

Why Tea Quality Varies

YOU know how the quality of strawberries from the same patch will sometimes vary from one day to another. One day sweet, compact, well ripened, well colored, richly flavored—next day it rains, is cloudy, following picking is soggy, sour, green, coarsely-flavored, poor. Tea, also, on account of its volatility of flavor after picking and during the curing process is very susceptible to weather changes. A few hours of sunshine or bad weather after picking may make the difference between good and poor tea. So that while one picking may be first class, the next from the same garden may be very poor. I select only the pickings which come up to the Red Rose standards of richness and strength in Indian, and delicacy and fragrance in Ceylon teas, and thus that "rich, fruity flavor" of Red Rose Tea is produced and maintained.

Red Rose Tea is good Tea. T. H. Estabrooks, St. John, N.B., Toronto, Winnipeg

IRON WHISKY DISTILLERS TO HIS MAJESTY THE KING Sir John Power & Son Ltd. ESTABLISHED 1871. THREE SWALLOWS IRISH WHISKY. Famous for over a century for its delicacy of flavor. Of highest standard of Purity. It is especially recommended by the Medical Profession on account of its peculiar "DRYNESS"

Twenty Minutes Time Enough? To Cure the Worst Headache From Any Cause—New Reduction Method.

For Head-aches. Most headaches and pains yield instantly to the new reduction method. The cause for these pains is congestion of the blood in the brain centers—when this congestion occurs, the brain cells are irritated and the result is pain. This new reduction method disperses the blood, restores the normal circulation, and the pain is gone.

BABY'S OWN SOAP. Keeps Baby's Skin and his mother's also, whiter, softer and more fragrant at less expense than any other soap will. It is absolutely pure.

Big Clock of France. The works of a clock made for the cathedral of St. Gervais d'Avanches weigh two tons; there are five sets of wheels, and the hours are struck on a bell weighing over six tons by a clapper of 220 pounds. There are four faces to this clock, which is the largest in France.

\$200 IN CASH AND Numbers of Valuable Prizes GIVEN AWAY FREE. INOL REAB OPLW IQRET UPLFAOB XOP. Can you arrange the sets of mixed letters above, into the names of six well known wild animals? If so, you can share in the distribution of the above Prize. Try it in 10 easy steps, but by patience and perseverance you can probably find three or four.

THE FUTURE BELIEF WHAT WILL BE RELIGION OF NEXT CENTURY?

Man is Incurably Religious, and Will Be Dealt With Religiously Rather Than Ecclesiastically—Church Will Stand Fast to Social Obligations. "What is to be the religion of the next century?" The Congregationalist and Christian World, Boston, submits this question to representative clergymen of the Baptist, Congregational, Episcopalian, Methodist and Presbyterian denominations, publishing their answers in the form of a symposium. Naturally all interpret this question as meaning "In what direction will Christianity develop during the period named?" The Rev. Frank Gonsaulus (Congregational), president of the Armour Institute, Chicago, predicts that the religion of the next ninety years will reflect the presence and influence of the scientific method. This method, he maintains, "will first of all make clear the fact, as stated by Sabatier, that 'incurably religious' man, then, with all the assumptions to the contrary cleared away, the church will go at the task of dealing with men religiously rather than ecclesiastically." The Rev. Henry S. Nash, of the Episcopal Theological School, Cambridge, Mass., although protesting that prophecy is the most gratuitous form of error, goes on to say "The first fact, blocked out with sufficient clearness for us to discern its nature and bearings is that conception of the scriptures which historical criticism is giving us. The basis of traditional opinion having been broken, the Old Testament is disclosing itself to us in its true character. We are ceasing to take it as a body of infallible teaching in the field of doctrine or inerrant prediction of future events. The Old Testament is returning into its proper connection with history, from which the doctrine of infallibility had detached it. "With the doctrine of infallibility goes the doctrine of ecclesiastical imperialism. For, if we are to believe that the church is infallible, in order to be consistent, separate it from all other records of human experience. And then, if we value logic, we must have an infallible church to make scriptures infallible. The drift of an infallible church in its turn means a monasticized church, a church where in the idea of the kingdom of God, the conception of the Christian consciousness as a creative social work cannot be the controlling ideal. When, however, the doctrine of infallibility decays, ecclesiastical imperialism dies with it. The church becomes open-minded toward one another. All of them together become open-minded to the teaching of the living God. Christianity takes up its social task as a part of the work of salvation. . . . of heart, the possibility of social conditions which doom and damn little children to misery and hopelessness? Boom and damn them before they open their eyes to the sun! Can we bring ourselves to look steadily at such conditions and call ourselves Christians? Shall we escape the terrifying situation by giving our real faith in the kingdom of God and fleeing to the monastery? Or, standing fast within our social duties, shall we, by means of a quickening faith in the living Christ, banish both the aristocrat and the monk from the best society?"

KEEPING GOOD FAITH Concluded His Friend Wanted a Secret Kept. Philadelphia Ledger. A city horseman, who had purchased a fine-looking horse soon discovered that the animal was blind, and after several weeks he succeeded in disposing of her, as the defect did not seem to lessen her value. The next day the new owner of the horse appeared. "Say, you know that mare you sold me?" "I began," she stoned-blind," "I know it," replied her past owner, with an easy air. "You didn't say anything to me about it," said the purchaser, his face set with anger. "Well, you see," replied the other, "that fellow who sold her to me didn't tell me about it, and I just concluded that he didn't want it known."

Dairy Cow's Ration. Here is a compound where peas form a prominent part in the ration of a dairy cow, which after you have tried you will be willing to confess to be of far more value than the cost of the peas. Take fifty pounds of corn, 200 pounds of oats and 100 pounds of peas and grind them together and you will have a very rich ration, with a ratio of 1 to 1.2. Even oats and peas grown together, which is the more usual way of growing them when used for the production of milk, and ground together, make a first class ration for that purpose. A western farmer well known to the world's press has been planting peas and oats together for years and claims an average yield, one year with another, on his farm to be eighty bushels an acre. When anything like such yields can be had it would be difficult to succeed in any way that the butter fat of milk can be obtained anywhere near as cheap. It beats bran at \$15 a ton out of sight.

Mining Meerschaum. Meerschaum, although the name means "sea foam" is not a marine produce, says Technical World Magazine, but is a soft, soap-like stone mined just as coal is mined. Asia Minor is the principal seat of the industry. In its crude state, meerschaum is yellowish, and a red clay coat or skin envelope the blocks taken from the mine. These blocks are soft enough to be cut with a knife. After being together under the open sun in summer, or in a warm room in winter, the blocks are sorted into grades. They are then wrapped in cotton and packed in cases for the market. The bulk of the product goes to Vienna, where the best pipe-makers are found.

A Message of Hope. The Rev. James R. Day (Methodist), chancellor of Syracuse University writes: "Ninety years from now immeasurably more than the world's present material religion will be the great spiritual and ethical truths which men in great numbers are discovering in the New Testament—that record of the truth revealed to the first Christians. Churches will be one fellowship and have their place by the efficiency with which they carry the knowledge of a religion for this world and for the next to all men—a cleansing, a burdening, a hope, a religion. The working creed will be the thirteenth chapter of second Corinthians, which has its climax in the heart of Christ with its close: 'Now abide faith, hope, love, but the greatest of these is love.'"

The Rev. William Clarke (Baptist), of Colgate University, is among those who believe that "the Christianity of the twentieth century must be a working Christianity, showing its intelligence and religious power to the vast and complex present problem of humanity."

The Rev. Charles E. Jefferson (Congregational), pastor of the Broadway Tabernacle, New York, states that "religion is going to be what it has been, only more so." He adds, however, that it will be more jubilant than it has been since the days of the apostles. The idea of the Divine Immanence, long working like leaven, will go on leaving the lump church life, bringing a new confidence and fresh courage to increasing numbers of those who fix their minds on things which are above. "Religion will also be increasingly altruistic. The importance of environment as a factor in the growth of souls is bringing to religious men a new sense of responsibility, and out of this awakened social conscience will come movements for the redemption of our cities on a scale vaster than any which the nineteenth century attempted. The religious spirit, will, it is safe to say, be progressively demoted to a very form of church government will show in its changing structure the growing power of the laity. Democracy has as yet been only a strong man getting ready to run a race, and in the twentieth century long stretches of the appointed course will be covered. There will be a Christian socialism, the full dimensions of which we cannot now conjecture. The growing sense of solidarity has already powerfully affected religious thought and action, and within ninety years many a dividing wall now massive will be levelled, and many a chasm now wide and deep will be no more. Religion is going to give itself

with unprecedented devotion to the work of reconciling brethren who are estranged, and the Church of Christ, entering the arena of international life will hasten the fulfillment of the dream of the prophet who declares that some day war should be no more.

Religion will be increasingly missionary in its disposition and movement. The last ninety years have witnessed the opening of all the doors of all the lands, and in the ninety years next coming Christianity will boldly enter in. We are coming to see that missionary impulse is of the essence of the Christian life, and the triumphs of the past are as nothing compared with the victories which are to be."

A Shifting Of Emphasis. Looking into the time to come, the Rev. Robert F. Coyle (Presbyterian), moderator of the general assembly, discerns in the movements of religion "a decided shifting of emphasis." "Things extraneous or unessential," he writes, "will be put upon the shelf or eliminated altogether." This change of emphasis will be manifest in the interpretation of the Bible. To quote further: "The stress will be laid not upon authorities, but upon essence; not upon the literary vehicle, but upon the freightage it carries; not upon the letter, but upon the spirit. . . . It will be seen that truth is truth, whether enshrined in myth, or fable, or parable, or history, or prophecy, or what you will. "The change of emphasis will be manifest in the church. The stress will be laid upon fundamental agreements and not upon small and unimportant differences. . . . The divine fire and not the ecclesiastical candlestick will be accentuated. Denominations will grow less, the Christ of God more. The drift will be away from complexity to simplicity. . . . The tides of evangelism will rise, but it will be evangelism supplemented by greatly augmented efforts to promote social righteousness. . . . There will be a reaction from much of the sentimentalism of our day. Sin will be seen in all its awful reality, and over against it Calvary will stand out more clearly than ever as the only hope of humanity."

Was ever medicine put to a severer test than this? Here was a great Public Official, who had suffered for more than 30 years with Chronic Constipation. The leading physicians of Ottawa prescribed for him without affording any permanent relief. Finally, as a last resort, "Fruit-a-tives" were ordered. And in THREE MONTHS, Mr. Costigan WAS WELL.

"Fruit-a-tives" did in THREE MONTHS, what doctors and drugs failed to do in THIRTY YEARS. "Fruit-a-tives" are the most perfect combination known to medical science. They are fruit juices, concentrated and combined with tonics and internal antiseptics. Unlike liver pills, anti-bilious pills and all preparations containing calomel, opium, castor, senna, licorice, etc., "Fruit-a-tives" act like fruit naturally ON THE LIVER. They arouse this organ to vigorous health—strengthen it—and increase the flow of bile. It is the bile, given up by the liver, which enters the bowels and makes them move. Unless the liver is active and excretes sufficient bile to move the bowels regularly and naturally every day, there is bound to be Constipation. And the only remedy that will cure Constipation is one that puts the liver in a healthy, active condition as "Fruit-a-tives" do.

FRUIT-A-TIVES LIMITED, OTTAWA.

HONORABLE JOHN COSTIGAN

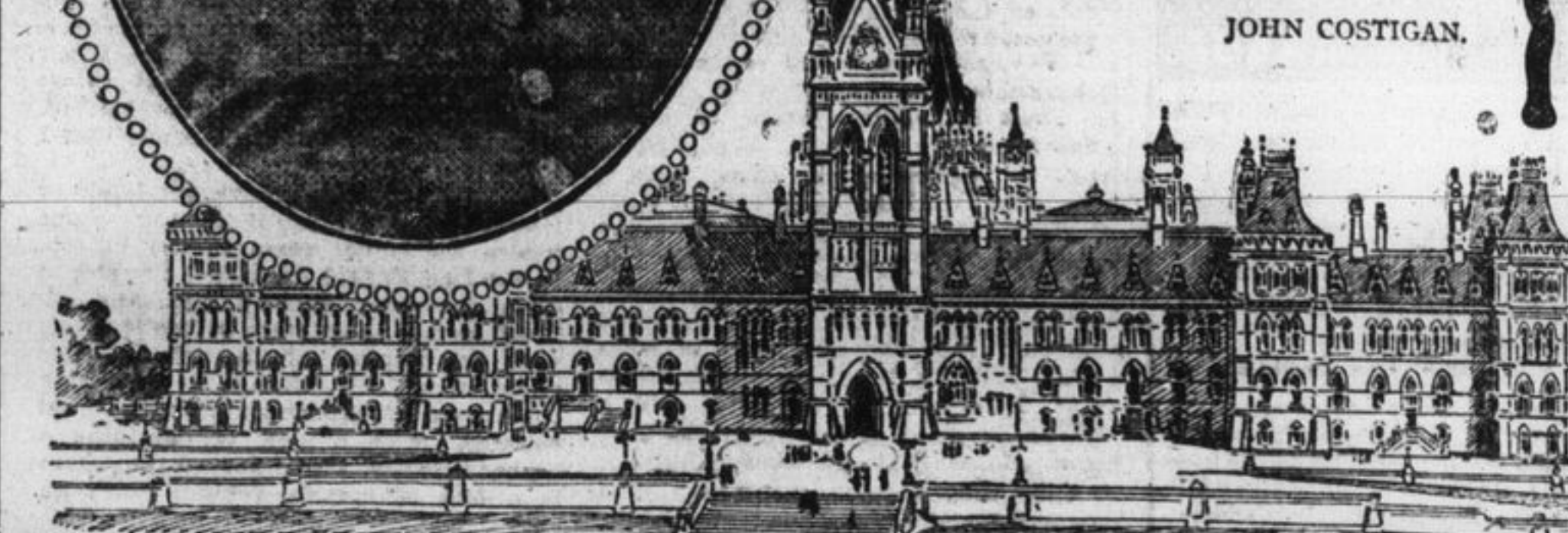
New Brunswick's "Grand Old Man" comes out strongly in favor of "Fruit-a-tives."

Who has not heard of the Honorable John Costigan? He is to-day one of the most powerful, as well as one of the oldest, figures in Canadian politics. He was one of Sir John Macdonald's ablest lieutenants, and for nearly 20 years held various portfolios in the cabinet.

To-day at the age of 71, he is the idol of the electors of New Brunswick, and a power to be always reckoned with in Parliament. His rugged eloquence—biting sarcasm—and ready repartee—make him at once the dread of his opponents and the delight of his confidants. When a public man of the Hon. John Costigan's position voluntarily testifies to the marvelous cure effected by "Fruit-a-tives," it is bound to carry convincing weight with the whole Canadian people.

OTTAWA, ONT., 232 Cooper St., Jan. 8th, 1906.

You know what fearful trouble I have had all my life time from constipation. I have had a dreadful sufferer from chronic constipation for over thirty years and I have been treated by many physicians and I have taken many kinds of proprietary medicines without any benefit whatever. I took a pill for a long time which was prescribed by the late Dr. C. R. Church, of Ottawa. Also for many months I took a pill prescribed by Dr. A. F. Rogers, of Ottawa. Nothing seemed to do me any good. Finally I was advised by Dr. Rogers to try "Fruit-a-tives" and after taking them for a few months I feel I am completely well from this horrible trouble with this complaint now for a long time, and I can certainly state that "Fruit-a-tives" is the only medicine I ever took that did me any positive good for constipation. I can conscientiously recommend "Fruit-a-tives" to the public as, in my opinion, it is the finest medicine ever produced.



(Signed) JOHN COSTIGAN.

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the feverish bowels move. Uric Acid promptly disappear under the treatment of 25c. and 60c. bottles.

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