Cure Every Form of Indigestion

After you have eaten a meal, the stomach should do two things—pour out a dissolving fluid to digest the food—and churn the food until completely digested and liquified. Sour Stomach, Belching Gas, Indigestion, Dyspepsia, simply mean that the stomach is not doing its work properly.

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"Fruit-a-tives" make the liver active and regulate the bowels.

There will be an end to those Bilious Headaches, too, as soon as you start curing your Dyspepsia and Constipation with Fruit-a-tives.

"Fruit-a-tives" contain the wonderful medicinal properties of fruit—in an active and curative form. 50c. a-box—6 for $2.50. At all dealers'.

Fruit-a-tives

(or FRUIT LIVER TABLETS.) 117

AT THIS TIME OF THE YEAR

Everyone needs something to create and maintain strength for the daily round of duties.

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CURIOUS PRACTICE

CUSTOM OF THROWING DICE FOR BIBLES.

It Was Observed in An English Parish—How the Plan Came To Be Adopted—A Whitsuntide Observance.

The curious old practice—more curious than admirable—of throwing dice for bibles was again observed last month in the parish of St. Ives, Huntingdonshire, England. Six boys and six girls, selected from church and non-conformist Sunday schools, cast dice in the schools in the presence of the vicar and others. Formerly the dicing took place in the church, and actually on the Holy Table itself. The event dates from 1678 by the will of Dr. Robert Wilde, who bequeathed £30 to be invested and spent as follows: Once a year a sermon on the value and use of holy scripture was to be preached by the vicar, who was to receive 10s. for doing so; after this six boys and six girls, children of parishioners, were to go up to the altar and thereon cast three dice each, the six who succeeded in throwing the highest number being awarded bibles, the cost of each copy not to exceed 7s. 6d. When the throwing last took place in church, a small table, placed at the chancel step, was used. The money was invested in a parcel of land, now known as "Bible Orchard."

Although it takes place at Whitsuntide this dice-throwing cannot be described as a Whitsuntide custom. In ancient times it was customary to deck churches with boughs of birch at the feast of Pentecost. The same tree is a favorite for Whitsuntide decoration in Germany. It was also the custom in Cheshire to cover the graves with rushes. But the most characteristic observance of Whitsuntide was the holding of church ales, which flourished exceedingly in the sixteenth and seventeenth centuries. Two wardens were generally chosen to superintend the preparations, and sometimes there was a lord and lady of the feast. There was merry-making and much drinking; collections were made for church purposes. The Whitsun ale, indeed, was a kind of early post-Reformation equivalent of "bazaars, dances, whist drives, and religious teas," lately vigorously denounced in England by Rev. F. W. Shannon.

THE BURIAL OF MOSES.

Mrs. C. F. Alexander.

By Nebo's lonely mountain, on this side Jordan's wave,
In a vale, in the land of Moab, there lies a lonely grave;
And no man knows that sepulchre, and no man saw it e'er;
For, the angels of God upturned the sod, and laid the dead man there.

That was the grandest funeral that ever passed on earth;
But no man heard the tramping, or saw the train go forth—
Noiselessly, as the Daylight comes back when Night is done,
And the crimson streak on ocean's cheek grows into the great sun.

Noiselessly, as the spring-time her crown of verdure weaves,
And all the trees on all the hills open their thousand leaves;
So, without sound of music or the voice of them that wept,
Silently down from the mountain's crown, the great procession swept.

Perchance the bald, old eagle, on grey Beth-peor's height,
Out of his lonely eyrie looked on the wondrous sight;
Perchance the stalking lion still shuns that hallowed spot,
For beast and bird have seen and heard that which man knoweth not!

Now when the Warrior dieth, his comrades in the way,
With arms reversed, and muffled drum, follow his funeral car;
They show the banners taken, they tell his battles won,
And after him lead his masterless steed, while peals the minute-gun.

Amid the noblest of the land we lay the Sage to rest,
And give the Bard an honored place, with costly marble dress,—
In the great minster transept, where lights like glories fall,
And the organ rings and the sweet choir sings, along the emblazoned wall.

This was the truest warrior that ever buckled sword;
This the most gifted poet that ever breathed a word;
And never earth's philosopher traced with his golden pen,
On the deathless page, truths half so sage as he wrote down for men.

And had he not high honor,—the hill-side for a pall
To lie in state, where angels wait, with stars for tapers tall!
And the dark rock-pines, like tossing plumes, over his bier to wave!
And God's own hand, in that lonely land, to lay him in the grave!

In that strange grave without a name—whence his uncoffined clay
Shall break again, O wondrous thought! before the Judgment day,
And stand, with glory wrapt around, on the hills he never trod,
And speak of the strife that won our life, with the Incarnate Son of God.

THE BLESSING OF CHEER.

Oh! why not be winsome, cheerful and bright,
Open your windows and let in the light
Smiles light your face and sunshine your heart,
And the music of earth to others impart.
Let hope banish sorrow, joy banish tears,
Bright visions of heaven exile your fears;
Peace o'er your journey, flowers o'er your way,
Let in the sunshine, the gladness of day.
Smiles and sweet words may comfort the weary,
May gladden lives all darksome and dreary,
May lift up some heart, despairing and sad,
Cheer the downhearted, make the sorrowful glad.
Cheer up! Cheer up! for life's not all sorrow,
Black clouds of night will be bright e'er to-morrow,
The battle be fought, the victory won,
Though hard be the fight e'er set of the sun.

—Robert Stark, Toronto.

A New Use.

Archbishop Temple complained that when he stayed with a parson, "They always give me 'The Church's One Foundation' and cold chicken, and I hate them both." A bishop of a more sentimental turn was recently staying with one of his country clergy. About the breakfast hour he heard the strains of "Rock of Ages" and remarked how sweetly the hymn sounded. Then said the vicar's last born, "That was cook." The bishop expressed pleasure at the melodies of cook. "She always sings 'Rock of Ages' to boil the eggs," said the child; "three verses for soft-boiled, five for hard."

The better acquainted a man is with himself the harder it is to fool him.

CHURCH PARAGRAPHS.

There Should Be One Spirit Of Peace And Good Will.

Between John, the renowned bishop of Constantinople, called the Almoner, and Nicetas, a nobleman, bitter words had passed, and they had parted in anger. John had been wronged, still, as the day was drawing to its close, he remembered the words of the apostle: "Be ye angry and sin not; let not the sun go down upon your wrath." He sent a friend to Nicetas with the message: "My lord, the sun is going down." Nicetas understood, hastened over and they reconciled themselves, cheerfully, before the sun set. How many there are by whom the sun's daily warning is unheeded!

Python worship, or the worship of snake gods, is still practiced in parts of the west coast of Africa. In Dahomey and Ashanti are temples where pythons are kept to receive the adoration of the people. They are not confined to the precincts of the temples. Small holes are left in the walls through which they pass and sometimes make themselves much at home in the houses of the people. When a stray snake is found word is sent to the temple, and the priests with many apologies to his snakeship pick him up and carry him back home.

"Old Hundredth" has been variously ascribed to Martin Luther, Dr. John Dowland and William Franck. Dr. Lowell Mason wrote a treatise on the old tune in 1852, saying emphatically that it was written by Guillaume (William) Franck in 1543. But later musical historians and antiquarians, who have investigated more closely, say it was composed by Louis Bourgeois, born about 1500 and who died some say in the massacre of St. Bartholomew, in 1551-52.

The Apostle who wrote the Book of Revelation described the city of God as one huge gem of unrivalled splendor. Its twelve foundations are of jasper, sapphire, chalcedony, emerald, sardonx, sardius, chrysolyte, beryl, topaz, chrysophrasus, jacinth, and amethyst. The wall is jasper, each gate a pearl, and the street pure gold like transparent glass. All this language, highly figurative, is intended to show that the treasures of God lie beyond all our ordinary conceptions of wealth.

Gloves have been tokens of solemn and important things from the ninth century. They were adopted as a rite of the church, and later the transferring of lands or titles was attended with the presentation of gloves. In the eleventh century the method of challenging to single combat by throwing down a glove was instituted, and this custom remains in some countries. Gloves were not worn by women until after the Reformation.

The Prison of Ten Thousand is the name given by wandering Arabs of the districts across Jordan to the fortress monastery of Mar Saba, on the Dead Sea. Not many years ago 10,000 monks were living in this grim retreat, and there are more than 1,000 left. The monastery is one of the oldest in the world, having been founded 1,300 years ago by Euthymius. The monks pass their lives in everlasting penance.

Ceaseless battle with nature's forces, the world's railroad builders fight, battles infinite in variety, and with opponents ranging from elephants in India to earthquakes in Japan, with drifting grass in the Argentine, snow in Canada, floods in Mexico, locusts in Brazil, sand in Australia, and savages in Uganda who convert the rails into spears and the telegraph lines into money and ornaments for their women.

Belgium has abolished, by statute, 2,227 Sunday trains. The result has been 50 per cent. decrease in fatal railway accidents due to any fault of employees. Switzerland was the first European country to enact and apply practically the Fifty-two Weekly Rest Day law for every railway and trolley laborer. The first year was without a single fatal accident on railway or trolley! The moral is obvious.

Denominations which profess the faith of Christ crucified are enjoined to keep the unity of the Spirit in the bond of peace and in righteousness of life. There always will be "diversities of operation," but there should be one spirit of peace and good will. Why, then, should any one, clergy or lay, attack any form of Christianity differing in particulars from his own?

Justice Brewer, of the United States Supreme Court, addressing the Ethical Culture society, pleaded for a higher standard: "Every lawyer should put his heart alongside his head, and mix his conscience with his brains. Let him have the courage to say to his client, 'It may be legal, but it is dishonest, and I will have nothing to do with it.'"

It is more than a coincidence that in England, where university sport is clean, public life is comparatively free from corruption. The standards of fair play which the English youth imbibes in public school and university remain with him as standards in politics and commercial life.

It is seldom that the sparkling diamond of a great estate is set in the gold ring of a gracious heart. A man may be great with Saul, and graceless; rich with Dives, and miverable. The richest are oftentimes the poorest, and the poorest are ofttimes the richest.

In 1843 Rev. Owen Parr, rector of Preston, England, formally resisted the tolling of a bell "at the Roman Catholic mass-house of St. Augustine," considering the act a violation of the privileges of the Church of England as by law established.

Old Time Discipline.

An English writer recalls across a vista of seventy years a quaint old church, three miles from the town of Derby. The clerk played the clarinet in a band, up in a gallery, some distance from the desk where he read the responses. The old parson, not the most patient of mortals, did not always give the clerk time to reach his post, so it not infrequently happened that he had to join in the responses as he walked from the foot of the stairs that led up to the gallery. The boys of a neighboring boarding school had much difficulty in keeping their gravity. After reading of the psalms, a hymn was given out, and away the clerk had to stalk to join the band. Sometimes on Sunday morning for a change the boys were marched to Kedleston Hall to attend service in the private chapel. The vicar, Hon. Alfred Curzon, was an ancestor of the present Lord Curzon. The clerk had a two-fold duty, the charge of the boys of the neighboring villages, who sat on forms on either side of the reading desk; armed with a long wand, during the reading of the service, if a youngster misbehaved, the clerk nobbled him. Another duty was to walk to a railed-in space at the west end of the church to give out the hymns; there instrumentalists were gathered to accompany.

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It is a factory girls like to work in, and Red Rose Tea is a tea you will enjoy drinking. Everything is done to insure it being absolutely pure and clean.

Will you try a package? Ask your grocer for it!

CLERGYMAN'S GOOD FORTUNE.

Uncommonly Successful Hunt In a Barren Land.

In one of the many small streams which flow into the Bay of Islands, Newfoundland, is a valuable deposit of pearl oysters, from which hundreds of pearls have been taken, one at least valued as high as $1,500. Its exact location is known to but two men—one Rev. Elwood Worcester, rector of Emmanuel church, Boston, and the other his trusty Indian guide, year after year, during caribou hunting expeditions. Deposits of pearl oysters are not rare in North America. Hundreds of them have been discovered, but they are located as a rule in southern waters, in the Gulf of Mexico, in the Caribbean Sea, and on the Pacific coast. In some rivers north the pearl mussel is abundant, yet the good pearls in these shells do not abound. Many have been found in the rivers of New England, and Canadian rivers have yielded fresh water pearls of considerable size and beauty, especially in the small streams in the country north of Quebec.

Columbus found pearls plentiful among the Indians when he discovered America, and took back to Ferdinand and Isabella hundreds of beautiful stones. Indian maidens wore strings of pearls which would create a sensation now. The Cabots, John and Sebastian, sailing westward from England under direction of King Henry VII., found a few in the Newfoundland rivers and took them back to their patron, who was delighted with them. The writings of these explorers led Dr. Worcester to the pearl deposit. He conceived the idea while on a caribou expedition into Newfoundland. Going up into one of the streams with his guide, they watched the bed of the stream closely and discovered an oyster bed; the Indian dived a score of times, at last bringing one which enclosed a rich pearl. Persevering they found 300 pearls, large and small. Later in Philadelphia, Dr. Worcester was offered $1,500 for the first pearl found, a gem of unusual size and lustre and perfectly round. Months after returning to Philadelphia, he received a half-dozen cans of lobster from his Indian guide. They were put away in the cellar until one day, feeling that he would like lobster, a can was brought up and opened. In it were a number of small pearls; in the other cans sixty in all. The Indian had sent them as a surprise.

Noble Mission Service.

Striking developments have followed the utilizing the waste lands in India. Fifteen years ago two hundred square miles of jungle in the Alipur Duars, in Northern Bengal, were chosen for settlement to relieve the pressure of overpopulation in Santalia. First 220 Santals, conducted by Rev. A. J. and Mr. H. R. Shields (C. M. S. missionaries), crossed the Ganges, and, after a journey by road and rail, reached the place chosen for the new colony, now known as Santalpur. Twelve months later a second party of 480 was taken over, and there are now 2,000 Santal settlers within the boundaries, about 1,500 of whom are Christians. The land was once jungle, the home of tigers, leopards, and bears; wild elephants roamed at their pleasure. Now there are nine prosperous villages, many of them having a village chapel and place of prayer. About one-third of the land has been cleared and is under cultivation. The Bishop of Calcutta visited the colony in November, to dedicate a church which the colonists had themselves built, and to hold confirmations

THE COMING OF HIS FEET.

Independent.—

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
Through the wondering crowd, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and
But white-winged and shod with glory in the odors sweet,
Tabor-light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete,
He is coming, O my spirit! and His coming brings release,
I listen for the coming of His feet.

Eastern Outlook.

Sir Ernest Satow, who has been British minister both at Pekin and Tokyo, and has known the East since 1861, in addressing laymen bears emphatic testimony to the enduring effects of missionary work, but deems the outlook more favorable in Japan than in China, despite recent remarkable evidences in the latter land. That Christianity is under foreign protection will be chief hindrance to its reception by the Chinese. The lack of sympathy to missions from mercantile communities in these lands, owing to antagonism of ideals, is a source of great weakness to the work.

A whittler never whittles his own furniture.

Of course you can buy imitations, if you want to, but you will miss the piquant deliciousness that has made

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Gains in Surplus	251,377.46
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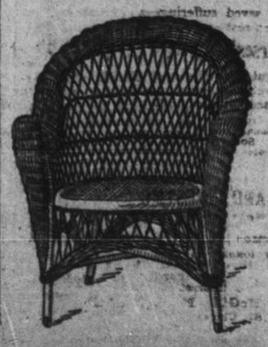

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JAMES REID,

Phone 187

Synopsis of Canadian Nor

HOMESTEAD REGULA

Any even numbered section of Lands in Manitoba or the North-W inces, excepting 8 and 26, not res be homesteaded by any person the of a family, or male over 18 years the extent of one-quarter section, of more or less.

Application for homestead entry tion must be made in person by the at the office of the local Agent or S

An application for entry or inspec ersonally at any Sub-agent's office eired to the local agent by the Sub he expense of the applicant, and if pplied for is vacant on receipt of ram such application is to have pr e land will be held until the nece ers to complete the transaction are

In case of "personation" the entry ummarily cancelled and the applic orfeit all priority of claim.

An applicant for inspection must homesteaded entry, and only one a for inspection will be received from vidual until that application has posed of.

A homesteader whose entry is in go ing and not liable to cancellation, ject to approval of Department, reli n favor of father, mother, son, brother or sister, if eligible, but to cles, on filing declaration of abandon

Where an entry is summarily can voluntarily abandoned, subsequent tion of cancellation proceedings, the or inspection will be entitled to pr of entry.

Applicants for inspection must what particulars the homesteader is in and if subsequently the statement is be incorrect in material particulars, ant will lose any prior right of shown the land become vacant, or has been granted it may be summ celled.

Duties—A settler is required to per conditions under one of the following

(1) At least six months' residen and cultivation of the land in each y ing the term of three years.

(2) If the father (or mother, if th is deceased) of a homesteader resides farm in the vicinity of the land ent by such homesteader the requiremen residence may be satisfied by such pe siding with the father (or mother.

(3) If the settler has his permane dence upon farming land owned by the vicinity of his homestead, the req may be satisfied by residence upon sa

Before making application for pa settler must give six months' notice ing to the Commissioner of Dominion at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST REGULATIONS.

Coal.—Coal Lands may be purchase per acre for soft coal and $20 for an Not more than 320 acres can be acq one individual or company. Royalty rate of ten cents per ton of 2,000 shall be collected on the gross output.

Quartz.—A person eighteen years of over, having discovered mineral in pla locate a claim, 1,500x1,500 feet.

The fee for recording a claim is $

At least $100 must be expended claim each year or paid to the mining in lieu thereof. When $500 has been ed or paid, the locator may, upon h survey made, and upon complying wi requirements, purchase the land at acre.

The patent provides for the payme royalty of 2 1-2 per cent. on the sal

Placer mining claims generally are square, entry fee $5, renewable yearly

An applicant may obtain two le dredge for gold of five miles each for of twenty years, renewable at the d of the Minister of the Interior.

The lessee shall have a dredge in o within one season from the date of t for each five miles. Rental, $10 per for each mile of river leased. Royalty rate of 2 1-2 per cent. collected on th after it exceeds $10,000.

W. W. C

Deputy of the Minister of the I

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