

## WHY THE SERMON WAS DULL.

Two men were walking home from church. One said: "Well, I am glad the service is over. I thought that the dullest sermon I ever listened to."

"I am surprised," replied the other; "I really enjoyed it very much."

"You did? Well, that beats me. But then you are such a stickler for the church and the preacher that anything in that line interests you."

"Oh, I don't know as to that. That fact is, that I was interested in thoughts pertaining to worship this morning before I went to the church."

"Why, how was that?"

"Well, easy enough. You see, this morning, at family worship, I read the fourteenth chapter of John, and, after prayer, my little eight-year-old daughter came to me and said: 'Papa, in the words of the Saviour which you read: among other things, he said, 'I will pray the Father, and he will send you another Comforter.' Now, who is that, father? Is he as kind and loving a father as you are, and can we go to him with our joys and sorrows as I can come to you?'"

"Then you have family worship, do you?"

"Oh, certainly. But I was going to say my little daughter's words set me to thinking about our heavenly Father, and the you know, the pastor's text was, 'Our Father which art in heaven,' and the precious truths he brought out about the tender, sacred relation we sustain to him as his children were a perfect soul-feast to me all the way through."

"Oh, I see, I see; but it was altogether different with me. The fact is, we do not have family worship. Each member of my family does his or her own Bible reading and prayer in secret. I believe in secret prayer. Then, too, you know that, only on Saturday our State convention closed, and I could hardly wait till the paper boy came round I was so anxious to know who were nominated. So, as soon as the paper came I commenced to read, and I became so interested in the report of the convention that I was surprised when my wife told me to hurry up, or we would be too late for church."

"Ah, I, too, see. It is clear to me now why the sermon failed to interest you. Your mind was so full of the State convention that you had no appetite for spiritual things. No wonder the sermon was dull to you."

Moral.—One of the best possible preparations for enjoying a sermon is an hour of the morning spent in reading and meditating upon some portion of God's Word. That makes it a pleasure to go to the church for worship.

Moral 2.—The Sabbath morning spent in reading the Sunday newspaper is sufficient to make the best of sermons appear dull, and to render the services of God's house uninteresting and burdensome.—Religious Telescope.

## CARRYING ONE'S CROSS.

Life is not easy for anyone, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticise them, speak in harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather it takes out of their heart the enthusiasm, the hope, the courage, and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road, which you see to be the straight one; carrying whatever you find is given you to carry, as well and as stoutly as you can; without making any faces or calling people to look at you. Above all, you are neither to load nor unload yourself, nor cut across to your own liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it. The real and essential meaning of virtue is in that straightness of the back. Ruskin, in "Ethics of the Dust."

## CHRIST IN THE HOME.

There is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family at the table, or when he loses his temper over some trivial thing you would not won-

der when he says he cannot do personal work. And it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife one day, until he had spoiled the pleasure of everybody in the home for that day at least. Then he went out, slamming the door behind him. His little boy had stood off at one side listening to it all. He looked into his mother's face with tearful eyes, and coming across the room, took her hand in his own, and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?"—Exchange

## AS LITTLE CHILDREN.

Our Father in heaven, give us the hearts of little children. When trouble comes may we be able to meet it in the spirit of Jesus. May we know that all things are in the hands of the Lord. May we rest in the Lord and wait for Him. We would pray for others as well as for ourselves; for masters and servants, for teachers and scholars, for rich and poor, for those who sit in heathen darkness and for those who are enriched with Christian privileges. Thou wilt not put away from thy blessing any who humbly desire to know the sweetness and the power of thy love. We leave ourselves in the hands of God, trusting to the blessed Saviour alone for pardon, for daily grace and for heaven when our work on earth is done. Amen.—The Congregationalist.

## INDIVIDUAL EFFORT.

The meaning of personal work for souls is brining souls one by one by personal effort to Jesus, as St. Andrew did. To this work every Christian is called, however weak or poor or ignorant or unpracticed; for everyone who hears Christ is bound to try to get someone else to hear and everyone who comes to Christ is bound to get another to come. Each member of "Christ's body, which is the church," must be witness for his Master. In short, every Christian must accept the trust of souls.—Dyson Hague.

## GOOD OUT OF ADVERSITY.

Trials are profitable.

The rough diamond cried out under the blow of the lapidary: "I am content, let me alone."

But the artisan said, as he struck another blow:

"There is the making of a glorious thing in thee."

"But every blow pierces my heart!"

"Ay; but after a little it shall work for thee a far more exceeding weight of glory."

"I cannot understand," as blow fell upon blow, "why I should suffer in this way."

"Wait; what thou knowest not now thou shalt know hereafter."

And out of all this came the famous Koh-i-noor to sparkle in the monarch's crown.—David James Burrell, D. D., in "A Quiver of Arrows."

The Westmorland County Rifle Association held its annual match on the Moncton rifle range on Friday. Two matches, association and county, were shot. The highest score in the in association match, which carried a prize of \$2 and medal, was made by D. R. Chandler, Moncton, 200, 500 and 600 yards with 93 points. The leader in the county match, who also wins the city market cup is Dr. E. O. Steeves of Moncton, with 44 points, at 600 yards. A special team prize offered by Dr. Steeves, was won by Brook, Price, D. R. Chandler; H. A. Chandler, G. A. Dodge.

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# THE CANADIAN NORTH-WEST.

## HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, 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 situate, 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 situate, receive authority for some one to make entry for him. A fee of \$10 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 has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, 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 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 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may again be 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 North-west 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 lands 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 North-west Territories.

## JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for 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.

## The Successful BREAD MAKER.

It has been a source of wonder to a good many bread makers to discover how much easier it is to get good results from **OGILVIE'S FLOUR** in bread baking than from any other kind. The most successful bread makers in Canada to-day are the people who use none but **Ogilvie's Flour**; they get the same kind of bread exactly as is supplied to the table of the Prince of Wales.

To Housekeepers!

# Woodills

Do You Use It?