

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, JANUARY 19, 1910.

Single Copies, 5 cents.

## "ENTERED INTO LIFE"

Not dead, but "entered into life," it ran,  
The message sent across the sea;  
And with these words my stricken heart began  
To feel the solace they were meant to be.

No time allowed for heartbreak or for moan!  
How could I grieve that he had gone away?  
The life I loved more dearly than my own  
Hath only journeyed to Eternal Day.

Could I be selfish if I truly loved?  
"Love seeketh not its own," we feel and know  
In that affliction was I tried and proved,  
That I might find if I was worthy so.

I thought of all his struggles, all his gain,  
The joy of victory; the conflict past;  
No longer dying daily, racked with pain,  
But safe and happy, free and strong at last.

The body sown in weakness, raised in power,  
The mortal clothed with immortality.  
Sure, if I loved him, this would be the hour.  
When I, forgetting self, would thankful be.

O blessed words with hope and comfort rife,  
If only we can feel the thing they mean,  
Our loved ones have but "entered into life,"  
And "more abundantly" than we can dream.

### Church Brass Work

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

#### CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.  
HAMILTON, ONT.

### THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,000,000
Rest	1,000,000

BOARD OF DIRECTORS:

John T. Ross, Esq., President. Vesey Boswell, Esq., Vice-Pres.  
W. A. Marsh, Gaspard Lemoine, G. G. Stuart, J. E. Aldred,  
Thos. McDougall, B. B. STEVENSON, General Manager.

BRANCHES, QUEBEC

Black Lake, Farnham, Inverness, Montmagny, Montreal, Quebec, Shawanegen Falls, Stanfold, St. George, St. Romuald, Victoriaville, Ville Marie, Three Rivers, Thorold Mines.

BRANCHES, ONTARIO

Ottawa, Pembroke, Sturgeon Falls, Thorold, Toronto.

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

### Important to Form Good Habits!

GET THE HABIT OF  
GOING TO THE

### Standard Drug Store

RIDEAU STREET, OTTAWA

FOR YOUR DRUGS

Quality is sure to be of  
High Standard.

## BIRTHS.

At Quebec, on Jan. 8, 1910, the wife of Walter J. Ray, of a daughter.

At Newington, on Dec. 21, 1909, the wife of D. L. McMillan, of a daughter.

At Moncton, N. B., on Jan. 6, 1910, to the wife of T. A. Rankin Smith, a daughter.

At Bolton, Ont., on Jan. 1, 1910, to Rev. and Mrs. Donald M. Martin, a daughter.

## MARRIAGES.

On Jan. 4, 1910, at Omaha, Neb., Jean May Laurie to William Erskine Knowles, M.P., Moose Jaw, Sask.

On Dec. 29, 1909, at the manse, Kirk Hill, by the Rev. Allan Morrison, Donald G. McMaster, son of Paul McMaster, to Anna Bell, daughter of D. E. McMillan, all of Lagrang, Ont.

At the manse, Moose Creek, on Dec. 22, 1909, by Rev. J. Beaton, Archie Stewart, of Warina, to Alexina, daughter of D. Cameron, of Avonmore.

On the 5th of January, 1910, at St. Andrew's church, Toronto, by the Rev. T. Crawford Brown, Helen Gordon, daughter of Lieut.-Colonel and Mrs. Davidson, to Major W. Home, the Carabiniers, Sixth Dragoons.

At the residence of the bride's parents, Powerscourt, Que., on Dec. 21, 1909, by the Rev. W. T. B. Crombie, of Atholstan, Mary N. daughter of Matthew Wallace, to John A. Bennie, of Huntingdon, Que.

At Apple Hill, on Dec. 23, 1909, by Rev. H. S. Lee, Duncan Mason to Miss Marie Lavoie, both of Apple Hill.

At Finch, on Dec. 22, 1909, by Rev. W. D. Bell, George Alexander McCart, of Avonmore, to Elythe, daughter of R. S. Arbuthnot, of Lunenburg.

## DEATHS.

At his late residence, Braside, Hamilton, on Jan. 2, 1910, Matthew Leggat, in his 81st year.

At Santa Barbara, Cal., on Jan. 6, 1910, William Alexander, late of Toronto, in his 84th year.

At her late residence, 128 Pembroke street, Toronto, on Tuesday, 4th Jan., 1910, Mary Ann, widow of the late A. M. Smith, in her 87th year.

At Cornwall, on Dec. 30, 1909, Duncan Fraser, formerly of Lochiel, aged 80 years.

On Jan. 5, 1910, at the residence of her son, James, 124 Brunswick avenue, Mary, widow of the late James Livingston, aged 86 years.

In Kingston, Ont., on Jan. 7, 1910, Jane Walton, beloved wife of Henry Watts, aged 70.

At her residence, Front Road, Pitts-burgh Township, Ontario, on Jan. 7, 1910, Mary Jane Rosebeck, relict of the late William Beaton, aged 81 years.

At Inverness, Que., Maganetic County, on Dec. 18, 1909, Robert Stewart, aged 78 years and 5 months.

**Mrs. E. deFONTENY**

DRY CLEANING WORKS and  
OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS  
Upholstered Furniture beautifully  
Dry Cleaned a specialty

**234 BANK ST. - OTTAWA**  
Phone 1378

**BLMYER**  **CHURCH**  
WALKER OVERSIZES  
SWASTIK, MORE DURABLE, LOWER PRICE,  
DURABLE CATALOGUE  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
PLEASE MENTION THIS PAPER.

**ST. MARGARET'S COLLEGE**  
TORONTO

A Residential and P. Y. School for Girls

Under the Management of  
GEORGE DICKSON, M.A., Formerly Principal Upper College, Toronto.  
Mrs. George Dickson, Miss J. E. McDonald, B.A.  
Principal.

University Matriculation a specialty—Resident French and German Mistresses, Music, Art Domestic Science, Physical Education, Cricket, Tennis, Basket Ball, Tobogganing, Rink, Swimming Bath.

Write for Booklet and Record of the School to the Secretary.

**ST. ANDREW'S COLLEGE**

A RESIDENTIAL & DAY SCHOOL FOR BOYS

UPPER AND LOWER SCHOOLS

TORONTO

Boys prepared for the Universities, the Royal Military College, and Business.

Excellent Staff. Complete Equipment. New Buildings. Large Athletic Fields.

Careful oversight of Athletic and Physical Training, with the object of fitting the boy for the work of life.

8 years to 17. See School. It is one of the best of its kind in the Dominion. Attendance and efficiency of class-room and general work. Autumn Term commences September 12th, 1909.

Calendar Sent on Application

REV. D. BRUCE MACDONALD, M.A., LL.D.

1701

PRINCIPAL

Re-opens after Christmas Vacation on Jan. 12th, 1910.

**THE OTTAWA VALLEY  
MOTOR TRANSIT CO'Y.**

LIMITED.

ROYAL MAIL STAGE ROUTES.

TIME TABLE, SEPT., 1909.

Fares.

(Single. No return)

Metcalfe, Daily ex. Sun. 5 p.m. Return

—7.30 a.m. and 8.30 a.m. .... .75

Greely, Daily ex. Sun. 6 p.m.

Return—8 a.m., 9 a.m. .... .60

So. Gloucester, Daily ex. Sun. 5 p.m.

Return—8.15 a.m., 9.15 a.m. .... .50

Leltrim, Daily ex. Sun. 5 p.m.

Return—8.30 a.m., 10 a.m. .... .35

Kenmore, Daily ex. Sun. 5 p.m.

Return—7 a.m. .... .1.00

Vernon, Daily ex. Sun. 5 p.m.

Return—8 a.m. Fare ..... \$1.00

Richmond, Daily ex. Sun. 5 p.m.

Return—7 a.m. .... .60

Fallowfield, Daily ex. Sun. 5 p.m.

Return—7.25 a.m. .... .50

Bell's Corners, Daily ex. Sun. 5 p.m.

Return—7.55 a.m. .... .35

Excursion to Richmond, Mon., Thurs.

and Saturdays. Leave 10 a.m. Return

2 p.m.

Children under 12 years, 1/2 fare; under

5 years, free. A limited amount of

passengers' personal baggage free.

Trunks, &c., from 25 cts. up.

The company endeavor to give the best

service possible as above, but do not

incur any liability for failure to carry

any passenger or freight at times stated.

## EXPRESS FREIGHT

Carried on those routes at moderate

charges. Parcels should be sent in Ot-

tawa to 80 Queen Street, Rich-

mond—Brown Bros., Fallowfield—G. W.

Goodfellow, Bell's Corners—Mrs. Wat-

ters, Kenmore—C. F. McArthur, Met-

calfe—James Simpson.

## SEEING OTTAWA.

An hour's delightful drive through

Rockliffe Park and Driveway for 69 cts.

## AUTOMOBILES FOR HIRE.

Private and picnic parties arranged for.

Booking Office: 80 Queen St. Phone 4878.

JOHN MACDONALD, Sec'y-Treas.

**BISHOP STRACHAN SCHOOL**  
FOR GIRLS

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

APPLY FOR CALENDAR TO

MISS ACRES, Lady Principal

**JAS. HOPE & SONS**  
STATIONERS, BOOKSELLERS,  
BOOKBINDERS AND  
JOB PRINTERS

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

**Buy Dominion Oil Shares Now**

A Safe Investment & Quick Returns

A Canadian Company Operating  
in the Colnya District, California.  
Shares: 25c. Big profits made in  
Oil during the last two years. Buy  
now. Write or Wire,

W. W. MacCUAIG,  
City and District Bank Montreal.

**Dufferin Grammar School**  
BRIGHAM, QUE.

Residential College for Boys. Col-  
legiate, Commercial and Primary De-  
partments. Staff of European Gra-  
duates, Fine Buildings, Healthy Site,  
Extensive Play Grounds, easily acces-  
sible. For Prospectus, address THE  
HEAD MASTER.

**COMMUNION SERVICES.**

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

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

**James C. Mackintosh & Co.**

BANKERS BROKERS & GENERAL  
FINANCIAL AGENTS

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

166 HOLLIS STREET, HALIFAX, N.S.

Matriculation Night School  
Commercial Shorthand

**TELL A FRIEND**  
SOUND INSTRUCTION

AT REASONABLE RATES  
BY MAIL OR AT COLLEGE

R. A. FARQUHARSON, B.A.,

British Canadian Business College,  
Bloor & Yonge, TORONTO

**W. H. THICKE**

EMBOSSER AND ENGRAVER ]  
42 Bank Street, Ottawa  
VISITING CARDS PROMPTLY PRINTED

"MY WARDROBE" and "MY VALET"

THE NEW METHOD

W. H. MARTIN & CO., PROPRIETORS  
224 SPARKS STREET, OTTAWA  
PHONE 25

**WESTMINSTER PRESBYTERIAN SCHOOL**

A Christian School for Girls in the Capital City  
MISS CARRIE LEE CAMPBELL,  
PRINCIPAL  
Illustrated 705 W. Grace St.  
Catalogue. Richmond, Va.

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

## NOTE AND COMMENT

One district in New York City of 16,000 has one saloon for every 111 inhabitants, and one church for each 8,000.

The Irish Presbyterian Church has now in operation a complete system for the training of deaconesses for church work, and a series of classes for the winter has been arranged by the Rev. Dr. Taylor, of Belfast.

The Lay men's Movement is taking hold of men. One Buffalo gentleman was so impressed by a recent convention that he cancelled his order for a \$5,000 automobile and gave the money to missions. Why not? Asks the Christian Guardian.

The Methodist Episcopal Church has 3,376,000 members, with 29,765 church buildings, valued at \$167,126,733; and last year it gave about \$50,000,000 for new buildings, ministerial support, official benevolences, education and other causes.

The Congregationalist states that Protestant Churches of the United States provide salaries for 58,282,712 persons, while the members of the churches amount to but 20,287,742. The statistics are given in connection with a plea for strengthening existing churches rather than establishing new ones.

The Swedish women school-teachers have a missionary union of 943 members. They have their own work in Lapland, where they have built a home for a Bible woman. They are planning to support a woman missionary in South Africa, and are collecting funds to establish a seminary in China for training native teachers.

Representatives of the Methodist, Baptist, Presbyterian and Quaker missions recommend the establishment of a union medical college for East China at Nanking. The instructions will be given largely in Chinese, though English will be used some. Each denomination will care for the Christian life of their own students, but there will be a common service once a week.

Leading English and German cocoa manufacturers have announced that they will buy no more cocoa-beans from Portuguese West Africa until they are convinced that slave labor has been abolished there. They declare they will not put into their goods the produce of slavery. Instead of closing their eyes to the merely reported evil, some of these firms sent agents to investigate conditions. The above-mentioned action followed, and shows a fine moral sensitiveness that is refreshing. Such an attitude by the business representatives of great Christian nations will go far to recommend the religion of which such nations are supposed to be exponents.

As previously announced the World Missionary Conference will be held beginning June 14, 1910, at Edinburgh, Scotland. A building which will seat eleven hundred delegates on the main floor has been secured. There is ample room in the galleries and on the platform for missionaries and wives of delegates and other visitors. Every phase of missionary endeavor will be considered during the conference. A committee has issued a full programme setting forth the work from the beginning, June 14, to the close, June 23. In addition to the regular meeting there will be conferences held in adjacent buildings, so that Edinburgh will be a busy place from a missionary standpoint.

Among all the efforts in line of church union, perhaps that between the Anglican Church and the Episcopal Lutheran Church, of Sweden, is the most remarkable. It is not an entirely new idea, for as early as 1888 and again in 1894 this idea was broached in the Lambeth Conference, where a resolution in that direction was adopted, without any practical results. Now the matter is again up, and in a more perfect form.

Scripture selections bound in calico covers strike the imagination as somewhat out of the ordinary; but it has made a practical Bible text-book for the Eskimo of St. Lawrence Island. Forty-six portions of Scripture, five hymns, the Lord's Prayer, the Doxology, Grace before meat, all in the native dialect—the first of this language that has ever appeared in print—have been translated with the help of some of the young men, struck off on the mimeograph, and distributed among the people.

Professor George Adam Smith, speaking of the recent liberalizing movement in the Moslem countries of the near East, expresses his belief that it means, to use his own words, "a change of the whole atmosphere in which Islam has lived and flourished for centuries. This new atmosphere," he says, "is the opportunity of our faith—the greatest opportunity which has ever opened to it in the East since Carey and his followers began work under the Danish flag in Bengal. Are we ready for such an opening and such a call? We are ready if we shall but be true to our belief that God is in Christ reconciling the world unto himself; that in Christ's teaching we have a fuller, richer knowledge of God, His nature and His purposes for men than either Jew, Mohammedan or Buddhist is possessed of, and that in our Christian morality, inspired by the example of Christ Himself and developed as it has been in the West for nineteen centuries through our family life and by the ruling virtues of justice and disinterested public service, we have both a gospel and a system, a spirit and an indelible body of habit, which the populations of Asia and Africa can look for in no other religion than our own."

Commenting on the Rev. F. B. Meyer's acceptance of a call to his former church, The Interior says: That so evangelical a minister as Rev. F. B. Meyer should have calls to become a pastor in Turkey, China, Australia, Canada and England shows how true to the Morning Star of the Gospel the church is in every land. At the age of 62 it is not to be wondered at that he chose to accept the call offered him by the Regent's Park church, London. In accepting this invitation Mr. Meyer told the people with whom he decided to cast in his lot for a second time, that he "felt as vigorous and hopeful as ever," but recognized the natural limitations of his years. It will be remembered that Regent's Park church is Baptist, and that Dr. Meyer was pastor there twenty-one years ago. Since that time he has held pastorates in various places, notably in the famous Christ church, Westminster Bridge road, served so long by Newman Hall. He has also become known to many hearers through various evangelistic tours which he has made in all lands where English is spoken, as well as in some countries where he has preached by an interpreter. His published sermons and expositions would now constitute a very considerable library in themselves.

The "Advance" quotes a delegate who was in attendance on the twelfth international congress on alcoholism, recently held in London as saying that Kaiser Wilhelm of Germany is occupying a seat on the most popular water wagon these days. The army is no longer served with "schnapps" or whiskey. The brave troops of the Vaterland are at present keeping up health and courage on bottled lemon soda, instead of fire-water. The drink demon seems to be on the run when a country like Germany begins to come in out of the wet.

A missionary in Russia was tried and sentenced to Siberia for preaching and teaching the gospel, and that without his knowing anything about the trial. "All right," he said, when he heard the sentence, "that is where I have been wanting to go for some time. I long to preach Christ here, and I have been studying how I might get there, as I do not have the means, and now the question is providentially solved for me—I am to go at the expense of the Government." That was a happy solution of a perplexing question, and one which illustrates the fact that God sometimes causes the wrath of man to praise him. There is nothing truer than that God has his eye affectionately upon his children, those who obediently wait for his will and wish, and will have all things work together for their good. Our faith in God and our appreciation of His personal care increases as the years come and go. He furnishes so many striking illustrations of his care that the fact of his providence is as plain as a, b, c. "The Lord is my shepherd, I shall not want."—shall lack no good thing.

The last F. M. Tidings gives the following list of new life members:—Miss Jessie Duncan, paid July 1st, Division Street Church Auxiliary, Vancouver, B.C.; Miss Jimina McArum, Knox Church Auxiliary, St. Thomas; Mrs. Robert Thomson, McNab Street Church Auxiliary, Hamilton; Mrs. Arthur Stewart, St. Stephen's Church Auxiliary, Winnipeg; Mrs. Matthew, St. Stephen's Church Auxiliary, Winnipeg; Mrs. Kay, presented by St. Stephen's Church Auxiliary, Winnipeg; Mrs. James Allison, Cook's Church Auxiliary, presented by her family, Toronto; Mrs. Margaret McRoth, presented by Zion Church Auxiliary, Carleton Place; Mrs. Peter White, Calvin Church Auxiliary, Pembroke; Mrs. W. W. Dickson, presented by Calvin Church Auxiliary, Pembroke; Mrs. John Dewar, presented by Calvin Church Auxiliary, Pembroke; Mrs. W. C. Irving, presented by Calvin Church Auxiliary, Pembroke; Mrs. Jas. Bell, presented by Calvin Church Auxiliary, Pembroke; Miss Maud Kennedy, presented by Mrs. W. W. Dickson, Calvin Church Auxiliary, Pembroke; Miss Agnes Mitchell, presented by Mrs. Murray, Knox Church Auxiliary, Hamilton; Mrs. J. W. McLaughlin, Westminster Church Auxiliary, Toronto; Mrs. F. G. Inwood, Westminster Church Auxiliary, Toronto; Mrs. W. J. Hendry, Westminster Auxiliary, Toronto; Mrs. W. G. Black, presented by W. F. M. S. Auxiliary, Eglinton; Mrs. C. S. McDonald, Murray Mitchell Auxiliary, Toronto; Mrs. W. J. Moffatt, W.F.M.S. Auxiliary, Tilbury; Mrs. H. P. Coburn, St. Paul's Church Auxiliary, Hamilton; Mrs. Alex. Mitchell, W.F.M.S. Auxiliary, Douglas, Man.; Mrs. R. L. Cadwell, presented by Cecelia Jeffrey School Auxiliary, Sarnia; Mrs. S. Sutherland, Burns, presented by King's Daughters' Mission Band, Lakefield; Mrs. D. S. L. McKeerroll, presented by W. F. M. S. Auxiliary, Lucknow; Mrs. Lucretia Hyndman, Hallville Auxiliary, Mountain. In memory of her twin sons.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## "WESTWARD HO!"

By "Sask."

In 1885 two passengers, on a C.P.R. train winding its way round the curves of Lake Superior, were earnestly conversing in the corner of a car. One was over fifty years of age; the other, say forty. The train like a serpent, undecided as to where it would go, turned its head this way and that way and then whipped its tail into line when a straighter part of the road was reached. Doubling and twisting it kept on triumphantly westward; leaving rock, scrub, waterfall and forest sailing in the rear—pursuing, but never able to overtake. The two passengers were, however, oblivious to all this till an unusual lurch broke the thread of their conversation and sent them off remarking on the ruggedness of the country.

"Is there much of this? Mr. Gray?" asked the younger man. "You are no stranger here."

"I am. This is my first trip over the road."

"Quite a stretch, sir; does the swinging of the train annoy you?"

"No, not just that. I rather enjoy it. It's new to me, that is all."

"Well, then, my friend, just set yourself to enjoy four hundred miles of this same twist and twine to the end of the chapter."

"I suppose, Mr. Gray, that in summer time this part of the journey will be a treat in its way; but with all those rivers, lakes and waterfalls tucked in with frost and snow, as they are now, one may be pardoned for wishing a little less than four hundred miles of it—a bit less would satisfy me, I admit."

"Do you know, sir," said Mr. Gray, "that getting out of this wilderness always reminds me of dropping out of church into the fresh air when the sermon has been dry—the relief is wonderful. I think some poor condemned giants of long ago must have been set to penitentiary work clearing the prairies for the plough and dumping the rubbish around those lakes. They might have left enough clear ground to build the C. P. R. on I think; but they have made an excellent job of the prairies. You will say so, I am sure, when you see them."

"I'll not forget that bit about the sermons, Mr. Gray. Sure enough I can see in those old grey rocks the solemn faces of ministers and elders whom I have known in my time; but there may be gold in them—there was in the elders, anyway. When I was a boy, a very small boy, I used to run dry sand through the bone of an old sheep's head and imagine that I was running a threshing machine. Sometimes, also I tried to preach from the stairway of our house and my father would rather slyly remark: 'Ay, there's plenty of dry stuff goin' when a sheep's head takes the pulpit.' Dry rocks and dry sermons may both be good when they help us to appreciate something else."

"Don't mistake me, sir, I am no heathen, if I do, like your father, sometimes brush the cloth the wrong way. Canada is now the land of promise and every lawful ambition can be gratified by coming west. You are a clergyman and between you and me I do often wonder that so few young men are taking the step that you are now taking. There is more all-round pay in Christianity than in anything else under the sun. It gives an uplift to man or nation which nothing else can. No higher ambition ever seized a Christian young man than that of coming west. Here he can live, move and have his

being in the freshness of beginnings; and every move in a right direction will run up into the coming nation like a thread of hereditary righteousness exalting the whole body. As the fountain to the stream, the boy to the man, so is a nation like its pioneers. No fear of dry sermons out here, sir. If they are dry, it will be because they are not western. When everything is new and first hand sermons become the same. It is age that petrifies. No ministerial bob in the pulpit or polished essay will do for the west. These things are the product of over culture and little spirituality. When colleges take the place of the Holy Ghost, the pulpit sings a little moral song, society dotes and the world goes hungry. What we want is live, practical Christian men who can throw sect and dogma over the shoulder and preach Christ as a real presence and king of this world."

Hour after hour did those chance conversations talk west in all its present conditions and future prospects. Mr. Gray being an official of the C.P.R., like many others in high places, had become too big in character to remain a worldling. He had come to live in a higher zone, and believed that the world was run by an over or indwelling soul with Christ as its living focus of government.

"If I had to take the pulpit," remarked Mr. Gray, "I might astonish the people by telling them that Christianity is absolutely necessary to the maturing of any lawful ambition; and that if the sects were united it would pay the C. P. R. to build churches out of their own funds. It would pay them as well as building depots for their everyday traffic. The increased output of the country through the sobriety, nerve and enterprise which Christianity begets would, for certain, bring it all back to them in dollars and cents. The multiplicity of sects debars the company from helping all and they are obliged to leave such unprofitable business to the people and the denominations."

"Well, Mr. Gray, I happen to be a Presbyterian, but am open for employment when the C. P. R. has its way in the matter of a united church. I quite agree with you that religion is the first power in human life and that it pays."

"Good-bye, Mr. Bruce—that is the name I think—I have to step off here and await the next train. Will be glad to hear that you like the country and your work."

Speaking at the annual missionary meeting of the Edinburgh United Free Presbytery a couple of weeks ago, the Rev. Dr. Horton, of London, said he questioned whether anything in the famous history of Edinburgh had been more momentous for the destinies of the world than the World's Missionary Conference, which would be held in Edinburgh next year, was likely to be. It would be a conference of the whole Protestant world. No part was ignored. The Roman and Greek Churches would not unite. He believed the conference would begin in Edinburgh a union of Protestant Christianity as significant, but of a wider extent, than the notable union of the Free Church and the United Presbyterian Church. In future if the conference succeeded, the missionary work of Protestantism would cease to be guerilla warfare, and would become an organized campaign. The conference would be built upon the work of eight separate commissions. He believed it would be the beginning of a great forward march of the Church of the simple faith for winning the world for Christ. It was a converted heathendom that would convert Christendom; the nations born in a day that would re-invigorate the nations born so long ago and slowly withering in the prosperous years.

## IGNORANCE AND INNOCENCE.

By Sylvanus Stall, D.D.

Ignorance and innocence are not identical. They are oftentimes not even compatible. And even if children could be kept in ignorance it would be a misfortune. They should be made intelligent and reverent so that they may be kept from the vices which result from ignorance and be enabled to enter into a pure and noble womanhood and manhood with that intelligence which God intended.

Parents who teach their children the truth in a reverent way always have their rich reward. An anxious mother who had availed herself of her little boy's earnest enquiries to communicate to him the truth in regard to the origin of life was one day sitting at the window where, unobserved, she was watching her child, who was playing on the pavement in front of the window. It was summer and the window was open. A young child about the age of her own boy came along and the two fell into conversation. An occasion soon afforded, and the strange child began to tell her little boy some things which were calculated to create impure thinking, because so much mixed with defilement and vice. The narration proceeded only so far as was necessary for the intelligent child to understand the current of the thought which was being presented, when he interrupted the little speaker and said: "No, that is not so at all. My mamma told me and I know all about it." He began at once to tell the ignorant child the facts in a pure way. The mother was sitting at the window all unobserved by the children, but where she could look fully into the face of the little stranger. The truth arrested his attention, and as the revelation of the truth in its purity broke upon the mind of the ignorant child, there came over his face such a transformation that the sight, as the mother expressed it, was a sufficient reward for all the care she had exercised in the proper teaching of her own child, and hundreds of grateful parents everywhere can bare similar testimony to the purifying and saving power of the truth upon this subject.

The children are to be told the truth by their own parents, but the question is, How shall the truth be told? for even the truth may be told in such a way as to produce pernicious and injurious results. But it may also be told in a pure way, with most blessed results, and this is the way in which it should always be told.

One of the very first essentials is that the mind of the teacher himself or herself should hold this truth in its sacred purity. The thought of the teacher should be as pure as the result sought to be secured in the mind of the child. If there is false modesty, the delicate sense of a pure-minded child will be sure to discover this lack of fitness in the teacher. If such an unsuited condition of mind exists, purification of your thought is your first preparation.

Perhaps your own mind may be pure, but you lack the knowledge of how to impart your thought in a simple and pure way and yet suited to the understanding of your child. Personally, we know of no better way than to begin with the plants under the similitude of the mamma plant, the papa plant, and the baby plant.

Out of 29,000 insane in New York State, 1,800 are Jews.

In Ireland old age pensions are paid at the rate of about £2,370,000 per annum.

The first direct wireless telegraphic communication between Germany and London was established at Brunswick by the representative of the Lelbel Wireless Telegraphic Company.

## SOMETHING BETTER THAN MONEY.

I sat where they sat.—Ezekiel, III, 15. You do not want your life to be a cipher. You want to help some one, and you do not know how. You have very little money to give, perhaps none at all, very little influence, very little of anything.

But you have more than you think. You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth just starting in the nobility of all callings, that of a preacher. Yet God held him back until he had cultivated what you may cultivate. He had made all intellectual preparation. He had absorbed the message that he was to deliver to those poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eaten" the roll on which that message was written. Still God held him back. There was one more thing which was absolutely necessary. He had to get himself in their place. Then, but not till then, he was prepared for his work.

What is the greatest underlying need in the commercial world to-day? It is not simply more wages. Men are having larger wages than they have ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness on the part of the employee to realize that his employer has his cares as well as he; that he has his sleepless nights too, and thus, just as often as he can, to give him credit for at least trying, and many perplexities of his own to do his best.

Why is it that one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality," and that does not answer. For who can tell us what personality is? The "secrets" are multiplex and many of them escape analysis. But among them all, in the successful preacher we shall always find this:—When he looks out over his congregation on Sunday morning "he has compassion, on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpassive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one the centre of a history, each one in some undefinable way longing to be better than he is; each one stinging his own soul and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit.

And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school house or the home, we can never really help others until by the power of just such sympathy as the Master himself felt, we have put ourselves in their place. Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit.

You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.

There is some show for us gaining peace in heaven if we are doing the best we can to make peace on earth. Blessed are the peacemakers here as well as hereafter.

In the dreams of every good man and woman there are seen the ascending and descending angels. Where the pillars of stone are there will the angels be gathered.

## CHANGSHA, HUNAN, AFTER SEVEN YEARS.

P. A. Keller, M.D., in China's Millions.

Here we are back in Hunan and fairly into the work again. Returning after an absence of nearly three years, present conditions impress us with striking vividness and lead to a comparison with conditions which existed at the time of our first entrance into the city seven years ago.

Our return to Changsha was on a Tuesday, and the next day we attended the monthly union prayer meeting of the Changsha churches. How our hearts were stirred at the sight of over two hundred Changsha Christians gathered on a Wednesday afternoon to worship the living God. My thoughts went back seven years to the day when Mr. Li and I landed at Changsha and tremblingly walked through the city gate and up the magnificent main street of this beautiful capital. This city that had been such a stronghold of anti-Christian and anti-foreign influence, and in which at that time there was but one little meeting room in a small Chinese house, and not one native Christian. With gratitude and wonder I said, "What hath God wrought."

Some of the important changes of these seven years may be noted under two heads: President Difficulties, and Present Encouragements. Each of these changed conditions calls for earnest thought and prayer.

Among the present difficulties are the following: The attitude of many officials and influential men, the former friendliness and open-hearted helpfulness having changed to secret but determined and bitter hostility and opposition. A discussion of the reasons for the change would be interesting, but it cannot be taken up here; the facts exist and must be faced.

Again there is the large importation of foreign wines, beers and spirits, and the increased boldness and glitter of social vice.

The lives of non-Christian foreigners, who have flocked in since Changsha was made an open port, and who have only come for financial gain, add greatly to the difficulties of the work.

Then, too, there is the stony indifference of multitudes who have heard the Gospel message over and over and have rejected it. And finally, alas, the unworthy lives of a few, thank God very few, professing Christians.

A missionary said to us shortly after our return, "You will not find the smooth sailing of former years; it is now all hard rowing against the stream." But there is a brighter side, and the present encouragements are not few.

A spirit of progress pervades the entire city. Many old houses are being pulled down and new ones of foreign architecture are being erected in their places. Only three years ago opium dens confronted one at every turn; to-day not one can be found in the entire city. An electric light company has been formed, and lights have been installed already in some parts of the city. Funds are being raised for the erection and maintenance of a workhouse, and the proverbial Chinese beggar is to be prohibited from plying his vocation on the streets of the city.

The force of Christian workers has increased greatly, eleven different Protestant missions, all manned by foreign missionaries and Chinese pastors and evangelists, have their central stations here.

From the Christian schools we look for great things. Nearly every mission has its primary school for boys and girls. The mission of the United Evangelical church is erecting a splendid, large building for its girls' boarding school. At Changsha is located the "Yale College in China," a wide open door of opportunity for our more advanced boys. And just recently a theological seminary has been established in connection with the Wesleyan Mission. What an advance from that first little school with its dozen pupils, with which he began Christian educational work in one of the rooms of our own house in Changsha, just seven

years ago. This second generation of Christian boys and girls being trained in Christian schools is full of hope and promise.

Another source of encouragement is in the character, deep spiritual perception, and marked gift in preaching the Word, whom God is raising up in our midst.

The medical work is full of promise. God has not yet given us the larger and more modern hospital which we seem to need, and for which we are praying, but we have repaired and fitted up a Chinese house so that it is clean and sanitary, and this little hospital has been a blessing to many needy ones already. People come to us from long distances, and return to their homes with a knowledge of Christ in their hearts. We have only five small wards, with from one to three beds in each, making twelve beds altogether, so we cannot receive into the hospital all who apply. Many, however, board in the inns near by, or with friends, and come to the dispensary daily for treatment.

While talking, one morning, about Jesus to a young man, as I changed the dressings on the hand on which I had operated, he told me that although he had worked as a cook for some years in a house within four squares of our chapel, he had never attended a meeting, and had never heard the story of the love of Christ. This is one of the many illustrations of the opportunity afforded by medical work to reach for Christ men who in all probability would not be reached in any other way.

We often meet a poor cripple on the street rolling over and over like a barrel as he goes from one part of the city to another to beg. He shows the awful results of neglect, and suggests how we may pour on the oil and bind up the wounds, and while saving children from growing up to such a wretched and helpless condition, lead them to Him who alone can give them eternal life.

We need your help in prayer, that God may enable us to overcome the difficulties, and take advantage of the opportunities presented by the changed conditions in Changsha, that heathen may be saved, and that God may be glorified.

Lutheran Observer: In Mr. Gladstone the world saw, furthermore, the union of superlative mental power with unshaken faith in the gospel of Jesus Christ. Does the gospel do violence to the intellect? Is it unreasonable to be a Christian? To this peerless man nothing seemed more reasonable. Do we need the gospel? This foremost citizen of the world, who had tasted every human triumph, counted his Christian faith and hope as incomparably his greatest treasure. We may be sure that men who lightly reject what he so profoundly believed, do not do so, at any rate, because they are so much greater and wiser than he.

After a lingering illness, Mrs. Sarah Stewart, of Hamiota, passed away on 3rd inst., at the home of her son, William. Deceased had been in poor health for the past two years, and though confined to her room for most of that time, was bright and cheerful to the end. Mrs. Stewart was born in Ireland in 1833, and was in her 77th year. She came to Canada from County Down with her parents in 1842, and settled in Hastings County, Ontario. From there she moved to Owena Sound, where she was married to James Stewart in 1856. In 1883 she came to Manitoba to join her husband and older sons, who had preceded her to the west. They all settled in the Hamiota district, and lived there ever since. Her husband died in 1899. Mrs. Stewart was well known and highly respected by all the pioneers, to whom she endeared herself by her sympathetic interest, her unselfish assistance in trouble, and her wise counsel. In religion she was a staunch Presbyterian. Four sons survive—John G. and William, of Hamiota; Rev. Charles, of Winnipeg; and Rev. Rupert, of Kenton. The funeral was largely attended.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## TRUE BLESSEDNESS.\*

We study to-day the first part of Christ's Sermon on the Mount, which was spoken some time after the opening of the Galilean ministry. The scene of the Sermon is a mountain which some have identified with the Horns of Hattin, or Mount of Beatitudes, situated about seven miles southwest of Capernaum, and two or three miles West of the Sea of Galilee.

## I.—The Blessed in Character (vs. 1-12).

The first class said to be blessed is the poor in spirit, not in earthly possessions. It is quite possible to be poor in goods, yet haughty and high in spirit. The poor in spirit are those who have an humble opinion of themselves and their merits, who are free from self-righteousness, conceit and pride. They do not think themselves better than others, and feel their nothingness before God. Paul thought he was the chief of sinners and the least of the saints. To the people of such a spirit belongs the kingdom of heaven, for they are true children in temper and disposition. They love and learn and obey.

Those who have loved truth and have done right have in all ages mourned their own shortcomings and the backwardness and wickedness of their fellowmen. A sense of sin and unworthiness that leads men to mourning, repentance and reformation has the promise of comfort. God has promised us His Holy Spirit as an abiding Comforter in the soul. There is no true comfort or peace for man until his troubled spirit has been calmed by the spirit of God.

Meekness and poverty of spirit are virtues closely related, yet distinct in character. The latter describes a man's attitude toward himself; the former his attitude toward others. The meek are those who are not ambitious to lord it over others, who esteem others better than themselves, who are patient, long-suffering, and gentle toward all men. They have learned to control themselves, and are not soon angry under provocation. These shall inherit the earth. They finally win.

"Hunger and thirst" express the most intense desire. Thus ought men to long for righteousness or goodness. God opens the way always to the seeking soul, and satisfies it. He who laments his own unrighteousness has the promise of Christ's righteousness, first imputed to the believer, then opening the way to personal righteousness and holiness of character and life.

The Christian stands aghast as he remembers "man's inhumanity to man" as witnessed by the crucifixions, scourgings, stonings and other horrible outrages that have been inflicted. Against the white background of Christianity, how awful are the cruelties that were once tolerated and enforced by law! Christ, the merciful, came to make men merciful. He promises that all who are like Him in this respect shall also obtain mercy. God is not forgetful of man's labor of love.

The pure in heart are not only chaste in language and moral in all their acts, but pure in thought and motive and purpose. They love the truth, and cherish only what is pure and good. Their lofty souls are already temples of the Spirit. God manifests himself unto them as he does not unto the world. After a while they shall see him eye to eye and face to face.

The peacemakers are blessed, and shall be called the children of God, for they are like Him in character and works. The advent of Christ was heralded by the angelic song of "Peace on earth." Hence those who seek and promote peace are in the line of the kingdom and in harmony with their Elder Brother. Let us do what we can to reconcile enemies, to prevent quarrels, and to abolish war.

\*S. S. Lesson, Jan. 23, 1910. True Blessedness, Matt. v. 1-12. Golden Text—"Blessed are they pure in heart, for they shall see God." Matt. v. 8.

The persecuted are they who suffer for their principles. The world and the devil cannot endure them. Hence, from the time of righteous Abel, they have been persecuted, sometimes even unto death, and often with slanders and reproaches. But instead of repining they are to rejoice, for they like their Master, who was crucified for his righteousness. He remembers and cheers them with the promise of sustaining grace, and the reward unspeakable in heaven.

## II.—The Blessed in Services (vs. 13-16)

The Salt of the Earth.—The happy are the useful. Blessedness and service are inseparable. "Doing good" was the Master's daily business. The noble virtues set forth in the Beatitudes are not only comforting to those whom they adorn, but valuable, yet necessary, to human society. Should the "blessed" be removed from the earth it would cease to contain joy or hope. They are like salt in its various qualities. Salt is an almost universal element in nature. It is found in the earth, in the water, in the air. Its presence everywhere seems to say that nature cannot exist without it.

Salt is a neutralizing agent, an antiseptic. It is the enemy of foulness. It illustrates the restraining power of the good over the evil, and the neutralizing influence of the gospel on the moral decay introduced by sin. Salt also has a quickening power. A solution of it injected into the veins has often prolonged life, illustrating thus the vitalizing influence of the righteous. Life is weariness in the long run without religion; and the world dreary without the good.

The Light of the World.—The second striking figure of the lesson represents Christians as the light of the world. Space forbids the development of the thought. Light is everything. It is almost synonymous with life. Its source is God. It is beautiful and beneficent. What would the day be without sunshine and the night without the lamp! It stands for progress, civilization, truth, righteousness, heaven. Let it shine. Do not hide it.

## PRAYER.

"Our Father which art in heaven," So our Christ taught us to pray. We call Thee Father, and yet fail to know how truly Thou art the Father of mercies and blessings. What without Thee would we be? Life is Thy gift. Health is ours because of Thy watchfulness over our lives. Temptations are overcome because we are panoplied by strength divine. Sin is forgiven because of infinite love in Jesus Christ. We thank Thee from full hearts for all these Thy gifts of peace and power.

And now, Holy Father, aid us in the life of this week, this day, this hour. If we preach, fill our mouths with words of helpfulness and grace. If we worship, may it be in spirit and in truth. If we toil, may we be diligent at the labor of life. Whatever we do, may it be out of Thy abounding grace. Hear, oh Father, and answer our longings after Thy presence in our souls. Hear, oh Strong to Save, and make us in very deed sons of God. God bless us and make His face to shine upon us. Amen.

We get discouraged occasionally—good humor, enthusiasm, earnestness and courage seem sometimes to have taken wings in our lives, but we are simply out of form. He is a remarkable man who is not "down and out" now and then. There is no harm in a man losing his nerve occasionally, the harm comes from not gathering himself together again. After all, when a man has faith in God, neither can sidetrack him for good.

"They shall sing in the ways of the Lord," In a fine expression of duty as delight.

## "THEY SHALL NOT BE AFRAID."

Why are we afraid? There are terrible things round about us, but why do we not look on them without terror? Those who have lived in a city during the ravages of pestilence know how men and women are terror-stricken at such a time. Many abandon their homes and flee to the country, hoping to find a refuge from the scourge. Pale-faced men and women may be seen on the corners of the streets talking to each other about the desolation which is being wrought in their midst. One goes to his home at night in good health, and the papers next morning contain a record of his death, and his neighbors talk about it with palpitating hearts. Invisible arrows of death are flying thick and fast through the streets and no one knows but he may be the next victim.

There is a way of escape from fear. "Thou shalt not be afraid for the terror by night nor for the arrow that flyeth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." The Rev. Charles H. Spurgeon, of London, in his commentary on the ninety-first psalm, makes this interesting record. "Before expounding these verses I cannot refrain from recording a personal incident which illustrates their power to sooth the heart when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost ever yday I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends were falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear and was ready to sink under it. As God would have it I was returning mournfully from a funeral, when my curiosity led me to read a paper which was wafared up in a shoemaker's window in Dover road. It did not look like a trade announcement, nor was it, for it bore, in a good bold handwriting, these words, 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thee dwelling.' The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visiting of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledge and in the remembrance of its marvellous power I adore the Lord my God."

We are not afraid of pestilence when there is no pestilence. We are not afraid of war when peace reigns. But are we afraid of what men may say or think of us? Are we not afraid of some loss or adversity? Why should we be afraid of anything? The Lord our God is round about us—what foe can make our souls afraid?—New York Christian Advocate.

Condemn no man for not thinking as you think. Let every one enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree to the spirit of persecution. If you cannot reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all.—John Wesley.

## THE CURE OF WORRY.

By the Rev. W. J. Mosler.

Anxiety is one of the most common sins of Christians. It is none the less sinful because common. Some have their great trials which sadden their whole lives, and others their daily cares which likewise rob them of peace, joy and blessing. The results in both cases are inexcusable. No Christian has ever been helped by anxiety. On the contrary, multitudes have been hindered by it. Anxiety always makes matters worse. It is likewise needless, God will work just as effectively without it. Mary, weeping at the empty tomb and saying, "They have taken away my Lord and I know not where they have laid Him," is a good illustration of the needlessness of worry. "The question of the angel, 'Why weepest thou?' was very appropriate. Had she been in the right attitude and believed the saviour's words and trusted in the power of God she would have been rejoicing in the resurrection of her Lord, rather than weeping over an imaginary loss. Anxious thought in anything is fruitless, faithless, foolish, harmful, ungrateful. At best it is but natural, worldly, heathenish. Thank God it may be prevented and cured. Paul clearly asserts this when he says, 'Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.'

Prayer, then, is the safe and sure remedy for this prevalent, contagious and destructive disease. It may be more particularly described as constant prayer. "In everything" implies this. In all of our affairs and at all times and everywhere it is our privilege to make known our requests unto God. Dr. Charles Hodge, the distinguished scholar and preacher, gives the secret of his remarkable life in these words: "As far back as I can remember, I had the habit of thanking God for everything that I received and of asking Him for everything I wanted. If I lost a book or any of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I thought of God as everywhere present, full of kindness and love, and would not be offended if children talked to Him." Unceasing prayer and ejaculatory prayer should be practised and cultivated by every child of God, and thus worry will find no foothold in the heart or life.

Earnest prayer "supplication." This is a more intense prayer as is seen in passages where the same word is used as Acts 1:4; Eph. 6:18; Rom. 10:1; 2 Tim. 1:3; Heb. 5:7. It is especially in notice the delicate choice of words made by the Holy Spirit. "Prayer and supplication" means more than prayer alone.

Thankful prayer. "With thanksgiving;" "In everything give thanks," accompanies the command to pray without ceasing. Jehoshaphat's army gained a wonderful victory when the united shout arose, "Praise the Lord for His mercy endureth forever." Praiseful prayer leaves no quarter for worry.

In 1799 when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the little town of Feldkirk on the frontier of Austria with an army of 18,000 men. It was Easter day, and as the morning sun glittered upon the weapons of the French, the town council hastily assembled to consult what was to be done. Should a deputation be sent to Massena with the keys of the town and an entreaty for mercy, or should they attempt resistance? Then the old dean of the Church stood up and said: "This is Easter day; we have been counting on our own strength and that fails. This is the day of our Lord's resurrection; let us ring the bells and have service as usual and leave the matter in God's

hands. We know only our weakness and not the power of God." Then all at once from three or four Church towers the bells began to chime joyous peals in honor of the Resurrection, and the streets were filled with worshippers hastening to the house of God. The French heard with surprise and alarm the sudden clangor of joy bells and concluded that the Austrian army had arrived in the night to relieve the place. Massena soon broke up his camp, and before the bells had ceased ringing, not a Frenchman was to be seen. Anxious care cannot linger in the heart and life of the radiant, thankful Christian.

Paul was a good illustration of his own teaching. In the prison at Philippi where anxiety would have been excusable, if anywhere, his prayers and songs of praise at midnight, and his wonderful deliverance and vindication, and the consequent conversion and baptism of the jailer and his household prove his practice and its power. "The peace of God" garrisoned him about and anxiety found no footing in his soul.

This freedom from worry is like a medicine which causes the face to shine and the whole life to be unworried and heavenly. It fills the entire being with rest, contentment, satisfaction, happiness, love, zeal and every Christian grace. May His people aim to present this invincible and unyielding testimony to a sad, teared-out and hungry world!—N. Y. Christian Intelligencer.

## HOW GOD WORKS.

God has an infinite variety of ways in which he works out his plans and purposes. In this fact we can see something of the greatness of God. We are so small and weak in mind that we do not grasp the breadth and length of many of God's ways of working. Skeptical people are always quick to dispute many of those ways, and they attribute to chance and accident very much that God is entitled to the credit for.

A striking instance of God's way of working is given by Rev. Archibald G. Brown, of London, as follows: "Let me tell you what happened in the way of what some would call a coincidence in this very city of London, only the other side of the Thames. I was preaching at the Stepney-Green Tabernacle, and I happened to look to the gallery and say—of course I had no idea that there was such a person: 'Poor girl, I am glad to see you here to-night, I am glad to see you here to-night, I am glad to see you here to-night, you intended to drown yourself; you went to the ponds at Hareney last Thursday; you took off your hat and laid it on the bank, and you thought you heard a voice, saying 'Should you drown yourself, go and hear Young Brown,' I continued: 'And here you are to-night, but I want you to know this, that Jesus is willing to save you now, as you sit there.' I thought nothing more of it, but the next morning the girl turned up, and she said: 'How did you know it?' I did go to the pond on the Thursday; I did take off my hat and lay it on the bank, just as you described; I did think I heard a voice saying the very words that you uttered. Can I be saved? I had the joy of seeing that one, who was on the point of drowning herself, baptized as a believer in the name of the Lord Jesus. Was that a coincidence? No! But there are many professing Christians in our land who would refuse to believe that God superintended that whole affair. They would say that it is entirely unreasonable to take such a view. But true faith ascribes it to God's way of working, and true believers, in all Bible history, were in the habit of expecting wonders in the ways of God among men. They believed that there was no limit to God's power and wisdom. Let us exercise such a faith, and honor God.

Give to the printed pledge and its requirements those unwritten, but no less binding obligations of consistency of life, cheerfulness of habit, and earnestness of aim and action and they will produce an all-around Christian who will honor his Master and bless his fellow-men.

## DOES RELIGION PAY?\*

(By Robert E. Speer).

A truly religious world would surpass in wealth our wildest dreams. If all men were truly religious, all those activities and forces which now waste wealth would be destroyed and the energies and ingenuities which produce wealth would be intensified. Material resources which can not now be worked would be made productive. Commerce which is now impossible because of distance would come into being. Merchants would have no fear of any kind of credits. Checks upon possible dishonesty in bookkeeping would be dispensed with. The quality of labor and the efficiency of all personal equations would be incalculably improved. Religion would pay the world in this sense in terms beyond its imagination.

In a truly religious world, there would be no police, no jails, no poor-houses, no armies, no navies, none of a score of institutions required by the lack of religion. Government would become the simple administration of common interests for the public good. What is now spent in destruction or in caring for the wreckage from past destruction would be spent on art, on highways, on literature, on sanitation, on purifying and beautifying the world. Multitudes who now live upon the productive work of others or are employed in the task of destroying the results of the productive work of others, would return to the producing and creative class. In every way religion would pay the world. To the extent that it exists it does pay the world today.

But does it pay the individual? Well surely each individual in such a world would be better off than now. "Yes," but one says, "we aren't in that world yet. Does religion pay now?" To be sure it does. It does not always, in the world as it now is, pay financially. And yet if it is true religion it is pretty likely to do that even now. It makes a man more faithful, effective, and valuable. Honest and capable men are worth more than dishonest and incapable men.

But religion doesn't always pay financially. It didn't pay Paul. It cost James Chalmers his life. It involves ostracism and penury to the convert on many mission fields. And God doesn't mean us to consider whether for us personally in our own duty-seeing and duty-doing there is money in it to-day. The only question is what is right? and what is right we do to do regardless of consequences in wealth or poverty.

But that it is worth doing right, and that it is right to be religious, that is, to fear God and keep his commandments and love his will—of this there is less doubt than there is of the rising and setting of the sun or the coming of the seasons. We give our wills and get God's will. We open our hearts and the throne which we surrender gets Christ for a king instead. We love our lives and find that we lost only what was not worth having and have gained back all that was worth keeping glorified and made eternal. What do we give that is worth mentioning? And we get back life and hope and peace and exceedingly abundantly above all that the soul can ask or think, in God and in his son Jesus Christ, who is ours, our very own. Is that not a profitable exchange?

## DAILY BIBLE READINGS.

Mon.—Religious for nothing (Job. 1: 6-22).  
Tues.—What religion costs (Matt. 16: 21-26).  
Wed.—What religion yields (Gal. 5:22-25).  
Thur.—What religion promises (1 Pet. 1:1-9).  
Fri.—What religion gives (Matt. 11: 28-30).  
Sat.—Where religion takes us (Rev. 22: 1-5).

\*Y.P. Topic.—Sunday, January 23, 1910. Does Religion Pay? (1 Cor. 3:18-23.)

**The Dominion Presbyterian**

IS PUBLISHED AT  
**323 FRANK ST., - OTTAWA**  
 AND AT  
**MONTREAL AND WINNIPEG**

Terms: One year (50 issues) in advance, \$1.50.

**SPECIAL OFFER.**—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

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

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

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

When the address of your paper is to be changed, send the old as well as new address. Sample copies sent upon application.

Letters should be addressed:—

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

OTTAWA, WEDNESDAY, JAN. 19, 1910

The "insolence of the liquor traffic" is matter for constant surprise. While demanding protection from the law, it is perpetually evading and breaking the law. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the comprehension of what society would be if the traffic were stamped out. It is manifest that society endures more from the liquor domination than from any other tyranny.

Fifty years ago the Congregational Union of South Africa was formed. Its jubilee anniversary was celebrated at Johannesburg last October. The heroes of its early years were duly honored. The names of some of them, such as Robert Moffat, David Livingstone and Van der Kemp, are known throughout the Christian world. The son of Rev. J. S. Moffat spoke earnestly in behalf of the native and colored people. One of the latter, Dr. Rubusana, a physician, said that his people acknowledged the superiority of the white man. They did not clamor for social equality, but did ask for fair play and the open door of opportunity.

The sudden death of Mrs. D. M. Gordon has cast a deep shadow over Queen's University and throughout the city. By the students she was universally beloved, and throughout this community she was held in high esteem by all who knew her. As has been well said, Mrs. Gordon's great influence lay in her beauty of character, so altogether unostentatious, so beautifully unselfish and loving, which seemed to bespeak a spirit of total sacrifice to a cause which formed, as it were, a part of her very being. Principal Gordon and other members of the family have the heartfelt sympathy of friends in all parts of the country in their bereavement.

**ACTIVITY NOT ENERGY.**

There are some men whose failure to succeed in life is a problem to others, as well as to themselves. They are industrious, prudent and economical; yet, after a long life of striving, old age finds them still poor. They complain of ill luck. They say that fate is always against them. But the fact is that they miscarry, because they have mistaken mere activity for energy. Confounding two things essentially different, they have supposed that, if they were always busy, they would be certain to be advancing their fortunes. They have forgotten that misdirected labor is but waste of activity. The person who would succeed is like a marksman firing at a target; if his shots miss the mark, they are a waste of powder.

So in the great game of life, what a man does must be made to count, or might almost as well have been left undone. Everybody knows some one in his circle of friends who, though always active, has this want of energy. The distemper, if we may call it such, exhibits itself in various ways. In some cases the man has merely an executive capacity, when he should have a directive one. In other words he makes a capital clerk of himself when he ought to do the thinking of the business. In other cases what is done is not done either at the right time or in the right way. Energy, correctly understood, is activity proportioned to the end.

**A HINT FOR THE CARETAKER.**

We commend the following recipe, taken from an exchange, to the earnest attention of all who have anything to do with heating and airing of churches:

The present is just the time of the year for propogating pneumonia. The best way to do this is to keep the church temperature down to 55 and 60 degrees, keeping the church closed all the week so as to secure dampness. Avoid building any fire in the church furnaces or stoves, and so save trouble in making fires, removing ashes, etc.; besides, fires always add to the dust supply. Then let the members walk to church with heavy coats and wraps on, and warmed by the walking, take them off on entering the church. An attack of pneumonia will thus be invited, and in many instances the invitation will be accepted, and the disease will take up a residence in the believer's body. If the invalid's constitution is not an iron-clad one, the probability is that disease will make its way and death ensue. Then if the sexton is an undertaker, as so many are, he will be well rewarded for his painstaking care in having adopted conditions calculated to secure a visit from pneumonia. This method instituted in the church, and in that peculiarly ordered home where early fires are avoided as much as the smallpox, has resulted in premature funerals and the sending of saints into glory before their life work was fairly begun.

Another speedy way for accomplishing the same object is to heat the church up until the thermometer, if there is one, marks about ninety; then have a large number of the people cool off suddenly as they drive home, and this condition of things is usually followed by the serious illness of not a few.

**RELIGIOUS STATISTICS.**

"Religious statistics are frightfully abused." Scientific methods have leavened all departments of thought. The age is one which delights in definitely tabulated laws, which echo all conclusions as to principles, save those which can be based on concrete instances in point. But the old adage that "figures cannot lie" is but the expression of a half truth at best, if indeed there be any special truth in the saying whatsoever; for statistics, even when authentic, depend for their significance so largely on grouping, on the clear apprehension of all modifying circumstances of time and place, that they are often used quite as forcible in the cause of error as of truth.

Moreover, we cannot overestimate the harm which may accrue to the Church when the thought of her members is habitually directed to the accomplishing of a large and evident success in the way of numbers. The moral aspect of the Gospel is thus obscured,—truth would seem to be accredited by numerical majorities, which is counter not only to biblical teaching but to reason. In the more specialized work of the Church, it thus comes that the parish is "ruin" simply on business principles, and its work estimated by business standards. And many a minister is condemned as a failure from lack of popularity, when according to the same argument, the work of the majority of the saints, eye of the Master Himself, must be adjudged as anything but a success.

It becomes every Christian who would keep himself pure and true to the Gospel, to guard carefully against any such intrusion of alien and worldly elements, both in estimating his own work and his brother's. Holiness cannot be expressed in figures; the risen life with Christ is not always evidenced in statistics. In general, quality cannot be converted into terms of quantity, and the Church's mission is to work a qualitative change in the world through the power of the Christ.

**SCHEMES OF THE CHURCHES.**

Dr. Somerville, Treasurer of the Church, sends us the following:

The attention of ministers and congregations is called to the comparative statement of receipts for the schemes of the Church to December 31st, 1909. As will be seen the amount of unapportioned money received is considerably larger than the amount reported last year; but the expenditure in Home and Foreign Missions to December 31st is largely in excess of last year. The debt of the Home Mission Fund was \$14,500.00, and that of the Foreign Mission Fund was \$34,000.00 greater than at December 31st last year. Treasurers are requested to forward their Mission Fund allocated to the several schemes as soon as possible after the annual meetings of congregations.

**CONTRIBUTIONS TO DEC. 31.**

	1908.	1909.
Home . . . . .	\$38,010	\$37,216
Augmentation . . . . .	4,271	3,557
Foreign . . . . .	27,296	32,059
Widows' and Orphans' . . . . .	3,849	1,439
Aged & Infirm Min's'trs	6,302	1,658
Assembly . . . . .	978	763
French Evangelization . . . . .	4,293	3,082
Pointe-Aux-Trembles . . . . .	2,844	2,685
Moral & Social Reform . . . . .	1,141	1,373
Queen's College . . . . .	629	706
Knox College . . . . .	254	279
Montreal . . . . .	174	185
Manitoba . . . . .	451	318
Westminster . . . . .	162	62
Unapportioned . . . . .	66,649	96,159

\$157,333 \$181,577



## SOCIALISM IN BRITAIN.

A correspondent of that ably conducted paper, the Belfast Witness, writes of Socialism, as he sees it in the Mother Country, in the following terms:

I have seen it asserted in defence of Socialism that a large number of its leading advocates are preachers in the English Free Churches, and if I mistake not, Congregational Churches are specially mentioned. So far as I have been able to follow the writings of Socialists, the religion of the Bible, and most other things that our fathers held sacred, are scoffed at, or sneered at, and that Jesus the Carpenter is freely alluded to, while the Jesus the Saviour is ignored or disregarded.

I am convinced Socialism would be bad for the people, bad for the nation, bad for the Churches—even for those that make its gospel the one need of the age, and that it requires preaching at and preaching against, and that its extension would introduce a system of dry rot into both Church and State which in the end would lead to the weakening, if not the destruction of both. I think a crusade against Socialism would be a most desirable and necessary thing; and the time is now. Let us get it put under at any rate, no matter what political party gains or loses. I believe the House of Lords, with all its faults, is much less a menace to the best interests of the nation than Socialism.

There are two things, so far as I can see, that the majority of Socialists, at least of the most extreme type, want to get rid of—no religion, and the other war. So far as I can make out, they want rid of religion on account of the restraints it imposes on their plundering proclivities, and they want to get rid of war in order to get rid of a national army which acts in the last resort as a restraint on more elaborate and systematic raids on the rich, and on their Anarchic efforts to overturn all Governments. They recognize no patriotism and no principle save that of enjoying the fruits of other people's industry.

The attendance at Queen's this year is about 100 more than last, the registration for the present session reaching 1,517. The cosmopolitan character of the institution, although known as a Presbyterian University, is best shown by the following religious census: Presbyterian, 712; Methodist, 373; Roman Catholic, 175; Anglican, 162; Baptist, 41; Congregationalist, 16; Jewish, 7; Lutheran, 5; Mennonites, 2; Disciples, 3; Plymouth Brethren, 3; Church of Christ, 1; Christian Scientists, 3; Reformed Episcopal, 1; Christian Brethren, 1; Friends, 1; Latter Day Saints, 1; Hindu, 1; Buddhist, 1; unclassified, 7.

The Brockville Recorder last week passed its ninetieth milestone, having been established in 1820, but without showing any of the weaknesses usually ascribed to old age. The Recorder has always been in the hands of able journalists. We knew it well under Col. Wylie, who was followed by Mr. J. Jones Bell, M.A. (who for several months has been a frequent editorial contributor to these columns). For many years the paper has been published by a company, the principal stockholder being Hon. G. P. Graham, Minister of Railways and Canals. Under recent management the Recorder has more than surpassed the achievements of its early days; and we wish it continued prosperity in years to come.

## OUR WORK FOR MISSIONARIES.

Contributed.

The great Apostle of the Gentiles heard a cry from Europe, "Come over and help us." He obeyed the call, and we, even in this remote age, may be thankful that he did. But he himself utters a cry in several of his Epistles—a cry, which, doubtless, his readers gladly heeded, and which again we may be thankful that they did; for, sustained by the prayers and sympathies of his fellow-Christians, Paul was enabled to bear the burden of the Churches, and to deliver his testimony even as a prisoner in the home of Nero.

That human plaint, or, as we may surely call it, that apostolic command, "Brethren, pray for us," still rings through the world. Our apostles, the men and women whom we have sent forth, are calling upon us to intercede for them, to make their cause ours, and to talk to them of God when we are talking to Him for ourselves. As they preach the incarnate God in the bazaars of India, as they present a living and personal God to the semi-athletic Chinese, as they face the horrors of African barbarism, or try to train the infant churches of Madagascar, and preserve them from the wily teachings of the Jesuits; in their multifarious work, and amid their sore trials and discouragements, living oftentimes apart from all elevating and ennobling influences; with their stupendous task always pressing upon them, from their inmost souls must often arise a cry of anguish almost akin to despair, "Brethren, pray for us."

As already remarked, the words may be regarded as an apostolic command; but, for the nonce, let us take them as the earnest appeal of our missionary brethren and sisters in the dark regions of heathendom, amid the festering civilizations of Romish lands, and even in the slums of our great cities. And we would submit that the first and chief work which we stay-at-home Christians have to do for the mission workers is to give heed to this appeal; and for the following reasons. We have sent them forth into the mission field instead of going there ourselves. The command to preach the Gospel to every creature is laid upon all disciples of Christ; but, as gifts and circumstances differ, and as he may be said to build a house who merely draws the plans or furnishes the money, so, in this work of preaching, others may engage in it besides those who actually proclaim with their lips the glad tidings of salvation. If, then, we do not hear the voice of God calling us to go forth, we may certainly hear Him bidding us to take our share in this great enterprise of filling the world with the knowledge of His grace in Jesus Christ.

The missionaries are our delegates, commissioned to represent and plead our cause—that is, the cause of the Divine Master—and we must not be indifferent to their interests or to the success of their labors. We should see that they are properly supported; we should care for their children, for whom, in many cases, they cannot directly care themselves; we should assure them of a sufficiency for their widows, or for themselves, if spared to old age. But this is, after all, only a small part of the service we are bound to render them. We should have a growing sympathy with them in their trials, and should rejoice with a hearty

joy in their successes. All news respecting them should be as welcome to us as the letters we receive from our sons or our brothers in distant lands. Is this so? Is missionary intelligence eagerly read in our Church assemblies and in our home circles? Are we thus conscientiously in the bundle of life—to use an antiquated phrase in a novel connection—with our mission delegates, the apostles of our Churches? Suppose it were so. There would still remain the paramount duty of praying for them. But a sceptical voice whispers: "Of what use will it be to intercede for them?" We answer by remarking that, in the forefront of the model prayer, and before our own individual wants are referred to, we are taught to say: "Thy Kingdom come." And when in addition, we remember certain sayings of our Lord, we are led to the conclusion that intercessory prayer does avail, and that our missionaries will directly benefit by our supplications. Nor is this all. They will feel themselves stronger and more courageous if they know that the churches at home are pleading for them. When Israel fought with Amalek, Moses was on the mountain-top praying for victory, and the knowledge that their leader was doing his part to advance the conflict must have given nerve and courage to the people.

## THE JEWS AND THE GOSPEL.

An English organization carrying on Christian work among the Jews, having hired Kensington Town Hall for the purpose of a meeting in behalf of the cause of missions to Israel, certain influential Hebrews addressed a letter of protest to the Mayor and Council of the city, concerning which The Christian, of London, says:

The sneers, aspersions, and insinuations indulged in by the protesters are quite familiar. What is specially regrettable is that, with two thousand years of Christian history behind them, the Jewish people refuse in any degree to recognize the point of view of Evangelical Christians, and make no advance whatever in understanding the Christian claim in this particular. The spirit of rejection that despoiled the Master is alive to-day in those who would shut the mouths of His servants. . . . It is pitiful that the Jews should so shut their eyes as to the essential missionary character of the Gospel—that they should be so slow to learn that Evangelical Christianity has no option but to bear its testimony, and to do so with unceasing vigilance to Jew and Gentile alike. That the Jews refuse the Message, is a fact that by no means qualifies Christian duty. "Whether they will hear, or whether they will forbear," we must place the Gospel before the children of Abraham as well as before the most barbarous races. And is it not just likely that, if we held our peace on this point, a critical and contemptuous Judaism would speedily say, to the confusion of disciples of Christ: "How can you claim to follow your Master, unless, with constancy and boldness, and after His own manner, you preach His Message to the House of Israel?"

There is another aspect of this subject. On the plea of freedom of conscience, the Jewish protesters would shut the mouths of those who have a perfect right to speak. Most sincerely do we trust that the time will never come when British municipal authorities shall listen to such protests. This is our hope, not only for the sake of freedom of speech, but also for the peace and comfort and happiness of the Jews themselves. It would not be difficult to trace anti-Semitic outbreaks, with much attendant cruelty, to cases of Hebrews insisting upon such exceptional treatment as lies at the base of the protest that was made in this instance. Nevertheless, Christianity is missionary; and, though for the present Israel is deaf, we are confident that the time will come when the veil of unbelief shall be taken from the heart of the people, and they will hear, and obey, the call of the Son of God.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### THE WILD WEST.

By Annie S. Swan.

He came and squatted on the deck beside my steamer chair, and began to talk. The young face looked out so seriously from under the brim of his weird-looking slouch hat, reminded me so much of one I knew and loved in the long ago time, and who has passed into the great silence, that my heart warmed to him. I said what a thing it must be for him to be going home after so many years, and what a joy his coming would make in his mother's house.

"Yes," he supposed it would. "But things would be different, perhaps. He himself had changed quite a bit. Five years he had been out on the ranch. It had seemed to be the only thing to do at the time when things happened at home, and he could not go on with his college career owing to lack of funds. He had tried the city, but quickly discovered that there is little prospect there unless one has powerful backing. Besides, he hated the life, it was so confined. So he had pulled up stakes and gone West.

"Yes, he had been fairly successful, and on the whole liked the life. It was rough, of course, but he had been very lucky in striking a good boss, a Fellow of St. John's College, Cambridge, who had had the ranch ten years. Oh, he had done all right, made a good bit of money, and could afford to come home if he liked, only he didn't care about it now, his heart was all bound up in the ranch.

"Yes, the boss was married, and his wife was of his own station and had been brought up as English gentlewomen are, without a notion of anything outside the sheltered walls of their own home."

"Was she happy?" I asked.

"She was all right with him, but she didn't like the life, though he had built a fine stone house for her, and it was filled with every comfort—a piano and heaps of books. The boss himself was a first-rate musician, and it helped him a lot. But she had no help in the house, and it was hard on her, of course. She was very lonely, and always tired at nights, and they were forty-seven miles from a town and railway station, and only got their mail about once a month. But she never complained. She was not that kind of woman.

"No, they did not all live in the house. The boys, there were seven of them, had a sleeping shack outside, and sometimes they would be away six weeks at a time on what they called the round-up. They drove with a team, accompanied by a cooking wagon and a sleeping wagon, to the utmost limit of the ranch, miles and miles, inspecting the stock. The round-up was pretty good fun, and they lived on the fat of the land, first-class grub all the time, killing their own fresh meat as they went, and shooting birds. The cook had as much as sixty dollars a month, twelve pounds of English money. All sorts of men were to be found in the cook waggon. Once a professor from New York, who had had a nervous break-down, came out to recuperate, and that was what he did. He was shocked at the manner of the boys at first, their thunder and lightning horrified him. But he soon got used to it, and annexed a good deal of their language.

"Yes, he got quite well, and went back to his university. He had never heard whether the Wild West had unsettled him permanently. Perhaps it might have done.

"Drink? Yes, there was a pretty fair amount, likewise gambling. It was their only recreation. When a boy gets down to the little town after, say, five months up on the ranch, he is inclined for a bout. And there isn't any outlet except the hotel bar, and the drinks; not a rational amusement of any kind, and all the loafers on the look-out for him, the remittance men, and the sharks. He didn't care for that sort of thing himself, and seldom went in; it was all a matter of temperament. But he never blamed the boys, nobody could if they knew. When you are absolutely cut off, life is not the same, the whole standard changes. Lowers, of course, that is inevitable. There is no brake on the wheel. A Church service once or twice in a year, perhaps, and no companionship of women; that was the worst of all. It soon knocks away a fellow's refinement.

"What did he think of chaps marrying and taking girls out from England to such a life? Well, everything depended on the girl, of course, but he wouldn't do it himself; thought it a beastly shame." He reddened a little and threw away a half-smoked cigarette, as if it had lost its flavor.

"It wasn't so bad for a man, of course; a good horse and a free gallop over these fine plains compensate for a lot; but with women it is different, quite. And nobody could tell them just how it would be till they got there, and found it all out. It was calculated to knock the bottom out of romance.

"Yes, he had always kept up with his people and answered letters regularly. Some of the boys did not, but let themselves drift from the beginning. They had a boy on the ranch once, who never wrote home, and after six years one of his home people got his address somehow and sent him a letter. When he started out to answer it, he could not remember the names of his brothers, he said, and so sent love to 'all the rest.' But he was Irish, so they did not believe him.

"Yes, he thought he was glad to be going home. It came upon him all of a sudden, the longing that would not be crushed. He just rose up and told the boss he must go, and he had been very good about it and made everything easy. But low, when it was coming so near, he was not so keen. He had changed a lot, and he was afraid things would worry him. A little pert English girl travelling on the train from the West had made a great fuss in the dining-car because they did not provide fish knives for her to eat fish with. He had never eaten any fish for months, and was thankful to get it with or without the proper knives. When a chap lives on salt meat for six months he gets like that. Those were the sort of things he had not much patience with, and his English clothes might worry him, too. It would take quite a while to get shaken down.

"Yes, he expected to go back in spring. There was nothing else to do.

"His mother did not know he was coming. He had started out so suddenly there was no time to write. He would wire a brother to meet him first, so that there might not be any shock."

There was a sort of patios in the smile with which he got up and walked away. My eyes grew a little dim as they followed the straight, clean figure, and noted the fine, strong outline of his well-ured English face. When one is forty-seven miles from anywhere, spending one's days breaking broncos and rounding up cattle, is one doing much either to build up one's own character or to weld an empire together? I wonder, and I have my doubts.—British Weekly.

### MISS MATTIE'S BIRTHDAY GIFT.

The Third Class was going up to the well in Miss Mattie's yard for a pall of water. Not that it needed the whole ten of the Third Class to do this; Teddy Raglan and Gobby Foster, who were the only boys in it, carried the pall and headed the procession, and behind them came four pairs of little girls, arm in arm, and each little girl wore a gay print sunbonnet and had bare plump feet.

The Third Class was always glad of an excuse to go over to Miss Mattie's. Miss Mattie lived in a little brown house just across the road from the schoolhouse. It looked like nothing so much as the bird's nest, a little larger than common, among its apple trees and lilac bushes.

When the Third Class was recrossing the yard after its visit to the well, Miss Mattie came to her gate and called to it. She had two jelly cookies apiece for each member of it, and, besides, she gave each of the little girls a bunch of lilies of the valley from the bed under the lilac bushes.

"Isn't Miss Mattie lovely?" said Rosella Brown, as they went down the lane.

"I wish we could do something real nice for her to show her how much we like her," said Tessie Baker.

Everyone looked at Nannie Millar. They were sure Nannie would have an idea if anyone would. Nannie was famous in the school for her ideas.

Nannie felt that the occasion called for reflection. She thought very hard all the way back to the schoolhouse, and the others were careful not to disturb her.

During the afternoon she continued thinking hard to the neglect of her fractions and spelling. She lost five marks in dictation, but she had her reward elsewhere. By the time the school was out Nannie had her idea, and the Third Class, understanding this by reason of her triumphant expression, surrounded her on the playground.

"Let us make Miss Mattie a jar of potpourri," said Nannie.

"What on earth is that?" said Teddy.

"I know," said Rosella, nodding sagaciously; "it's a rose jar."

"Yes; and this is my plan," said Nannie. "You know Miss Mattie is always so good to us. Well, every time she gives one of us anything, or does anything nice for one of us, let that one give a big handful of rose leaves for the jar as long as the roses last. Then, when her birthday comes in November, we can give it to her and tell her it's just all the nice things she did for us coming back to her in a rose jar."

The Third Class beamed. Nannie had sustained her reputation. Little Ruth Clark sighed privately with relief. She had been so afraid that Nannie's plan might call for some money, and she was so very poor. She was all right now. There were ever so many big pink cabbages rose bushes in the Clark yard.

"Of course, we must keep it a dead secret until the time comes to give it to Miss Mattie," warned Tessie.

It was agreed that the jar should be in Nannie's charge because she lived in a central place. Mothers and sisters, being told of the plan, approved of it. Mrs. Brown said she would give them a jar, and she sent one over to Nannie, a quaint, dainty, old-fashioned one of blue and gold. And Nannie's big sister, Jessie, said she would give the necessary spices and oils, and attend to the curing of the rose leaves as they were gathered.

The roses were just beginning to bloom when the rose jar started, and from that time for the next two months scarcely a day passed that a chubby little fistful of rose leaves, rich

red, or creamy white, or pale pink, or yellow as sunshine was not dropped into the blue and gold jar on the Millar sitting-room table.

Little Ruth Clark put in the very first one, because Miss Mattie had helped her learn lessons at noon one day when she was just ready to cry because of the big, hopeless words. And two months later, Teddy Raglan dropped in the last one on the day that Miss Mattie sewed up a big rent in his jacket, torn in climbing a tree behind the schoolhouse. Teddy had hard work to find his rose leaves, for the season was almost over. He tramped all over the village Saturday afternoon, looking for them, and at last found just one pale white rose in Aunt Melinda Moore's garden. And Aunt Melinda let him have it with a right good will when she was told what it was for.

Then Jessie Millar took the rose jar in charge and put in dear knows what delightful things and the lid was shut down and the jar put away to ripen for two months.

Miss Mattie's birthday came on the first of November. It was very cold and bleak, and the flowers in her garden were all dead. Miss Mattie sat in her little kitchen and sighed. She felt very lonely and sad. There was nobody to remember her birthday, she thought. She could not keep the tears out of her soft brown eyes.

Just then a rap came to the door. Miss Mattie opened it and there stood the whole Third Class looking more important than ever a Third Class had looked before.

Nannie Millar stood in front carrying a big blue and gold jar.

"We've brought you a birthday present, Miss Mattie," said Nannie politely, "and we wish you many happy returns of the day."

Nannie felt relieved when she had got her little speech off. She had rehearsed it a great many times, but she had been afraid she would forget it at the critical moment.

"Deary me!" said Miss Mattie. "She opened the little note on the top of the rose jar and read it. Miss Wright, the teacher, had written it.

"Dear Miss Mattie," ran the note, "you have been so good to the girls and boys of the Third Class that they wish to show their gratitude by giving you this jar of potpourri. For every kindness you showed one of them a handful of roses went into the jar. The idea was their own, and I think it a very sweet one, and I am sure every breath of perfume that comes from it will speak to you of the affection and gratitude of your little friends."

"Deary me!" said Miss Mattie again. She lifted the lid of the jar and it seemed as if the room were filled with the sweetness of a hundred summers. Miss Mattie had tears in her eyes again, but they were tears of happiness. She felt lonely and sad no longer.

She made the members of the Third Class come in and treated them to cake and raspberry shrub in honor of her birthday. When they had gone she read the note again and took a long, deep sniff of her rose jar.

"The dear little souls," she said very lovingly.

#### "HELPING SOMEWHERE."

A writer tells how a little girl once preached a sermon to him.

"Is your father at home?" he asked a small child on the village doctor's doorsteps.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

How many of my little workers are earnestly doing their best as "helping somewhere?"—Selected.

Gold may be marred, but it is still gold. But a nugget thrust into a handful of mud does not change the character of the mud.

#### GLADSTONE CENTENARY.

Born Dec. 29, 1809.

(By Geo. W. Armstrong.)

A mighty leader in the land,  
Who served his country and his Queen;

The senate, his arena grand,  
His pen and tongue his weapons keen.

He fought for liberty and man,  
A stalwart hero in the strife;  
To raise the people was his plan,  
To nobler and to higher life.

Bright was his genius, great his skill,  
His thought abstruse, his logic strong,

His eloquence could move at will  
With power that to but few belong.

A king, indeed, but not in name,  
(Uncrowned and unappointed king),  
His sceptre an unblemished fame,  
His throne the hearts that to him cling.

His life was true and good and pure,  
He prized religion beyond price;  
Held Christian virtue as the cure,  
For every evil, crime and vice.

Loyal to Britain—country loved  
Above all nations upon earth,  
His patriotism never swerved,  
Proud of the land that gave him birth.

And yet his penetrating eye,  
Could glance beyond this local sphere;

And in his heart most tenderly,  
Embrace the nations far and near.

The fatherhood of God to him,  
Was as a band of gold to bind;  
And power and honor could not dim,  
His love for all the human kind.

Great Gladstone! though we see thee not,  
Thy work on earth is far from done,  
Thy glorious deeds are not forgot,  
Laurels for thee shall yet be won.

#### A MAP OF CANADA IN STAINED GLASS.

An excellent specimen of the stained glassworkers' handicraft is afforded by a novel map that has been prepared for the west-end office of the Grand Trunk Railway System on Cockspur street, London, S.W. On a solid sheet of glass, 1 1/4 inches thick, measuring 12 feet in length and 6 feet broad, a faithful reproduction of the map of the Dominion of Canada has been executed. The names of places in great numbers, the rivers, the lakes, and the mountains are clearly shown, while the distinctive colors for the various provinces comprising the Dominion and adjacent territories of the United States have been burned in to ensure fixity. Stretching across the continent from the Atlantic to the Pacific may be easily followed the route of Canada's all-red route, the Grand Trunk Pacific, by means of which millions of square miles of new grain-producing territory are being opened up to the settler. The work not only affords a graphic idea of the vastness of the great Dominion, but also gives an impressive idea of this 3,600 miles of new road. The preparation of the map was a delicate task, since it is the largest piece of ceramic work that has ever been attempted. It required the combined services of eight expert operators continuously for five months, and it is one of the most costly reproductions of a map that has ever been undertaken. In its manufacture the great difficulty was to obtain a result which would be quite legible in daylight, and which would yet be sufficiently transparent to allow of illumination by means of twenty-four 25-candle power lamps by night. The delicate blending of the various tints, the definition of the finest hair-like lines, and the distinctness of the names render it a work of artistic and educational value. Owing to its fragile character and large size, combined with its great weight of one ton three hundredweights, its transport from Birmingham, where it was manufactured, to London had to be carried out by special means.—"Canada," London, Dec. 4, 1909.

#### CROSS, SLEEPLESS BABIES ARE SICKLY BABIES.

When little ones are sleepless and cross is a sure sign that they are not well. Probably the little stomach or the bowels is out of order, or the child may be suffering from teething troubles. Give Baby's Own Tablets and see how quickly the child grows well and happy and sleeps soundly—not the drugged sleep of soothing medicines, but the natural sleep of health. Mrs. Edward Secord, Maskinonge, Que., says:—"I have used Baby's Own Tablets for indigestion and other troubles of childhood, and they always work like a charm. They always keep my little one well." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### MEANING OF BIBLICAL TERMS.

An exchange gives the following table of biblical terms translated into present day meaning. It is convenient to paste in a Bible for reference. It also may be used at times to arrest the attention of boys whose alert minds will be glad, for instance, to figure out just how tall Goliath was, and to approximate what measurement in the class room the giant would reach were he present. This is the table:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath's day journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents.

A shekel of gold was \$8.

(The ratio of a shekel of silver to a shekel of gold was apparently sixteen to one.)

A talent of silver was \$538.20.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gephah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.

#### "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.

One is bound to plan for the best things and to covet earnestly the best gifts. The plan will be wrought out or overruled according to its conformity to the divine purpose.

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be dependent upon by as many inferior as it can reach.—Ruskin.

If we plant a good thought it will ripen by and by, and the fruit will more than justify the planting. If we want the harvest we must plant the seed. Whatever a man soweth that shall he also reap.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

During a very powerful sermon on the text, "It is more blessed to give than to receive," Rev. Dr. Herridge referred to the apartment houses. While there may be many advantages for the apartment houses, of which so many are being seen in the city, he was not quite sure if they did not tend to do away with the home which is such a force for good throughout the land.

At the annual meeting of Erskine congregation leave of absence for six months, owing to continued ill health, was given the pastor, Rev. C. W. Nichol; and it was decided to secure an assistant permanently at a salary of \$1,000. The receipts for the year amounted to \$6,590.93; the disbursements totalled \$6,554.50, thus showing a balance on hand of \$36.43. A majority of the reports were held over for an adjourned meeting. It is hoped that a period of rest will completely restore Mr. Nichol to wonted health, and he leaves his work with the hearty sympathy and best wishes of his people.

Knox church will not desert City Hall square, as was anticipated last year. At the annual congregational meeting of the church the proposal to move to a location more remote from the down-town section of the city was finally shelved. After a year's consideration of the proposal, during which a thorough canvass of the congregation had been made, the Board of Managers recommended that \$400 be spent in providing increased accommodation for the Sunday school, and that the idea of erecting a separate building and securing a new church site be abandoned. The total receipts of the congregation for the year amounted to \$6,452, an increase of \$25. A credit balance of \$101 was declared.

## WESTERN ONTARIO.

Rev. A. W. Hare, of Thamesville, has been preaching at Caledonia.

Rev. G. I. Crow, a former pastor, preached to a large congregation in St. Paul's church, Victoria Harbor, on a recent Sunday.

Embro is holding two weeks' special services conducted by the Rev. Dr. Dickson, of Galt, assisted by W. J. McBretnay, gospel singer.

Rev. Prof. Law, of Knox College, is announced to preach anniversary sermons in St. James' church, Hamilton, on Sunday, 6th March.

The following have been elected elders in First Church Chatham, Ont.: Dr. McFarlane, Thomas Campbell, Samuel Glenn, Alex. Hall, Robert Smith and Fred Ward.

Rev. C. H. Cooke, of Orillia, occupied the pulpit of Knox church, Uptergrove, for the past two Sundays. His sermons were edifying and enjoyable.

To meet the growing needs of the Paris congregation four new elders, Messrs. Alex. L. Davidson, Samuel Foulds, William Guthrie and J. W. Hilborn, were recently ordained to the office of the eldership.

The week of prayer services in Paris were so successful that they were extended over a second week. The local ministers took the meetings in turn, and they were evangelistic in character.

At the induction of Rev. John Ross into the pastoral charge of Wessling and South Plympton, Rev. G. G. Paterson, of Sarnia, presided; Rev. Mr. Byers, Mandaumin, preached the induction sermon; Rev. Walter Reid, of Bridgen, addressed the minister, and Rev. John McNair, D.D., the people.

## WESTERN ONTARIO.

Rev. J. A. Reddon has been inducted into the charge of Severn Bridge. Rev. D. A. McGregor, of Orillia, presided; Rev. A. McVicar, formerly of Huntsville, conducted the devotional service and preached the sermon; Rev. Mr. Yeomans, of Bala, addressed the minister, and Rev. D. A. McKeacher, of Gravenhurst, the people.

The present membership of First Church, Galt, is 353. During the year there were 11 baptisms, five of whom were adults. The receipts amounted to \$2,609.20. All the reports were of an encouraging character, and pastor and people are in good heart for the work of the year upon which they have entered.

At the annual meeting of Knox church, Sundridge, the several reports presented were very satisfactory. The financial report for the year, read by Dr. Carmichael, treasurer, showed that all expenses had been met with the exception of six or seven dollars. The doctor received a hearty vote of thanks for his long and efficient services as treasurer, and Mr. John Murray was elected to take his place.

The Presbytery of Paris met in Ingersoll on January 11th, the Rev. R. G. MacBeth, moderator, presiding. Rev. E. D. McLaren, and Rev. S. B. Rohold, of Toronto, addressed the Presbytery on Home Missions, and on Jewish Missions, and were given a cordial reception. The next meeting will be held in Tilsonburg on March 8th, and in the evening there will be an open conference on the Church Union question.

Erskine church, Hamilton, now numbers 817 members, with 700 scholars enrolled in Sunday school. The reports submitted to the annual meeting indicated a large measure of prosperity and a bright outlook for the coming year. The total receipts (including a small balance from 1908) amounted to \$13,971.05; disbursements amounted to a similar sum. The value of church property is given as \$35,900, with a mortgage indebtedness of \$8,500. The total missionary givings amounted to \$1,366.43.

Much regret is expressed by Knox church, Sundridge (and in fact by the townspeople generally), at the removal of Dr. and Mrs. Carmichael, who are about making Strathcona, Alta., their future home. Before leaving Sundridge Mrs. Carmichael was presented with an address, along with a handsome cut glass berry bowl, in slight acknowledgment of her faithful services to the church and choir. The loss thus sustained by the congregation at Sundridge will be the gain of Presbyterian friends in Strathcona. During a thirty years residence Dr. Carmichael was highly esteemed as a skilled physician and public spirited citizen.

At recent communion services held throughout the Rosemount charge, of which Rev. W. L. Atkinson is pastor, twenty-five new members were received into church fellowship as a result of the evangelistic services held in connection with the simultaneous campaign in the Presbytery of Orangeville. Rev. J. M. Whitelaw, of Fairbank, assisted at Rosemount, and Rev. R. M. Phalen at Mansfield. At Everett the pastor was alone. Apart from the additions the spiritual life of the congregation was very much quickened. The pledge cards furnished by the Assembly's Committee were found very serviceable in the hands of the younger church members, who formed a band of "scattered helpers" in the campaign in each congregation.

Living for others is an imperative of the higher life.

## MONTREAL.

A Sunday school convention, under the auspices of the Presbytery of Quebec, will be held in the Presbyterian church, Richmond, P.Q., on Tuesday, 8th February next. Afternoon session to commence at 2 o'clock, the evening one at 7.30. Rev. J. A. Macfarlane, of Levis, the well-known expert in Biblical exposition, will give two addresses. Rev. James Hasle, of Sawyerville, the Presbytery's convener, is preparing the programme.

The feature of the year's work in St. Giles Church was a great advance along missionary lines. The introduction of the duplex envelope increased very greatly the ordinary fund, and proved a great incentive in increasing missionary offerings. The total amount raised from all sources was about \$7,000; the total amount raised for missionary and benevolent purposes was about \$2,400. The congregation supports the Rev. H. P. S. Luttrell and wife as missionaries in Honan, and Mr. James Cordner in Alberta. Two young men, members of St. Giles, are in the Presbyterian College, looking forward to the ministry, while another is in Montreal High School, with the same purpose in view. During the year a great movement in the direction of organized Bible Study for men was made under the leadership of Mr. William Barr. The C. E. Society is one of the largest in the city, and supports a scholar at Pointe aux Trembles. The church register showed that the pastor had officiated at thirty-eight baptisms, thirty-three burials, and twenty-eight marriages, during the year. Some seventy new members were added, making a total of about five hundred members. Rev. J. R. Dobson presided at the annual meeting, which was followed by a social.

## WINNIPEG AND WEST.

St. Paul's church, Elva, was full when the congregation were called to attention for the opening of the annual congregational meeting and there was the greatest enthusiasm. The church is new and handsome.

All reports were optimistic and showed good work done. Miss Vance, organist, was thanked for her faithfulness and re-appointed. She was then presented with a gold watch and chain. Mr. H. J. Archibald, an elder, who has served the congregation from its very beginning, was remembered with the gifts of a handsome Bible and Book of Praise. He led the singing for years in a former day. After refreshments and social chat the happy crowd departed.

The pastor, Rev. J. M. Kellock, took the chair. The financial statement showed that the congregation had raised for all purposes in the neighborhood of \$5,500. There was a credit balance in the general fund of \$63. Mr. C. C. Winter has been treasurer for nine years and wanted to retire. The congregation, however, re-elected him and gave him a hearty cheer. Sabbath collections were shown to have increased 40 per cent. over the previous year.

There was a large attendance at the annual meeting of Cooke's Church Kingston, the pastor, Rev. Dr. McFavish, presiding. An increase of nineteen in membership during the year was reported from the session. Indeed, all the reports indicated progress. The receipts for current expenses were \$2,609.73, an increase of \$137. Collections for missions, \$559.56, an increase of \$159. The Ladies' Aid Society contributed \$200 towards the debt on the organ. Notwithstanding an increased stipend and \$100 expended in carpeting, all expenses were met. Before adjourning, a hearty motion was carried in appreciation of the pastor's services during the year.

## TORONTO.

Rev. Prof. Law, of Knox College, has been chosen as assistant to Rev. Dr. Milligan, of Old St. Andrew's, at a salary of \$2,500. He will preach once a Sunday, and this service will not interfere with his professorial duties.

The twelfth meeting of the Bonar church was held, Rev. A. McGillivray presiding. The receipts for last year amounted to \$7,560. The membership is 770, and in the Sabbath school the enrollment is 1,229. A new church which will cost \$40,000 will be commenced in the spring.

The vacancy at Queenville has been filled by the induction of Rev. Hugh Ross, B.A., late of Corbetton, in Orangeville Presbytery. Rev. D. G. Cameron, moderator, presided; Rev. F. C. Overend, of Sutton, preached the sermon; Rev. Malcolm McArthur, of Scarborough, gave the charge to the minister; and Rev. H. F. Thomas, acting moderator, addressed the people.

The year 1909 has been the most successful one in the history of the Chester congregation, over which the Rev. P. F. Sinclair, M.A., has presided for the past seven months. The congregation during the year has been raised to the status of a self-sustaining congregation, and having secured a fine site for a new church, building will shortly be commenced, and with assistance from Old St. Andrew's the future is quite hopeful.

At the 21st annual meeting of St. John's church, the pastor, Rev. J. McP. Scott, presided. The membership is now 803. The total givings for all purposes was \$33,514, and total gifts for missionary purposes for the year amounted to \$13,200, as compared with \$2,729 last year. Although fresh from the campaign, which resulted in the building of their new church, the congregation had the pleasure of installing during the year a two-manual pipe organ at a cost of \$4,310, and which has been practically paid for.

Bright and encouraging reports were presented from all the committees to the annual meeting of Cooke's church. The financial statement showed that about \$13,500 had been raised for all purposes, including \$3,000 for missions and \$4,739 towards the complete renovation of the church. The congregation has increased during the year by 220 members, now totalling in the neighborhood of 1,300. The end of the present year will mark the fiftieth anniversary of Cooke's church, and it is proposed to commemorate the occasion by the publication of an historical sketch of the church.

Rev. Dr. Alexander Gilray last week celebrated the 35th anniversary of his pastorate of the College street church. Since the establishment of a regular charge Dr. Gilray has been the only pastor. The church edifice itself has been changed in that lapse of years, for about 25 years ago the original structure was removed to make way for the present one. In honor of his long incumbency, Dr. Gilray was recently presented with a new cassock and gown on behalf of the congregation, and Miss Gilray also was made the recipient of a handsome present. During these 35 years there have been added to the membership by profession of faith, 1,594 and by certificates 2,741, making a total of 4,335. There is now on the roll 1,285.

The recent anniversary services in Knox church partook of a dual character, it being the first anniversary of the opening of the new church since its removal from downtown, and, in addition, the ninth anniversary of Rev. A. B. Winchester's pastorate. In the course of his sermon Rev. Mr. Winchester gave some very interesting figures as to the development of Knox church since 1888. At that time the membership was 1,000. From that time there was a steady decrease, until after the erection of the new edifice and the removal to uptown quarters the roll had in the neighborhood of 400 members. The present membership, which is 635, shows an increase of over 70 per cent. In the last two years. Striking statistics regarding the number of deaths that have taken place in the

church in the last nine years were also given. In that time the church has lost 135 of its members by death, and of these a surprisingly large percentage were over 70 years of age, and of the remainder many were over 60 years of age.

## REV. W. D. REID, M.A., B.D.

(From the Montreal Witness.)

The Rev. Mr. Reid was born in the township of Leeds, Megantic County, Quebec. He left home when a boy, with little education, and has made his way on his own resources. He worked and studied together until he found himself in a position to take a course at McGill University, where he graduated Bachelor of Arts in 1890.

Deciding on the ministry as his life work, he took the honor course in theology, won six scholarships and received the degree of Bachelor of Divinity in 1894. He then went abroad, and spent a winter in Glasgow, a summer session at Oxford and a full year in Harvard University, where he won a \$500 scholarship. He supplemented his education by extensive travels in Europe, Asia and Africa, spending considerable time in Palestine and the Levant.

For a number of years, Mr. Reid has written the C. E. Topics for "East and West," and this year, at the request of the editors of the Presbyterian Sabbath-school publications, has undertaken to prepare the Sunday-school lesson for a new adult Bible class paper to be issued by them. He has also written for many papers and magazines, both in Canada and the United States. His sermons have frequently appeared in the "Pulpit Treasury" of New York, and other periodicals. Mr. Reid, in the early part of his ministry, was associated with the C. E. movement and was elected to the presidency of the union for the province of Quebec. In the Presbyterian Ministerial Association of Montreal he was vice-president and later president for one year. In the Protestant Ministerial Association of Montreal he was also vice-president, afterwards president. He has taken a deep interest in the work of the Lord's Day Alliance and for two years has been president of the branch in the province of Quebec.

When a student in the Presbyterian College, Mr. Reid was placed in charge of the Victoria Church, at Point St. Charles, then a mission. When he graduated it was raised to the status of an augmented charge, and he was called to be the pastor. He left it as a self-sustaining congregation with a membership of 245. Upon his return from Europe he was called to Taylor Church, where he has remained ever since. In the eleven years of his ministry the membership of the church has increased from 278 to nearly 1,300. The church has a session of thirty-five elders and represents 800 families. It has started and maintained a thriving mission and the contributions to missions have risen from a very small sum to nearly three thousand dollars annually. Mr. Reid's pulpit abilities are widely recognized, and he is often invited to open churches and preach anniversary and other special sermons. Last spring he spent two months travelling and preaching in connection with evangelistic campaigns carried on in the Kootenays, and this, no doubt, led to his selection for the important post he has just been called upon to fill. He has been offered large churches in Scotland, the United States and Canada, but up to the present has steadfastly refused them all.

Some time ago the graduates of the Montreal Presbyterian College from all parts of the Dominion made a strong representation to the college authorities to have Mr. Reid appointed to the chair of Practical Theology, then vacant. This was contrary to the wishes of Mr. Reid, and nothing came of it. He has made a special study of sociology and frequently preaches on the subject to men, and has addressed Labor organizations on the subject.

Mr. Reid expects to assume his duties in the latter part of February or the first of March.

## BRITISH AND FOREIGN.

The Second Presbyterian Church building, Duluth, Minn., has been sold to a Jewish congregation.

Suit has been instituted against the proprietor of the Kendalwood Hotel, Richfield Springs, N.Y., for declining to accommodate three Jews.

Prince Chun, Regent of China and father of the present child Emperor, was stabbed in Pekin by a former cook in the imperial household. He was only slightly wounded.

The consumption of whiskey in Great Britain has been declining for ten years. But last year it fell off as much as in all the previous nine years of the decade—9,000,000 gallons.

Sir Frederick Bridge, the talented organist of Westminster Abbey, who has recently kept his sixty-fifth birthday, commenced his professional career when he was six years old. Rev. Dr. Frew, Stirling, who is now in his 97th year, has been elected a vice-president of St. Andrew's University, of which he is the oldest living graduate.

The corporation of Edinburgh have decided to guarantee £2,500 towards the Scottish Exhibition of National History, etc., to be held in Glasgow in 1911. The guarantee fund now amounts to over £38,000.

After being restored at a cost of more than \$10,000 the parish church of the Holy Trinity, St. Andrew's, Dunfermline, was rededicated by Rev. Dr. Robertson, moderator of the General Assembly.

Neither the University of Copenhagen nor the Royal Geographical Society of Denmark, it is said, will withdraw the honors the conferred on Dr. P. A. Cook, as they were bestowed in recognition of his arctic explorations generally and not for his alleged discovery of the pole.

Rev. Alex. McKinnon, B.D., of Tarbert United Free Church, in the Presbytery of Inverary, who has been called to Grosvenor-square Church, Manchester, in succession to Rev. A. Herbert Gray, M.A., and has accepted the call, is a young minister of much promise. He was ordained so recently as 1907.

The recent annual convention of the Japanese W.C.T.U. at Kobe showed a splendid progress in the movement. There are now in Japan 71 women's organizations, 21 Y's and 19 I.P.L.'s. Sixteen medal contests have been held in Japan during the last year; 236 school-teachers and other educators were the special guests at a reception given during the convention.

An object of much interest just now, more especially to architects, is the new Church of St. James, Florence, Italy. It has been built by American generosity, who has been splendid almost a cathedral-like edifice. The new church stands in the old Rucellai Gardens, familiar to readers of "Romola." When the ground was purchased it was stipulated that the grounds opposite the church entrance should never be built upon and in consequence St. James' will always face a beautiful Italian garden. In digging the foundations the workmen discovered the remains of an amphitheatre and a number of relics.

Some months ago a blind man was attempting to cross Bridge street, Aberdeen, and became confused when half-way across, owing to the sound of vehicles approaching rapidly from different directions. He hesitated and stopped, and was in immediate danger of being run down. Suddenly a kindly hand was laid on his arm, and a voice said: "Where do you wish to go?" The blind man named a bookseller's shop. The gentleman took him to the shop, led him inside, asked the shopwoman to take his order, and then politely bidding the blind man good-day, left. When he had gone the attendant said: "Do you know the name of the gentleman who brought you here?" "No," was the reply. "That," said the shopwoman, "was Lord Aberdeen." This beautiful little incident illustrates more than many words the kindly nature of the noble earl, the death of whose youngest son was recently announced.

## HEALTH AND HOME HINTS.

**Suet Pudding.**—Four cups flour, one cup chopped raisins, one cup milk one cup chopped beef suet, one cup molasses, one teaspoonful soda; steam three hours. Eat with sauce.

**A Delicious Soup.**—Make a stock of chicken soup. When strained, add and just before it is served, add a beaten egg, and a half pint of cream to a quart of the soup. Let it boil one minute, and pour into the tureen. This will be found most delicate in flavor.

Those who suffer from habitual cold feet should take an alternate hot and cold foot bath morning and evening. Soak the feet in hot water at a temperature of about 108 degrees or 110 degrees for two or three minutes, then dip them in cold water for half a minute, then back into the hot water for another two or three minutes, and continue alternating five or six times, finally drying the feet from the cold water. This will stimulate the circulation and produce a glow of warmth in the feet that will be maintained for hours afterwards.

Hot buns for tea are nice during the winter. Try these: Mix half a teaspoonful of carbonate of soda very carefully with one pound of flour. Rub in lightly two ounces of dripping or lard, then add three ounces of caster sugar, four ounces of currants, and a quarter of a teaspoonful of powdered cinnamon. Mix with half-a-pint of milk and one egg. Beat all together lightly with a wooden spoon. Put lumps of the dough on a baking tin, and bake in a quick oven. When nearly done, brush over with warm milk and dust with coarse sugar.

**A Good Recipe.**—The following recipe makes a refreshing wash for an invalid, and will relieve headache: Take a large handful each of lavender, sage, mint, rue, wormwood and rosemary, strip the leaves off and bruise them slightly, and put into a stone jar; pour over them one gallon of strong vinegar; cover tightly and place near the fire for a week; then strain off the vinegar; add to it one ounce of powdered camphor, bottle and keep tightly corked. If the face and hands are wetted in before exposure to infection there will be no danger. It is very aromatic, and if poured into saucers and kept in a sick room it will sweeten the air.

**Old-fashioned Loaf Cake.**—Three pounds flour, one and a fourth pounds butter, one and three-fourths pounds sugar, five quills new milk, half pint yeast, three eggs, two pounds raisins, two teaspoons soda, gill of brandy or wine, two teaspoons of cinnamon and two of nutmeg. All the butter and part of the sugar should be rubbed into the flour at night. Warm the milk, and pour the yeast into it; then mix together, and let it rise light. It is better to set the sponge over night, and in the morning add the other ingredients (flouring raisins), and let rise again. When light, fill baking-pans and let rise again. Bake in a moderate oven. This recipe makes three large loaves.

"Let the GOLD DUST Twins do Your work"



## GOLD DUST

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

## SPARKLES.

In the course of a lesson on the subject of domestic economy and hygiene, a mistress got a singularly smart and apt answer from a girl.

Speaking of milk and its importance as a food, the lady asked:

"What is the best place wherein to keep milk perfectly nice and fresh during, say, a hot summer day?"

And one girl—evidently thinking it was an easy one—promptly answered: "Please, teacher, in the cow."

**Housekeeper.**—You here begging again? Aren't you the man I gave one of my pies to yesterday?

**Tramp.**—It wasn't me, mum. I never felt better in my life.—Washington Herald.

**Tommy.**—Pop, which is correct: "I shall" or "I will"?

**Tommy's Pop.**—It depends on the sex, my son. A man says "I shall" and a woman says "I will."

**Bronx.**—That's a handsome umbrella you've got there, old man.

**Lenox.**—Yes, isn't it?

**Bronx.**—About what does it cost to carry an umbrella like that?

**Lenox.**—Eternal vigilance!

"And how are the tomatoes coming on?" asked Mr. Younghusband of his little wife.

"Well, dear," began the lady, nervously, "I'm rather afraid we shall have to buy them, after all."

**Mr. Younghusband** frowned.

"But, my dear Maria," he expostulated, "I distinctly understood from you a couple of months or so ago that you had planted a whole row!"

"That's quite right, dear," explained Maria, "but I've just remembered that I forgot to open the tins!"

"I suppose you couldn't get any life insurance," said the automobile tester's friend.

"Oh, yes," said the chauffeur, "I'm a good risk. It's the people along the road who are barred."

A teacher in one of the cooking classes of a New York school tells of the unique criteria by which her pupils sometimes judge each other's work in that line.

One little girl was criticizing the production of a pie by another pupil, when she said:

"That pie's all right, but it isn't as good as me aunt in Orange used to make. You could take a piece of them in your mouth an' waik all round the place eatin' it an' it wouldn't break!"

## TAKEN AT HIS WORD.

When dealing with servants in heaven lands it is necessary to be very careful in the wording of one's instructions, for they are sometimes taken very literally.

A missionary the other day, voyaging on a river-boat with primitive accommodation, was compelled to use a bucket as a wash-bowl. One morning his boy-servant was bringing the bucket to his master, when he spilled some of it over the latter's feet.

"Why don't you throw it all over me?" said the missionary irritably.

"Aha!" exclaimed the boy, and promptly did so.—Ex.

## 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.

Marvellous results from taking his remedy for the liquor habit. Safe and intensive 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.

## THE DARK DAYS OF STOMACH TROUBLE

Obstinate Indigestion Can Be Cured by a Fair Use of Dr. Williams' Pink Pills.

No trouble causes more widespread suffering and discomfort than indigestion. The ailment takes various forms. Some victims are ravenous for food; others turn sick and faint at the sight of meals; but as a rule every meal is followed by intense pains in the chest, heartburn, sick headaches, dizziness and shortness of breath. Indigestion assumes an obstinate form because ordinary medicines only subdue its symptoms—but do not cure. So-called predigested foods only make the digestion more sluggish, and ultimately make the trouble take a chronic form.

Dr. Williams' Pink Pills cure indigestion because they go right to the root of the trouble. They make new, rich blood that invigorates weakened organs, thus strengthening the digestive system so that the stomach does its own work. That is the Dr. Williams' way—the rational way—to cure indigestion and the ailments that arise from it. This has been proved time after time in the published cures wrought by Dr. Williams' Pink Pills. Miss Blanche Wallace, Dartmouth, N.S., says:—"I suffered greatly with my head and stomach, and often took fainting spells. I could not retain anything on my stomach and while I naturally craved food I really dreaded mealtime with the pain and discomfort that followed. I tried a number of remedies but got no relief. My mother was using Dr. Williams' Pink Pills at the time with so much benefit that she induced me to try them. The result was that soon the trouble had passed away, and I have since enjoyed the best of health."

Dr. Williams' Pink Pills are sold by all medicine dealers or will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

## 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."

**A Fact in Ventilation.**—If we remove air from an ordinary room, other air will flow in from some source to supply its place. If it finds no proper entrance it will come in from or through drains or sewers and soil pipes, or down dirty flues of chimneys, or from the cellar up through floors and carpets, bringing the dust with it. If the cellar floor is not made impervious, or nearly so, by coatings of concrete or asphalt, air may be drawn directly from the ground under the house; and it is easy to see what this course of supply, contaminated in various ways, may furnish a very unhealthy atmosphere. From one place to another the new air "has got to come," and it behoves us to regulate its source and quality.—Journal of Chemistry.

If chicken is roasted or panned with the breast down instead of up it will be more juicy and tender. It should be turned over ten minutes before it is done to brown.

## 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 8.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

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

BETWEEN OTTAWA, ALMONTE  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 8.00 p.m.

a Daily; b Daily except Sunday  
e 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 4.55 p.m.

And arrive at the following St  
Daily except Sunday:—

3.80 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.
12.80 p.m.	Tupper Lake	9.25 a.m.
6.87 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.80 p.m.	Rochester	8.45 a.m.
9.20 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00  
a.m. and 6.25 p.m. Mixed train from Ann  
and Nicholas St., daily except Sunday.  
Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 12 or 1180.

## TOOKE'S SHIRTS

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

### R. J. TOOKE,

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

MONTREAL

IF GOING TO  
WASHINGTON, D. C.

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

## HOTEL RICHMOND

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, Break-  
fast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

CLIFFORD M. LEWIS, Prop.

SUMMER SEASON: The American Luzerne in  
the Adirondack foot hills. Wayside Inn and Cottages,  
on the beautiful Lake Luzerne, Warren Co., N. Y.  
(open June 26, to October 1. BOOKLET

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 com-  
fort with the least expense, you will find Hotel Rex-  
ford 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.

## MacLennan 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.

## WESTON'S 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 ques-  
tions—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

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

## WALKER'S

For an Ice Cream Soda or

A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

Sparks Street - - Ottawa

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL QUE

"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 Sore 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.

**WHY A TRUST COMPANY**

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

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

**The Imperial Trusts**

COMPANY OF CANADA

Head Office 17 Richmond St. West

**JOHN HILLOCK & CO.**

MANUFACTURERS OF THE ARCTIC REFRIGERATORS

165 Queen St., East,  
Tel. 478, TORONTO

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . 400,000	<b>4%</b>
<p>Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.</p> <p><b>THE INTEREST IS COMPOUNDED QUARTERLY</b></p> <p><b>The Union Trust Co., Limited.</b></p> <p>TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.</p>		
<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>

**NOT SCRAPS AND SNIPPETS**

Not condensations or abstracts or extracts but complete articles, reproduced without change from the leading English quarterlies, monthlies and weeklies, by the ablest writers, on the most timely and important subjects, go to the making of

**THE LIVING AGE**

**The Best Fiction. The Best Literary Criticism  
The Best Essays. The Best Travel Articles  
The Ablest Discussions of Public Affairs**

The LIVING AGE has been published every Saturday without missing an issue for 65 years, and was never more indispensable than now to intelligent readers

**THE LIVING AGE is Alone in its Field**

The only American Magazine exclusively devoted to the reprinting, without abridgment, of the most important and interesting articles from the best English periodicals.

Specimen copy free. Terms: \$6.00 a year.  
Three months' Trial Subscription \$1.00

**THE LIVING AGE COMPANY**  
6 Beacon Street. BOSTON, MASS.

**HOTEL CUMBERLAND  
NEW YORK**

S.-W. COR. BROADWAY at 54th STREET  
Near 50th St. Subway and 53rd St. Elevated



**Headquarters for  
Canadians.**

Near Theatres, Shops  
and Central Park.

**New and Fireproof.**

**RATES  
REASONABLE**  
\$2 50 with Bath and Up.

**All Outside Rooms.**

**10 MINUTES WALK  
TO 20 THEATRES**

**Send for Booklet.**

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



**Synopsis of Canadian North-West.  
HOMESTEAD REGULATIONS**

**ANY** even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 25, 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 situated. Entry by proxy may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior,

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

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE

**CHAUDIERE FALLS**

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

Prompt delivery. Phone 935



**SEALED TENDERS** addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 5:00 p.m., on Wednesday, January 12, 1910, for the purchase of about 900 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.