

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, FEBRUARY 16, 1910.

Single Copies, 5 cents.

ALL'S WELL

BY H. M'EWEN KIMBALL.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine;
Father! forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake;
All's well! whichever side the grave for me
The morning light will break.

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BIRTHS.

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

At 5 High Park Gardens, Toronto, on Jan. 12, 1910, to Mr. and Mrs. W. W. Magee a son.

On Jan. 18, 1910, at 50 Dawes road, Toronto, Ont., to Mr. and Mrs. M. MacLean, a daughter.

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

MARRIAGES.

At the Manse, Chesterville, on Jan. 7, 1910, by Rev. Stuart A. Wood, Gordon Raymond to Janie A., daughter of William Rutley, of Finch.

At the First Baptist church, Ottawa, on Jan. 19, 1910, by the Rev. Dr. Cameron, assisted by the Rev. Dr. Dewey, of Montreal, cousin of the bridegroom, Kutusoff Nicolson Macfee, of London, G.B., to Janet Louisa, eldest daughter of the Hon. W. S. and Mrs. Fielding. In the Presbyterian church, Orillia, Ont., on Jan. 11, 1910, by the Rev. D. C. MacGregor, B.A., assisted by the Rev. John Gray, M.A., D.D., and the Rev. F. S. Dowling, B.A., Michael Henry Braden, Fort William, Ont., to Mary Moderville Eaton, elder daughter of Mr. and Mrs. J. R. Eaton, Orillia, Ont.

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

DEATHS.

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

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

At Fense, Sask., on Jan. 18, 1910, Eliza Cunningham, widow of the late Robert A. McLean, of Perth, in her 89th year.

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

At Cumberland, Ont., on Jan. 23, 1910, Louisa Jane Hurdman, widow of the late Robert Fraser, of Cumberland, and mother of the Rev. Thurlow Fraser, of Portage la Prairie, Man., aged 86 years.

At the residence of her niece, Mrs. D. Montgomery, Sixth Concession of Roxborough, on Dec. 26, 1910, Mrs. Allan Morrison, daughter of the late Duncan Ban McMillan, of Finch, aged 75 years.

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

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NOTE AND COMMENT

The Winnipeg general hospital board has decided that patients who are suffering from any ailment as a result of which they are liable to injure themselves, will not be admitted to the institution unless accompanied by a keeper.

The birth-rate in England and Wales last year was 26.5 per 1,000, a fall of 0.2 compared with 1907 and of 1.6 compared with the average of the previous ten years. Marriages reached 14.9 per 1,000, a drop of 0.9 compared with the average for the previous ten years; and the death-rate was 14.7, which is 0.3 below the 1907 rate, and lower than in any year on record.

Says the Christian Guardian: French Protestantism is making but slow headway. The recoil from Roman Catholicism in France has been so tremendous that all religion has fallen into disrepute. Within the last ten years we are told that more than 1,500 priests have left the Roman priesthood, but they have not united with any other church, and probably never will. With all its astuteness the Roman hierarchy has made an awful failure in France, and the end is not yet.

The cultivation of the poppy has ceased in a number of the provinces, and in Szechuan, which is the largest producing area in China, an edict was issued that no poppy was to be sown last autumn. Writing from this province, a missionary says: "Is it not truly wonderful? This great centre of opium now for the first time within memory finds itself without a crop of opium. Not a blade of opium have I seen, but instead one sees wheat, vegetables, etc., all growing, with prospect of cheaper foodstuffs next year."

It is claimed that fish and turkeys have been found in New York cold storage houses three years old. Eggs placed in cold storage in April last have only just been sold. The object was to force up prices. The danger to the health of the community is very considerable. Cold storage products deteriorate after a time, but they are sold as fresh, and the purchasers do not know what is the matter with them. The time has evidently come for the Government regulation of cold storage plants, whether owned by beef packers or others.

What is the matter with letting people take care of their own children? asked a member of the Chicago School Board, when the question of employing "school nurses" was under discussion. The answer, when stripped of verbiage, was that there are now so many foreigners in the city that it is unnecessary to have school nurses in order to maintain decency, protect other children from disease and enable these children of immigrants to get the benefit of the schools. It is a part of the tremendous price the public is paying for permitting immigration.

The Zionist Movement continues to enlist the interest of Jews, especially in Europe. The idea is to colonize Palestine with Jews and thus relieve their distressed condition as found in great cities. There is also a sentiment about Palestine that obtains nowhere else. The roots of Judaism strike deep and to live and die in the Promised Land is an ambition strong as a call from God. Dr. Van Dyke writes of such a colony founded by the Rothschilds some thirty years ago. It is located in the upper basin of the Jordan and was doing fairly well when the Doctor saw it on his recent visit to the Holy Land.

Encouraging reports come from China concerning the suppression of the opium traffic. A physician of the British Legation at Peking, who has charge of a hospital where many opium sufferers are treated, says that eight-tenths of the officials and the three-tenths of the people have stopped smoking.

The Biblical Recorder, speaking of the Laymen's Missionary Movement Convention recently held at Greensboro, N.C., says that the layman is awakening to his opportunity. He has come to see that he cannot serve God and Mammon, but that he can serve God with mammon. The movement appeals with particular force to the business man. It broadens his conception, it calls not only for concentration but for capacity, and demands the strength of the strongest. It shows the greatest returns for financial investment, emphasizes the fact that the King's business is not only business but that it pays.

It is said that Mr. Carnegie is seriously considering the matter of giving aid to all the medical schools of this continent, in order to promote education and research. Mr. Carnegie has repeatedly and positively declared that he intends to die poor. "What to so many is thought the easiest accomplishment, indeed difficult to thwart, is with the steel king a troublesome procedure. Unless he changes his programme of expense, the time to have fulfilled his wish has long since passed, as he is growing richer daily. Like the man who is worried over his corpulency, it has become a hard matter to reduce his surplus."

The new Imperial Legislative Council of India, in which the natives have a larger share in the government, met for the first time last week. The Viceroy's Council now has 370 members, of whom 139 are elected. For years the British have been gradually giving the natives a larger share in the government, and this fact, of itself, is one reason of the agitation and minor insurrections, since the giving of increased influence naturally results in demands for greater concessions. Lord Minto informed the new council that the efforts of the revolutionary press would be checked, and dwelt on the anarchy and lawlessness of the last few years which has been seeking to subvert not only the authority of the British Government, but also that of the local rulers of the native Indian states. There will probably be a suppression of a number of native papers and a control of others in the interest of authority and order.

The work of the British in the Sudan, with Khartoum as its centre, is one of the glories of the nation in hearing the "White Man's Burden." Twenty-five years ago, Gordon lost his life in an unwise movement under Gladstone, and the Mahadists made the country one of the plague spots of the world. Under Lord Salisbury, Kitchener went to Khartoum with a British army and Egyptian troops, which the British authorities had trained. The re-establishment of British authority was followed by a college, "Kitchener's School," of Kipling. To-day Khartoum controls a million square miles of territory, from which slavery has been banished, where peace is maintained among the natives and justice administered. Railroads are being built, and progress has been as rapid as in any country on the earth. The character of the Sudanese has changed. Instead of a degraded and abject set, they have become more independent, and are rapidly acquiring practical learning, and adopting modern methods of agriculture. The success of government in the Sudan is one of England's great gifts to the world.

Those who have studied the effect which the foreign missionary enterprise has upon church activities at home, says the Michigan Presbyterian, have not for a moment shared the fear of some who think that the giving of large sums for the foreign work would so cripple the church that other causes would be neglected. On the contrary, the Laymen's Movement is giving the church the greatest impulse it has ever had for Christian work at home. As some one said: "The tide that lifts one boat will float every boat along the shore." The zeal for the honor of Jesus Christ and the passion for souls that are moving the church to give a few millions for missions are fires that will not exhaust themselves in one great enterprise. They will kindle new enthusiasm for Home Missions, church erection, education and Sabbath schools. In fact all the activities of the church will be helped and quickened into new life by the Laymen's Movement.

It is time we had learned to separate between inspiration and infallibility, remarks the London Christian World. We have an inspired church and an inspired Bible, but there is infallibility in neither. In all matters of debate there is only one final authority to which we can appeal. It is the authority on which science rests; and with a security to which no church councils or dogmatic systems can pretend. It is the authority of the human consciousness divinely guided in its upward way; the consciousness which is ever growing and ever learning; which discovers its mistakes and repairs them; which opens itself to every new truth, and finds a place for it in its system of things; which believes in the essential unity of all truth, and in its one eternal Source. Rome, in rejecting that criterion, shows itself the greatest of heretics and, unless it reform, will perish of its heresy. It will be in the degree to which Protestantism accepts the criterion and lives by it that it will succeed in proving itself the religion of the future.

Some time ago a Baptist Congress was held in New York which was well attended by ministers and laymen. It is understood that there is wide liberty accorded to all. Speak as you think, frankly, fully. You will not be hauled up or pulled down for heresy. "Soul liberty" is the motto. There is the fullest courtesy accorded on every hand. It is said that at the latest session of this Congress views were uttered which are not commonly held among Baptists. For example, President Faunce, of Brown University, one of the notable leaders of the denomination, declared that one of the fundamental principles of the Baptist denomination has been freedom from ceremonial restrictions. Ritualism is not a yoke that Baptists are bound to wear. The New Testament grants absolute liberty from prescribed ritual. We have no evidence that Jesus ever prescribed a ritual form. President Faunce said that Baptists are known the world over for the importance attached to a ceremonial. It seemed to him that the attention given to baptism was disproportionate to the importance of the service. The spiritual element should always be supreme-ly important. Let ceremony be secondary. The traditional Baptist view was, of course, ably defended, but it is significant that Dr. Faunce and others should support a view which will startle conservative Baptists. We may fairly add that though Presbyterians are remarkably free from ceremonialism, they would not lightly part with baptism in the form in which they are accustomed to have it administered.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSHOW TO LIVE WELL ON A SMALL
INCOME.

By Margaret E. Sangster.

It all depends on your idea of the meaning of the adjective small as applied to an income.

I have known a couple who started in life with what their friends thought flying colors. The man had a business berth with a salary of \$8,000 a year. The man's wife went to housekeeping with him in a beautiful house furnished completely from roof to basement by her liberal father. Her mother agreed to give her all her clothes, just as when she had been a girl at home. At the end of a year these two people came to their respective parents and with tears and protestations declared that they could not live in town on the meager pittance of the husband's salary. Either they must have twice as much money or else they must emigrate to some cheap country place. Parents proving inexorable, the establishment in town was broken up and messieurs and madames betook themselves to a rural environment. What became of them I never learned, or whether they discovered Utopia in a cheap village, if such a village there be under the blue canopy that stretches over our heads.

Extravagant people can run through immense sums without much trouble if it is only necessary to want everything one sees, but everything one wants, take no care of anything, do nothing one's self, and be wasteful and imprudent generally, to achieve brilliant success in this direction.

All over this country there are people who have solved the problem of living comfortably on incomes that range from \$800 or \$900 to \$2,000 a year.

The first thing to be thought of is shelter. A place to protect one from the weather and to provide one's family with the outside shell of that sweet intangible thing we call home is the initial requisite. The home being selected, its furnishing comes next; this may be simple or elaborate, costly or inexpensive. It may be and often is, fully as artistic and fully as refined and beautiful when its cost has been trifling as when large sums have been absorbed in the item of upholstery, of chairs, tables, wallpaper and decorations.

If it be practicable to build and own one's home, it is in the long run an economical procedure, as in a few years rent eats up in actual cash a sufficient amount to buy and wholly pay for a comfortable home. It is not an unwise thing to have a mortgage on the home to begin with, if there is enough forethought and self-denial to make payments and reduce it annually, until the house is altogether one's own.

A great deal of wasteful expenditure is incurred by those who have the too prevalent, American habit of frequently changing their residence. At times this tendency almost indicates a morbid and diseased social restlessness. People move apparently only to try another house on another street, when there is not the least advantage gained by the change and considerable money and strength are lost in the needless removal.

People who make a study of it and who have very small incomes on which to draw, have assured me that they can live best by purchasing household supplies in very small quantity. In Paris, where frugality is reduced to its lowest terms, the householder buys a tiny pat of butter, a single chop or a single egg at need. In America a

Mrs. Sangster is writing for readers in United States, but her remarks are quite applicable to Canada.—Ed D.P.

great deal is thrown away for the reason that too much was originally bought. A housekeeper who tied her family over a particularly difficult crisis in its affairs told me that she knew precisely how many potatoes to cook for a family of four, how many spoonfuls of coffee should be used in a week and how many lumps of sugar. It must have been rather a strain to calculate so closely as she did, but her husband and children had enough to eat and made a good appearance when they went, respectively, to business and to school, and they got over their troubles and swept triumphantly forward into financial ease. A family in the neighborhood with three times their income but none of their management, were always on the ragged edge of distress and were at last sold out by the sheriff.

Fuel is always expensive and is the one feature that resists the careful manager. In winter we cannot freeze, and in most parts of this country we have plenty of cold weather. It is the provoking nature of fire to burn fiercely on a hot day and to smolder or give out only little heat on a cold day. Many a time the heads of three houses feel as if the shovels of coal that rattle into the furnace in winter are menacing their very life, since coal is never cheap and burns away like maj on the match and the kindling wood have set it going. Gas is scarcely an economy because, being in the control of heartless monopolies, the householder is almost certain to be presented with a bill that surprises him by its size and extent, and against the payment of which it is vain to protest. On the whole, the stinting, paring and scrapping must be applied somewhere else. To live at all one must have fire with which to cook food and to keep warm, and the saving must touch some other point.

Two cautions may be given people who would live well on a small income. Economise in the matter of the wardrobe. A great deal of money is needlessly frittered away on dress. It is by no means essential to be always at the height of the fashion. A good cut of dress or coat should last two or three seasons instead of one. They who understand economy and who pay cash often do well by shopping a little out of season. Women are by no means the only transgressors in this way. Men are often as extravagant as their wives, when the affair of expenditure concerns clothing.

Cut down the feminine folly of wasting money on soda water and chocolate creams, cut down, too, the masculine folly of cigars and cigarettes. Put the money spent for these indulgences in the savings bank and you will soon have a margin for the rainy day.

Avoid running accounts. They are perfectly safe and a very great convenience if one's income is fixed and large. If it be, on the other hand, small and uncertain, there is no sense in buying what one cannot at the moment pay for. Tradespeople charge a percentage for the privilege of credit. The customer would be amazed should he stop to compute the interest he pays for the accommodation given him by the butcher or the baker who civily waits 60 or 90 days for the settlement of a bill that would better have been paid, at the latest, each Saturday night.

Everything depends after all on the standard of living. One person may live well and save on what is impossible to another because the other has not thought it worth while to regard the homely virtue of good management and the practice of wise economy as prudent and desirable.

There is nothing terrible in death, but that our line hath made it so.—Matthew Henry.

TROUBLESOME BOYS.

By Rev. A. Jewson.

I have spent almost half a century with boys either in India or in England. I have found troublesome boys in both countries, but though I call them troublesome, I have never yet seen a boy I despised of, or one for whose welfare I did not feel it a privilege and delight to labor. Many parents both in England and in India do not understand where lies the root of the trouble. I want to point that out in order that we may unite in one great effort to remove it.

When a baby is born into a family where there is an intelligent, thoughtful boy, what is more natural than that the boy should come to his mother and ask her where the little one came from? A true and wise answer would bind the boy's heart to his mother for life, and make him feel that she was one to whom he could ever open up his heart and look to for information and guidance; but the mother is unprepared with such an answer. She therefore replies as she has heard other mothers reply, saying, "The storks brought him," or gives her child some other equally silly and unsatisfactory answer. The reply silences the boy at the time, but it does not satisfy him for long. He makes inquiries from uneducated boys and others. From them he gets the facts mingled with obscene suggestions and lewd stories.

From that time forward the boy's parents begin to lose his confidence. He feels that they have put an indignity upon his intelligence, and he becomes reserved in their presence.

This is not the end of the mischief. The boy's mother made a clumsy attempt to deceive him and failed. As a result he learns to deceive her, and soon becomes a past master of the art. Behind his parents' back he loves to talk of sensual matters; in their presence he simulates so much ignorance of, and such indifference to such things that his parents think him innocent of all intelligence upon such subjects. Can we wonder if, under such circumstances, before many years have gone by, physical and mental deterioration manifest the fact that the boy has contracted "school vices"? Even when that blighting fact is manifest, a false sense of shame, the consciousness that he has by his neglect forfeited the boy's confidence, or perhaps conscious of the ignorance of which ought to be said, often seals the father's lips. The restless time when the child begins to acquire manly powers comes to the boy all too quickly. That passion—of human passions the strongest—arises, and finds the boy unwarded, un instructed and alienated in heart from those who should have been his confidants. Is it astonishing that such a boy should disappoint the hopes of his parents? May not such a boy's sorrows and waveringness be correctly attributed to the attitude of his parents toward him with respect to sensual matters? Had their attitude toward their boy concerning these matters been more natural, more sympathetic, and more just, he would probably have been saved to them.

The annual meeting of St. Paul's Church, Victoria, B.C., was held on the 26th inst. All the reports showed a successful year's work in all departments. The revenue was \$2,150, of which the Ladies' Aid Society raised \$490 and a credit balance of \$160. The sum of \$254 was contributed to Missions and benevolence. The pastor, the Rev. D. MacRae was granted two months leave of absence which (with Mrs. MacRae) will be spent in Southern California.

Christ is an inhabitant in the soul of every good Christian. Where His Spirit dwells, there He dwells; and He dwells in the heart by faith—by means of the continual exercise of faith upon Him.

ROADS FROM ROME.

There are 216 Protestant Churches and Chapels in all Spain. Many years ago there were not over forty.

Twelve Roman Catholics were recently received into the Episcopal Church of Houma, La., by the Rev. G. L. Tucker.

The Rev. Father L. Kirchner, a young Polish Roman Catholic priest, was recently received into the Lutheran church in Poland.

The Rev. J. A. Ryan, a Roman Catholic priest of Chicago, who recently came to Christ's Mission, New York, has been received into the Protestant Episcopal Church.

The celebrated preacher, Father Benno Arnsperger, a Capuchin, has been received into the Lutheran church. The Rev. Father was most popular in clerical circles in Roman Catholic Bavaria.

The Rev. Father Juan Salvador Ortao Gonzalez was received into the Presbyterian church at New Orleans, lately. The Rev. Father is a member of the Franciscan Order, and is a native of Spain.

Seventeen Roman Catholics were recently received into membership of the French Baptist Church at Providence, Rhode Island, by the Rev. G. Aubin. Many more will be shortly received.

The Roman Catholic congregation of St. John the Baptist, Kansas City, together with their priest, Father Jonan Marchello, have recently been received into the Episcopal church by the Rev. J. Stewart-Smith, acting for Dr. Atwill, Bishop of Kansas. The congregation numbers from 300 to 400 and there appears to have been unanimous action.

Two Theological students, the one from Nashotah and the other from the Western Theological Seminary, who joined the number of seceders from the Episcopal communion last year have returned to their former allegiance. One has entered the General Theological Seminary and another Harvard University for further studies.

The Rev. Giorgio Bartoli, D.D., who was formerly a leading Jesuit in Italy, is now in New York City. Professor Bartoli united with the Waldensian Church over a year ago. The Waldensian Church of Italy has had a continuous history of over one thousand years of evangelical doctrine. This Dr. Bartoli perceived during his study of religious conditions in Italy while he was one of the Editors of the Pope official paper in Rome. The object of this visit to America is to give information about the splendid opportunities for Christian work in Italy, where the entire population of some villages, especially in the south have joined the Waldenses.

ALOYSIUS TOSSETTO.

The Presbyterian Standard well says: The shortening of the length of pastorates and other terms of service we see going on in the church is fraught with a lack of the fruitfulness desired by all. Frequent changes, it is obvious, break in upon that unbroken conduct of work that is essential to the most effective results. A consistently adhered to policy, covering several years in most cases, is the thing called for imperatively in order that the good ends it would reach may be realized. A pastor, however, pronounced his personality, and broad his culture, and practical his training, is unable in very many of the short pastorates of the day to impress himself upon his flock for the highest up-building he is qualified to effect with the opportunity of a longer term of service.

All who are savingly converted are called by the grace of God; their conversion is the effect of His good pleasure concerning them, and is effected by His power and grace in them.

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BOLIVIA FOLLOWS FRANCE.

In Bolivia a law has recently been passed by which all monasteries have been closed, and the entrance of foreign monks and nuns into the country has been forbidden. Church property to the value of \$80,000,000 has been confiscated by the State. The Bolivians are Roman Catholics, but they have experimental knowledge of the fact that monks and nuns are more destructive to a nation's prosperity than African White Ants.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE GOLDEN RULE.*

By G. Campbell Morgan, D.D.

The comprehensiveness of this word as a law of life is universally admitted. It is conceded, moreover, even by those who deny its practicability, that it is the highest possible ideal. It is, nevertheless, in constant danger of misinterpretation because it is so often quoted in separation from its context. That this should not be done is evident by the fact that the Lord made use of the word "therefore." Take that word away, and so separate the injunction from its setting, and it may at once become critically false. Simply to charge men to do to others what they desire should be done to them would certainly be a dangerous doctrine. Evil men may desire other men to aid them in nefarious schemes. Are they then to be willing to aid others in similar schemes? Corrupt men may desire others to minister to their corruption. Are they then to be willing to answer the desire of other corrupt men? It is at once seen that standing alone the injunction is quite capable of most evil application.

Here, as everywhere else, no word of Jesus is idle. The "therefore" links the command to do all the teaching which has preceded it. The one master truth of the manifesto is that of the Kingship of God. Its first note was that of the supremacy of character. Its supreme claim is that of conformity to the perfection of God, and its law of life is that of submission to the throne of God and perfect trust reposed in Him. It is sufficient for us to confine our illustration of the application and possibility of this rule of life to the lesson under consideration.

Therein two activities are suggested, and the secret of power is revealed. The activities are those of judgment and a passion for the value of holy things. Judgment is declared to be possible only to those who themselves are free from fault. The beam in the eye makes the activity of judgment impossible. Therefore, as we would desire to be judged only by such as are equal to the task, by reason of their own perfection, so we have no right to exercise judgment on others, save as our vision is the clear vision of the eye that has neither beam nor mote.

Judgment, moreover, is only to be exercised for the sake of the one judged. When the beam is removed from the eye then we may exercise our judgment in the removal of the mote from the eye of another. We too often act as though judgment were intended to put the other man's eye out. So, therefore, as we would desire other people to exercise judgment of us, in order to remove the things that prevent our clear seeing, so we also, in the hour in which we do exercise judgment, must do it only on the impulse of love. Judgment is to deliverance, and not to condemnation.

The second activity suggested is that of refusing to give that which is holy to dogs, or to cast pearls before swine. That, as we have said, is a passion for the value of holy things. The double peril of violating this principle according to the teaching of Christ is that the holy things and the pearls may be trampled under foot; and those casting them before dogs and swine may in their turn be torn and rent. The proportion in which we realize the divine ideal in our own life is the proportion in which we earnestly desire the sacred things may be withheld from us until we are prepared for their reception. Our action toward men with regard to all such sacred things is to be determined by the holy passion for the sacredness of such things, resulting from our relationship to God.

* S.S. Lesson, February 20:—Golden Text, Matthew vii. 12. "All things therefore whatsoever ye would that men should do unto you even so do ye also unto them; for this is the law and the prophets."

The pre-eminent value of the word "therefore," however, is that it links the command to the great and gracious words which immediately precede it. Its words full of sublime simplicity our Lord declared that everything that man needs is at his disposal in the gift of God. This declaration actually takes the form of a threefold command, "Ask," "Seek," "Knock;" and obedience is inspired first, by the definite declaration that such asking and seeking and knocking is inevitably and invariably rewarded. "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

So reluctant is the human heart to believe in the goodness of God, that the Lord added to command and declaration an argument based upon a common human experience, as He charged men to learn God's readiness from their own. They would not answer a call in mockery of his petition by giving him a stone for bread, or a serpent for fish. The force of the argument is all the greater because if men will give good gifts, notwithstanding the fact that they are evil, how much more certain is it that the gifts will be good when the One appealed to is Himself good?

Thus the secret of ability to obey the injunction, to act toward men as we desire that they should act toward us, is that all that we need of love and of justice is our possession by right of our relationship to our Father, and is supplied in answer to our asking. The importance of this application can hardly be over-estimated when, as we have seen, it is understood that the appeal of these words is to those who in submission to the Kingship of God, are seeking to realize the highest ideals of life for themselves. It is by no means an easy thing to do, and if any should imagine that it is, let them carefully consider their own habits of life, and the ordinary attitudes, even of Christian people toward other men. Whatever the purpose and power of God on behalf of His people may be, it is a certain fact that self dies slowly, and so long as selfishness remains in any form at the centre of the life, it is impossible perfectly to obey this great word of Jesus.

And yet we deal dishonestly with it when we deal the sense of its difficulty to overwhelm us in despair. High as is the ideal it sets forth, the provision made for all those who desire to realize it, leaves nothing lacking. Self-sacrificing love is the motive of all the Divine action toward man, and in proportion as we ask and obtain the fullness of the Divine life, so we shall be able to act from the same motive, and thus fulfil the great ideal.

PRAYER.

Almighty God, the vineyard is Thine; all souls are Thine; Thou art the one owner. We have nothing that we have not received. When we look upon our possessions we say, Whose image and superscription is this? and lo! we find Thy name there and Thy claim. So Thou hast given, and Thou mayest take away. Help us to know that the Lord reigneth, that there is but one supreme will, that our business is to discover what His will is, and to obey it, simply, lovingly, truthfully. Amen.

Those who have been kept faithful in great trials for the time past, have reason to hope that the same grace will be sufficient to help them still to live by faith, till they receive the end of their faith and patience, even the salvation of their souls. If we live by faith, and die by faith, our souls are safe forever.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—W. E. Gladstone.

TO THOSE WHO TARRY AT HOME.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. . . . They have nothing to do with the hand, with the sweat of the brow, with the toll of the brain; their work is all with the heart. But what a work that is! The tolls of the hand and brain are nothing to it; these yield a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain.

I am there, at least, in the company of my fellow men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but the burden of one great cross; this is the trial of this is the trial of love. Yet, and this is the communion with Thy God. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden, but he failed not. He emptied his glory on the cross, but his love remained full. Stand beside him, oh, my soul! watch him in the lonely garden; help him to bear his cross up the via dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him, "He shall divide the spoil with the strong."—George Matheson.

WHEN PLANS ARE UPSET.

Joy is worth more in times of storm than in times of calm, in darkness than in light. And joy is always within our reach, for it is wholly independent of circumstances. Our plans we can rarely control; our joy, always. One who was writing to a friend about an unexpected illness that had come into her home, said: "Our plans have been all upset for this winter. I am so glad our peace and joy do not depend upon our plans, else they would often be upset too. I subscribe the plans of Paul and Silas at Philippi were sorely interrupted, and upset; but their joy? not for an instant. Their hymn-singing fairly opened the gates of their prison,—and restored the broken plans again. That is one of the advantages of letting God keep his joy in our hearts while our plans are going to pieces; we have ever so much better a chance to recover them. But if they are lost forever, our joy depends as we see that they have been done away with because they were blocking the way to the better, richer, more joyous plans that God was making for us. "Rejoice in the Lord always; again I will say, Rejoice."

NO MAKE-BELIEVE.

No professions, no rites, no observances, are likely to be of much avail with one who does not really regard them as of divine appointment; and besides, it is really to corrupt our whole moral life at its heart's core, if in our most solemn intercourse with God we substitute for an enlightened and honest belief a shallow and fashionable make-believe.—Dr. Jas. Walker.

Live a life of feeling, not of excitements. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expressions of them. Do not consider whether you are glad, sorry, dull, or spiritual at any moment, but be yourself—what God makes you.

Jacob's heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes.

"I KNOW WHOM I HAVE BELIEVED."

There are to be found to-day men and women to whom Christ is as real as though they held his fleshy hand and looked into his sweet human face. They are as sure that heaven is around them as their hearts beat within them. They know that God loves them, as certainly as if he awoke them each morning with a kiss.

Some time ago I met with a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his sympathetic consolation, and with all his helpful power. At the foot of the picture this verse was written:—

"Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks on earth—the Wonderful— And all great deeds are done for him."

What we need is the power to see—to see chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walker Jubb.

THE YEAR OF OUR LORD.

To know that we are sent upon God's errand, under his Spirit's guidance, into a world which he controls; to walk in confidence with Christ and work with him; to find him in the brotherhood of men, the affections and refreshments of home, in the beauty of God's handiwork and man's; even in the stress of business, the shock of trouble and the valley of the shadow of death; to use our time and strength for him and help, not hinder, in his revelation of himself to men—by these things and by these only shall we obtain the best the new year offers. It can never in the deepest sense be our year till it is Christ's. Then it may become a stone to be built into the temple of God's glory, a thrilling note in the great music which shall express the redeemed and growing life of man on earth.

TEN THINGS.

For which no one has ever yet been sorry. These are:

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a tale-bearer.
10. For disbelieving most of the ill reports.

THE MINISTER'S LIFE.

To hold one's self sacredly to the hours of study, to bend mind and heart to it as the supreme task; to maintain the quiet of the soul, unbroken by the rush and clamor of material things; to meditate upon life and truth until the way shall be light and duty clear; to have the moments of chosen and conscious fellowship with God, spirit meeting with spirit; to practice the ways of increasing friendship and service—these common paths of duty are the paths of the larger life.—Arthur S. Hoyt.

The men of uprightness are those on whom the nation leans in its time of need. Better a monument like Bunker Hill than a leaning Tower of Pisa.

PRESUMPTION.

Men sometimes persuade themselves that because there are variations in time and circumstances they can do things which have brought ruin to others, from which they will escape. What happened to others will not happen to them because circumstances are changed. No error is more dangerous. However circumstances may change, principles remain the same. Some men boast of their cleverness, but the grave is full to-day of men who perished because they trusted in their cleverness. We fancy that men perish not because wicked, but because they are weak. And then some men presume on their strength. They are strong, others are weak. They are wise, they know the ways of the world; others perish because they were fools and ignorant of the ways of the world. Men presume and presume till there comes a time that they want to stop their sinful ways, and when they seek for the brake they can not reach it. Presumption has ruined the will. Don't sup with the devil for when you have done you will have nothing but the bones, the soiled plate and the bill.—William Barnes Lower.

HIS SNOW.

"He saith to the snow, be thou on the earth," Job. 37:6. It comes so silently, so still, It does the bidding of His will. God made it snow. So lessons learned on life's rough way Come softly, slowly, every day. God rules it so.

It is so downy and so light, It is so wonderfully white. God made the snow. So life all dark and stained by sin May be all bright and white and clean. God makes it so.

And still it comes year after year, Bringing to earth its wintry cheer. God sends the snow. And so His faithfulness is now Declared by sending us the snow. He tells us so.

PETITIONLESS PRAYER.

One who uses prayer merely as a means to an end has not begun to profit by the real richness of prayer. When we plan to spend an evening with an old friend whom we long to be with, we do not look forward to the conversation that we shall have with him as an opportunity to get something from him. The opportunity for the two to be together and to talk things over is in and of itself the end that we are after; it is the fellowship and intimacy that we desire, not something else that we hope to ask our friend to do for us. Thus it is in our best seasons of prayer. One saw the truth of this when he prayed "that we may have a revival of prayer, and that in my case prayer may be an end as well as a means—a completion of vital living—a connection between resources and the instrument applied to the work." God longs to be more to us than merely one who grants our requests. Let us learn for ourselves the joy and richness of conversation and intimacy with this Friend.

THE DISCIPLINE OF ENDURANCE.

The worst part of our martyrdom is not the last agonizing moment. It is the wearing, daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have sunk longed vexations. And there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting from them. To get up every morning with the firm resolve to find pleasure in those duties and do them well and finish the work which God has given us to do, that is to drink Christ's Cup. The humblest occupation has in it materials of discipline for the highest heaven.—F. W. Robertson.

INTEMPERANCE AND OTHER SINS OF THE BODY.*

(By Robert E. Speer).

"No, the politician doesn't drink. He needs his wits and he must know how to hold his tongue," said a newspaper man who, when he was not running newspapers, was in politics. "If a man drinks, the chances are that sometimes he will drink too much and then he will talk and say foolish things or tell facts that he has no business to tell. And also the men who follow him do so only because they trust or fear him. They won't do either if he does not keep himself above their weaknesses. Look at the district leaders here in this city. The great majority of them never touch drink at all." What interference with a politician's efficiency and success is worth scrutinizing before we touch it.

"No, the speculator doesn't drink," said one of the most notorious grain speculators in America. "At least I don't. I am a speculator. That is my business, and I don't drink. It isn't good for the mind or the nerve, and the speculator needs both. He has to keep a cool and steady head." What spoils mind and nerve for the speculator spoils them for every man. And while speculating is no man's right business, a cool and steady head is the sort which it is each man's duty to bring to the service of God and man.

To use drink in any form is foolish. It costs money, and all money so spent is wasted. It is nothing but physical and sensual indulgence if it is used moderately, and if it is used immoderately it is poison. Under no circumstances, whether moderately or immoderately taken, is it of any use whatever. It does no good, and cannot by any possibility do good.

The only road to drunkenness is the road of the drinker. No one can be drunk who doesn't drink. That is sure. And drunkenness is a risk before every drinker. No one can drink without taking this risk. It is a risk that may never materialize, but it is there. It is the natural end of the road. This, also, is sure. Now drunkenness is one of the vilest of sins. It is the complete surrender of manhood and personality. It is the abdication of the sovereignty over the life. The best is drugged, and not merely the physical but the basest part of the physical is given free control. However slovenly and mawkish the ideals of some people are, especially young men and certain teachers of young men, on the subject of drunkenness, all clean and honorable people look upon it as bestial and vile. Whatever opens one to any risk of drunkenness ought to be avoided with contempt.

We may help to suppress drunkenness by never drinking, by opposing the drink traffic, by lending our aid to all movements that seek to compel saloons to obey the laws, by seeking to reduce the number of saloons, by refusing to laugh at drunkenness or at jokes on drunkards, by keeping boys away from drink. No one can do more than women and girls. If they would discountenance drinking, and let the men who do it know that they disapprove it, nothing would go farther to stop it. And when drinking does, drunkenness will go too.

DAILY BIBLE READINGS.

- Mon.—Drunkened folly (Esth. 1: 10-12).
- Tues.—Wine's weakness (1 Kings 20: 10-21).
- Wed.—The temple desecrated (1 Cor. 6: 9-20).
- Thurs.—A solemn warning (Eph. 5: 3-12).
- Fri.—An unruy member (Jas. 3: 2-12).
- Sat.—An three-fold foe (1 John 2: 15-17).

While courtesy is not the most important requirement, it has a great deal to do with your reputation and success.

*Y.P. Topic, Sunday, February 20, 1910. —Intemperance and other sins of the body. (Rom. 8: 1-14).

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
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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 arrear-
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Send all remittances by check, money order,
or registered letter, made payable to the DO-
MINION 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 583, Ottawa.
C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, FEB. 16, 1910

The Cumberland Presbyterian tells us that the question of Presbyterian union is forever settled in the state of California. Attorneys for the anti-unionists petitioned the Supreme Court for a rehearing, but the petition was refused on January 22, and the case cannot be opened again.

Brantford has now 2,229 foreigners in its midst, and last year they contributed 165 cases to its police courts. The home mission problem evidently belongs to Ontario as well as to the prairie provinces. It always seems a little easier, however, to get enthusiastic over foreigners when they are far away. The ones at our own doors somehow do not seem as good objects for enthusiasm. And yet they are the same people.

We have just received the provisional programme for the next Alumni Conference of Queen's University. This, the 19th annual conference, will be held October 24 to October 28 of this year. The speakers for the popular evening lectures are as follows: President Falconer, of Toronto University; Dr. Andrew Macphail, of McGill; Dr. Bonar, deputy master of the mint, and Mr. A. H. U. Colquhoun, deputy minister of education. Dean Cappon has been appointed to the Chancellor's lectureship.

The number of students entered in the Ewart Missionary Deaconess Training Home, Toronto, for 1909-10 is seventeen. Of these two went to India in December, one dropped out on account of ill-health, one a nurse returned to her profession, leaving thirteen in residence at the present time. Of these eleven belong to Ontario, two to Manitoba, two to Quebec, one to Prince Edward Island, and one to Scotland. Seven of the young ladies are in training for Foreign work, six for Home work. Two will have completed their course of two years the coming spring.

PRESSING TOWARD THE MARK.

Most of us talk more or less about "turning over a new leaf" with the beginning of the year, or on our birthday, or some such anniversary. The "old leaf" is not pleasant to look upon. It is blurred and blotted. There are imperfections here and mistakes there. Some of the lines we should be glad to permanently erase. Even if the sins whose impress it bears have been blotted out and are remembered no more against us, it is still a sad and humiliating record. The best of us cannot look upon it without a sigh for the past and a prayer for help and guidance in the future.

It is well to make good resolutions, even though we know that heretofore we have signally failed to keep them. In our own strength we are certain to fail. If these failures lead us to God, they are not wholly in vain. Paul gives us from his own rich experience a key to the secret of his mastery over self. He was accustomed to make good resolutions. "This one thing I do, forgetting the things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Past failures with him were therefore only stepping stones to success. His pressing forward was a part of that mysterious training in grace whereby human weakness was lifted into contact with divine strength. It enabled the same man who once cried out in bitterness of soul, "O wretched man that I am; who shall deliver me from the body of this death?" to exclaim in full assurance of faith, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ our Lord?" It is the secret of that triumphant song of victory which the old warrior sends down to the listening ages after his long conflict with sin: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Let us, then "turn over the new leaf" thoughtfully, reverently, prayerfully. As yet it is white and unblotted. Only the constant and present help of the Holy Spirit can keep it so. The Saviour has declared that God is more willing to bestow this supremest mark of His fatherly affection than earthly parents are to give gifts to their children. Heaven help us all so to "hunger and thirst after righteousness" that "the new leaf" of the coming period may show that we are indeed "growing in grace and in the knowledge of the truth."

Mr. Byron E. Walker, president of the Canadian Bank of Commerce, finds a reason for the high cost of living in too many people leaving the farm and going to the towns and cities. And probably it is not far wrong to put this down as one of the causes.

"Germany's Real Attitude Toward England," a subject which was much under discussion during the recent English elections, when Unionists made all the political capital possible out of the German booby, is considered from the German point of view by Charles Tuchmann, in an article which The Living Age for February 12 reprints from The Nineteenth Century.

INDOOR PLEASURES.

These winter evenings ought to be made attractive in our homes. We cannot confidently expect that the boys and girls will delight in their own domiciles if life there be dull, monotonous, and humdrum. The older people may, most of all, enjoy the opportunity for repose and quiet which the long evenings bring, but the young "hear the days before them," and the tumult of their lives, and they cannot be satisfied to sit still and dream. In many things the parents of young ladies and gentlemen ought to continue the practice of the same kinds of self-sacrifice which were easy when the young ladies and gentlemen were habes in arms. Not now can the mother gather them close to her bosom and kiss away all their troubles. The father can no longer lift and carry these grown-up children over all the rough places to which they come. Trials, temptations, great evils, they must meet and face alone, but for the help which frail mortality receives only from God. Still, in this critical period of their being there is much that parents can do to guide the younger ones and facilitate their progress. One great safeguard around an immature life is a happy home. I do not mean one which is a mere negation, but a home that has emphasis, colour, tone, sprightliness, and an air of being alert and alive. Something going on, something in which everybody can share, is an immense benefit to the eager lad or lass who has begun to pine for the stimulus of more exciting pleasures than the daily round of living imparts.

A craving for constant excitement is, of course, morbid and unwholesome, and is apt to be followed by weariness and disgust. But a spice of innocent fun is like the flavor in a cake. It redeems the mass from sweet insipidity. While it is very pleasant to see a family united in loving bonds, and satisfied with each other's company, still a sort of neighborhood sociability is a most desirable thing. Let the young people of a place form an association, and meet weekly for mutual enjoyment and mental cultivation. They will have an organization of some sort, for though nothing is helped by too much machinery, nothing succeeds which is not managed by some co-operative ability. They will select a president, a secretary and other officers, and they will have their committees for music, for literature, and for business. Such a band of young people will find many ways in which they can improve themselves, and in which they can have good times. They will have essays, debates, musical soirees, and festive reunions in each other's homes. They will go with the winter that they will feel that solid gains have been accumulated when it has passed away.

In the home circle games and innocent diversions may be encouraged. The family who love music will find in it a never-failing source of interest. The cabinet organ and the piano are blessings to many a household. Once and for all, let me urge on the heads of families the beneficence of light, plenty of light, these winter evenings. Economize where you will, but do not cut off the supply of gas or kerosene. Gloomy, vault-like living-rooms, passages through which you grope in the dark, are wonderful helpers of Satan. Light the great lamp and let its cheerful beams scatter the shadows from hearts as well as walls. Bring in the nuts and apples, or the basket of spice-cakes, before the evening is over. The act of eating in common has always a charm about it, and the coming in of refreshments usually does away with stiffness in the stiffest of social parties.

As years pass on and family circles are broken and scattered, the remembrance of happy times at home will be very delightful. In Whittier's lovely pastoral "Snow-bound," nothing is more beautiful than his description of one and another who, sitting by the radiant fire, told stories of childhood or of wild adventure. Life goes on, and we drift apart, but the thought of a hearthstone where father and mother, aunt and uncle, friends and neighbors met, will shine like a star over its desert places.

Every household is in a certain sense a pioneer, even though it exists in a close, crowded city street. It can go out and make ways of its own. The pattern it sets will be repeated and improved upon, perhaps on the other side of the globe. No home lives only to itself. It lives for all humanity. The evenings you and your children spend this winter set things in motion which will go on, and on, and on, till the books are opened before the great White Throns above.

THE WANT OF SELF-CONFIDENCE

There are some who never seem to believe themselves capable of anything; they see others press forward to attempt and achieve and shrink back into a desponding inactivity. Having no faith in themselves, they undertake nothing and effect nothing. If they are convinced of some fault or bad habit, they have so little hope in being able to cure it that they scarcely make an effort. If some avenue of usefulness and honors opens up before them, they draw back, almost sure that they should not succeed, and decline to enter. If some duty presses urgently upon their conscience, they try to quiet its promptings by pleading inability. Thus their lives pass away in uselessness, their faculties do not develop, or their characters improve, their abilities are wasted, they dwindle into insignificance, and all this, not for lack of power, but for lack of confidence and courage that would set that power into good practical working order.

CHURCH SCHEMES.

Rev. Dr. Somerville sends us the following comparative statement of receipts for schemes to February 12th, 1910.—Only two weeks remain until the close of the financial year. The subjoined comparative statement shows that the amounts received are considerably in excess of last year at the same date, but there is cause for anxiety regarding Knox College, the Home, Foreign, French and Moral and Social Reform Funds. Presbyterian Clerks who collect from the congregations their contribution for the Assembly Fund should see to it that the money is forwarded before February 28th, because congregations which do not contribute to the Assembly Fund are not entitled to receive the Minutes of the Assembly for the year. Treasurers will kindly see that all contributions are sent in allocated as soon as possible, as the Church accounts will be closed on February 28th, and money received later will not be included in the year 1909-1910.

	1909.	1910.	Feb. 28
Knox College	5,570	6,153	\$22,000
Home Mission	104,154	107,922	350,000
Augmentation	19,798	20,557	52,000
Foreign Mission	81,919	92,990	295,329
Widows' & Orphans'	9,939	9,320	15,000
Aged and Infirm Ministers'	14,544	11,627	19,000
Assembly	4,637	3,298	8,000
French Evangelization	12,314	11,518	25,000
Pointe-Aux-Trembles	9,270	8,963	19,500
Moral and Social Reform	2,823	4,693	11,000
Unapportioned	27,925	67,287	1,000
	\$292,893	\$343,738	\$686,820

AN APPEAL BY W.H.M. SOCIETY.

To the minister and session of every Presbyterian church:

In view of the fact that in the enthusiasm of the forward movement for missions some important part of the church's missionary activity might unintentionally be overlooked, thus causing regret later, the Board of the Women's Home Missionary Society (W.H.M.) humbly requests that when the men of your church meet together under the inspiration of the missionary movement to discuss your congregation's missionary obligations, and to formulate a missionary policy for your congregation, that the work of the W. H. M. S. shall be considered as a part of the missionary work of the church, and that in the canvass of the entire congregation women be given an opportunity to contribute to its funds.

If as a result of the canvass you should find that some form of organization as a part of the W.H.M.S. is desirable, we shall be glad to welcome it into the society. If not, we shall be pleased to receive as members of the general society all who may contribute through your missionary committee the sum of one dollar and upwards annually to our funds. If you have already a branch of our society in your church, we trust that through the movement its membership and funds may be increased.

Beginning in 1903 with hospital work at Atlin the work of the society now includes hospital work at seven points, the support of eleven fields, educational work, and a large amount of domestic work. The charter of the society under the General Assembly provides that under the direction of the Home Mission Committee the work of the society shall advance as the funds permit.—President of the Board, Mrs. John Sommerville; secretary, Mrs. Donald Macdonald.

GREAT NEED OF CHRISTIAN TEACHING.

In a sermon published in the "Western Watchman," of St. Louis, U.S., edited by Father Phelan, we find the following significant admission:—

"The greatest problem that confronts the church in the United States to-day is what to do with her young men. We have met all the other problems very successfully, but that problem still remains unsolved. Our young men are going to destruction; our Roman Catholic young men are often the worst in the land. In every great city of the United States the Roman Catholic young men are often the worst in the city, and the Irish Catholic young men are the worst of all. Ask the police, read the newspapers; it is the same sad story. The young law breakers in St. Louis and every other American city in great part bear Irish Catholic names. Take all the notorious so-called gangs of this city, and they are made up in great measure of boys of Irish Catholic parents." ("Boston Citizen," Jan. 1.) We have been often informed that the confessional was the great safeguard of morals, and how frequently have Protestants belled up to exorcism for taking their religion from the Bible, instead of from Moral Theology as taught in the Confessional. Of course, Roman Catholic young are keen-witted enough to see that in their church money is everything. "Blessed are ye poor, for yours is the Kingdom of Heaven," has no place in Mediaeval Theology. The Bible having been turned out of the schools, where is the Roman Catholic young man to learn the teaching of Christ?

TORONTO.

A native Chinese missionary in the person of Mr. Ma Wah, a graduate of the Toronto Bible Training School, has been appointed to work among the Chinese of Toronto. The appointment was made yesterday at the final meeting of the Presbyterian Foreign Missionary Committee. Other appointments made were:—Miss Margaret R. Gay, a graduate of the Ewart Training Home, and a member of St. John's Church, to serve at Honan, China. Mr. R. Scofield, a graduate of Manitoba College, Winnipeg, to work in Y.M.C.A. and evangelistic work at Indore College, India; Mr. Hugh MacKenzie of Winnipeg, to serve in the mission field at Honan, China. Very satisfactory reports were received of the work among the Chinese on the Pacific Coast under the leadership of Rev. Ng Mon Hing, and of the work among the Jews in Toronto under Rev. S. H. Rohod. The latter work is so promising that the committee will at once seek to raise funds to erect a new building for the work at the corner of Elm and Elizabeth streets. An evidence of the success of the industrial work in India was contained in a report that contracts for the manufacture of furniture for the Government schools had been accepted by the Mission Board. Two acres of land have been purchased in the town of Kongmoon in South China for extensions to the mission equipment, and on it the Board will erect a hospital and other buildings. One of the most gratifying announcements was of the formation among the Canadian missionaries and native teachers and elders at Honan, China, of a presbytery. This step follows that of a federation of all the Christian churches of North China, which has for its ideal a united Christian Church in China. Mr. Jas. M. Menzies and Dr. Fred Auld, who leave for Honan in the summer are both to be supported by a prominent Montreal Presbyterianian.

As might be expected, the January fortnightly Review is largely devoted to political and Imperial questions. Hence we have articles on The Naval Issue; New Estimate for \$200,000,000, by Archibald Hurd; Imperial and Foreign Affairs, by W. S. Lilly; Liberalism and the Future by S. Brooks; Naval Agreement Delusions: A Letter from Berlin, by R. C. Long. Then there are several important subjects, apart from those above noted, treated by leading writers of the day.

Blackwood starts out well with a January number rich in good things. Among the outstanding articles are The Development of Germany; The Higher Side of My Office Life, by Sir R. Anderson, K.C.B.; The Indianman, by David Hannay; Mr. Balfour and Signor Croce. In "Musings Without Method," current subjects—political and otherwise—are treated in a specially bright and attractive style. Altogether, the January Blackwood will be found a very readable issue of this old-time favorite. Leonard Scott Publishing Company, New York City.

The Lutheran Church in the United States has nearly 2,200,000 communicants and owns property aggregating over \$55,000,000 in value; the benevolent offerings last year were more than \$2,306,000.

Rev. N. D. MacKinnon of Milverton has received an unanimous call from Caledonia congregation. Stipend offered is \$1,000 a year, free manse and one month's holidays.

The Rev. W. W. McRae has taken leave of his charge at Beaverton, after a brief but useful pastorate. He goes to an important field at Caron, Sask., where he will find an enlarged sphere for his best efforts. Not only is Mr. McRae a virile preacher, but he will be found ready to take his full share of the duties usually devolving on a public spirited citizen.

A. T.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE OLD SCHOOLMASTER.

By David Lyall.

No one would have thought, looking at his benign face, or listening to the calm and measured tones of his voice, that the wind of tragedy had once swept across the old schoolmaster's life.

Being himself the oldest inhabitant of the little hamlet huddled so cozily in the cleft of the hills, he had sympathised with all its joy and sorrow from the beginning.

When the beginning actually was, nobody seemed exactly to know. The place without the old schoolmaster would have been inadequate, incomplete; in fact, altogether inconceivable.

Those who had been his contemporaries had died one by one, and the only one who remembered the coming of the schoolmaster in the far back days was Captain Drew, of the White House, where he had lived for seven and fifty years.

The schoolmaster had arrived in winter, dropping down suddenly from nowhere, a tall, slender, dark-eyed man, with youth in his step, but experience and sadness on his face. It was long before the advent of the School Board, in the days when education was for the few, and not for the many. The Loaning was glad to welcome the pale-faced stranger, when it was discovered that he had store of knowledge—classical knowledge, too, which he was willing to impart at a modest fee.

These were the days when great men were cradled in village homes, and trained in unpretentious schools by men who loved learning for its own sake, and imparted that love to others with thoroughness and care.

There was no standard then save love alone, and the few for whom books had the immortal message went out when the time came to deliver that message to the world with all the power that was in them.

Of such men, whose names are now upon the roll of history and of fame, the old schoolmaster had trained not a few.

His pride in the gallant boys who passed through his hands was only equalled by their affection for him. Indeed, he had a singular power of winning hearts, and many wondered how it was that he was so gentle and yet so strong, so fitted in every way for the making of a home, should have elected to walk solitary through life.

The school was a broad, low building of the black whinstone peculiar to the neighbourhood. It stood in a small playground with a few sparse trees that had survived the hard usage of many generations of Loaning boys made some slight shade in summer, and broke the force of the moorland gale in winter.

The schoolhouse was hard by, a small, low, picturesque, though highly inconvenient dwelling, embowered among green, its outside a picture at which many paused to look.

Here the old schoolmaster had lived for nearly forty years, ministered unto for three-parts of that time by one Christina Fellows, a capable, sensible woman of the better sort, who alternately mothered and ruled him, and hoped to close his eyes in death.

Christina had a hard face, and did not wear her heart on her sleeve; but she had had her tragedy too, and had veritably been a brand plucked from the burning by the schoolmaster's beneficent hand.

Accused of theft in her previous place, she had been set adrift and might have gone under had not the schoolmaster taken her, without a character, when the hand of every man and every woman in the parish was against her, and she had literally not a place wherein to lay her head.

She had repaid that Christ-like act with a life-long devotion, but even Christina knew very little of her master's inner life.

"Gie him bulks," she would say; "he's a terrible man for bulks. If it wasna for me, he wad read hissel' intil his grave."

The School Board, and all its new-fangled ways, which in fulness of time robbed the old schoolmaster of his official position and placed him on the retired list, was the main object of Christina's hatred and contempt. It was noticeable that from the day when the schoolmaster gave up his active duties to another and a younger man, he perceptibly declined both in health and in spirits. Happily for him, they suffered him to remain in the little house, which did not meet modern requirements or satisfy the aspirations of the new schoolmaster, who wished everything up-to-date. This was a very happy thing for the old man. Dig up the old tree, root and branch, and there is small chance of its safe or successful transplantation. The old schoolmaster and Christina dwelt together in their green bowser with a perfect understanding, though in all these years the veil was never once lifted from the old man's heart and life.

At the very last, it seemed as if fate had relented and determined to make late amends. It happened on a bleak day in winter when the lowering sky seemed to breathe out threatenings, while the scudding snowflakes presaged the coming storm.

The Loaning moorland was very bleak on such a day, and the few passengers in the village omnibus, which piled from the station in the afternoon, were glad of the shelter of the old leather cover, kept for hard weather. There were three passengers only, one an elderly lady, richly though very quietly dressed, and wearing a thick veil over her face.

When she lifted it at the inn door to put a question to the landlord there was a haunting sweetness in her expression, and a dignity in her bearing which instantly commanded attention and respect.

She asked for a room, and for some light refreshments, and gave her name as Mrs. Grantley. About an hour later, she walked through the falling snow along the village street in the direction of the school, and turned in at the gateway of the old schoolmaster's house. The daylight was fading as she lifted the latch of the wicket gate, and at the very moment Christina Fellows happened to be at the sitting-room window, for the purpose of drawing the blind after having lit the cheerful lamp.

"There's somebody at the yett," she said curiously. "A leddy, an' I dinna ken her! She must hae made a mistake."

The schoolmaster, deep in his book, returned an absent answer, and Christina hastened to the door to interview the stranger, and, if need be, put her in the right way.

"Yes, Malster Thornton lives here, an' he is at home," she said, in no little surprise. "Will ye step in?"

The invitation was not very graciously given, but was instantly accepted. Christina preceded the visitor, to the sitting-room door, which she flung open.

"Somebody to see ye, sir," she said excitedly; then, her curiosity getting the better of her good manners, she stood still to watch the effect, and, if possible, get a clue to the stranger's business.

The schoolmaster rose quickly to his feet, and came forward smiling benignly, blinking a little as the lamplight shone full on the eyes from which he had removed the reading glasses. Then Christina Fellows beheld a strange thing, from which she shrank with the secret shame of a strong, reserved nature incapable of any emotional display.

The strange lady, with her veil thrown back, and her sweet face all aglow, spoke the schoolmaster's name in accents of tenderness, and laid her two hands on his shoulders.

"I've come at the long last, Tom," she said. "Thank God, it is not too late."

Then Christina, in a mortal panic, not even sure that she had heard or seen aright, closed the door in haste, and retired, wringing her hands, to her own domain. "Mercy me, sic ongauns! I wonder wha she is! It's hardly decent, but I maun wait or I see."

She felt, however, as if the end of all things had come.

The schoolmaster's face flushed, and he took the hands from his shoulders and held them close, then stooped to kiss them, and she drew herself a little away.

"I know everything, Tom," she said, nodding and smiling too, though her voice had an unsteady note. "I have known it only three days. In that time I have travelled seven hundred miles, praying God that when I came to the journey's end I should find you able to hear me speak."

"It is wonderful, Mary, wonderful," he said, speaking like a man in a dream. "I never thought that you and I should meet in this world, though I have long been certain about the next."

She made a gesture of fine scorn. "I know of the lies that parted us, and of the noble part you played to save the good name of a man whom you thought I loved. He won me by these lies, Tom, and you bore the brunt. He was not even honest in his death," she said, and her voice took a tense note of scorn. "If he had been I should have found you long ago, and so we might have had a few more years together. It was a Christlike act. You practically laid down your life, not for your friend, but for your enemy."

"Nay, my dear," said the old schoolmaster quickly. "It was done for you."

"Well, but it was not wise nor well done for any of us, for I have had a hard life. But, please God, we shall have a few days of happiness and peace together; for since I find you alone in this little house, I will never go away again."

She spoke like a woman who had counted the whole cost, and whose quest was ended absolutely. She laid her gloves on the table untied her bonnet strings, and pushed it with a little trill of laughter to the floor, and the lamplight on her bright hair revealed not a trace of grey.

"You have kept your youth, Mary," he said, tremblingly, for in a moment the gulf of the years was not only bridged, but utterly swept away.

"Look at me, a broken old man! Yet, if it please God to give me the sweet of your friendship for the few years that are left, I will give Him thanks."

She only smiled again with a deep, mysterious sweetness in her eyes, and sat down by the hearth as if she had found the place that was her very own.

Later in the evening an interview took place between the stranger lady and Christina Fellows; an interview which not only appeased the ire of that somewhat hard-visaged spinster, but spread out a new vista before her bewildered eyes. A message was sent to the Hawes Inn, and the lady's belongings were forthwith brought to the schoolhouse, and the new era began. It made a great talk in the Loaning, it being freely rumored that a mysterious rich relation had suddenly swooped down upon the old schoolmaster and was desirous of carrying him off to her castle in the south. Christina, for her own amusement, and to add to the dignity of the occasion, assiduously fanned the flame of village

gossip, adding a few tit-bits of her own manufacture to the astounding surfeit of the schoolhouse romance.

But all Loaning imaginings fell far short of the actual end of the story, which presently shook the place to its very foundations.

One fine February morning the schoolmaster and his guest departed from the Loaning, being accompanied to the station by Christina, who bade good-bys to them in tears.

Two days later, this announcement set the county by the ears:

"At Edinburgh, by special license, on the 19th inst., Thomas Bradbury Thornton, to Mary Caxton, widow of the late Sir Charles Grantley, of Garth Castle, Pembroke."

IN THE WINTER WOODS.

You will add greatly to your pleasure in the summer if you do not pick so many of the wild flowers but watch them develop, notice what the fruit looks like after the flower is gone, and then watch to see how each one distributes its seed, for all of these seed receptacles have their own method of fulfilling this all-important mission. Some, like the evening primrose, have their pods open at the ends and so let the wind shake out their seed; others, like the witch hazel, shoot their seed quite a distance from the hard cases, which is done as you would shoot a slippery orange seed by pressing between your finger and thumb. And then there is the crane-bill which throws its seed from a little cup at the end of a spring which you may see even now coiled up with the little cup at its tip.

A walk in the winter woods spent in identifying your friends of the summer by their dried pods or their seed will prove a most enjoyable and profitable pastime.—Saint Nicholas.

IN PRAISE OF TOIL.

Two men I honor, and no third. First, the tollworker Craftsman 'hat with earth-made implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hardi Harid; crooked, coarse; wherein notwithstanding lies a sunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable, too, is the rugged face, all weathertanned, besicled, with its rude intelligence; for it is the face of a Man living manlike. Oh, but the more venerable for thy rudeness, and even because we must ply as well as love thee! Hardily-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee, too, lay a god-created Form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labor, and thy body, like thy soul, was not to know freedom. Yet toll on, toll on; thou art in thy duty, be out of it who may; thou tollest for the altogether indispensable, for daily bread.

A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he, too, in his duty; endeavoring towards inward Harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with heaven-made implement conquers Heaven for us! If the poor and humble toll that we have Food, must not the high and glorious toll for him in return, that he have Light, have Guidance, Freedom, Immortality?—These two, in all their degrees, I honor, all else is chaff and dust which let the wind blow whither it listeth.—(Thomas Carlyle, in Sartor Resartus.)

There are men in the world who wear a girde of fret, as trying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty, and the truest expression of this world's probation.—Rev. Stephen H. Tyng.

THE SINGING HEART.

BY CLINTON SCOLLARD.

I spoke a traveler on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"
"Comrade, I bear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you thus life's thorny smart?"
"Comrade, I bear a singing heart!"

I cried to one whom adversity
Could not make bend the hardy knee,
"How such brave seeming? Tell the art!"
"Comrade, I bear a singing heart!"

Friend, blest be thou if thou canst say
Upon the inevitable way
Whereon we fare, sans guide or chart—
"Comrade, I bear a singing heart!"

WAIT ON YOURSELF.

"Where's my hat?" cried Kate. "I can't find it."

"Why can't you?" asked Mrs. Gordon. "No one wears your hat but yourself."

"But I must have mislaid it."
"Then find it. Your eyes are as good as mine or your brother's."

"I think some one might help me," complained Kate.
"I do not agree with you," replied her mother, firmly. "I think you are old enough and big enough to wait on yourself."

"Why, I'm sure I do, mamma," cried Kate, remonstratingly. "I do all of my own sewing and I take care of my own room."

"Yes, and every morning you ask Mary to bring you the dustpan or the broom, you send Harry after needles and cotton, and some one in the house is continually running errands for you."

"It doesn't do any harm to be obliging, I'm sure," said Kate, with a fretful shrug. "I do favors for other people."

"You occasionally do a service for one of us that we can not well do ourselves," replied Mrs. Gordon, drawing Kate to her side; "but that is not what we are talking about. We should all be agreeable and obliging, but that is no reason why you should call on others to do a service you can do as easily yourself. If you grow up depending on others, you will lose that self-reliance which renders life successful. Do you remember your cousin Louis?"

"The one who was lost at sea?"

"Yes. I am sorry to say he was a very bad boy. He was pampered so that he came to regard every one as little better than a servant, and he finally became so helpless that he could hardly do the simplest thing without assistance. When he was left an orphan he led a miserable life. He could not earn a living, because no employer would stand his idleness and impudence, and had he not been drowned I think he would have turned out dishonest."

"Oh, mother, and do you think—I—"
"By no means, dear, I am only putting the lesson in its strongest light. Don't forget it, and—wait on yourself."—Sel.

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother, seriously.
"I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.'"

Our hearts are fields given us by God. We should sow good seed in them so that nothing but what is good may grow in them. Are we doing this?—Junior World.

A MOTHER'S PRAISE FOR BABY'S OWN TABLETS.

There are thousands of mothers throughout Canada who have no hesitation in saying that the good health enjoyed by their little ones is entirely due to the judicious use of Baby's Own Tablets. And there are many mothers who do not hesitate to say that at a critical period Baby's Own Tablets have saved a baby's life. Such a medicine should always be kept in every home. Mrs. J. A. Porter, Paquetville, N.B., says:—"We give Baby's Own Tablets all the credit for keeping our little one well. They are an excellent medicine for children." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

HOW THE FAUCET WAS OPENED.

By Sarah N. McCreery.

John Gregg had begged for a pony for six months, and at last he had one. It was a beautiful Shetland, named Prince.

"Now, John," his father had said the day before the pony arrived, "I am very particular about the looks of my barn, so you must keep the pony's stall clean. You will have to feed and water him yourself, for I have all I can do to look after my own horses."

"I will, Father," answered John. "I don't mean to ever forget, for you are so good to give me the pony."

For three weeks John did not leave a thing out of place around the barn, and Prince had splendid care. Mr. Gregg declared he couldn't do better by his own horses.

"Did you water Prince this morning?" Mr. Gregg surprised John one noon with the question.

"Yes, sir," was the answer. John knew by his father's tone and look that something was wrong.

"Well, you left the faucet open, and the tank ran over. It will make a mud-hole, and that will be bad for the horses. They will get muddy every time they go for a drink."

"Father, I am sure I turned off the water when the tank was about full. I am just sure I did," insisted John.

"My son, you must be more careful. If this happens again you will have to water Prince at the pump in the lower lot," and the subject was dropped.

Three days later the faucet was found open again, and John had been the last one in the lot. He was positive he had shut off the water, he had looked the second time to make sure, but it was turned on, and he couldn't understand it. He hated to be thought careless.

That very same evening John rushed into the house with the cry, "Father, oh, Father come quick!"

Mr. Gregg, wondering, followed the boy in the lot. John pointed to the tank, and there stood Prince trying to open the faucet with his teeth. John and his father watched in silence. After a time the faucet turned, and as the water poured into the tank, Prince calmly began to drink.

"That's who opened the faucet, Father," John said gleefully. "I think Prince is a smart pony to know when he wants a drink, and to be able to get it for himself. He likes fresh, cool water, too," and he patted the pony's head.

"He is such a smart pony," laughed Mr. Gregg, "that he will have to go into the lower lot where there are no faucets to open. I am glad we found the guilty party, though, so we wouldn't blame the wrong one."
"I am, too," agreed John.

The source, or motive, of giving to God, and the purpose to which the money given is to be applied, are entirely distinct. The purpose should never serve as a motive. Men are not to give because money is necessary. They are to give simply because giving is necessary. And giving is necessary for the sake of the giver. It is for the giver's own benefit that God expects him to give.—Churchman.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

There was a very large attendance at the annual Sunday school festival held in St. Paul's Church Sunday school hall last week. This has been an exceptionally successful year for the school and the enrolment is larger than for years. The supper was given at six o'clock and followed by an excellent program furnished by members of the school. Mr. E. S. Macphail, superintendent, presided. The General Assembly's diplomas for the correct recitation of all the shorter catechism were won by Gracie Ogilvy, Addie Davies, Jean Sharpe, Adeline Ogilvy and Lizzie Sharpe. These girls also received beautiful Bibles given by Mesdames H. H. Horsey, Henry Waters, E. S. Macphail, W. G. Charleton and John McKinley. David Adamson received a beautiful prize from Mrs. Charles Thorburn for reciting half the shorter catechism at one sitting. The following received the red seal from the General Assembly for reciting the second 200 verses of the course in scripture—Jean Sharpe, Mary Macoun, Susie McGiffin and Elizabeth Sharpe. Susie McGiffin also received the gold seal for reciting the last 200 verses of the course and the following received diplomas for reciting the first 100 verses—Alice Ogilvy, Elizabeth W. Sharpe, Mary G. Adamson, Pearl Logan and Grace Ogilvy. The following received prizes for reciting 50 verses of scripture in the primary class set for those who cannot read—John Sharpe, Charles Walker, Fairbairn Adamson, Edwin Davies, Harold Green. May McGiffin. The general proficiency prizes were given to all those who made 90 per cent. of the marks obtainable for learning lessons, bringing Bibles and punctuality. They were won by Fleming McCormac, Charles Martin, James Cooney, David Adamson, Isabel Walker, Harold Martin, Mary Macphail, Martha Walker, Addie Davies, Lily McGiffin, Lizzie Sharpe, Lucy Cooney, Dorothy Ferguson, Marion Ferguson, Laura Waters, Rose Morse, Grace Ogilvy, Alice Ogilvy, Dorothy McGiffin, Margaret Sharpe and Gladys Adamson. Rev. James Little presented the prizes.

Melville Church, Fergus (Rev. Mr. Craw, pastor), reports receipts amounting to \$3,340.31, not including \$378 subscribed for Knox College, and \$334 for Pointe Aux Trembles building fund. The building fund debt remains practically what it was the previous year, \$1,700. The question of a pipe organ for the church was brought up, and a committee named to solicit subscriptions, \$300 having been already promised.

Annual Meeting, Chalmers Church, Flesherton. — Notwithstanding being without a pastor seven months an efficient session and active Managing Board kept the work of the congregation well in hand as was shown by the reports presented. During the year nine new members were received and a like number removed, leaving the number on the roll 128 as formerly. The total receipts for the year were \$1-124.00, an increase of \$21 over the former year. All liabilities were met and a good balance remained on hand in each department. The contribution to missions was slightly in advance of the former year and a marked increase for the present year is aimed at. The Ladies' Aid, an active organization in the congregation, have nearly \$200 on hand towards purchasing a new organ. The meeting was harmonious, a spirit of hopefulness prevailed and it was resolved an increase of \$50 be made to that formerly paid on stipend. A settlement of pastor is hoped for at an early date.

EASTERN ONTARIO.

Rev. A. Thompson, of Cotswold, was the preacher in Knox church, Cannington, last Sunday.

Rev. J. A. McKeen, Orono, occupied the pulpit of St. Paul's Church, Port Hope, last Sunday. Rev. H. E. Abraham preaching the anniversary sermons at Orono.

Rev. J. S. Caldwell, of Woodlands, is called to Hawkesbury. A special meeting of Ottawa Presbytery sustained the call, which has been forwarded to Glengarry Presbytery to be dealt with in the usual way.

The new officers of St. Andrew's Ladies' Aid Society, Picton, are: Hon. Pres., Mrs. B. Gillespie; President, Miss Jessie Redmond; Vice-president, Miss Jameson; Treasurer, Miss Annie MacDonald; Secretary, Miss K. Young.

The Presbyterian congregation at Lake St. Peter has just received the valuable gift of an organ and piano stool through the Rev. J. W. Mitchell. The gift was given by Mrs. Thomas Ritchie and a few friends of Belleville, and will materially aid in the Sunday services.

Rev. W. Shearer, of Picton, attended the Layman's Missionary Convention in Belleville last week, Monday and Tuesday, and on Wednesday went to Stirling to attend the annual convention of the Kingston Presbyterial Union where he spoke in the evening, his subject being: "The Place of Theology in the Teaching of the Young."

Rev. Malcolm Macgillivray, D.D., of Kingston, preached anniversary sermons in St. Andrew's, Perth, on the 6th inst. Although it is now twenty-one years since he removed from the town the stronghold the reverend gentleman has on the affection not only of members of his old charge, but by many in other congregations, was evidenced by the crowded attendance at both services.

At the annual meeting of St. James Church, Dalhousie, in Lanark and Renfrew Presbytery (Rev. J. A. MacLean, B.A., pastor), all reports presented were of an encouraging nature. The mission contributions amounted to \$203, the largest given in the history of the congregation. The Sabbath school has an enrollment of 229, with a large average attendance. An interesting primary class of twenty-six varying in age from three to five years is taught by the pastor's wife. Sixty-one names were added to the Communion roll, fifty-seven on profession of faith, and four by certificate. The session reported three members removed by death, and one by certificate.

The anniversary services of the Spencerville church were held on Sunday, Feb. 6. Rev. Narcisse McLaren, of Bishop's Mills, was the preacher at both morning and evening services. Mr. McLaren was listened to by exceptionally large congregations, and his hearers were delighted by the preacher's very pleasing yet forceful presentation of the truth. On Monday evening the annual anniversary concert was held in the church. The management are to be congratulated upon having secured the services of Miss Edna Dolores Thomas, elocutionist, graduate of the Chicago Conservatory of Elocution, now of Ottawa, and Miss Marion Seymour, contralto, graduate of the London Conservatory of Music, also of Ottawa. The young ladies are both artists in their respective lines and are unsurpassed and seldom equalled. They held the large audience spellbound from start to finish. Addresses were delivered by Rev. Mr. McLaren, Rev. Mr. Hicks, of the Methodist church, and the pastor, Rev. John McDougall. The financial results were extremely satisfactory.

The congregation of Knox church, Beaverton, held their annual meeting last week. The attendance was large, the Rev. W. W. McIcrae, M.A., presiding. The reports in almost all branches of the church work indicated progress, and all the several organizations received a hearty vote of thanks for their faithfulness in the good work. The session's report expressed regret at the near removal of their pastor, Rev. W. W. McIcrae to Regina Presbytery, where he has accepted a call to an important charge, and the congregation manifested its appreciation of his services by voting a full quarter's salary to him. After the business of the meeting was over a sumptuous lunch was provided by the ladies.

LIFE MEMBER W.F.M.S.

The following list of new members is given in the February F.M. Tidings:

Mrs. David Morton, presented by St. Paul's Auxiliary, Hamilton, on the 60th anniversary of her wedding day. Mrs. James Simpson, Barr's church Auxiliary, Bromley. Mrs. John S. Hart, presented by St. Andrew's Church Auxiliary, Perth. Mrs. Waters, presented by Huron Presbyterial, Nov. 9th, Ujjain, India. Miss Eliza A. Thompson, Newtonville Auxiliary, Clarke, presented by her cousin, Miss Sniveley. Miss Annie L. Burns, McCracken Mission Band, Toronto. Mrs. Samuel Allison, presented by W.F.M.S. Auxiliary, Pakenham. Mrs. L. Beaton, Moose Creek, presented by Roxborough Auxiliary. Miss Elizabeth Ross, presented at Christmas by W.F.M.S. Auxiliary, Lumsden, Sask. Miss F. B. Colquhoun, W.F.M.S. Auxiliary, Cornwall. Miss A. Matheson, W.F.M.S. Auxiliary, Furlington. Miss Isabella M. Benson, presented by Mrs. Crawford, Niagara Falls, Ont. Miss Maggie Wells, W.F.M.S. Auxiliary, presented, Aurora. Mrs. J. M. Robinson, presented by St. Andrew's church Auxiliary, Hamilton. Mrs. John MacDonald, W.F.M.S. Auxiliary, Petrolia. Miss Edwards, Mrs. Grindrod, Mrs. Kirkpatrick, St. Andrew's Church Auxiliary, Sherbrooke, Que. Mrs. Thos. Houston, W.F.M.S. Auxiliary, Sarnia. Mrs. A. Pettis, presented by Steady Stream Mission Band, St. Giles Church, Toronto. Mrs. R. Porter, St. James Church Auxiliary, Thamesville. Mrs. Eliza Williams, St. Paul's Auxiliary, Winnipeg, Man. Mrs. George Ross, presented by Mrs. M. Pinkerton, Knox Church Auxiliary, Walkerton. Mrs. D. Morrison, presented by Miss H. Bounhall, Knox Church Auxiliary, Walkerton. Mrs. Alex. Chambers, St. Andrew's Auxiliary, Arthur. Mrs. F. P. Lynn, presented by W.F.M.S. Auxiliary, Warton. Mrs. Thos. McIntosh, Glen Gordon Auxiliary, Glengarry. Miss L. M. Borrowman, presented by W.F.M.S. Auxiliary, Whitby. Mrs. R. J. M. Glassford, presented by the Wardrobe Auxiliary, Chalmers Church, Guelph. Mrs. Jas. B. Lyle, presented by the Willing Workers M.B., Smith's Falls. Miss Isabella Gibson, W.F.M.S. Auxiliary, Eversley and Temperanceville, Richmond Hill. Mrs. J. W. Stephen, presented by the Young Ladies, Guild, Avenue Rd. Church, Toronto. Mrs. C. R. Wilson, Murray Mitchell Auxiliary, Toronto. Miss Mary S. Herdman, presented by the Y.W.M.B., Westminster Church, Toronto. Mrs. John Cameron, presented by Erskine Church Auxiliary, Toronto. Miss Annie McKay, presented by the Alisa Craig Mission Band, Windsor. Mrs. Geo. Ferrier Burns, presented by her sister, the late Miss Isabella Smythe, the Jennings Auxiliary, Toronto. Mrs. C. T. Irish, the J. Kings Auxiliary, Toronto. Miss Jessie Miller, presented by St. Paul's Church Mission Band, Warton. Mrs. Donald Fraser, presented by her family, W.F.M.S. Auxiliary, Amson. Mrs. Miss E. May Fraser, W.F.M.S. Auxiliary. Mrs. James Gray, presented by branch W.F.M.S. Auxiliary, Toronto.

MONTREAL.

The Carnival at Buckingham in aid of St. Andrew's Choir which was held in the rink Monday night of last week was a decided success in every way.

An interesting resume of the work at the American Presbyterian church's cottage at Kamouraska has just been issued. The cottage is built on the shores of the lake, and is intended for those in falling health. Every summer quite a number are brought to the city to breathe the fresh country air and to gain fresh vigor. Already many who had become overwrought from the oppressive atmosphere of the city have gained a new lease of life through their stay at "Sunny Brae" Cottage.

The annual meeting of the Knox Church Missionary Association was held in the lecture room of the church. Reports from all departments were very satisfactory, and showed considerable advance on previous years. The total amount of reported collections was \$2,237 for missionary and educational purposes, and the duplex envelopes were reported in circulation. Officers for the ensuing year were elected, and also two representative members to the Laymen's Missionary Committee.

Referring to the departure of Rev. W. D. Reid from the city, the Montreal Witness says: The congregation of Taylor church feel keenly the loss of their pastor, especially as a strong man is needed to control and keep together such a large body of working men. There are a great many changes during the year, sometimes as many as a hundred leave the church to take positions all over Canada, and as many, and more, take their place. The minister found it difficult to visit all the people once a year, but 35 elders covered this ground every quarter.

The annual meeting of St. Cuthbert's Church, St. Lambert, the Rev. Wm. Munroe, pastor, was held recently. The reports of the various organizations which were submitted were all of a most encouraging nature. The membership is now 101, 18 members having been received during the year. The financial statement showed that the ordinary collections were \$1,619, an increase of about 40 per cent. on the year previous. The amount raised for all purposes was \$3,993, and \$311 were given for missions. A handsome new Sunday school building with church parlors has been erected at a cost of \$1,500. The congregation which has been an augmented charge, now sees its way to become self-sustaining.

Reports adopted at the annual meeting of St. Andrew's congregation, Scotstown, Quebec (Rev. W. C. McKenzie pastor), indicated a total added on confession 18, by letter 3. Total income nearly \$1,700. Payment to schemes \$256. The average per family for all purposes is \$25.00; to the schemes of the church, \$3.80. The average per communicant for all purposes is \$19.00; to the schemes, \$2.80. The average per family for the Presbytery of Quebec in 1908 was \$25.00 for all purposes, and \$3.40 to the schemes; and the average per communicant was \$14.00 for all purposes, and \$1.95 to the schemes. So that Scotstown is up to the average per family for the Presbytery for all purposes and in every other respect a long way in advance. The prospects for the future are bright.

The congregation of Newburgh, Camden East, and Camden Fifth churches have extended a unanimous call to Rev. A. Thompson, B.D., late of Rothsay, Ont.

The annual meeting of the Orillia Presbyterian S.S. Teachers' Association was held on Wednesday last. The report of the year was exceedingly satisfactory in every particular. The following officers were elected for 1910:—Superintendent, Mr. H. Cooke, assistant superintendents, Messrs. C. J. Miller and W. H. Campbell; secretary, W. M. Campbell; assistant secretaries, Messrs. A. McLean and Jas B. Henderson; treasurer, Mr. A. ex. McLean; librarians, Messrs. T. G. King, Alex. Harvie and Stanley Topps.

OTTAWA H.M. PRESBYTERIAL.

The second annual meeting of the Ottawa Presbyterial of the Women's Home Missionary Society was held yesterday afternoon and evening in St. Andrew's church and by the attendance and reports every success is attending the efforts of the society since its inaugural. In the absence of the president, Mrs. W. D. Armstrong, the chair was occupied by Mrs. W. G. Charleson. The Bible reading was given by Mrs. Turnbull, who spoke on the parable of the leaven in the three measures of meal. Mrs. McIlroy gave the opening prayer and the minutes of the previous meetings were read and sustained. The report showed a membership of 430 and 342 subscriptions to the "Pioneer," a marked increase for both over last year. Miss Evans, supply secretary, gave the report for that branch with a detailed account of the work done. During the past year nine bales were sent to the station at Sifton, Man. The total weight was 960 pounds, and included, was new material to the value of \$301.27, and a quantity of second-hand garments as well as a generous supply of hospital necessities for the Sifton Hospital. Three outfits for Galician students in the Winnipeg College were included and all manner of household supplies. The report of the treasurer, Mrs. S. Stewart showed a total of \$722.50 for the year, of which \$720 had been sent to the general secretary-treasurer at Toronto. The dedicatory prayer was given by Mrs. H. S. Campbell and was followed by the reports of the thirteen auxiliaries in the Presbytery.

The election of officers resulted as follows:—President, Mrs. Bastedo; vice-presidents, Mrs. W. D. Armstrong, Mrs. W. G. Charleson, Mrs. Halpenny, Mrs. Walter Bronson, Mrs. W. Urquhart and the presidents of the various auxiliaries; recording secretary, Mrs. W. M. Dunlop; corresponding secretary, Mrs. H. A. Garbuck; treasurer, Mrs. S. Stewart; Pioneer secretary, Miss Carruthers; supply secretary, Miss Evans; press secretary, Mrs. William Anderson; Home Mission Helper's secretary, Miss Younger; literary secretary, Miss Garland.

After the conclusion of business Miss Taplin sang very sweetly and was followed by Mrs. Walker, of Toronto, an officer of the General Board, who gave a most instructive address on the general work of the society, which had been personally inspected by the speaker. Mrs. Walker gave interesting details of the hospital work in the Canadian Northwest, particularly that of Sifton hospital. The closing address was given by Mrs. Ramsay and the prayer by Mrs. Lowry, of Bell's Corners. After the meeting tea was served by the ladies of St. Andrew's Auxiliary and a social hour spent.

The evening session was a public one which opened at eight o'clock Rev. P. W. Anderson, the moderator presiding. The Scripture lesson was read by Rev. Dr. Herridge and was followed by a duet by Mrs. Robertson and Miss Handyside.

Rev. J. Little, of St. Paul's, brought greetings from the Presbytery and spoke on the mission work. Mrs. Walker continued her address of the afternoon and was heard with much interest. Dr. Bryce, of Winnipeg, gave a graphic description of the progress of the work during the last twenty-five years in Western provinces and also spoke of the possibilities and necessities of the present and future years. The meeting was brought to a close by Rev. Dr. Armstrong, pronouncing the benediction.

At the annual meeting of the King street church, London, all the reports presented indicated a prosperous year. The present membership is 451, an increase of 62 over last year, notwithstanding the transference of 43 members to the Hamilton Road congregation.

Rev. W. McDonald, B.D., of Lanark, was the preacher in St. Andrew's, Appleton, last Sunday.

BRITISH AND FOREIGN.

There were 124 irregular marriages in the city of Glasgow last year.

It was 60 years on the 10th of December last since penny postage was commenced in Great Britain.

The maintenance of lighthouses in the United Kingdom during the past year cost £464,540.

Tobacco blindness afflicted 14 of the 667 persons who sought advice at the Dumbarton Eye Dispensary last year.

The population of Greater London has now reached the stupendous total of 7,537,196, an increase of nearly 1,000,000 in less than ten years.

Dr. George Adam Smith, the new principal of Aberdeen University, was the guest of his former students at their Christmas dinner in Glasgow.

The temperance movement which was originated in the City of Armagh some months ago by the Rev. Father Sherrin and the Rev. R. J. Patterson, LL.B., is making great headway.

London's marriage-rate birth-rate, and death rate for 1908 are the lowest ever recorded. The death-rate, which has declined for the past forty years, fell from 14.6 in 1907 to 13.8.

A notice has been posted in Dollar prohibiting tobogganing, the making of slides or the playing of any game in the streets under pain of a penalty not exceeding 40s.

Clyde shipbuilders launched during last year 344 vessels, of 402,960 tons. This is an increase of 48,357 tons compared with 1908, but is 219,668 below the record total of 1907.

There was unearthed at Berwick the other day a portion of the ancient castle erected in the time of King David after his accession to the throne of Scotland in 1124, and in which that monarch had his chief residence.

While General Booth was conducting meetings at the opera house, Crouch End, burglars entered his office and stole his private bag, containing several valuable articles, the loss being estimated at £30.

The death took place at 64 Canon-gate, lately, of Catherine Bruce, who was for many years pew-opener at the Tron Church, Edinburgh, and a familiar figure to the older members. "Kattie," as she was termed, was a fine type of the old Scotswoman.

The London South Presbyterian's resolution, condemnatory of the insertion of intoxicating liquors advertisements in periodicals issued by congregations, has been printed and sent down in official form to all ministers and sessions within the bounds.

The special appeal in aid of the Central Fund of the United Free Church has had so satisfactory a result that the committee will be able to begin the year free from debt. On January 1, 1909, they were burdened with a real indebtedness exceeding £14,000.

New Year's Day was the first birthday anniversary of Mr. Asquith's scheme of old-age pensions in Britain. Throughout the first year of its operation 652,768 persons have benefited, and there has been distributed among them the very large sum of 66,063,656.

The great temperature wave which four months ago swept in at Armagh has flowed across Ulster and touching the Waterside (Derry), has left behind it, in five weeks, not desolation, but clean streets, happy homes, and a band of stalwart abstainers, 500 strong.

The Reformed Church in the United States has doubled its membership since 1878, now enrolling nearly 300,000. Better progress has been made in gifts to benevolences, these having been doubled in the last ten years. They now amount to \$450,000.

The Melbourne Argus states that a private letter recently received indicates that the two sons of the Prince of Wales, Prince Edward and Prince Albert, will make a tour of the empire, including Australia, in 1911, and will probably be accompanied by a small fleet of warships.

HEALTH AND HOME HINTS.

Spareribs should be broiled rather than roasted, and served with apple sauce and mashed turnips.

It takes longer to cook sweet potatoes than the common kind and they cook more quickly in salt water.

A meat chopper may be better cleared by running a piece of bread through the machine before washing.

Oatmeal can be used instead of barley or rice in the soup. It thickens it, and adds a flavor which is pleasant.

Cut white oilcloth to fit the pantry shelves and paste it on with rather thick flour paste. It will last for years, and is easily kept clean.

CREAM SOUPS.—Always see to it that the milk of which they are made is fresh, and always drop in it, before beating, a pinch of baking soda, to avoid the danger of curdling. After the soup is ready for the table, do not allow it to stand on the part of the range where it may come to a boil.

Rolled Corn Beef.—Take a flank piece of corn beef, make a dressing as for turkey. Spread thickly over the beef; roll tightly and tie. Fold in a thin cloth. Boil until tender. Take up, drain, press under a weight, slice cold. A flank piece can be rolled and tied and boiled tender without dressing. Press and slice cold. Garnish with curled parsley and little pickles.

Peppermint Creams.—Put one pound of best icing through a sieve. Take the white of an egg and two table-spoonfuls of water, beat these together. Then with a wooden spoon, gradually work in sufficient icing sugar to form a thick enough mixture to roll out thin. Flavor to taste with essence of peppermint, and roll out to one-eighth of an inch thick. Stamp in small rounds with a cutter and place on a paper to dry.

THE DAILY BATH.

So many convenient arrangements are found in houses fitted with modern plumbing that those who occupy them need not forego the comfort and luxury of the daily bath. Time was that a Saturday evening was considered by many excellent people a sufficient means of keeping the body clean. We have advanced much farther than this, and persons who value health understand that the skin has offices to perform which it cannot fulfill unless the multitudinous lace-like pores are free and unclogged. When one is nervous and tired, a sponge bath in water either hot or cold will often prove stimulating and refreshing. Elderly people and those whose circulation is feeble should avoid the cold plunge so delightful to the young, because it robs them of vitality. But those in advanced years, as well as the boy and girl, are the better for the daily bath from head to foot. A bathtub and a copious amount of water is not a prerequisite if all that one has to depend on are a basin and picher.

When the baby baths during the summer heat try the effect of a tepid bath. The invalid too feeble for the bath in hot or cold water will be almost made over by an alcohol bath. There are many who do not need these suggestions, but there are always a few who may find them seasonable, especially during the heats of summer.

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 25.

LIQUOR HABIT.

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

Many Women Suffer Untold Tortures in Silence

They Can Be Relieved by Keeping the Blood Supply Rich
and Pure With Dr. Williams' Pink Pills.

A woman needs a blood-building medicine regularly just because she is a woman. From maturity to middle life the health and happiness of every woman depends upon her blood, its richness and its regularity. If her blood supply is irregular she suffers from headaches, backaches, side-aches, and other unspeakable distress which only women know. Some women have grown to expect this suffering at regular intervals and to bear it in hopeless silence. But women would escape much of this misery if they took a box or two of Dr. Williams' Pink Pills to help them over each critical period. These Pills actually make new blood. They help a woman just when nature makes the greatest demand upon her blood supply. They have done this for thousands of women throughout Canada, why not for you?

Mrs. Joseph Kinney, Gilbert's Cove, N.S., says:—"For ten years I suffered from nervousness and those troubles that make the lives of so many women one of almost constant misery, at times I would be confined to my bed for weeks. I spent sleepless

nights and seemed to lose all courage. I tried several doctors but they failed to give me any relief. The last doctor I consulted told me frankly that he could not undertake my case unless I would undergo an examination. It was then I decided to give Dr. Williams' Pink Pills a trial. After taking six boxes I was much improved in health, but I continued to take the Pills for a couple of months more when I felt like a new woman, and was enjoying such health as I had not experienced for ten years before. I have had no return of this trouble since, but I have used the Pills once since that time for the after effects of the grippe, and the result was all I hoped for. These are plain facts from my own experience, and I have always felt that I cannot too strongly recommend Dr. Williams' Pink Pills to the many women who suffer as I did."

You can get this great blood-building, health restoring medicine from any dealers in medicines, or direct by mail at 50 cents a box, or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

SPARKLES.

"If marriages are made in heaven, why are not divorces?" asked the attorney.

"Well, because it takes a lawyer to get a divorce, and there are none up there," replied the client.

"Pa, did you ever hear of a real case of poetic justice?"

"Yes. A man who once swindled me out of \$600 on an irrigation scheme died of water on the brain."

A "low-brow" who in some manner had gained admission to the inner circle of a well-known literary organization in Boston, was busily engaged in conversation with a charming girl from Beacon Street, when suddenly she asked him:—

"Do you like 'The Autocrat of the Breakfast Table'?"

"I don't know that I ever tried it," responded the rank outsider, cheerily.

"To tell the truth, I'm not much of a hand for breakfast-foods of any kind."

THE PROVEN CURE

FOR ECZEMA

D. D. D. PRESCRIPTION

Many eczema sufferers have failed so utterly with salves and other "discoveries" that even the assurances of the best physician or druggist cannot induce them to invest another dollar in any remedy.

It is to those discouraged sufferers in particular that we now recommend a trial size bottle of the accepted standard eczema remedy, a simple wash known as D. D. D. Prescription.

The best skin specialists long ago became convinced that this simple wash offered the only true cure for eczema, and the thousands of cures it has made prove that they were right.

Why shouldn't you get instant relief from that terrible itch, and a permanent cure, as so many others have done?

The first step is to write the D. D. D. Laboratories, Dept. O.D., 23 Jordan St., Toronto, for a free trial bottle. It will stop the awful itch instantly.

For sale by all druggists.

"Have you ever noticed," began the bald gentleman, who liked to entertain the people gathered in his corner of the hotel piazza, "that little men invariably marry large women?"

"It may be so," murmured a mild-eyed fellow guest, "but I had always supposed that it was the other way about—that the large woman married the small man."—Youth's Companion.

An Episcopal minister, who had but recently moved to a small town in the Pennsylvania coal regions, passed two youngsters on the street. "Good morning, father," said one of them, misled by the clerical garb. "Don't you know nuttin'?" said the other contemptuously, when the minister was past. "Dat guy aint no father. Why he's married an' got two kids!"

"De reason some of us doesn't git along," said Uncle Eben, "is dat we sits down dreamin' of automobiles when we orter be pushin' a wheelbar-rer."

Lover—"Of course, darling, our engagement must be kept private for a while."

The Girl—"O yes, dear. I've told every one not to say a word."

"Let the GOLD DUST Twins do Your work!"



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

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**Algonquin Park,
Parry Sound
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Through Cafe Sleeping Cars to
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PERCY M. BUTTLER,
City Passenger and Ticket Agent.
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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.; c 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 5.00 p.m.

a Daily; b Daily except Sunday
Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa
Line**

Trains Leave Central Station 7.50 a.m.
and 4.35 p.m.

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

2.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00
a.m. and 6.35 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 13 or 1180. gwp

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Compare our prices with the prices elsewhere
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Fine quality. Tailor Made Shirts \$1.00.

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Write for Handsome Descriptive
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Plans, rates and features: European, \$1.50 per day
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American, \$3.00 per day upward; with Bath, \$4.00
upward.

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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"
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Grain of all Kinds.

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Sold to Highest Bidder, or
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Are in every respect a
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Thoroughly Cured by the Fittz
Treatment—nothing better
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the Dominion order it for those
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"ST. AUGUSTINE"

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

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**J. S. HAMILTON & CO.,
BRANTFORD, ONT.**

Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Chapeau Bridge, Piers, Abutments and Approaches," will be received at this office until 5 p.m., on Monday, February 23, 1910, for the construction of Piers, Abutments and Approaches for a Highway Bridge across the Culbute Channel of Ottawa River at Chapeau, Alouette Island, County of Pontiac, Que.

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

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

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

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

By order,

NAPOLEON TESSIER,
Secretary.

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

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

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SOME TRACTS?**

**IF SO, COME AND GET
SOME FREE**

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is 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

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Prompt delivery. Phone 935



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Scrap Copper," will be received until 5.00 p.m., on Wednesday, January 12, 1910, for the purchase of about 800 pounds of scrap copper, which may be seen on application to Mr. J. Shearer, Supt. Dominion Buildings, Queen St., Ottawa. Terms: Cash. The purchaser must remove the copper from the premises within one week from date of purchase.

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

By order,

NAPOLEON TESSIER,
Secretary.

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