

THE CANADIAN NORTH-WEST.

Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 30, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon 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.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have beside 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART.

Deputy Minister of the Interior.
N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Would

There be any demand for

45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder.

Claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

IF YOU HAVE

PIGS

TO SELL, WRITE US. We pay highest market prices.

F. E. WILLIAMS CO., LIMITED,
St. John, N. B.

1,800,000 People

Have Asked Us to Buy Them a 50c. Bottle of Liquozone.

We offer to buy the first bottle of Liquozone, and give it free to each sick one who asks it. And we have spent over one million dollars to announce and fulfill this offer. Our object has been to let Liquozone itself show what it can do. A test is better than testimonials, better than argument. In one year, 1,800,000 people have accepted this offer. They have told others what Liquozone does, and the others told others. The result is that millions now use it. It is more widely employed than any medicine ever was—more widely prescribed by the better physicians. And your own neighbors—wherever you are—can tell you of people whom Liquozone has cured.

Not Medicine.

Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill.

The reason is that germs are vegetables; and Liquozone—like an excess of oxygen—is deadly to vegetable matter.

There lies the great value of Liquozone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma	Hay Fever—Influenza
Abcess—Anemia	Kidney Diseases
Bronchitis	La Grippe
Blood Poison	Leucorrhea
Bright's Disease	Liver Troubles
Bowel Troubles	Malaria—Neuralgia
Coughs—Colds	Many Heart Troubles
Consumption	Piles—Pneumonia
Colic—Cramp	Placenta—Quinsy
Constipation	Rheumatism
Garbarr—Cancer	Scurvy—Syphilis
Dysentery—Diarrhea	Skin Diseases
Dandruff—Dropsy	Stomach Troubles
Dyspepsia	Throat Troubles
Eczema—Erysipelas	Tuberculosis

Fever—Gall Stones Tumors—Ulcers
Gout—Gout Varicose
Gonorrhea—Gleet Women's Diseases
All diseases that begin with fever— inflammation—all catarrhs—all contagious diseases—all the results of impure or poisoned blood.
In nervous debility Liquozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please accept it to-day, for it places you under no obligation whatever.

Liquozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to the Liquid Ozone Co., 468-464 Wabash Ave., Chicago.

My disease is.....
I have never tried Liquozone, but if you will supply me a 50c. bottle free I will take it.

2 4
B Give full address—write plainly.

Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

THANKSGIVING FOR ALL THINGS.

The freshness and fulness of the sense of gratitude for the blessings which make life itself a supreme blessing depend upon a constant realization of the presence of God. He who discerns the hand of God only at intervals and in special events and experiences will have occasions for thanksgiving, but will never know that deep and growing joy of thankfulness for illimitable opportunities of spiritual growth. It is fitting that all visible prosperities of field and shop and public health and private fortune should be formally and publicly accredited to beneficence which is to human successes of all kinds what the sky is to the earth. Such general recognitions of the loving-kindness of God and of our dependence upon him are not only proper expressions of the religious feeling of the community, but they are also educative to a high degree. They accustom men to associate their blessings with an Infinite Giver.

But it is a misfortune when the emphasis on special prosperities, on abundant harvests, on spreading commerce, conveys the impression that God is in some experiences and not in others; that he is with us in prosperity, but withdrawn from us in adversity. It is natural and right to rejoice in what we call "good fortune"; to be glad when skies are clear and winds are with us; but God is in our sorrows as truly as in our gains; in our storms as truly as in our peace. Not until we feel ourselves for ever in his presence, and know that he is in all things, and that all things come from his hand, do we enter into that conception of life which makes it, in all phases and experiences, a glorious gift of love. One needs to remember but a little of his own life or of the lives of others to recall apparent prosperities which have soon become great adversities, and apparent losses which have later turned into great gains. Many a man has found the victorious enemy of his spiritual life in the material success which had come to him, and many a man had laid in darkness and sorrow the foundations of noble spiritual achievements; for what appears to be a crushing misfortune is often the stepping-stone to an illustrious career.—Outlook.

SUPPOSE

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness.

Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric a brac, that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Rev. Henry Van Dyke, D. D.

"LIFE, DEATH, AND LOVE."

A woman lay with closed eyes and quiet breath waiting to welcome an angel whose presence seemed to overshadow the white-curtained room. A man knelt beside the bed, the woman's hand pressed close against his cheek, while his lips moved as in prayer.

In the room were Life, Death, and Love. "What have you given her?" questioned the Death of Life.

"I brought her my best gifts," answered Life: "youth, health, beauty, joy, and Love."

"Has Love brought her good gifts?" again asked Death.

Said Love with wistful eyes, "I brought her brave, bright hours, sunshine and laughter, happiness and glory in living, and then a heavy cross. The sunshine she shed about her, even with the fading of Life's glory; the cross hidden deep in her soul cast out self and made a new radiance and beauty there."

"Let her come to me," said Death. "Life has much to give, but peace and rest are not for Life to bestow. Love would give all, but must reckon with the human heart. I will crown and glorify and bless her."

Life fled from the quiet room with a sigh and one whispered, tender word; but Love lingered, brave even in the full presence of Death.

"What of him?" said Love, pointing to the kneeling figure.

"He made the cross?" Death asked.

"Yes," said Love, weeping.

"We must teach him," "What he could not learn from Life."—The Outlook.

WHERE HEAVEN CAN BE FOUND.

A pastor had preached an eloquent sermon about heaven. A wealthy member of his church met him the next day, and said "Doctor, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

"Ah," said the pastor, "I am glad of the opportunity of doing so this morning, have just come from the hill-top yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little ones are sick in the other bed, and she has not a bit of coal or a stick of wood, or flour or sugar or any bread."

"Now, if you will go down town and buy fifty dollars' worth of things—nice provisions—and send them to her, and then go and say, 'My sister, I have brought you these provisions in the name of our Lord and Saviour'; ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray, you will see heaven before you get through."—The Ram's Horn.

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing, which touches our souls, too little to accept from him nothing too little to be done to him E. B.—Pusey.

RHEUMATISM CURED.

Jas. McKee, Linnwood, Ont.
Lechlin McNeil, Mabou, C. B.
John A. McDonald, Arnprior, Ont.
C. B. Billing, Markham, Ont.
John Mader, Mahoné Bay, N. S.
Lewis S. Butler, Burin, Nfld.

These well known gentlemen all assert that they were cured by MINARD'S LINIMENT.