2, 1910.

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BEGIN AGAIN.

BY MARIANNE FARNINGHAM.

Things that are worth the winning
Must ever at cost be won.
A feeble wish can accomplish nought,
And see no great thing done;
They that are wise press onward,
They who are strong ascend;
So be not stilled by a great defeat,
But begin again, my friend

What is a fall or a failure
But a call to try again?
Have some short roads to success been closed?
There are others that still remain;
Therefore be yet brave-hearted,
And faithful to reach the end,
And the crown is best that was hard to win;
So begin again, my friend.

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BIRTHS.

At Acton, Ont., on Jan. 23 1910, the wife of Wemyss Sutlerland Chisholm, of a son.

At Midland, Jan. 20, 1910, to Mr. and Mrs. J. Stewart Fraleigh, a daughter.

At North Battleford, Sask., on Thursday, Jan. 20, 1910, to Mr. and Mrs. J. S. Huff, a daughter.

At "The Linton," Sherbrooke street, Montreal, on the 24th instant, to Mr. and Mrs. N. B. Stark, a daughter.

On Jan. 14, 1910, a son to Mr. and Mrs. Duncan McLennan, of "Ridgewood," Lancaster, Ont.

MARRIAGES.

At the manse, Lachute, Que., on Jan. 19, 1910, by the Rev. Thos. A. Mitchell, Edward Cecil Young to Mabel Bates, both of Avoca, Que.

At the residence of the bride's father, on Jan. 19, 1910, by the Rev. G. Williams, Thos. Drysdale, Allan's Corners, Que., to Ann, daughter of John McCartney, Georgetown, Que.

DEATHS.

At Millbrook, on Jan. 14, 1910, William Ross, sr., in his 81st year.

At 233 Beverley street, Toronto, on Jan. 20, 1910, Elizabeth White, aged 94 years.

At River Brook, St. Andrews East, P.Q., on Jan. 17, 1910, Jessie Morrin, beloved wife of William Davidson, in her 68th year.

At his residence, 352 Wood avenue, Westmount, on Jan. 24, 1910, James McGoun, accountant, eldest son of the late Archibald McGoun, in his 61st year.

In Montreal, on Jan. 23, 1910, Catherine Mearns Weber, wife of John Cross McRobie, in her 75th year.

At Camden, South Carolina, suddenly, on the morning of Jan. 23, 1910, in her 75th year, Margaret Kennedy, widow of the late David McFarlane, of Montreal.

At 54 Elm avenue, Toronto, on Jan. 24, 1910, Ann McAndrew widow of the late Rev. John MacLachlan, in her 86th year.

At her late residence, 256 Major's street, Toronto, on Jan. 20, 1910, Mrs. Eliza M. Campbell, daughter of the late Rev. J. T. Byrne, of Whitby, Ont.

At Ely, Nevada, on Dec. 30, 1909, Hugh McGregor, son of the late Peter McGregor, of North Lancaster, Ont., aged 44 years.

At Monckland, on Jan. 3, 1910, Catharine Cameron, widow of William Ferguson, aged 79 years and eight months.

Suddenly, on Jan. 15, 1910, at Mar-linghurst, Man. Jan. B. P. ton, daughter of George Paton, of Ormstown, Que., and wife of Geo. Pringle.

At Windsor Mills, Que., on Jan. 15, 1910, Rev. C. A. Tanner, pastor of Presbyterian church, late Moderator of Synod of Montreal and Ottawa, father of Rev. J. U. Tanner, of Lancaster.

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NOTE AND COMMENT

An agricultural paper gives this rule to secure the best results in the care of eggs: "Treat them as you think you would like to be treated if you were in their place." This would not be a bad rule for some Christians to adopt in dealing with their brethren.

A devoted Sunday school teacher was the means, under God, of bringing scholar after scholar to the feet of Jesus. After her death her diary was found to contain this entry: "Wrestle in prayer for each scholar by name, and expect an answer."

The situation in the Spanish capital following the discovery of an alleged Conservative plot is declared to be critical. Dispatches to Paris say that 80 army officers have been arrested, 200 being implicated in the conspiracy. There are rumors of a Carlist uprising.

Newfoundland is to have one of the greatest paper manufacturing industries in the world. Immense mills are to be erected at a cost of \$6,000,000 and with a daily capacity of no less than 240 tons of dry wood pulp. Lord Northcliffe, Great Britain's leading newspaper and magazine publisher, is at the head of the enterprise.

The war between the French Government and the Roman hierarchy shows no signs of abatement, says the Christian Guardian. The Government has decided to clothe the public authorities with full power to meet the present situation at every point. It will also introduce a bill establishing state control in Roman Catholic schools. No doubt the hierarchy will meet these measures with new ones of its own.

The table prepared by the Massachusetts State Board of Education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth years. Those who left school at fourteen began at \$4 a week and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$11 a week and at 25 were receiving \$31 a week. The total earnings of the elementary schoolboy in the twelve years were \$5,722.50, while those of the high-school boy in the eight years were \$7,377.50. The important suggestion in the above paragraph should not be without interest to educationists in Canada.

The Chicago Inter-Ocean is authority for the statement that one of the famous Shaker colonies, the one near Lebanon, Ohio, is about to be dissolved. In 1805 the first settlers of the sect removed from Lebanon, N. Y., to Ohio, and settled on 4000 acres in Warren County, and for many years they prospered. At one time the colony numbered 800. Colonies were established later near Dayton, Ohio, and High Bridge, Ky., but both are practically extinct. At Lebanon there are twenty-three survivors, only five of whom are less than seventy years old and but two under fifty. Seeing the ultimate extinction of their band, the leaders are negotiating with Methodists for a permanent home at the Colledge Hill (Cincinnati) Home for the Aged. Cellback is one of the essential doctrines of the Shakers, who believe that "Mother Ann," their founder, was the incarnation of the "Christ-spirit" in his second appearing. Their ranks being depleted by death and no new members being born into the community their peculiar tenets have failed to appeal to the present generation and the inevitable has happened.

An effort was made in London by those favoring Sunday cars to have a vote taken on municipal election day, as provided by the law. An effort was made to have the Lieutenant-Governor-in-Council declare that the population was 50,000. It was manifest, however, in the representations made to the Government that this number of people do not reside in that city, and Premier Whitney decided that a special census was necessary to discover the actual number of the population. He intimated that if the city desired such a census, it must pay the expenses. The Council decided that the special census was not to be taken. In consequence there was no vote on the question. Of course, the cars are not operated on Sundays in London.—T. A. M.

The second Medical Missionary Conference will be held at the Battle Creek (Mich.) Sanitarium, February 15 to 17, inclusive. The first conference of this kind was held at the same place a year ago, and it proved so successful that it was decided to undertake to make it an annual feature. That meeting was presided over by Bishop Thoburn; and several prominent missionaries, both medical and evangelical, participated in the programme. It is anticipated that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the Sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

The chancery of the holy synod has just published some interesting statistics dealing with the amazing riches of the monasteries of the Russo-Greek church. There are in Russia 300 recognized monasteries, 228 recognized nunneries, 137 monasteries not under control and 154 nunneries of the same description. In the monasteries there are 9,707 monks and 8,104 novitiates, while in the nunneries there are 11,870 nuns and 35,559 novitiates. The Alexander Nevsky monastery in St. Petersburg possesses \$1,600,000 in gold. The Percherskol monastery at Kieff is Russia's oldest and leading monastery, for it was built in 1055, and it is also the second wealthiest, for it owns property worth \$900,000,000. The famous Troitsa-Sergiefski monastery, situated forty miles from Moscow, and established about 1342, has property to the value of \$1,600,000,000. The total value of the property owned by the monasteries and nunneries in Russia is estimated to be no less than \$3,735,000,000.

The January Presbyterian Record gives the names and addresses of all our missionaries in the Foreign Field, as well as the rate of postage to each country. With the rapid increase in the number of our missionaries many people fail to remember who and where they are; and so this carefully prepared list furnishes needed information. We shall re-produce the names and addresses in a subsequent issue of the Dominion Presbyterian. Besides several most interesting letters from various fields, this issue of the Record contains the initial article on "The Last West—its place in World Movements," by Principal Mackay, D.D., of Westminster College, Vancouver; Home Mission Work in B. C. Synod, by the superintendent, Rev. G. A. Wilson, B.A.; as well as the reproduction of an important address, by Rev. G. W. Gordon, D.D., on "Our Duty to the English Speaking and European Settlers," given at the National Missionary Congress in Toronto, last April.

In the period covered by the Church of Scotland Year-Book for 1910—which almost coincides with the year 1909—fifty-two ministers or probationers of the Church were removed by death. Forty-two students were licensed, and one non-licentiate admitted from another Church. Twenty-three ministers resigned their charges, and ten more were granted assistants and successors. These figures indicate a considerable amount of ecclesiastical change. Four new parishes were erected, namely, St. Nicholas', Prestwick; St. Matthew's, Edinburgh; Dalmair; and St. Andrew's, Dalziel. There were forty-two inductions and forty-one ordinations. Three of the inducted ministers were translated directly from the Presbyterian Church in Ireland. A fourth was formerly an ordained minister of that Church.

At the twenty-seventh annual session of the Baptist Congress, recently held in New York City, questions were discussed as to whether Pragmatism can furnish a possible basis for theology; whether the tendency toward a co-operation social order is desirable; how is salvation mediated to us through Christ; the desirability of recent tendencies to change denominational practice; and how ethics can be taught in the public schools. Dr. Leighton Williams, president of the Congress, regarded the Congress as one method of maintaining orthodoxy, inasmuch as liberty of speech tended to union rather than disunion, and liberty of conscience meant the liberty to differ, without belittling orthodoxy, which latter is best maintained through scientific inquiry; and held that the Congress filled what would otherwise be a gap in the denominational life.

The annual convention of the Ontario branch of the Dominion Alliance will be held in Toronto on Feb. 16-18. Every church congregation in Ontario, every Temperance Society, every body of citizens desiring the deliverance of our land from the evils of intemperance, is earnestly requested to appoint delegates to this annual meeting that is now recognized as Ontario's Provincial Parliament of Temperance Workers. It unites all denominations and classes and agencies, for consultation, decision and action. In the words of the "Call," issued by the President, "Let our convention be a rousing rally of faithful, fearless, earnest men and women, resolved to unite, regardless of all personal, party or sectarian consideration, in a supreme effort to effect, as far as possible, the deliverance of our Province from the terrible liquor evil that works such widespread destruction, degradation, and distress."

Dr. Bartoli, the Italian ex-Jesuit, who has been spending some time in England, gave but one address in London during his brief stay there, in which he took a very gloomy view of the present religious outlook in his native land. He said that the breach between the upper and middle classes and the official church was widening continually, the unfortunate time being that those who were leaving the church or over whom it was losing its influence, were falling away from religion altogether and becoming infidel and agnostic. This was largely due to the fact that the Bible meant so little in the Roman Church, and was not looked upon by the people of that church as God's message to the individual man. When the break with the church came there was nothing left to grip. One of the chief reasons why the educated classes were falling away from the church was that the church was unable to rise above the mediæval doctrines and superstitions to which it was bound. He most emphatically expressed his conviction that the Roman Catholic Church could never be reformed from within.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

A NEW DEPARTURE.

Rev. W. S. MacTavish, Ph.D.

A conference, probably the first of its kind, was held in St. James' Square Presbyterian Church, Toronto, on Jan. 24th and 25th. Those invited were the Executive of the Assembly's Foreign Mission Committee, the F. M. Committee of the Synod of Toronto and Kingston and the convensors of the F. M. Committees in the twelve Presbyteries represented in the Synod. The problem under discussion was: What can be done within the bounds of the Synod to create and develop a greater interest in foreign missions? To the earnest consideration of this subject three seditious were devoted. One thing was made abundantly clear, viz., a synodical or presbyterial committee need not be a mere figurehead, but it may render most valuable service to the church when it properly plans its work, and vigorously works its plans. Evidently the programme was prepared with a view to ascertaining what a synodical or presbyterial committee could do, and if so, it was happily conceived and wisely conducted.

Rev. R. P. MacKay gave a general survey of F. M. work and this was followed by an address from Rev. C. A. Woodside, convensor of the Synod's committee, on the condition of the work within the Synod. Missions in Y. P. Societies was introduced by Rev. S. W. MacTavish, who pointed out that the Assembly's Committee desired the young people to study missions, pray for missions, give to missions, and in some cases to go out as missionaries. Rev. Dr. R. D. Fraser in dealing with missions in the S.S. pointed out the advantage of dealing each Sabbath with the question on missions. In three years a good knowledge of all our fields could be obtained.

At the evening session a stirring address was delivered by Principal Gandler, on, "How to bring every congregation up to the highest missionary efficiency." To do this the minister must be enthusiastic about missions and must set the example of giving; every wage earner should be canvassed; a higher standard must be set before the people. A very profitable discussion followed. A heart-stirring address by Rev. J. McP. Scott on "Intercession for missions" closed the evening meeting.

Next morning delegates told their experience in trying to secure candidates for the ministry. One minister has enrolled a class of nine high school boys who have signified their intention of studying for the ministry. Rev. A. E. Armstrong, assistant F. M. Secretary, who had contributed largely to the programme, followed with an instructive talk on maps, charts, literature, lantern slides, etc. The last hour was spent in formulating a policy for the guidance of committees in synod and presbyteries. Briefly, it is as follows: To introduce the Laymen's M. M. into every congregation; to develop more systematic methods of giving, and to this end to recommend the duplex envelope; to carry on a vigorous educational campaign in S. S. and Y. P. S.; to arrange itineraries or returned missionaries and secretaries; to issue forthwith questions to ministers to ascertain what is the attitude of congregations toward missions now, and what plans they are making for the future.

Kingston, Jan. 29, 1910.

The leading article in the Living Age for February 5 is by Sydney Brooks, who writes of "Liberalism and the Future" with his accustomed force and clearness. The article was written on the eve of the elections in Great Britain, and gives a sagacious forecast of the questions which are now to be met.

DEDICATION AT VANCOUVER.

(From Daily Province).

Mount Pleasant Church was formally dedicated for public worship. Beautiful and inspirational in their impressiveness were the services, attended morning and evening by large congregations. Hymns of joy and thanksgiving to the accompaniment of the deep tones of the organ filled the church, alternating with prayer and scripture reading.

The dominant note at the morning service was struck in the hymn of dedication, whose rendition by a large choir was almost faultless. The words of three verses were:

Thou, whose unmeasured temple stands
Built over earth and sea,
Accept the walls that human hands
Have raised, O God, to Thee.

And let the Comforter and Friend
The Holy Spirit, meet
With those who here in worship bend
Before Thy mercy-seat.

May they who err be guided here
To find the better way,
And they who mourn, and they who
fear,
Be strengthened as they pray.

Divine Origin of Church.

Rev. J. W. Woodside, M.A., the pastor, preached at both services. In the morning he took for his text the first epistle of Paul to Timothy, third chapter, fifteenth verse, reading: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth." His effort was an eloquent and brilliant one, free from dogmatism or sectarianism and breathing a spirit of tolerance. At the outset he said that if any apology were needed to justify the existence of the church it could be found in those words of the apostle. However, no apology was needed. Despite many events down the ages the church still remained the most beneficent institution for the upbuilding of mankind.

In luminous sentences he explained its divine origin and traced the difficulties Jesus had encountered in introducing higher ideals among the Jews and to weld them into one common brotherhood.

"The church has still its critics today," he declared. "Some argue that religion, while true in a certain sense, is purely a matter between man and his Maker, and that if one lives according to the teachings of the sermon on the mount no need exists for any institution. Another class are willing to ally themselves with the church but will not support it. Again, others regard it as a sort of moral police force and others more radical call it the home of bigots and hypocrites and would have it wiped out of existence."

"The church is justified by the very character of man," continued the pastor in elaborating his argument with impressive eloquence. "Human individuals can not exist apart from their fellows and life is largely a bundle of relations. The great blessings of faith are not those that flash out of the blue, but those that filter in by love and friendship from the hearts of our fellows. The same holds good in other spheres of activity. We see it at work in the widening fields of commerce. Men pass away, but their ideas and principles are passed on to succeeding generations. To Jesus we owe the knowledge that we are all brothers and members of one great family. Love thy neighbor as thyself" was His injunction. Our duty is to establish a world-wide and dominant

religion. His instructions are not dubious or uncertain. We are told to preach the gospel to all nations, to mobilize our forces and conquer the world for Him. It is for us to give these ideas viability and permanence.

Anarchists in Religion.

"If there are anarchists in politics there are also anarchists in religion. Anarchists are made through the abuse of machinery and organization. You might as well ask the Fraser to roll down to the sea without its waters setting muddy as to expect the church to come down the ages without gathering some discoloration. In a well known passage did not Tennyson declare that Christ had been driven out of the churches? Here we maintain an "open door" policy. We ask you to come here with all your prejudices and vices. Over her portals she writes the word 'Come.' Her fundamental duty is to set the heart right, to build character. The Christian church is free. It is not run for profit like business enterprises. It asks no questions of your social standing.

"When gold is luring men to destruction when in an age of graft men are grinding their fellowmen, is it not right to have an institution to preach the lesson of brotherhood? This virtue is eternal and only the ungodly things are eternal. In these days, when nations are increasing their armies and navies, is it not glorious to see men willing to carry the uplifting banner of the cross?"

IMPROVING EACH YEAR.

That delightful Canadian Illustrated magazine, the 'Canadian Pictorial,' which is to Canada something of what the 'Illustrated News' or the 'Graphic' is to England, continues to improve with each year of its existence. While Canadian pictures generally predominate, plenty of illustrations are given of events and scenes the world over, so as to merit its claim to give 'News by Views.' Short complete stories, music, and well edited departments add to the interest.

The quality of the photogravures, the exquisite enamelled paper, and the fine printing, cannot be fully appreciated unless you actually see it, but it is undoubtedly 'credit' to Canadian journalism. It certainly was a tribute to merit when the Montreal Carnival Committee this year, as last, unanimously accorded to the 'Canadian Pictorial' the honor of having the exclusive right to issue the OFFICIAL CARNIVAL SOUVENIR. Last year's CARNIVAL SOUVENIR was an astounding success. This year's issue, at the same low price of fifteen cents, promises to be even better. The 'Canadian Pictorial' is issued monthly by the 'Pictorial' Publishing Company, 142 St. Peter street ('Witness' Building), Montreal, and the subscription rate is \$1.00 a year.

The Dominion Presbyterian and Canadian Pictorial, clubbed together, only \$1.50 for one year, postage prepaid in Canada. To subscribers in the United States, Montreal and Ottawa, the price will be \$2.50.

PURCHASE OF SUMMER RESORTS.

As the Grand Trunk Railway system is in touch with several good openings for those who desire to purchase summer resorts, opportunities for business locations, manufacturing plants, etc., anyone interested who will apply to Mr. W. P. Fitzsimmons, Commissioner of Industries, Grand Trunk Railway System, Montreal, can secure full particulars.

"The infidel Arab said, 'I will loose my camel and trust in God.' The man of faith says, 'I will tie my camel and trust in God.'"

AN "ACCOMPLISHED FACT."

We have already given several extracts from an address delivered at a Laymen's Missionary Movement meeting by Geo. W. Armstrong, London. He closed with the following suggestive sentences: With so stupendous a programme as the World for Christ within this generation the financial cost of such an enterprise must be very great. Cost is a secondary consideration when a nation has a national work to do, or when peril threatens. The recent excitement in Great Britain was caused by Germany adopting a policy of strengthening her navy and designed to build seventeen Dreadnoughts to place herself on a more equal footing as regards being a sea power. Dreadnoughts are an expensive luxury—two million pounds sterling or ten million dollars each. If Germany would endow the Laymen's Missionary Movement with half the cost of the 17 Dreadnoughts the enterprise would be an assured success financially. Would it? Perhaps not! Christian enterprises must be promoted by Christian impulses of heart and pocket. Wealth might be more a ban than a blessing, but the voluntary offerings of the followers of Christ—offerings out of full hearts—could only be a blessing. Dreadnoughts may be a doubtful blessing to a nation. The Spanish Armada is not yet forgotten as a great historical fact in the annals of the mother land. It is calculated that if the churches would tax them to the extent of an average of 10c per week per member all the necessary funds to "float the scheme" would be easily met—10c per week, \$5.00 per year, who would refuse to bear a share of the burden when so small an outlay can help to secure such results? Why is Britain a world wide power? Why has she the greatest mercantile navy in the world? because God has given her a world wide work to do; and has placed in her hands the means whereby it can be done—money, prestige and power. The Church must supply the spirit of enterprise, the faith, prayer and zeal. And, depend upon it, if she only does her duty in the fear of God and love to Christ the Laymen's Missionary Movement will, within this generation, be an accomplished fact.

TURNED A DANCE INTO A PRAYER MEETING.

A correspondent writing to the Cliff-Express under date 20th Jan., says—I see in a few remarks you make at the end of that double wedding that you were acquainted with the Rev. John Ross, Brucefield. O, what a truth you struck when you said his prayers and his advice would be given to the young in the shops and fields! Yes, I remember being at a barn raising where they laid down a floor of planks and about 25 or 30 young people started a dance, when he came in and prayed that it might be turned into a prayer meeting, and so it was.

Another story about a dance is related in the same paper. It may possibly refer to the same occasion as the above. The Rev. Mr. Ross one evening while returning from holding a prayer meeting in the country, accompanied by a friend, heard a noise in a barn by the wayside. "What's this I hear? Music and dancing! Awful!" So he slipped in on the company unawares, and found a number of his church members among the gathering. There was a scramble among the pleasure seekers to get out of the way, many of the men stumbling over the falling of the barn floor into the mows. However, Rev. Mr. Ross restored order and gave the young people a stern admonition on the error of their ways. One married man was escorted home to his wife and infants, amid exhortations all the way. The eccentric pioneer minister was a veritable John the Baptist, crying in the wilderness. He was bestowed with light from God far ahead of his time, and shed the light with an earnestness which commanded the respect of all he came in contact with.

A VERY SUGGESTIVE LETTER.

The cities and towns of Canada are frequently visited by swarthy looking strangers in clerical dress who beg for schools or churches in far distant parts of the Turkish dominions, where it is reported Christians are much oppressed, and in need of the aims of Westerners to procure these blessings. The Superintendent of Immigration at Ottawa was applied to recently to deport one of these persons as a fraud, and in the course of the correspondence which ensued was furnished with a copy of the following interesting statement from an Eastern missionary addressed to the American Consul at Trebizond, under date October 27th, 1909. It will make interesting reading for Dominion Presbyterian subscribers:

Milo Jewett, Esq., The American Consulate, Trebizond.

Dear Sir, — Doctor Reynolds has handed to me the letter that you wrote to him on Oct. 13, 1909, asking information concerning Mar Sergius, Bishop of the Chaldeans, of Martha, Jello, Kurdistan, and Deacon Simeon Daniels, said to have been authorized by the said Mr. Sergius to collect subscriptions for the Church in question.

1. Mar Sergius.

Mar Sergius (the title is used indifferently for "Bishop" or "Saint," and literally means "Lord,") is undoubtedly a Bishop of the Church called "Assyrian," "Nestorian," or "Chaldean," whose members are found for the most part in the district known as Kurdistan. Locally, the last of the three names is confined to those Christians of the meet in question, who are in communion with Roman Catholics, but Mar Sergius is not one of that branch, but of the older independent Church. His residence at a place properly called "Maia Mar Zou" (village of St. Zou), and colloquially Maia the mountain district of Jau, Haakari. The nearest centre of government is Jauamor, distant one day's journey, but there is little law or order of any kind in the district. The age of the Bishop is about 23 years.

2. The Letter.

This Bishop does often give letters, commending the bearer to the charities and giving him more or less of authority to collect for the Church, in the countries to which he goes. The bearer represents himself as collecting for church-building, schools, orphanages, etc. in no case have I ever known any of the money given to be spent on anything but the benefit of the collector himself, nor could the Patriarch of the Church, (who is known as Mar Shimun, and who resides near Jauamor), tell me of such a case. All churches in Jau are ancient; there are no orphanages, and such schools as exist are the property of foreign missions. The men who go out thus collect simply for themselves, though the Bishop in question may so far forget himself as to accept a small share of the plunder.

The Patriarch has made efforts to stop this traffic, both because of the scandal, and because he knows that the money thus given would suffice to supply all the needs, &c., that his church needs, if it were spent for the purposes for which it is given. He has sent letters to the government of India, authorizing the prosecution of any who collect in his name, and no doubt would do the same for the American government, if requested. He has not, however, been hitherto, able to control his colleagues.

There are, of course, excuses for those who practice this traffic. 1st. The utter poverty in which the people and Bishop exist, which makes them willing to adopt any means of earning money. 2nd. The fact that for generations, neither property nor life has had any sanctity in the country, and these men only collect contributions with a letter instead of a gun. There is no very clear distinction between robbery and swindling, and in this country robbery is, and always has been fair play. 3rd. The folly of those in every country who have, ap-

parently, more charity than brains. A man in utter poverty knows that by going to America and "pitching a yarn" that he would not expect to be taken seriously in his own land he can collect \$3,000, which is a fortune, and live well meantime. It will be seen that the temptation to take advantage of the criminal folly of those who trust these Oriental wanderers as they would never dream of trusting their own countrymen is very great. If people in America or elsewhere wish to help the individuals who come to them, there is no more to be said, for their personal need is often real enough. If, however, they wish, as is usually the case, to help the Church, then let them give their contributions "earmarked" for any purpose they wish to some of the missions at work in the land, and they will have some security that the money will be expended for the purpose for which it is given. If the collector objects to this course, he thereby confesses himself a fraud.

These missions are: 1. American. The Presbyterian Mission at Urmi, Persia, and the Congregationalist Mission at Van, Turkey. 2. English. The English Church Mission ("Archbishop of Canterbury's Assyrian Mission") at Urmi and Van. 3. French. The Lazarist Fathers at Urmi, and the Dominicans at Van. 4. Russian. The "Orthodox" Church Mission at Urmi. One or other of these will suit most religious idiosyncrasies. I doubt if prosecution of the "collectors," frauds though they usually are, would be of any use, for two reasons: (a) The letters that they show are usually genuine, though used with fraudulent intent; (b) Imprisonment is no deterrent to those men, seeing that the prisons of any civilized land give board and lodging far superior to any that they can get at home, and conviction is no disgrace, in a land where it usually affords a presumption of innocence, and only proves that the defendant did not bribe! Confession of the letters and money if possible, and deportation of the bearers as "undestrable aliens," is preferable if it is possible by American as it is, by English law.

What is needed for the abating of a custom that is at once a scandal and a nuisance, is that the charitable should be more careful in their giving. While their carelessness makes a low form of swindling profitable, poor men will swindle. I do not defend Mar Sergius or his collectors, but I do not think the guilt entirely on their side. I enclose a translation of a letter you sent to Dr. Reynolds; I do not know the men, nor do I know the Stephen George, Fake-Priest, whose portrait, procured from the Canadian police, has also been forwarded from Constantinople. He appears there dressed as a European, shaven, and washed. In his own country, it is not probable he would often be seen in any of those conditions, and hence is difficult to recognize. No doubt all three are "collectors" of the type described above.

A word on my personal position. I am one of a small band of English clergy sent by the Archbishop of Canterbury, England, to work under the Patriarch of the "Assyrian," "Nestorian," or "Chaldean" church, for the education of their clergy. I am well acquainted with all the Bishops of the Church, and believe that most of them are disgusted at the scandal, and desirous to abate it. It must be remembered, however, that for some generations, the lesson has been well huddled into the Oriental that "Franks" are made of money, and are "fair game." Steps are being taken to put a stop to this traffic in India, and I hope that will be the case also in America.—I remain, Sir, etc.

(Signed) W. A. WIGRAM,
Head of the Mission of the Archp. of
Canterbury, to Assyrian Christians."

Sir Algernon West furnishes some extremely interesting personal "Reminiscences of Mr. Gladstone," which The Living Age for February 5 reprints from The Nineteenth Century.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

*ALMSGIVING AND PRAYER.

By G. Campbell Morgan, D.D.

As our last subject had to do with the outward expression of righteousness, this has to do with its motive. When about to deal with the Mosaic law Jesus said to His disciples, "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven." He then, as we have seen, proceeded to deal with law as they had known it in the Mosaic economy, interpreting its deeper values by His own teaching. That which was faulty in the righteousness of Scribes and Pharisees was its motive. In the words of our present study our Lord reveals the true motive of righteousness, and the Golden Text would be more perfect if the whole verse were taken. "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward from your Father which is in heaven." The verse in its entirety thus reveals the fact that the motive of righteousness is that of pleasing God rather than that of securing the approbation of men.

We only find how searching a word this is when we honestly bring our own lives to His light; and also the prevalent action of men. The ultimate perfection of much real attainment is prevented because we so constantly forget this matter of supreme moment. In our lives the vulgarities are abandoned, the higher things are chosen, and with earnestness we seek after them, while yet the insidious poison of self persists, and the praise of men is counted as reward. Wherever this is so, it is a destructive agent in the fruit. The bud may be full of promise, and the blossom of beauty; but sooner or later this destructive agent at the heart of things manifests itself, and the result is ugliness, even in the eyes of men. Truth which draws attention to its trustworthiness, love which vaunteth itself, these are always the outcome of a desire to seek the approbation of men, and in the infernal working of the laws of God the ultimate issue is that men cease to admire. The true motive is that of the approbation and reward of God. Where this is so the one inspiration of the life is that it should be well pleasing to Him. Then the passion for perfection consists in an overwhelming desire to be what He would have us be, by becoming what He Himself is. The ultimate explanation of the motive for righteousness is that of seeking, not the approbation of men, but the reward of the Father, as found in our previous study; and it is well that we should remember that the Golden Text of last week and that of this are not divided by a word in the actual Scriptures.

Immediately following this enunciation of the principle of motive we have three illustrations. Once again the International Lesson omits the third. We shall include it. These illustrations are the more interesting and remarkable because for some reason they touch matters with which men do not usually associate the idea of the importance of righteousness, those, namely, of almsgiving, prayer, and fasting. I do not mean to say that men think of these things as being unrighteous, or divorced from righteousness; but the insistence upon righteousness is usually made with regard to those activities of man with man, wherein it is possible to defraud. This is the result of the wrong motive that, namely, of seeking the praise of man. Christ's illustrations are taken from matters in which, according to the economy of man, there can be no defrauding of man, and He makes these illustrate the principle of right-

eousness, which consists in a desire to please God.

The first illustration has to do with almsgiving. This in the economy of Jesus is activity toward men in fellowship with God. There is a fine sarcasm in His recognition of the fact that men who give alms in order to obtain the rewards of men are successful; they have their reward." Where the approval of God is the motive, the giving of alms is an activity in fellowship with Him, and is therefore secret in action, and secret in reward. It is a conception utterly foreign to those who do not know the profounder life of sonship. There is no greater satisfaction than that of having a secret with God about how we help one another. This is righteousness according to the highest motive, and it is therefore joy and peace.

The second illustration has to do with prayer which is activity toward God in fellowship with men. Here again is teaching most searching, and to which we are very reluctant to submit. It affirms that the highest exercise of prayer is an exercise in secret. Of course there are other declarations in the teaching of Jesus which admit of, and indeed ordain, fellowship in prayer as between the children of God. But prayer in its profoundest operations is a secret matter. I repeat, the teaching is full of searching power, and we ought at least to remember that we have no right to pass any judgment upon others in the matter of prayer. It is more than probable that there is much praying to-day in order to be heard of men. Moreover, prayer is to be characterized by brevity rather than by prolixity. This brevity includes definiteness. How often prayers are long because they ask nothing, and ask most when they say least. Then prayer is pre-eminently social. The study of the great pattern reveals the fact that as the child of God prays in secret he brings with him all those whom he has left outside. There is no pronoun in this prayer in the singular number. The order of prayer is also true to the motive of righteousness. Its first passion is for the coming of the Divine Kingdom, the victory of God in the world; and its second, following upon the first, and being contingent upon it, is for the supply of the needs of all men in matters material and spiritual.

The third illustration has to do with fasting, which is activity in fellowship with God in the profoundest matter of sacrificial self-denial in its manifestation toward the world. Fellowship in suffering is the profoundest fact in our present co-operation with God. When that is paraded by a sadness of countenance which seeks to impress men, it is, in the forceful word of Jesus, hypocrisy. Our fasting is to be before God, and to the world we are to give the vision of our joy and of our gladness.

ALL SUFFICIENT.

Sweeter to Jesus when on earth.

Than angels' praise, the prayers of men;

Aid still Thou art the same, O Lord,
The same dear Christ that Thou wert then.We have no tears Thou wilt not dry;
We have no wounds Thou wilt not heal;No sorrows pierce our human hearts
That Thou, dear Saviour, dost not feel.Thy pity like the dew distills,
And Thy compassion, like the light,
Our every morning overfills,
And crowns with stars our every night.Let not the world's rude conflict
drownThe charmed music of Thy voice,
That calls all weary souls to rest,
And bids all mourning souls rejoice.

THE ATONEMENT VITAL.

By C. H. Wetherbe.

The atonement of Christ has ever been a most vital act and truth in the Divine economy of human redemption. Without it, there never would have been the salvation of even one person in all history. It is the absolute basis of God's pardoning grace. A sinner's sorrow for his transgressions would avail nothing unless he recognized Christ's atonement. One's repentance could never bring to him pardon and peace, without an acceptance of that great work on Christ's cross. One's faith in God is ineffective, apart from that sacrificial death. The atonement is so vital a thing that all through Old Testament history it was presented in type and symbol to the people. All true believers in those days were made such through faith in the coming atonement of Christ.

Rev. Dr. A. T. Pierson, in writing of the mediatorial of Moses, and of his work as high priest, mentions the fact that he went alone into the holiest place of the tabernacle. It was made sacred by its relation to the atonement. He says: "While covenant relations were suspended, all presumptions and even careless approach and intrusion would be treated as an additional insult to Jehovah; and even Joshua, Moses' former attendant, was left behind." He also says: "No other, even of the priests, must accompany him, or have any contact or communication with him, while performing the great act of atonement. And so Moses, who was the type of that greater mediator between God and man, was hidden to come up before Jehovah absolutely alone."

Whoever reads the Old Testament must see, if he will, that the symbolic atonement was a most vital and sacred service. It may be said that there was nothing so important as that was. All of the most prominent sacrifices had their significance in the fact that they pointed to Christ's atonement. They meant nothing apart from His cross. And to-day, there is no vitality in any preaching that is not somehow related to the vital atonement.

DECLINING TO FIGHT TEMPTATION.

There is seldom any need of a face-to-face fight with temptation. Such experiences do come; but the vast majority of our temptations are better dodged or ignored than fought. They can usually be either crowded out or run away from; the most of the temptations that are allowed to get so near to us as to result in a close-range encounter end in our defeat rather than our victory. Look back over any period in your life that was freest from failure, and you will find that those were not days of continued and victorious struggle against your common temptations, but days when your life was so filled with worthy, absorbing service that you had no time to be bothered with fighting temptation. That is the better, safer way. And when temptation comes in the midst of such service, we can usually refuse to fight at all by retreating instantly out of its way, devoting our attention to something else with an intensity that will quite discourage any attack. Temptation thrives under anything except lack of attention. It can be cold-shouldered out of our way, every time.—S. S. Times.

God comes into your life and disturbs you, breaks up your plans and extinguishes your hopes, the lights that have lured you on. He spoils everything. What for? That he may get you on his wings and teach you the secret forces of your own life, and lead you to a higher development and higher purposes.—G. Campbell Morgan.

*S.S. Lesson, February 6, Almsgiving and Prayer.

Golden Text, Matthew vi. 1. "Take heed that ye do not your righteousness before men, to be seen of them."

THE FIFTY-FIRST PSALM.

Since the publication of Gray's "Elegy," the fifty-first Psalm has been translated into all the languages of the civilized world. New versions of it, in the English, French and German tongues, have been multiplied beyond former precedent. So soon as the language of a Pagan tribe has been reduced to writing, it has been made the vehicle for carrying this Psalm to the Pagan mind. When the "Elegy" is translated, it parts with many of its original beauties; but this Psalm retains its glow and power when it is transferred to even the rudest language of the rudest men. It is the favorite Psalm of slaves and freemen, the poor and the rich, the ignorant and the learned. Some of the most beautiful passages in modern literature have been suggested by it, some of the choicest hymns in our devotional poetry are founded on it. Its words have been repeated by men as they were dying on the battle-field, in prisons, on the scaffold, and also by the kings of the earth as they were breathing out their life in their palaces, and the ministers of religion as they were bidding farewell to the churches. It was the sacred poem of the Jews; it has been the still more sacred poem of Christians; it promises to be more and more the fresh utterance of good men in all tribes and all times.

In what manner, now, had David been educated for composing—and he had no leavers for composing—eight years in composing—the Psalm which was to touch the sensibilities of the race? We first hear of him as pursuing the occupation ordinarily assigned to "females, or to slaves, or to the despised of the family." He is represented to us as carrying in hand a switch or wand, and carrying around his neck a scrip or a wallet. We read of him as in a conflict with the lion and the bear, as fighting with the giant, as a busy warrior; a fugitive and outlaw, a statesman, a king. He lived in a dark and barbarous age—not only without the aid of universities and libraries, but without the stimulus of literary companies or a refined public sentiment. Still the poem he indited will live, when the poem written by a master of the sciences and of the arts, will have been forgotten, and the Psalm will speak to the hearts of millions, while the beautiful "Elegy" will be speaking to a select few, and the Psalm will be the more highly prized, as the sentiment of man becomes the more choice and pure.

On what theory shall we explain this difference between the ancient and the modern poem? Various theories have been invented, but that one which most easily explains the disparity is that the modern poet wrote under the influence of his multifarious learning; but the ancient poet was elevated above his own ingenuity by communion with the Divine mind, and his powers were spiritualized by the inspiration of God, more than they could have been by the largest human erudition.—Prof. Park.

THE BEST SALVATION.

Christ would save, not merely our souls, but our lives. He would have us more interested, just now, in what he can do for us here than hereafter. If, having given ourselves to Christ, we concern ourselves little with learning how to live the Christ-life while we are in the body, the salvation that we attain will certainly be robbed of some of its blessings. Some who cherish the hope of salvation seem to expect it to come at the end of a mispent life, instead of its making for them a life of purpose and service on earth. Whatever may be the future of those who seek this sort of salvation, it is plain that their present life is a betrayal of the Master whom they profess to serve. Not the saving of a wreck, but the preventing of a wreck, is the greatest blessing Christ can offer; and we dishonor his name when we reject his best.

The object of life is not so much the acquiring of happiness as the building of a human soul.

SINCERITY.

It was the custom of the old Roman merchants to stamp "sine cera" (without wax) upon their wares. It was intended to convey the idea that the quality corresponded with the appearance. "Without wax" is the literal meaning of the word sincere. It means that one is just what he appears, that one is free from hypocrisy, simulation and false pretense; that one is honest, unfeigned and unaffected; that one is genuine and true, above bartering principle, or trafficking in truth.

Sincerity and truth are peculiarly and indissolubly joined together. Truth to anybody is his true conception of things; and to live sincerely is to live true to the truth; to live in obedience and faithfulness, and devotion to the truth he knows respecting God, and life, and destiny. It is related on certain authority that a hearer who had certain skeptical tendencies once said to Dr. McCosh: "I do not believe more than half you said." "Very well," replied Dr. McCosh. "What are you doing with the half you do believe. Are you holding it in righteousness or in unrighteousness?" This is the significance of any known truth whatsoever; for the question ultimately turns upon the disposition one makes of the truth one really knows. The sincere man lives true to the truth he knows. He is faithful to that much of the heavenly vision.

Sincerity, says Carlyle, is the chief fact about a man. That man is great indeed who holds the truth in sincerity, and who earnestly and faithfully lives it, regardless of his calling or station or of what the world may say. "True greatness abides with him alone. Who, in the silent hour of inward thought Can still suspect and still revere himself, In sincerity of heart." —Ex.

LIKE HIM.

Changed into his image! Not perfectly—oh, never perfectly in this world. The reflected image of the sun in the lake is very different from the sun in the heavens. If he cease to shine, as when a cloud passes over his face, the image in the water is lost. If you disturb the smooth surface of the lake, the likeness of the sun will be broken into gimmering fragments. Still it is the image of the sun. So is it with Christ's likeness in the heart of the believer. If a cloud of unbelief or worldliness come between, the image vanishes. When the heart is troubled by doubt, or fear, or sudden calamity, how broken the likeness often is! But, whether dimly or brightly appearing, it is likeness to Jesus still.

And be not discouraged, dear Christian soul, if after all these years you can see nothing of the beautiful image in yourself. Let it comfort your heart to reflect that Jesus may see his likeness where we can hardly discern it at all, just as the portrait of a child will sometimes seem better to a parent's eye than to a stranger's. There are touches or resemblances which only love can see. Not that this should content us. We ought not to be satisfied with a likeness which only the eye of God can see. We must aim to be so like Christ that all the world can see him in us.

It is said of St. Francis of Assisi that he had gazed so long and so admiringly at the cross that the wounds of Christ had reproduced themselves in his own body. The Franciscan monks to this day hold that marks of discoloration did come in their great master's hands and feet, and that blood exuded from his side. That may seem to us a dream of superstition. But this is no dream—"The marks of the Lord Jesus" may be in every one of us; the marks of his life and of his death; the marks which shall declare us his to every eye that beholds us, and which he himself at last shall own, as proving us of the same heavenly lineage with himself—children of God and joint heirs with Jesus Christ.—Examiner.

THE MODEL CHRISTIAN ENDEAVORER.*

By Robert E. Spear.

If there had ever been a man who was a model and you had gone to him and asked him if he was a model he would have said "No," and of course being a model he could not have told the truth. But if he spoke the truth about himself, and said he was no model, how could he be a model? Exactly so. There are no models, and it is unwholesome to think that by doing this or that, or emulating this or that example, we can become models.

And yet there is One who in all things is a model for us. That is his uniqueness, that alone of all who have ever lived he stands forth as the flawless one in whom no fault is found. Sidney Lanier pictures him in this perfectness in "The Cryer":

"But Thee, but Thee, O Sovereign Seer of Time,
But Thee, O poets' Post, Wisdom's Tongue,
But Thee, O man's best Man, O love's best love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest—

What if or yet, what mole, what flaw,
What lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's—

Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal Christ?"

And the further wonder of Christ is that his knowledge of his perfection and his plain challenge to men to find defects in him, and his call to men to follow him and to be like him are all consistent in our eyes with his modesty and self-abasement. We cannot be like him in his faultlessness. We can be like him in his humility.

In the supreme principle of his life Christ is the example for us. "Lo, I am come to do thy will, O God." "I am come not to do mine own will, but the will of him that sent me." "I do always the things that are pleasing to him." The controlling principle of his life is the thing of first importance. It will determine other things. If pleasure or fame or wealth is our controlling principle, there will be one issue. If it is the will of God, the issue will be far otherwise. What was the law of Christ's life must be the law of ours.

The ways of Christ will give us a life-time's fascinating study. All that we know about him and them is written in four small pamphlets which we call the Gospels, but there is more there than the world has exhausted in nearly two thousand years, and the study is not like some ordinary study which has no direct bearing on life. This study aims straight at our own living ways. They do not accord with the ways of Christ. That means that there is work to be done. For what things we see in him are the things that we are to do.

Benjamin Franklin invented a device for the improvement of his character. Each week a new virtue was to be practised and worked in. It did not succeed. We do not become like Christ by mechanical imitation. The joy of his method with men consists in the fact that he himself comes inside the heart and works out into the life. Our model is our modeler. Christ makes us what we cannot make ourselves.

DAILY BIBLE READINGS.

Mon.—A Junior model (1 Sam. 3:1-10).

Tues.—An Intermediate model (Luke 2:41-52).

Wed.—A Young People's model (Deut. 1:8-17).

Thurs.—A model in character (Luke 4:1-13).

Fri.—A model in faith (H-b. 13:7-14).

Sat.—A model in works (James 1:25, 27).

*Y.P. Topic: Sunday, February 6, 1910. The Model Christian Endeavorer. John 15:1-8.

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C. BLACKETT ROBINSON,

Manager and Editor

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The Living Age for January 29 reprints from the English Review a compact and informing article by Professor Reuter, entitled "The Rights of Finland at Stake," which makes clear the exact present situation in that unhappy grand duchy.

The directors of the Ottawa Y. M. C. A. are to be congratulated on their choice of secretary to succeed Mr. T. D. Patton. The new official is Mr. R. E. Nelles, B.A., at the present time secretary of the Kingston association, who, from his previous record, is sure to "make good" in the larger sphere to which he is now called. He will take charge of the Ottawa work on 1st March. Mr. Nelles was educated at Harbord Collegiate, Toronto, and graduated from Toronto University in the class of '02.

The Stratford Beacon is of opinion that the first Monday in February would be a more suitable date for municipal elections than the first Monday in January. A complete financial statement up to the end of the calendar year could then be circulated before nomination day, and the old council might be allowed to do such business as was absolutely necessary up till the time of the election of the new council. There is sense in the suggestion, and perhaps the law makers in Toronto may find time to act on the hint given by our contemporary.

It has just been announced that a new chair is to be established at Queen's University. With the opening of the fall term next session the University calendar will prescribe a course in Canadian and colonial history, to be under the direction of William L. Grant, M.A., son of the late Principal Grant, who is at present lecturer in colonial history at Oxford University. It is understood that the \$50,000 promised by Dr. James Douglas, New York, will be utilized for the endowment of the new chair. Mr. Douglas offered the amount, providing certain constitutional changes are brought about, and it is a foregone conclusion that these changes will be made. In any event, the chair will be sufficiently endowed.

THE GODLY LIFE.

There is nothing so powerful for good as a godly life. The sermon of twenty-five or forty-five minutes in length is soon ended. Too often it is forgotten before the hearer leaves the house. It is very easy for Satan to catch away the spoken word. Soon as the voice of the preacher is still the world comes in like a flood, drowning every thought of God and eternity. But a godly life is a long sermon. Such a preacher is not confined to a half hour, but has years of impressive teaching for the world. The one who lives such a life may not be highly educated, but may be one of the "foolish things" which God chooses to confound the wise. While Satan may catch away the words of the preacher, he can not steal away the influence of a life conformed to the teachings of Christ. Many an infidel has remained unmoved as he has listened to powerful sermons, who has been silenced and subdued by the consistent life of a Christian wife. The word is a sharp critic. Worldly men know what a Christian should be, and how he should live. They see through the guise of a hypocrite. But they take knowledge of the true child of God, that he has "been with Jesus." The greatest obstacle which the cause of Christ has to contend with is a church conformed to the world. Such a church is looked upon by shrewd, discerning men with contempt, while the truth lived out in the daily life of some humble follower of Christ commends itself to the conscience of every one. The influence of such a life is mighty for good, and will be as lasting as eternity. The wicked will not read the Bible, but they will read the life of every professor of religion.

Addressing the congregation of Knox Church, Stratford, on a recent Sunday, Rev. Dr. Grant, formerly of the Klondike, made a strong appeal to the young men that they devote their time and service to God. "Don't let the glamour of the nation's prosperity conceal the fact that we are needed in God's service. "As the Father sent me, so I send you." We must get away from the idea of clericalism. It is not the leader alone but the rank and file of the church upon whom the responsibility falls.

In the First Church, London, Rev. J. Gibson, Inkster, said: "The great error of the prodigal's elder brother lay in the fact that he emphasized sin, and thought that repentance was impossible, whereas the Father says the worst man in the world may repent, and when he does, He will welcome him. The father of the prodigal had identified himself with all his sons' infamies, which made him sore at heart, and so he was distressed when the elder brother begrudged the younger boy the joy of recovery."

At the annual business meeting of the Fort Massey Church, Halifax, the stipend of the pastor, Rev. R. W. Ross, formerly of Knox Church, Guelph, was increased from \$2,500 to \$3,000. Fort Massey has a fine record and its finances are reported to be in a most flourishing condition.

St. James Square Church experienced the largest receipts in its history. The total revenue was \$23,123.65, of this \$16,111.04 being for missions, benevolent and educational purposes, or more than twice as much as that used for ordinary expenditure. The Board of Managers were elected as follows: Messrs A. T. Reid, W. A. Cameron, G. H. Todd, Dr. Guy G. Hume, Andrew Gunn, Fred R. Hamilton, W. D. McIntosh, James Buik, James Watt, Alex. Nairn, J. W. Woods, Col. John Bruce, A. D. M. Gordon, Stewart L. Gibson. Mr. J. W. Woods was appointed trustee of the church property in place of Mr. Thos. Woodbridge, who resigned.

TAKE THE HINT.

It should never be forgotten that the apostolic remedy for sinning, sorrowing, suffering men in every city was the Gospel. Whether they laboured in Ephesus, or Philipp, or Corinth, or Athens, or Rome they always preached the same Gospel. The mode of presenting it to a Jew and to an Athenian was slightly different, but the thing presented was always the same. There never was an age in the world's history when people were in greater danger of losing sight of this fact than the present age. There are so many remedies suggested for the ills which affect society that people are in danger of forgetting there is but ONE real remedy. The highest service that can be rendered any unconverted man is to bring him within the sound of the Gospel. The highest service that can be rendered society is to bring every member of it where the Gospel is preached.

Hence every man engaged in bringing others to the house of God is doing the most important work possible. He is bringing men where the only real remedy for sin is dispensed. It may not be the only place, but it certainly is the usual, the principal place. A man who professes to be a moral reformer, and at the same time belittles the house of God and the ordinances of God, has not learned the A B C of his work. Either he or the apostles were entirely mistaken, and though he may be surprised to hear it, probably the apostles knew as much about such matters as he knows.

The Presbytery of Peterborough is working steadily and successfully in the direction of systematic giving and increase of stipends. The Warkworth congregation increased the stipend from \$1,000 to \$1,150. Norwood will probably offer at least \$900. Hastings is making an effort along the same line. Warsaw, though only just released from augmentation, will try to do the same. The Presbytery recently refused translation to a minister at \$800, and released him only when assured that \$900 was promised.

Current literature for February is specially strong in its "Science and Discovery" department, in which will be found a number of valuable articles, profusely illustrated. "A Review of the World" is well done, while the numerous portraits of public men add greatly to the readers' interest. In the pages devoted to "Religion and Ethics," will be found several articles that will repay perusal.

In the Likeness of Men, Short Studies in the Life of Our Lord on Earth, by the Rev. Thomas Marjorie Banks, B.D., Callander, Edinburgh and London. Oliphant, Anderson and Ferrier, Pp. 93. 1s. 6d. net.

"A biography never seems quite complete without a portrait," our author tells us, and his purpose is to give us a portrait rather than a "life" of Christ. The twelve short chapters in his book were originally given in the form of addresses to his Callander congregation. The devotional character of the work is indeed very manifest throughout and while there is little that is new in it, the beautiful old story of the life of Jesus is told in this new way. The subjects of some of his chapters, "His Looks," "His Hands," "His Words," "His Silences," "His Tears," "His Joys," etc., will suggest the line of treatment and the little book as a whole is very successful in reproducing a portrait of Him, the story of whose life and words can never grow old or be told too often.

CONCERNING CHRISTIAN GIVING.

As we are supposed to be at church every Sabbath, then there should be giving every Sabbath, and giving by every worshipper every Sabbath. This was the direction of Paul to two of the Churches at least, to whom he wrote from time to time. To the Corinthian Church he says: "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him." The weekly offering system is the best. It is the Scriptural one as we have just now seen, which must always be the best. It is the most fruitful one—much more will be contributed by this means. It is the many small sums that make the great amounts. The cause needs it all. The conversion of the world is being retarded chiefly for want of money. We have the offer of men, but no means to send them to foreign fields. The weekly offering system is the best for the contributor. It makes it easy for him to give. It is easier to give twenty-five cents per week than \$13 at the end of the year, or \$6.50 at the end of every six months. It is easier to give \$1 per week than \$52 at the end of the year. It will be better for the contributor, because it will educate him to give. This is the reason why we do not give more liberally, because we have not been trained to it. Those who give most freely are those who give most frequently.

The spread of the Gospel would include all benevolent objects outside of the congregation, such as Home and Foreign Missions, French Evangelization, Colleges, Aged and Infirm Ministers' Funds, Widows' and Orphans' Fund and Augmentation. Every one is asked to contribute as God has prospered him. In this work every worshipper is invited to join. Cards should be placed in the hands of every one, old and young. When each one has signed his card, stating what he will give per Sabbath, the cards are returned to the treasurer, who enters in his book each name and subscription. Then the treasurer returns to each person his card, with a package of Duplex envelopes, one marked "Support," and the other missions and schemes of the church.

Now, see the advantages of this plan. There is thorough organization—each one is enrolled and doing something for God. Each gives in the easiest way—little by little, day by day. Again, the young people and the children are trained under this system, as agents in God's cause. They are being prepared for greater usefulness in the church and the world. A fourth advantage is that the elders and other office-bearers of the church are able to know the degree of interest taken by each worshipper in the cause of missions at home and abroad. By this system, again, each member enjoys the opportunity of acting upon the Bible principle of honoring the Lord, etc., and of receiving the blessing promised to all those who bring all the tithes into the storehouse.

We may see from this subject: How great the contrast between what we are and what we ought to be as contributors to the support and extension of the Gospel. All ought to be contributors. Very many give nothing,

or almost nothing. We ought to give systematically. We give only when pressure of some kind or other is brought to bear upon us—when visited by a collector, when powerful appeals are made to us by an earnest lecturer or preacher. We give only occasionally, when we ought to give frequently. We give the hundredth or fiftieth part of our increase when we ought to give the tenth at least—many of us the fifth, for some can give the fifth more easily than others can give the tenth, or even a twentieth. We give promiscuously, when we ought to give freely. We give irreverently when we ought to give as in the presence of God and as an act of worship to God.

See how easy it would be to provide the means for the speedy evangelization of the world. If this system were adopted generally of giving a fair proportion of our increase to the propagation of Christianity in the world, the receipts for the cause of missions would be multiplied fourfold. Many would give twice or three times what they now give, and there would be twice the number of contributors. Enlarged revenue would make enlarged missionary operations, and these, by the blessing of God, would soon convert the world.

There is not a church in Christendom that is not crying out for funds. There is not a Church in Christendom that is not crippled in her efforts to spread the Gospel for want of funds. The funds are to be had and will be forthcoming, but as yet they are locked up through want of heart to give, and suitable means to gather them. The time is coming—is near—when the hearts of multitudes shall be melted and the purse-strings of the millionaires shall be unloosed and the channels of generosity filled to overflowing. The time is coming when the kings of Tarshish and the isles shall bring presents, and when the kings of Sheba and Seba shall offer gifts—when kings shall be nursing fathers and nursing mothers to the Church. Then it shall be esteemed an honor, a privilege, a blessing to give to God's cause. What it will be then it is now.

BOOK REVIEWS.

The Sons of Strength, by J. R. P. Sclater, New North Church, Edinburgh: Oliphant, Anderson and Ferrier, Edinburgh and London, 1909, Pp. 63. 1s.—net.

The three chapters of this attractive little booklet are, in part, a "by-product" of a series of Sunday Evening lectures to a class in the writer's Edinburgh Church. This little quotation from George Meredith's "A Thrush in February," in "A Reading of Earth," furnishes him with a theme:

"And why the Sons of Strength have been. Her cherished offspring ever.....perusing love will show." He explains that his purpose is not one of Exposition of Meredith's gospel, but of exhortation and "to sketch some distinctly religious ideas in Meredith's poems. The first chapter, "The Call to the Strong," is a most timely appeal to manliness in the Christian life. His ideal is by no means that of a "fearful saint," nor in his "good" to be described negatively. "When the church begins to set forth what a man should be in terms of 'thou shalt not' rather than of 'thou shalt' it is whimpering to the world that it has lost its nerve." He speaks plainly of both of the church and of those "beyond its borders." Especially does he sharply condemn "a large class, both inside the church and outside it.....whom we may term the Lookers-On,"—"the apathetic fringe." The other two chapters on "The Nature of the Strong," and "The Inspirations" give us a picture of the ideal of Christian strength. Altogether the little book, written in a delightfully fresh, crisp style, deserves warm commendation, not only for its many comments on Meredith's poetry, but especially for its manly appeal to this nobler ideal of Christian life.

LITERARY NOTES.

Readers will find several articles of more than passing interest in The Contemporary for January. Among them may be mentioned, Fifty Years of Social Progress, by "R.P.": Higher Education in India, by Sir Andrew Fraser; The Theology of Christmas Presents; The Budget and British Capital, by Lord Welby; Canada and Tariff Reform, by J. J. Harpell; and Foreign Affairs, always interesting as treated by Dr. Dillon. Then there is the usual excellent book review department, giving timely hints about new books.

Children of India, by Janet Harvey Kelman. With eight colored illustrations. Oliphant, Anderson and Ferrier. Edinburgh and London, Pp. 95. 1s. 6d. net.

This is a little missionary book and is evidently intended for the children and young people. It contains in a very simple and interesting form the story of many of the peculiar beliefs and customs of the people of India. For example we find "The Story of Caste," an account of the position of children in the homes of India, and of some of the religious beliefs of the Hindus. Intwoven into these are many little stories of real children and persons to illustrate the general account. In the latter part of the book the writer has a good deal to say about the work of Christian missions. Indeed all the way through the ignorance and superstition of this Eastern people are presented vividly in contrast with the conditions of Christian lands. The inference will be irresistible even in a child's mind. The book, which is in a very attractive form, would be a very suitable text for mission study classes in connection with Sabbath School work.

Truths of To-day—A Young Man's Creed; by Albert G. Mackinnon, M. A., author of "Spiritually Fit," and "Tangible Tests." Oliphant, Anderson and Ferrier, Edinburgh and London, 1909. Pp. 192. 2s. 6d. net.

There are two qualities in Mr. Mackinnon's book which should commend it to every serious-minded reader. Underlying all he says are the marks of spiritual warmth and sincerity in the face of a great and serious problem with which the Church stands face to face. Indeed, if any criticism is to be made it would be that in points of style the writer too often borders on the vague and mystical; but evidently he is so because he finds it impossible to express the great spiritual truths with which he is grappling through the medium of ordinary prose. In the second place there is evident in all his chapters a saneness and breadth of view which enable him to steer a safe course between the Scylla and Carybdis of conflicting views. Such a chapter as "The Socialism of Christ," shows how careful and catholic are his opinions. He never offends but always inspires.

It is "To-day's Dislike of Dogma" (Chap. I) which prompts his attempt to reconstruct a new creed, or rather to re-interpret the old in terms of to-day. He has in view the young men in our churches and outside the church, in whose eyes the great doctrines of our religion have been discredited by a narrow liberalism and conservatism. He is concerned to defend our creeds, but is anxious to interpret them broadly in the light of the best thought and noblest ideals of the church. His grasp of the great problems of theology is sure, but he is never a theologian but always the Christian minister and preacher who has constantly before him the practical difficulty of overcoming prejudice from without and indifference from within. The book is a safe one to put in the hands of anyone in or out of the church. It does not profess to offer a final answer to all the questions that may be asked, but it will stimulate earnest thought and better living.

STORIES
POETRY

The Inglebrook

SKETCHES
TRAVEL

LAST OF HER RACE.

(By Evelyn Orchard.)

Her thin, pale, aristocratic face flushed a little under the lawyer's keen gaze. The nervous fingers playing with the chain of her locket twitched. But she was able to steady her voice.

"No, Mr. Palgrave, I should very much prefer to go before they arrive. Will you be good enough to ask Lady Smythe whether she will excuse me, and give me only till Friday. My little house will be quite ready by then."

"It is not altogether a question of that, Miss Devereux," said the lawyer politely and with a slightly deprecating air. "Lady Smythe and Sir Archibald, too, hope that you will not hasten away. I think that their idea was that you might come to some arrangement, agreeable to both and certainly advantageous to you about the surplus of the furniture."

Miss Devereux made a hasty protest with uplifted hand, and her voice, when she spoke, lost its habitual gentleness and self-control and acquired a note of unwonted sharpness.

"Mr. Palgrave, you must understand that it would be impossible for me to haggle or bargain about the things left in the house. I have explained my view again and again. If they care to pay a lump sum for them, a sum considered fair and just by any valuator they may choose to appoint, they may have them. If not, why, then they must be removed to one of the places where they sell things. I repeat, I cannot have any dealings with these people; and you, knowing everything, ought not to ask, to insist, like this. It is most disagreeable and repugnant to me."

Mr. Palgrave was silenced for a moment, but neither convinced nor overpowered. It was his duty to do his best for both parties. His firm had grown rich through the Holt Devereux business in the past, and as things pointed now his dealings with the new proprietor having been signalized with a great deal of affability, there seemed no reason to fear the permanent removal of that valuable asset. But he was a gentleman and a true friend, and, in so far as sentiment entered into his calculations, he was biased in favor of the proud-spirited, poor, and lonely gentilewoman who, in two days' time, must quit the home of her people forever.

The history of Holt Devereux need not here be told. It is no uncommon one; but even in these leveling days the final extinction of an old and noble family can never be a pleasing spectacle except to the churlish and evil-minded. Rachel Devereux was the last of her race.

"On Friday, at lunch-time, I shall be ready to deliver up the keys or to leave the house in care of Mrs. Farham, whom Lady Smythe has already engaged to keep on as housekeeper. Nothing can be simpler than that. May I bid you good day, Mr. Palgrave?"

"I think you are making a mistake, Miss Devereux," Palgrave ventured to say. "And I hope you will not hold out permanently against being friendly with the Smythes. They are charming people, and not at all what you suppose."

Miss Devereux's face hardened.

"Pardon, I have not supposed anything. I am not interested, that is all," she said, and brought the interview to an end.

"Poor thing," said the lawyer to himself as he climbed, slightly discomfited, into the fly waiting at the door. "She'll have to adjust herself to new conditions, and she'll find it uncommonly hard. I wonder whether that sweet creature, Sir Archibald's wife, will be able to thaw her. I should suppose she could thaw anything short of the North Pole, and Miss Devereux on her high horses comes very near it."

Miss Devereux removed quite early on the appointed day to her new

abode, a small cottage house, standing in a wide strip of garden ground, shaded by a stiff row of poplar trees, on the high road to Billericay, in Kent. It was not a pretty house, and though its interior had been carefully planned to make the most of limited space, it struck Rachel Devereux as being very small, when she entered it in the clear morning light, and she glanced round the little sitting-room, wringing her hands with a sudden involuntary gesture of despair. She loved space, and it had never been denied her in her whole life until now. For a moment she was sick with dismay at the prospect of spending the remnant of her life in such a place. Two old servants had chosen, nay, insisted upon accompanying her—her own maid and one of the under-housemaids, who had agreed to act as cook and general servant. Many willing hands had helped to make Miss Devereux's new home as homelike as possible, and if the result disappointed her, well, they never knew. After that one involuntary gasp of realization, she schooled herself to an astonishing cheerfulness, professed herself delighted with everything, praised the lurch which Hannah's willing hands had prepared for her, and spent the afternoon in placing her personal belongings.

In the next forty-eight hours she did not go at all out of doors, though she was informed that the great motor belonging to the Smythes had gone by from the station, piled high with luggage. Then she realized that her new home had one drawback—it was on the direct line of communication between the Hurst and the station, and she must therefore be a constant and unwilling witness to all its traffic.

"I shall have to be so busy with things," she told herself. "I shall not have time to look out of the window."

On Sunday morning she rose with an effort, dressed reluctantly, in a swifter of hesitation. Her conscience and her common sense told her she ought not to miss going to morning service, that to put it off would simply increase the ordeal for another day. She decided to be brave. She dressed herself quietly in her deep, heavy mourning, left early, and chose the field path, which took her, almost free of observation, to the Hurst churchyard. She slipped into an obscure pew, and it was not known until the end of the service that she had been present. The Hurst pew was quite full. There were at least half-a-dozen persons in it, but Rachel kept her eyes rigidly averted. She did not enjoy seemed to have lost all its savor and sweetness. The very psalms seemed to mock the anguish of her soul with their significance. How could she join in such words as these: "And yet they think that their houses shall continue for ever; and that their dwelling-places shall endure from one generation to another; and call the lands after their own names." "Nevertheless, man will not abide in honor?"

No, the honor of the Devereuxs was gone for ever, and strangers reigned in their stead. As she walked heavily home, she began to question the wisdom of her choice of a home. She had felt that she could not face life in a new and strange environment, that she would be happy among simple things, surrounded by those who had honored the old name and who loved her. But it was going to be very hard, perhaps too hard altogether. If she had listened to Mr. Palgrave, who had strongly advised her to remove to a small property her mother had left her in Brittany, she might have found life endurable.

She had not recovered from the shock of that first Sunday of her changed circumstances, when someone stepped across the roadway from

a wicket in the Hurst Woods, and, entering the cottage gate, walked up to the door. It was a young woman about eight-and-twenty, a tall, slim figure, and a face of haunting sweetness. Miss Devereux had allowed both her maids to go out, expecting no visitor, and when the light knock came to the door she was at a loss. Never in the whole course of her life had she been obliged to open her own door. She did not know the woman on the threshold; she stood rather primly, waiting for her to state her business.

"I am Frances Smythe, Miss Devereux," said the clear, ringing voice, with its sweet, sympathetic tone. "May I come in?"

Miss Devereux hesitated a moment. She wished to say "No" for a variety of reasons, but she was by nature and habit a courteous person. But she resented the intrusion. Frances Smythe saw it in the rigidity of her expression and in the long line of her mouth.

"Something made me come. I will not stay long. Please ask me to come in."

Miss Devereux faintly, very faintly, smiled, and stood back.

"I apologize. My maids have gone out, both of them. I am unacquainted with the usual procedure in the circumstances; but surely one need not be rude. Pray come in."

The new lady of Hurst Devereux followed her somewhat unwilling hostess into the little sitting-room, and, drawing off her gloves, laid them on the table. Her hands were very beautiful. Rachel noticed them. In fact, the whole appearance of the woman astonished her. She looked so well-bred, and, in spite of a little hesitancy, so perfectly at her ease.

"I don't know how to begin, dear Miss Devereux," she said, sitting down, leaning her elbows on her table and letting her chin drop on her hands. "When I said to Archie I wanted to come, he shook his head. But, as I said, something drove me. May I say what I came to say, Miss Devereux?"

"Surely, Lady Smythe," was the stiff reply.

"Oh, don't call me that. My name is Frances, or chiefly Frank. I felt horrible to-day when I saw you in your dark corner. I wanted to get right up and bring you to the pew. Won't you come back to your old corner next Sunday, Miss Devereux?"

Rachel shook her head.

"You are very kind; but, thank you, no. That would be impossible. I was quite comfortable."

"You didn't look it, and I didn't feel it. But don't keep us on the outside or go altogether away from Hurst. It's a sweet, dear place, and I love every bit of it already. But we don't belong. I wish you would come and go just as you please, and even have your rooms there. Nothing would make me so happy as that."

Miss Devereux listened in amazement.

"But that is quite impossible. The place is yours. Why should I intrude?"

"You wouldn't intrude; you belong, and I shall want you to help me everywhere. Don't keep me on the outside, dear Miss Devereux. Can't you be friendly with the interlopers, or are they too terrible?"

She got up suddenly and knelt down beside Miss Devereux's chair, which embarrassed that stately person terribly. She was touched, too, and did not wish to show it; the situation had no precedent. It knocked all her preconceived ideas of the new people on the head.

"We want so much to do what is right in this dear place, so that you won't be too much regretted. I mean, we want to be kind and just and helpful to people just as you have always

been, and we can't unless you help us. We shall make all sorts of mistakes."

Still no answer from the rigid figure on the chair.

"And we shall have to be away so much with my husband's Parliamentary duties and what not, and I have no mother or sister, and I do want a friend who understands and knows. Won't you help me, Miss Devereux?"

"It is very unusual, what you say," stammered Miss Devereux at last.

Lady Smythe sighed a little and essayed to rise.

"Archibald said I would make a mess of it, and I'm afraid I have, but I-I meant well, Miss Devereux, and I'm quite sincere, and it's impossible for us both to live here unless we're going to be friends."

The uplifted face was very alluring. Something quick and overwhelming seemed to sweep over Rachel Devereux, and before she could restrain herself she had stooped and kissed the sweet face of the woman who had supplanted her.

And that was how it came to pass that Hurst Devereux presented an object lesson to the world, on the old order and the new, welded together in the bonds of a friendship which blessed them both.

MOUSELAND IN WINTER.

The meadow mice have a good time in winter. They have nests in tussocks of grass, and under the snow they have long passages winding and twisting all over the meadows. These tunnels are fine affairs. The mice make them in spring and summer. As the first tender grass comes up they bite it off in lanes close to the ground. As the grass grows tall it arches over their little paths, and when it dies in the fall it mats down, making tunnels of the lanes. In a meadow where grass edges and weeds are never cut, the mice sometimes have miles of these tunnels. They always keep them open by nibbling any grass that starts to grow up in them. And as they are constantly building new ones, they are really never compelled to come out in the open. They do, however, come out on the snow to get seeds from favorite weeds.

Just think what fun it must be to go visiting in mouse-land, and the excitement of scurrying from one small village to another! Owls have very sharp ears, and when they hear the hurrying little feet, they sometimes hover a moment and then clutch down through snow and grass root and grab poor little mouse.

The tracks on the snow in the woods will interest you. If you study them you will find the story of the wood folk written there. It is fun to follow a track. You can tell what a little animal—a rabbit we will say—has been doing the night before. He writes his record on the snow. You should learn to read his writing.

It would take a very long article to tell you how to know the different tracks. It isn't so much fun to be told enough; the fun is in finding the track yourself.—Boys and Girls.

"SOLID COMFORT" ALL THE WAY THROUGH TO GOWGANDA.

The Grand Trunk Railway Company announce that they are placing in the hands of their agents the necessary instructions that will permit of through ticketing, and checking of baggage to the Gow Ganda district.

The service from Charlton to Elk Lake, Long Point and Gow Ganda will be performed by eight covered sleighs, accommodating eight passengers each, and containing footwarmers. The sleighs are modern in every respect.

The distance from Charlton to Gow Ganda is forty-nine miles, and the route will lie over the new road, upon which the Ontario Government has spent over \$50,000 within the past few months, making the road the finest in Northern Ontario.

The route is undoubtedly the finest, good roads and regular service being afforded.

A GOOD MAN.

Diseases are not the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues, with red blood in their veins, are contagious. The heaviest blow you can strike at the kingdom of evil is just to follow the advice Sir Walter Scott gave to his son-in-law, Lockhart: "Be a good man." And if you want to know how, there is but one perfect and supreme example—the life of him who not only did no evil, but went about doing good. The stronghold of intemperance lies in the vacancy and despair of men's minds. The way to attack it is to make the sober life beautiful and happy and full of interest.

FOUR YEARS OLD.

This is my birthday—I'm four years old;

Papa says I'm worth my weight in gold,

And I fancy I must be because I am four;

But mamma says I'm worth a great deal more,

She gave me a ring that she used to wear

When she was little with curly hair,

And with that and a ride and a party, too,

I'm so happy I don't know what to do!

And the morning is only just begun—

Oh, having a birthday is lots of fun!

Were you ever four years old, like me,

With a ring and a ride and a birthday tea?

MISFORTUNE FOR THE BLOOD-LESS.

Misfortune for the bloodless—that should be printed in all the public places. You must have blood to have strong lungs to enable you to withstand all the dust and microbes of summer and the piercing winds and cold of winter. Consumption is, properly speaking, lack of blood; the natural result of anaemia. To prevent consumption rich blood is necessary. The best way to protect the organs is to circulate this rich blood through the lungs. Many have been saved by Dr. Williams' Pink Pills, because these Pills are a remarkable blood builder; not indirectly but directly—with each dose. They have cured thousands of cases of anaemia; green sickness; general debility and all other troubles arising out of poor blood.

THE WORLD WAITS.

For help. Beloved, let us love so well
Our work shall still be sweeter for our love,
And still our love be sweeter for our work,
Are both commended, for the sake of each,
By all true workers.

Mrs. Browning.

The causes of headaches are almost innumerable. In fact, there is hardly a diseased condition that it not likely to be accompanied by this symptom. The most common causes are a sluggish condition of the liver, kidneys, or bowels; indigestion; eyestrain; nervous exhaustion; catarrh; decayed teeth; pelvic congestion; and various forms of neuralgia. If due to indigestion, the proper way to cure it is to remove the indigestion clear the bowels thoroughly. If the stomach contains undigested food, an emetic is excellent. A fast of twenty-four hours or more is a good idea. Unless the indigestion is chronic, this is all that is necessary in the majority of cases. This leads to one warning: Do not take the so-called headache powders and pills. They do not touch the cause in any case, hence are useless. Most of them are decidedly dangerous. Finally, it is useless to treat a symptom when you leave the cause; you simply postpone trouble.

A dreary place this world would be
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it.

A MESSAGE OF HOPE TO WORRIED MOTHERS.

There is no other medicine can equal Baby's Own Tablets for the cure of stomach, bowel, and teething troubles. They come as a message of hope to worried mothers as they make sickly, peevish, crying children bright and well. And the mother has the guarantee of a government analyst that this medicine contains no opiate or poisonous soothing stuff. Mrs. Maurice Murphy, Glanford, Ont., says:—"I think Baby's Own Tablets the best medicine in the world. I know of nothing that can equal them in curing stomach, bowel and teething troubles." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A FAMOUS HYMN.

"I heard the voice of Jesus say," the finest and perhaps most loved of all Horatius Bonar's hymns, was written while the author was minister at Leiso. His son tells how that he would take his notebook, and while thinking out the lines of his hymn, he would be busy with his pencil, making little sketches all over the margin of the page. It is evident from the manuscript that Dr. Bonar, like John Wesley, made use of a kind of shorthand, though in his case the signs employed bear a strong likeness to Pitman's system.

The original manuscript of "I heard the voice of Jesus say" is now very much worn and faded. It is written in pencil, and the photographer who copied the original explains that he had to give an exposure of something like three-quarters of an hour in order to get even a fairly good result.

Dr. Bonar's notebook, which is now one of the most precious relics he has left behind, contains, it is believed, many other hymns, including "I was a wandering sheep," written two or three years previous to "I heard the voice of Jesus say," and that very beautiful resignation hymn, "Thy way, not mine, O Lord," written in 1856.

LARGEST FLOWER IN THE WORLD

Can you imagine a blossom as large as a carriage-wheel? On the island of Mindanao, one of the Philippine group, was found by some explorers such a flower, says a writer.

Far up on the mountain of Parag, 2,500 feet above the sea level, some explorers were wand'ring, when they came across some buds larger than gigantic cabbage heads.

Greatly astonished, they searched further, and presently discovered a full-grown blossom, five-petaled, and three feet in diameter. It was carried in low-lying luxuriant vines.

The natives call it *hola*. It was found impossible to preserve it fresh, so they photographed it and kept some dried petals to press, and by improvised scales found that a single flower weighed twenty-two pounds.

It was afterward found to be a species of *Rafflesia*, first found in Sumatra and named after Sir Stamford Raffles. The new flower is called *Rafflesia Schadenburgia*, in honor of its discoverer, Dr. Schadenburg.—Ex.

THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herdladdies" to act the part of candlestick but should a beggar ask for a night's lodging, he was expected to relieve the "herdladdie" of his duty. A candlestick is still called, in Aberdeenshire, a "pur man," or "poor man."—The Child's Hour.

"Oh, mum," answered the maid, enthusiastically, "it wuz beautiful! Why, she sung as if she wuz gargling!"

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The reports presented to the Stewarson annual meeting revealed a satisfactory state of affairs. The membership is now 700, and the total revenue amounted to \$9,000.

The election of members to the board of management resulted in the following being chosen: Messrs. H. M. Williams, D. D. Y. Hosmer, W. A. Rankin and J. E. Wilmot, for three years; Mr. E. Lowe for two years and Mr. Charles Low for one year. The matter of getting a \$4,000 organ was discussed, and finally left to the managing committee.

Bethany congregation will build a new church on a new site which has already been selected and secured. The price of the lot is \$1,500; and as the present site is valuable for business purposes it is expected that the proceeds from the sale will go far towards paying for the new edifice. Rev. Robert Eadie presided at the annual meeting. The total receipts amounted to \$2,129; the expenditure was \$1,885. The membership is now 181. The new managers elected were Messrs. H. Reid, H. Forgie and Wm. Falls.

Zion Church, Hull, Rev. J. F. McFarland, pastor, enters upon a new year with bright prospects for the future. The pastor's salary was increased by \$100. The system of weekly offerings by envelope had fulfilled the most sanguine expectations entertained in regard to them, the collections for foreign missions having increased fourfold. A vote of hearty thanks and appreciation to the members of the Ladies' Aid society, who turned in the magnificent sum of \$311.00, was carried unanimously. The following were elected on the board of management:—Messrs. David Robertson, A. Shaw, J. R. MacKay, R. G. Nesbitt, J. B. Lewis, J. P. Taylor; church treasurer, J. R. MacKay; missionary treasurer, Fred Feeley; auditor, S. S. Cushman.

The reports submitted at the Glebe annual meeting showed increases in every direction. The Ladies' Aid during the year raised \$1,500 which paid the congregation's half of the cost of the new pipe organ which has just been installed. The remaining \$1,500 was given by Mr. Andrew Carnegie. A tangible evidence of the way the congregation appreciates the work of its pastor, Rev. J. W. H. Milne, M.A., was the fact that it unanimously voted to increase his stipend by \$200, making it \$2,000 a year. The receipts of the past year for current expenses amounted to \$3,194.11. This was considerably more than the year before. Then the congregation gave to the schemes of the church \$827.11. The membership is now 275.

In the course of his sermon the other evening Rev. J. G. Inkster, of London, said, "I was amazed to read how many speakers in the House of Commons had urged that race tracks and gambling were necessary in order to maintain thoroughbred horses. If we must ruin men to have thoroughbred horses I am of the opinion it would be better to let the horses go and have thoroughbred men."

Sheriff Cameron took the chair at the annual meeting of New St. James Church, London. Very encouraging reports were presented. The total receipts (exclusive of missions), were \$7,071.80, and the expenditures \$7,066.32. The indebtedness has been reduced by \$1,866.92, and in addition the sum of \$544.25 has been expended on gallery seats and repainting the church. The total amount contributed for missions was over \$2,200, being an average of \$4.23 per member. The membership is now 508, and shows a gratifying increase from year to year. The pastor, Rev. T. H. Mitchell, has reason to be encouraged by the prosperous condition of the congregation.

EASTERN ONTARIO.

Rev. A. S. Kerr, B.A., of West Hill, Ont., has been called to St. Andrew's Church, Belleville.

Rev. W. W. Peck, of St. Andrew's Church, Arnprior, has been elected President of the Ministerial Association of that town.

Rev. Jas. Hodges, B.A., preached an excellent sermon on "The Foundation Stone of a Noble Life" in the Oshawa Church Sunday evening. This was the first sermon of the series on "Young People's Problems."

The Brotherhood of St. Andrew's Church, Beaverton, has arranged for their annual banquet, which is to be held in the basement of the church on Tuesday, Feb. 8th at 7.30 p.m. It promises to be very enjoyable as well as a useful gathering.

A treat is in store for our Arnprior friends in the production of a Kinder-spiel in the Town Hall on Feb. 3rd, and 4th., under the auspices of the Mission Bands of St. Andrew's Church. Beside the numerous characters taking direct part in the play, over 75 voices will be heard in chorus singing. Certain it is that the entertainment will be a good one, and no doubt it will be well patronized.

Rev. George Yulle, of Winchester, preached anniversary sermons in St. Andrew's Church, Russell, on a recent Sunday. The annual social on the following evening was a success, realizing about \$70.00. The speakers were: Rev. R. McNabb, Kenmore; Rev. H. Peckover, Morewood, Rev. Dr. Larmour, (Methodist) Metcalfe; and Rev. Mr. Yulle, Winchester. The addresses were excellent; and the pastor, Mr. Gordon, presided in a very happy manner.

The annual meeting of the Presbyterian Church, Lakefield, Peterboro' Presbytery, was held on the evening of January 26th, the pastor, Rev. S. S. Burns, presiding. The Session's report showed an increase of 28 in membership during the year, and 8 of these from the Sabbath School. All the reports indicated progress. The total receipts were \$2,265.00, and \$560.00 were contributed for the schemes of the church. During the year, sheds were erected at a cost of \$500.00.

The annual meeting of the Woodville congregation was held last week. A large attendance was present and much interest was manifested in the work of the year, which was the Congregation's Jubilee. The finances of the church were found to be in excellent shape. The following officers were elected for the Presbyterian Y.P. S.C.E. for the ensuing 6 months:—Hon. President, Rev. A. J. Mann, President, Bert. MacKay; vice-president, Katherine Campbell; Rec.-Sec., Florence Campbell; Asst.-Secy., Cecil Bole; Cor.-Sec., Lillie Gilchrist; Treas., Russell MacTaggart, and a strong committee.

The present membership of Knox Church, Stratford, is 1,062, a net increase of 45 during the past year. There was an average attendance at communion of 696. The receipts were \$7,620.16; expenditures \$7,539.31, leaving a credit balance of \$80.85. The report of the mission committee showed receipts of \$3,274.85, and it was intimated that the interest in missions had received a great impetus, and larger results are looked for during the coming year. The pastor, Rev. R. Martin, was granted three months leave of absence to visit Britain, etc.

Recently the Rev. W. C. Dodds, of Rockwood, was presented with an appreciative address, along with a valuable fur-lined coat. The address was signed by Mr. George Gordon, session clerk, and Mr. James A. Watson, sec. man. com. The presentation was made by Mr. John McNabb.

HAMILTON.

The salary of Rev. J. B. Paulin, of St. Giles, Hamilton, has been increased from \$1,200 to \$1,500.

Rev. J. A. McCuaig, of New York, has been holding meetings in our city recently in the interests of purity. Mr. McCuaig is a strong speaker.

Rev. A. E. Mitchell, of Knox Church and Rev. E. H. Tippett, of First Congregational Church, exchanged pulpits on Sabbath morning, Jan. 30th.

Alex. A. Scott, of Knox College, presented the claims of Knox College Students' Missionary Society last Sabbath in St. Andrew's and St. Giles' churches.

Annual meetings have all been held. Seldom have the meetings been more harmonious than they were this year. Reports all indicate that the financial depression is past, and that Presbyterianism still has a strong footing in our city.

At a special meeting of Presbytery on Tuesday of last week Rev. J. R. VanWyck accepted the call to St. Andrew's Church, Chatham and Rev. W. H. Sedgewick, of Central Church, was appointed moderator of Westminster during the vacancy. Mr. VanWyck leaves this week for his new charge.

St. Andrew's Church, Hamilton, has had a year of more than ordinary prosperity. The membership is now \$78, one of the largest in the city. Receipts were \$4,942.43. The debt on the church was materially reduced, and after all current expenses were paid there was a small balance to the good. The pastor, Rev. J. A. Wilson, who has not spared himself in the effort to promote the best interests of the congregation, was granted an extra month's leave of absence this summer to enjoy a visit to Britain and the continent.

At the annual meeting of Chalmers Church, Guelph, Rev. R. J. M. Glassford, whose resignation of the charge was recently accepted, was presented with an address in which his services of seventeen years were gratefully acknowledged, along with a purse of gold. To Mrs. Glassford, who has endeared herself to everyone in the congregation, was given a handsome pearl sunburst with a solid gold chain; and a life membership presented on behalf of the ladies by Mrs. Watt.

The Knivwood Park (London) Mission, at a service held last week was organized into a church, with a membership of 28. Rev. P. E. Nichol, the pastor of the church, assisted by Messrs. James Gray, P. J. Thompson and James Weir, elders from the session of the new St. James' Presbyterian Church, conducted the communion service.

Funeral services of Rev. Stephen Childerhose were impressively held at North Bay and the body taken to his boyhood's home in Cobden for interment. Rev. Dr. Somerville, treasurer of the Presbyterian church, and Rev. Dr. McLaren of Vancouver, superintendent of home missions, made eloquent tributes of respect to the dead and sympathy with the living. The church was packed and the station platform a dense mass of humanity as the train moved out.

The statement that Rev. Professor Law had been appointed assistant minister of Old St. Andrew's, Toronto, was incorrect. He will give Dr. Milligan assistance in pulpit work pending the selection of a permanent assistant minister.

Oliver Wendell Holmes has told us that birds show all the graces, airs, and mannerisms of human singers. But the feathered songsters can hardly be accused of indulging in the throaty quavers affected by some of the unfeathered.

WINNIPEG AND WEST.

In the Capital of the Prairie Province Presbyterianism continues to flourish. Not only does growth mark the experience of the older congregations, but new ones are being constantly added. The story told in the annual reports is most encouraging and will help to stimulate to even better work and more systematic offer in the future.

The financial statement of the Elmwood congregation showed a balance in bank of \$19.59.

The Franklin Congregation at its annual meeting extended a call to Rev. Mr. McVicar, of Brandon, late of Finch, Ontario. The pulpit has been vacant since the resignation of Dr. Woodside.

The total receipts amounted to \$23,524.56. In this connection Rev. Dr. Du Val made grateful acknowledgment to the congregation for their gift of \$1,000 towards his trip to Asia Minor, which added to the above would make the total \$24,524.56.

St. John's (Rev. J. P. Phillips Jones, pastor), reports a membership of 260. The total receipts for the year were \$3,227, and there remained a balance on hand of \$361. The mortgage debt amounts to \$2,990, and the property is valued at \$10,000. The building was enlarged in 1908.

Norwood Church (Rev. Alex. McTaggart) reported receipts of \$2,223.16; expenditure, \$2,058.91; leaving a balance of \$164.25. The following were elected to the board of management: Messrs Whelpley, A. Smith, A. Elliott, H. Fowler, C. C. Falconer and Dr. Munro.

At the annual meeting of Kildonan Church, it was agreed to increase the minister's salary by \$200; and a presentation was made to James Harper, who for 45 years has been treasurer of the church. The gift, a handsome combination oak desk and bookcase, was delivered with an illuminated address by Robert MacBeth on behalf of the congregation.

St. Paul's (Rev. Chas. H. Stewart, pastor), increased the minister's stipend by \$200, making it \$2,000. Ten old managers were retained and the following new ones elected: G. Ross, A. A. Findlay, J. Clark, J. Schofield, H. Sutherland, W. H. Wood, Jos. Houston, and J. Easton. Auditors Fitzgerald and Corbett were re-elected as were also the trustees, C. Laidlaw, M. Rogers and J. Corbett.

Westminster Church in annual meeting decided to increase Rev. Mr. Christie's stipend to \$4,000. The receipts amounted to \$17,333.72, and there was a balance of \$86.40 on hand after paying \$200 on the mortgage debt. The handsome sum of \$8,755.86 was contributed by the congregation to the mission, educational and other schemes of the church. The congregation is looking for a site upon which to build a new church.

St. Giles (pastor Rev. W. A. Maclean) reports that 77 had been added to the membership during the year which left a roll of 490 after removals had been made. The total receipts from all sources were \$13,548.70, which are the largest in the history of the congregation. Arrangements are being made for the fitting celebrations of the 25th anniversary of the congregation on 20th March next.

The membership of St. Andrew's is now 709; additions to the roll during the year were 66. The session report paid a high tribute to the work of Rev. Prof. Perry as interim moderator, as also a like tribute to the worth of Rev. Mr. Macmillan, whose loss was keenly felt. Referring to Rev. Mr. Macmillan, the report says: "His removal was a source of regret not only to the congregation to which he ministered so acceptably during his six years' pastorate, but to a large circle of friends in the west, where he was known both as a faithful servant of the church and a public spirited citizen." The total receipts from all sources were \$11,895.35, about \$200 less than the expenditure.

At the thirty-eighth annual meeting of Knox Church, under the chairmanship of Mr. Wm. Whyte, the payment of balance on \$25,000 mortgage was announced and this was followed by the burning of the legal document. The session report indicates that 42 had been removed from the roll by letter, 17 by pruning, six by death, while 107 had been added. 35 by confession and 72 by certificates, making the present membership 850. Twenty-three infants and one adult had been baptized.

The beautiful Sunday school annex to Augustine church was recently opened with special services conducted by Rev. Dr. C. W. Gordon, of St. Stephen's. Rev. Dr. DuVal offered an opening prayer, and the song portions of the service were accompanied by the orchestra. The sacrament of baptism was administered to a baby girl by Rev. Dr. Wilson, assisted by Rev. Prof. Balrd, D.D. This annex is described by the local press as architecturally in ecclesiastical style and in its conformation to utility as perhaps the finest Sunday school building in Canada and has cost \$32,000 for its erection.

St. Stephens (Dr. C. W. Gordon, pastor), reports receipts of \$8,515.31, and expenditures of \$7,691.05, leaving a balance of \$824.26. This was for church maintenance. The balance on account for other organizations was \$1,450.13, while the total receipts for all purposes was \$14,227.60. The missionary association reported a balance of \$3,441.40, the brotherhood a balance of \$25.25; the benevolent fund a balance of \$21.45; the basement fund a balance of \$66.43; the W. F. M. S. a balance of \$428.65; the mission band a total of \$68, \$34 of which will be given to foreign missions and \$34 to home missions; and the Sabbath school a balance on hand of \$2.56. Total number of members on the roll on Dec. 31, 1909, 768; number of families, 214; number of single persons, 255; baptisms, 20.

The treasurer of St. John's Church, Hamilton, reported receipts of \$4,848.15, and expenditures \$52.30 in excess of this amount. The total amount raised by the various organizations was \$7,556.81.

Presbyterian Church, Paris, (Rev. R. G. MacBeth, pastor). The principle of raising money by free-will offering is adopted in this church with most excellent results, the total income being about \$1,000 in excess of the year preceding. Revenues from all sources about \$7,200.00. An increase is shown in ordinary revenue and a marked growth in giving to missions. The church building was completely renovated during the year and is very handsome and comfortable. Four new elders were added last year and the membership increased by 34. All the organizations are flourishing.

TRAINING MODERN MECHANICS.

Just as Canada is a great melting pot for the making of men, taking in the raw aliens, immigrants, and moulding them into Canadian citizens, so have the big railway shops become training schools for boys. The boy just out of school, who becomes an apprentice in a railway shop, is, within a very short time, turned out an intelligent useful citizen, capable of earning good wages in any country.

By sending a postal card to the Superintendent of Motive Power, Grand Trunk Railway System, you can secure, free, a handsomely illustrated book on "Training Modern Mechanics."

RE-OPENING OF HOWICK CHURCH

An occasion of unusual importance and joy to the membership of the Howick Presbyterian Church was the formal reopening of the building last Sunday after extensive repairs had been made. The church stands to-day as one of the most up-to-date church buildings in Canada. A broad cement walk leads up to the main entrance. As work is being finished, it leaves nothing to be desired. The electrical fixtures are rich and beautiful, the auditorium

is finished in beautiful style, and the choir room and pastor's vestry are models of convenience and comfort. Outside the handsome appearance of the edifice lends dignity and charm to the village in which it is situated.

The Rev. Dr. W. D. Reid, pastor of Taylor Church, Montreal, was the preacher at the re-opening services, and delivered two forceful and eloquent sermons, which were much appreciated by the large congregations that filled the church to the doors for both. At the evening service he was assisted by the Rev. George Whillans, of Georgetown. The choir was assisted by Miss Bennett, of St. Paul's Church choir, and by Mr. Walter A. Shanks, leader of the choir of the Huntingdon Church. Dr. and Mrs. Shanks, leaders of the choir, are to be congratulated on the excellence of the music rendered, through their efforts largely, the praise services of the day having been rendered memorable ones.

Brief Historical Sketch.

The history of the Riverfield and Howick Presbyterian churches are interesting. The Howick church was first opened as a mission, looked after by the pastor of the Riverfield congregation.

The birth of the Riverfield church dates back to 1845, when services were first held in the school house by several missionaries from Massachusetts. The little group of worshippers were first organized into a congregation by the Rev. James Feltes in connection with the Presbyterian Church of Canada in 1848. At that time a frame building was erected on a piece of ground given by the late James Houston. Here the congregation met for worship until 1870, when they moved into the present stone church.

In the year 1850 the Rev. James Feltes returned to Scotland, and the Rev. William Troun was the next minister for four years after he left. The Rev. John Milne next took over the pastorate for five years, after which a call was given to the Rev. Alexander Young, of St. Thomas, Ont. He was inducted to supply Riverfield and Ormstown, but after one year he found the distance too far to supply both stations on the same day, and the presbytery relieved him from Ormstown. A preaching station was opened by him in Howick in the year 1860 under the name of English River and Howick congregational. The Rev. A. Young, receiving a call from Calvin Church, Montreal, left on January 1, 1867.

The Rev. Charles M. McKeracher was the next pastor. Mr. McKeracher was born in Aberfeldy, Perthshire, Scotland, in 1827; was graduate of Edinburgh University, taking theology at the Free Church College, Edinburgh, and a post-graduate theological course at Princeton Seminary. Not only was he a man of scholarship and culture, but a man devoted to his God and people. During his ministry, which covered twenty-nine years, the two churches were built. The stone church at Riverdale was opened for services in 1870, and Knox Church, Howick in 1871. Mr. McKeracher died in 1897 and is still survived by his widow, three sons, Grant, now in the west; the Rev. William, of Montreal; George, in the west; and Mrs. (Rev.) Wallace, of Corunna. After the much lamented death of Mr. McKeracher the congregation called the Rev. J. W. McLeod, who remained as their pastor for seven years. Mr. McLeod, who is still active in the West, is one of the strong preachers of the present day.

The Rev. John Kellock, M.A., was then called, and a man of marked energy, he remained for five years. He was succeeded by the present pastor, the Rev. R. T. Ballantyne. English River and Howick congregation is in many respects a model congregation in their missionary zeal.

The manse in which their minister lives is one of the best, if not the best, in the Presbytery of Montreal, either in the city or country. It is a large brick building equipped with all the modern conveniences of a city home, and this year a telephone was installed.—Montreal Witness.

HEALTH AND HOME HINTS.

When hanging pictures use copper wire. It is rust-proof, and wears for years if sufficiently stout.

Coal dust mixed with salt and water and made into good-sized lumps is excellent to bank up fires for the night.

Verdigris should be carefully looked for on all metal in daily use. Directly it appears remove by rubbing with plate-powder on liquid ammonia.

Clove syrup is useful in winter. Pour one pint of boiling water on one ounce of cloves, and macerate for four hours in a covered jar. Then add two pounds of loaf sugar, and, when dissolved, strain through a flannel bag.

Try buttered beetroot as a vegetable course. Boll the beetroot in the ordinary way, rub off the skin, and cut the root into thick slices. Place on a hot dish, season with pepper and salt. Pour over a little oiled butter, and serve.

Seed Cakes—Rub together thoroughly one pound of kour and one half pound of butter, then beat in three-fourths pound of sugar and four eggs until creamy, adding one half tablespoonful of caraway seeds and one tablespoonful rose water; drop by dessert-spoonfuls into a greased tin and bake from twenty to thirty minutes in slow oven.

Cream of Celery Soup—Cut a bunch of celery into small bits and put over the fire with enough water to cover it. Stew till very tender; rub this through colander. Rub to a cream a tablespoonful of flour and one of butter, and pour slowly upon it a pint of hot milk. When thick and smooth, add gradually, stirring constantly, the celery. Season with pepper, celery salt, and serve.

THE KEYNOTE TO RIGHT EATING.

Man is an omnivorous animal—whether he was originally intended to be one is outside of the question. In this practical world we have to deal with existing facts and not with theories. Savage races live, some on animal food almost exclusively, some on vegetables, fruits, and nuts, according to their environment; but civilized man turns to both the animal and the vegetable world for his nutriment, and through a long course of adaptation his digestive organs have accommodated themselves to a mixed diet—meat, vegetables, fruits, nuts, and sweets, even alcoholic beverages in moderation. This world is indeed the keynote of right eating—moderation. There is no one class of food which need be selected to the exclusion of any other (we are speaking to the normal man, not to the invalid who must be treated dietetically as well as medicinally) and while it is possible to live well and preserve health on a vegetarian diet, such a regime is entirely unnecessary. It is a greater tax on the digestive organs to extract the useful amount of proteids from vegetables than from meat, and, even when diseased, vegetable proteid is less easily assimilated than that obtained from animal food. The cow, the pig, the sheep, the fowl, and fish are provided by nature as the converters of vegetable proteid into animal, and it is only common sense for man to leave this task to the lower order of creation and to take his food to the form best adapted to his needs.—Dr. Thomas L. Stedman, in Good Housekeeping.

TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT.

Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

SPARKLES.

"That horrid cat!" "What's the matter girl?"

"Oh, the cat went to sleep on my new hat, and I wore her down-town and back."

A lady took a little six-year old to call upon her physician. The doctor took the little girl upon his knee and said:

"I think you had better come and live with me."

"Why, I can't," said the little one, "because I'm my papa's little girl." But you have lived with your papa six years, now you can come and live with me six years," urged the doctor.

The little girl looked at him pityingly.

"That ain't the way they do it," she said decidedly, "when they gets 'em they keeps 'em."

"Maud's father objected to the man she wanted to marry, and she objected to the man he wanted her to marry, but finally they agreed on a third party."

"And so she's going to marry the compromise?"

"No; the man objects."

Little Ruth is the five-year-old daughter of a Methodist minister in one of the large city churches. One evening, she climbed upon her father's knee, and, in her most coaxing way, asked him to buy her a dolly.

"But, Ruth," objected her father, "I haven't the money."

"Well," replied the child quickly, "why can't you take up another special collection."

"So you never make fun of your wife's hat?"

"Never. I tried that long ago."

"What happened?"

"She kept on buying others trying to please me."

"Now, Tommy," said the teacher in her most persuasive tones, "tell us when is the harvest season."

"From November to March," said Tommy, with great promptness.

"Why, Tommy, I am surprised that you should name such barren months. Who told you they were the harvest seasons?"

"Pa. He's a plumber."—(Chicago Daily News.)

In a written examination on astronomy one of the questions was, "What happens when there is an eclipse of the moon?"

A student with rather a good knack of getting out of a difficulty wrote:

"A great many people come out to look at it."

Miss Goldrox—"I simply die on soldiers. Are you a son of Mars?" Impetuous Man—"No; but I should like to become her son-in-law."

Mistress (engaging young servant) — "But do you always stammer like that?"

Applicant—"N-n-n-n-o m-m-m; only w-w-when I t-t-talk."

"Let the GOLD DUST Twins do Your work!"



GOLD DUST
WASHING POWDER "CLEANS EVERYTHING."
The N. K. FAIRBANK COMPANY

MONTREAL

THE SUFFERING
WOMAN ENDURES

Can Be Banished by the Rich, Red
Blood Dr. Williams' Pink Pills
Actually Make.

Behind the veil of her modesty and silent patience nearly every woman endures suffering that casts a shadow over half her existence. An aching back, tired limbs, attacks of faintness, and headache upon headache need not be part of a woman's life. Such trials indicate plainly that the system requires the new blood that is supplied by Dr. Williams' Pink Pills. These pills are valued by suffering women, who have used them, above all other medicines, because they make the rich, red blood that makes women well, bright and at their best. This is the secret of the great success of Dr. Williams' Pink Pills. Mrs. Geo. C. Wadden, Wadden's Cove, N.S., says:—"A few years ago I was completely run down. At times I would be so weak that I was unable to do my housework. I suffered from severe headaches, pains in the back and dizziness, and at times I felt as though life was scarcely worth living. I had tried several medicines without getting relief, when I finally decided to give Dr. Williams' Pink Pills a trial. After using two or three boxes I noticed a change, and after taking the Pills about two months I was again enjoying good health, and have since been well and strong. I can confidently recommend Dr. Williams' Pink Pills to all weak and run-down women."

You can get this great blood-building, health restoring medicine from any dealer in drugs, or the Pills will be sent by mail at 50 cents a box or six boxes for \$2.50 by The Dr. Williams' Medicine Co., Brockville, Ont.

CHEERFULNESS AT TABLE.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances had its effect on even the most sullen temper.

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—Table Talk.

Patriotism that counts first counts in God and knows that He will triumph.

**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 8.15 a.m.; b 6.20 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.; c 8.25 p.m.

**BETWEEN OTTAWA, ALMORTE
ARNPRIOR, RENFREW, AND PEM-
BROKE 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 4.35 p.m.

And arrive at the following St
Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 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, 65 Sparks St., and Central Station. Trains 12 or 1180. px

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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WASHINGTON, D. C.

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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Send for Our Map of Boston, Showing Exact Location of

HOTEL REXFORD

BOSTON, MASS.

75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH
BRASS BEDS

When you visit Boston, if you desire the greatest comfort with the least expense, you will find Hotel Rexford all right. You will notice the central location of the hotel, its nearness to the Union Station, State House, Court House, Theatres, and Business Houses. In other words, it is a part of Beacon Hill. Of course what you want when you visit Boston is comfort and safety, and, if economy goes with it, that makes a combination that will undoubtedly prove satisfactory. Therefore, when in Town, "TRY THE REXFORD" and we will make special efforts to please you.

**MacIennan Bros.,
WINNIPEG, MAN**

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

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

We guarantee every pound. A trial will convince.

**ALWAYS ASK FOR
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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GATES & HODGSON

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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.

ARE YOU DEAF OR HARD OF HEARING?

If so, get a pair of Tugendhaft's

PATENT INVISIBLE EAR DRUMS

Which restores hearing immediately.

Every Pair Guaranteed.—Price \$3.50 per Pair.

Mail Orders will receive prompt attention

If you are troubled with Weak or Bore Eyes and Headaches, you would do well to call and have your eyes examined free of charge, by an expert Optician.

M. D. TUGENDHAFT,
OPTICAL SPECIALIST.

406 Bank Street, Ottawa, Can.



TENDERS FOR INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Friday, 14th January, 1910, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1911, duty paid, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full particulars may be had by applying to the undersigned. The lowest or any tender not necessarily accepted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa.

N.B.—Newspapers inserting this advertisement without authority of the Department will not be paid.

Rideau Lakes Navigation

COMPANY

OTTAWA to KINGSTON

By the far-famed scenic Rideau, the most picturesque inland water route on the Continent.

By Rideau Queen on Mondays and Thursdays, and Rideau King Tuesdays and Fridays, at 2 p.m., from Canal Basin.

Tickets for sale by Ottawa Forwarding Co. and Geo. Duncan.

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

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TO 20 THEATRES

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HARRY P. STINSON, formerly with Hotel Imperial.
R. J. BINGHAM, formerly of Canada.



Synopsis of Canada's North-West.

HOMESTEAD REGULATIONS

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 20, 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

CHAUDIÈRE 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 800 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.