SUNDAY SCHOOL COLUMN.

SPIRITUAL RESULTS IN SUNDAY SCHOOL WORK.

The Sunday school has been defined as "a department of the church of Christ, in which the word of Christ is taught, for the purpose of bringing souls to Christ and of building up souls in Christ."

We only wish now to treat of one part of this definition, viz., the bringing souls to Christ. Surely this is matter worthy of the consideration of all interested in Sunday school work. ere is a very lively interest being taken in our New Brunswick Sunday schols at present; better methods are developing at a rate never before known, and the material aids, such as comfortable rooms, suitable seats, maps, blackboards, etc., are being comfortable rooms, suitable supplied as rapidly as possible. In the near future we will no doubt feel pride in the equipment and organization of our Sunday schools. All these are good. They all help to the attainment of the end in view. And when we see how the teachers are moulding the minds which are to shape the future of this Canada of ours we cannot but feel that the very best methods formulated and the best appliances ob tainable are none too good. But we may perfect organization and methods and still not reach our aim. One can not accurately guage results by statistics, but when we examine our annual report and find that out of 46,575 pupils enrolled (of whom probably at least 30,000 have not confessed Christ only 1.856 joined the church from the Sunday school during the year, we must conclude that, whatever the indirect results may be, the Sunday school is not accomplishing as a direct agency for bringing souls to Chris what it might and ought to accomplish. Nor can we ever give the schools the sole credit for these 1,856, as very many of these were brought to accept Christ by special efforts outside of the Sunday school. It is not our wish to in any way minimize the ennobling tendency of the Sunday school nor to dispute the fact that its influence in elevating the standard of morality is very great. We only wish to emphasize one point, that just in so far as we fail in bringing our scholars to accept Christ as their personal Savious, we fail in attaining the legitimate results of Sunday school work. The Sunday school is meant to produce direct results, and conversions should not be an unknown quantity in our Sunday school services. We should expect conversions then, and opportunity should be given the pupils to then and there acknowledge their decision for Christ. It seems ungrateful indeed to say

anything but good of the great body of Sunday school teachers-men and women who Sunday after Sunday. pecuniary reward, teach girls and boys who are often thoughtless and mischievous but also lovable—but yet it does seen that only to the teachers can we look for the cause of failure. Le us then, in the spirit of love, try to find out the points in which we fail, and then try to remedy them. Suppose we put first thorough consecration. No one will discover a sham more quickly the Spirit yourself you will not likely succeed in leading others. A contractor was putting up a large building. One day he saw a workman putting into the building a very inferior of timber. "What are you doing that for?" was the question. "Oh, it is going to be all covered up; no one will know it," was the reply. Quick as a flash came the words from the contractor, "Yes, they will. I shall know it; you take that out." Never try to teach while you have anything you are ashamed of covered up in your own life, for you know it, God knows it, and the character of your teaching will surely finally disclo to your scholars. Be pure in heart.

econd—Be earnest. Have no que tion in your own heart of the of what you are to teach and then teach as if you believed it. It is the earnest, heartfelt setting forth of the truth that is effective. Have some warmth about you. The question was of D. L. Moody?" The answer was: "He convinces everybody that listens to him that he believes thoroughly what he is preaching." A minister once asked Garrick, the actor, how it was that he, dealing only with fiction, could always reach the hearts of his audience, whilst he (the minister), preaching the eternal verities, could not arouse them at all. Garrick plied: "I present fiction as if it was truth; you, truth as if it was fiction." Third—I think we fail in not get-ting more in touch with our pupils. Love them. Love begets love, and an angel could not secure good results as a teacher if the scholars disliked him. Then put youself in place of the pupil and think back to the time when you ere a boy or girl. I once heard of a man who had lost a mule, and he couldn't find him anywhere, so he offered a reward for his recovery. After a while a half-simpleton of a fellow the reward. Said the man: "Jim, how did you find that mule?" "Well," says Jim, "I enquired around till I found the last place that the mule was seen, and I sat right down on a log would I go?"" That man put himself in place of the mule and succeeded you were that age, how did I do? how did I feel? What sort of influences

Lastly-Let us be direct. We really seem to be afraid to speak directly to school and wants something to in order, and he did his work so well eat he does not beat about the bush. He says: "Mother, give me something secretary for the International Asso-He had been teaching a class of six the country road which leads to his young ladies in Sunday school for humble cottage. It is his pleasure eighteen months, when a visiting pastor asked him how long he had been teaching them. "Eighteen months." "Are they Christians?" "Well, I think two or three of them are members of church; I'm not sure." "How long do I understand you have been teaching them?" "Eighteen months." "And

you don't know whether they are Christians. I think, sir, you need to do one of two things move up or move out of that class." This angered move up or Mr. Reynolds and he somewhat uneremoniously left the room. He was much worried about the matter, however, and thought of resigning his class, but decided not to. Instead he prayed: "God, give me a realization of the importance of this work, of the worth of these souls that are under my care." What he had not done be fore he did next Sunday; he went from his knees to his class. Soon an opoffered. He turned to one of the girls and said: "Annie, I want to ask you a question; are you a Christian?" She started as if an electric shock had passed through her, and in rather an amazed way said: "No, sir; I am not." He followed it up and said: "Annie, do you ever expect to be a Christian?" "Why Mr. Reynolds, I certainly do." "When?" The girl's lip quivered, a tear gathered in her eye as she said: "I would like to be a Christian now." He turned to the next, and the next, and so on. He found God was working on the hearts of three of them. Later that same day they all met by appointment at Annie's home, and he opened up the way of the Cross to them and prayed with them, and all six gave themselves to Christ that afternoon. Thirty years have passed. Three of girls are in Heaven; the other three are noble Christian women today. Let us try Mr. Reynolds' way.

ENGLAND'S GOOD ROADS.

There are the finest roads in England to be found anywhere in the world, and there is nothing to disfigure them. There are no ditches at the side, there are no ruts and pools in the centre, there is no wayside litter, and the fences are either stone walls covered with vines, or neatly trimmed hedgerows. The commonest English road is evenly bordered with turf, and is kept in such perfect order that it might be claimed by the wealthiest land baron as an ornamented drive

on his ancestral estate. I have no hesitation in declaring that the secret of the perfect condition in which English roads are found at all seasons of the year is unremitting care in keeping them in order. Some of the roads leading out of l'ath were originally made by Romans, and all the other highways, whether old or new, are of scientific construction. with deep foundations and ample provision for drainage, but neither antiquity nor the road maker's art would protect them if they did not receive constant supervision and daily care. One of the most important functions of local government in England is systematic oversight of the roads. Every county council has a standing committee on roads which takes charge of the highways and keers them in repair at the expense of the rates. The committee is a large one, and is subdivided into a series of small committees, each with its own district. There is an inspector for every division of the county, and he employs a force of road menders and holds them responsible for the sec-

tions of the road assigned to them. The road mender lives in a cottage on the line of the highway which he constantly at work. He is at once a cavenger and a road mender. He goes over the road every day and removes, in a barrow, everything that is unsightly. After a heavy rain his trained eye detects signs of wear at points where the water does not drain off rapidly, and he mends the break and restores the level by dumping a load of ffint where it is needed. Supplies for material for road mending are in reserve every half mile, where flint has been carted, broken up and left for his use. He watches his section of the road all the year round, and keeps it neat, tidy, free from litter and in perfect repair, and ne receives a sharp warning from the inpector if he neglects his work. This is the English system, and it may be

for efficiency and economy. A few days ago I took a long stro up the Lansing road to see Bec tower, from the lantern of which one of the broadest prospects in Somerse and Wiltshire may be had on a clea day, and, in returning to Bath, I made a detour to an ancient village, secluded from observation in a heavily wooded hillside, and apparently unaware of the existence of the outer world. It was the hamlet of Charlcombe, with a tiny Norman church under a wide-spreading yew tree, which has been reputed to be the mother church of Bath Abbey, with its fantastic Jacob's Ladder. It was a deserted village, without sign of life, one could walk from one end of it to the other without hearing a voice or seeing a human face. A few miles beyond it was Longridge, another vil-lage slumbering peacefully in similar isolation on the eastern slope of Lansdown. These hamlets were approachtrees and bordered with stone walls and high hedges. There seemed to be no farming occupations, and there was not a vehicle of any kind moving, nor hardlyl a stroller by the wayside. Yet the road leading to these sommolent villages was in as perfect condition as though the Queen of the realm were expected to make a triumphant progres sover it on the morrow. There had been heavy rains in the week, but there were no pools of standing water in the road and no slimy trenches at the sides. There was no mud to tarnish a carriage wheel, if one were to be driven over it; there were no stones in the road to trip up wheelmen; there were no fallen trees or decaying stumps by the wayside; there were no signs of neglect at any turn. A faithand until we overcome that we will full roadman living close at hand was not get far. When a boy comes home hired by the county to keep the road hired by the county to keep the road

that it was a source of comfort and delight to every one passing over it. The English people have them be-cause they pay for them in local tax-ation and insist upon having them says of his own experience: kept in order. The poorest rustic loves ground-his rightful share in the goodly heritage of the well governed country.-New York Tribune.

GASTORIA.

IN CENTENARY CHURCH.

Rev. Dr. Sexton Preached at Both Services Sunday, Feb. 7th.

Reason, Facts and Faith the Subject of the Rev. Gentlemen's Evening Discourse.

Rev. Dr. Sexton preached in Cententext: "The kingdom of Heaven is like leaven, which a man hid in three text taken was I. Corinthians 1, 21 to

or miracle looked for by the Jews, the and progress of Christianity and th wisdom or philosophy sought after by the Greeks and that which was described as the "Wisdom of God and the power of God" communicated by the foolishness of preaching to those who were called of all races and peoples. The Jew had lived under a theocracy, had received his laws direct from God, had been a constant witness of the supernatural for ages, and to him, therefore, the highest credentials that a teacher could bring would be his power to work miracles. To the Greek miracle would have proved nothing as to the veracity of the wonder-worker. Had such occurred, he would have ascribed it to some occult natural force, known only to the miracle worker, or to demonalc influencegood or bad, as the case might bebut would have learned from it no rule of morality or religion. Whatever new system came to him must be recommended by its harmony with wisdom and philosophy; in other words, its rationality. The third class, made up both of Jews and Gentiles, received spiritual evidence of a totally lifferent kind to either, called in the text the "Power of God and the wisdom of God." We had, therefore, here, the domain of sense, the province of eason, and the region of faith.

The present age was one in which sense-knowledge was unduly exalted. This arose partly from the fact that ohysical science had made greater advancement during the past fifty years than during the entire history of the human race before, and partly from the fact that commerce was so extensively developed a d so universally engaged in, that no time was left and no inclination felt for the study of spiritual things. This was essentially

materialistic age. Our sense-knowledge was of course mportant, but it must not be forgoten that it was extremely limited. We knew very little indeed from our own direct experience. Usually men moved in a particular sphere in society, and had no personal knowledge of any other. They lived in one country, often in one part of that country, and their personal experience was geographically confined to a very small portion of the globe. 'Tis true they could read books describing other countries and the habits of people who Life on a Morning Paper Especially knowledge thus obtained was received on testimony, and was no longer, therefore, the result of their own exeryone now-a-days talked of, the great mass of people had no for they had neither experience, time nor the means, nor capacity to conduct even the and thus verify the theories that they so boldly advocated. We must believe much more than we could know. Sense-knowledge, too, was often extremely deceptive. The state of our minds always gave coloring to the things outside of us. The knowledge of sense, moreover, never extended beyond the mere surface of the day, and the disastrous conse things. Behind the domain of our experience there is a whole world things which we could never see or hear or cognize by any organ of sense. The Atomic Theory of matter was much talked of today, yet these atoms were invisible, inaudible, and impalpable. The hypothetical ether, whose waves were said to produce light, electricity, and the other forces in the unicognized by any organ of sense. No truth was clearer nor more self-evident extended to infinity would never meet. Yet parallel lines had never been seen, ledge, therefore, was not alone sufficient to guide mankind. Christianity was not opposed to sense-knowledge. On the contrary, it was based upon

came down to us supported by testi-mony which could not be overturned But Christianity itself soured into regions to which sense-knowledge must ever be a stranger.

The province of reason opened up another field of evidence. Modern sceptics called themselves Rationalists was an unwarrantable and audacious assumption on their part for not only were they not more ra-tional than other people, but frequently much less so. The province of reason, like that of sense, was exceeding ly limited. A correct process of ratio curacy of the conclusion arrived at, for the premises upon which it was based might be incorrect. The Copernican system of astronomy was prov ed to be true by the inductive proces by which it had been arrived at. Yet the majority of the people knew nothing of the canons of induction, or of the facts to which in this case it was applied. Butler had well remarked that "The unsatisfactory nature of the evidence with which we are obliged to take up in the daily course of life is scarcely to be expressed." Reason of herself was incompetent to inform man of some of the which appeared to lie completely in ner domain. She could neither describe

the essence of matter nor of mind

The freedom of the will she had prov-

ed herself utterly incompetent to deal

with since the discussion of the sub-

ject was usually conducted in an end-

less logomachy, and the conclusion ar-

rived at was one which our own con-

ess, and every act that we per-

just as much of it as would suffice to

prove its truth. The Resurrection of

Christ was the greatest fact in the his

tory of the world, and appealed direct-

fly to sense-knowledge at the first, and

formed, declared to be false. The quibbles of philosophers and logicians, in this same field of reason, had often been pitiful, indeed sometimes imbecile. The knowledge on which our rea soning was based was exceedingly limited, whilst the instruments which it employed were very imperfect. Nor was man left to the guidance of reason alone. Impulse, enthusiasm, feeling, passion, love and faith were independent of reason and often led to higher results. The Stoics endeavored to crush these out, and some men in modern times had attempted the preary church on Sunday a. m. from the posterous task. They had all failed as a matter of course. Had they succeeded they would have degraded man to a lower position instead of exalting measures of meal till the whole was him to a higher. Christianity claimed leavened. The evening sermon was the support of reason as far as their on "Reason, Facts and Faith." The powers coincided, but she had truths of her own which reason could never reach. The evidences of Onristianity were conclusive if judged of by rea-The doctor commenced by pointing son. Nothing could be more irrational out that there were three kinds of evi- than the various methods resorted to dence referred to in the text, the sign by sceptics to account for the origin influence of the Bible on the world. Many Christian truths were higher than reason, but none opposed to it There were mysteries in religion as there were in nature. Man was surrounded by mystery, and was himself one of the greatest. And mystery

deepened as knowledge increased. The region of faith belonged essentially to religion. It was here that we could discuss the conscience, the soul and man's relation to God. Reason. might discover the existence of God, but could never ascertain His relationship to man. Modern science had put God, when it admitted Him at all, at the end of the Universe. Revelation placed Him at the beginning. Logos was before all things. Scientific men did not hesitate to proclaim again the unknown God, thus taking us back two thousand years. Pure theism, while it professed to worship God, could know nothing of His relationship to man, except so far as it learned it from the very Christianity which it despised. There was a tendency in this age to decry faith, yet society could not continue for a week without it. It was the foundation of all business, and the sine qua non of our entire social fabric. Modern investigation had proved the existence of four great instincts in universal man-the instinct of something or someone higher than humanity, the instinct of continued existence after death, the instinct of conscience or a moral law, and the instinct of alarm or foreboding as the result of doing wrong. Christianity was the only system in the world which enlightened these instincts and directed them into a proper channel. Thus was Christ the "Wisdom of God." Everything seen in His life was clear. In His influence on the soul He was the "Power of God." But He was neither the one nor the other to any persons but believers. Christianity applied to the whole man, while other systems had only dealt with him in part. God had supplied us with two great lights-Reason to and contemplative night.

THE CITY EDITOR.

Trying.

Extreme Nervousness and Insomnia the Frequent Outcome-Advice to Those Who Find Themselves in This Condition.

"Uneasy lies the head that wears a crown," and no less uneasy lies the head of the man who seeks repose at unseasonable hours. Year in and year out there are thousands, however, who by nature of their avocations are compelled to forego sleep except during quences of this mode of living soon manifest themselves. especially those employed upon morn ing papers, writing, editing correspondence and reading proof from seven o'clock in the evening until four or five in the morning are perhaps the heaviest taxed of any of them, and almost invariably break down in the end. Mr. Jas. Berry, the talented and active city editor of The Sun, after eight or ten years of almost uninterrunted attention to his duties, las June was attacked with nervousness and insomnia, and for days was able only to secure a few hours of broken sleep. He wisely refrained from the use of opiates, which he knew would be prescribed by physicians, and on advice of the manager left the offor a brief vacation. From several friends who had used them with of Dr. Williams' Pink Pills, and resolved to give them a fair trial. Their effect was surprising. In less than two weeks his nerves were as steady as a clock, and, as he says, "he could outsleep any man in seven counties Mr. Berry is now at his desk, genial, healthy and active as ever, and while he says his vacation was very pleasof Dr. Williams' Pink Pills, which he commends to his brethren of the paste rot and scissors.

ST. JOHN CO. DEALS. Large quantities of deals will come here this year from Black River, and the shipments of small stuff to American market will be larger than for many years past. J. & R. Mc-Leod's mill is cutting about 35,000 fee a day now. The firm have 40 or 50 men at work about the mill and in the woods. The logs are hauled right in to the mill. Messrs. McLeod's cur for the season will be in the neighbor hood of a million. O'Neill, Low Son will get out about a million, and the parties who are operating at Ball's Lake have already got out half a mil ion. Their output will be something like a million. All this stuff will be taken to Black River for shipment

either to this port or the United States

WHAT OUR EXCHANGES SAY.

FIRE IN HIS EYE.

(New Glasgow Leader.) Some rascally villain started an infamous lie last week to the effect that several of our best business men had falled. The report, it is said, nated in another town. The originator of it ought to be horse-whipped.

WITH A HIP POCKET? (Woodstock Dispatch.) The idea of providing the town marshal with a plain but suitable uniform is a good one, and should be acted

upon by the council. AUTHORIZED BY THE PRINCE OF WATES

(Montreal Witness.) The expression "Diamond Jubilee" is the authorized name for the celebration of the sixtieth year of the Queen's unparalleled reign.

GIRLS AND MOLASSES CANDY.

(Bangor Commercial.) There is a terrible dissension in Chicago university. The young women students declare that the meals furnished them at the college boarding halls are distinctly bad, and, in particular, that they have been forced to eat pickled tongues, which have made them ill. The head housekeeper scornfully remarks that the girls "have been eating too much molasses candy for their health."

WASTING CANADIAN MONEY. (Toronto Mail.)

The new Hudson bay expedition

eems to be a waste of good Canadian money. Every item of information the overnment is sending out to collect is o be found in our own blue books.

HIS SWEET WHISKERS.

(Sydney, C. B., Reporter.) A novelty in the shape of a beautiful large butterfly, sporting in the sunshine that came through the windows of the Methodist church on Sunday morning last, drew the attention of the worshippers—but it is hoped not entirely away from better things; but when it finally settled on a gen deman's whiskers, could you blame any one who smiled?

SATAN IN A NEW GUISE.

(Victoria Colonist.) Rev. Mr. Hobs of London, Ont., has been preaching a sermon against skating. Probably the amount of backsliding it causes in beginners is the reason for the reverend gentleman's antipathy.

BRO. MACNUTT SOARS. (Fredericton Herald.)

small-fry opposition organs which have been spreading unfounded reports regarding the local govern ment, have had to eat their own words -to crawl into their own holes--ind admit that they have been publishing naliciously untruthful statements.

A DEFINITION. (Kincardine, Ont., Review.) Offensive partisans, dear sir, are men commissioned to try other per-sons accused of offensive partisanship.

THE U. S. NAVEE.

(New York Express.) Brooklyn stuck fast in the mud and ice in the Delaware river the government may learn a new leson in the science of naval movement. briefly this, that our new warships should never be sent up a stream like the Delaware until they are first mounted on wheels.

POPULARIZING FEMALE RIGHTS. (Bobcaygeon, Ont., Independent.) As something that would touch the right spot in our social outfit, and each a broad expanse of popularity, how would the Victoria Order of Pot-

HEARD UNCLE TOM'S CABIN.

wollopers do?

(Hamilton Spectator.) The telephone is looked upon in Brockville as being a wonderful instrument. It has enable Brockville people to hear a new and thrilling play called Uncle Tom's Cabin, the same being played in Montreal. If Brockville people only had a telescope to enable them to see the blood hounds and jackasses, they would be perfectly happy.

AWAY BEHIND THE AGE. (Charlottetown Guardian.) By the unfair and unreasonable rule hich closes the telegraph office at 8 o'dock in the evening a large numper of influential citizens who were interested in the important by-elections in Ontario were prevented from obtaining the returns in their favorite paper yesterday morning. All other

ing following their occurrence. lottetown, a provincial capital, is forced to wait till the afternoon. THE ADULLAMITES. (H. H. Pitts, in Fredericton Reporter.) A party cannot long remain intac if made up of such as David gathere around him in the cave of Adullam and that is undoubtedly what the lib-

eral party has in a great meas

such events not later than the morn

been in the past. For the self-respect of themselves, and our people as a whole, the libera party had btter drop their fads, and try, for the short time they are likely to be in power, to goven wisely.

This country wants a British policy a courageous Canadian, self-dependent policy, and if the liberals fool aroun with any more reciprocity or free trade fads, they will be in power but a short time.

> NOT A COLOSSUS. (Albert Maple Leaf.)

In referring to the Maple Leaf, Butler's Journal says: "Its editor, Mr Rhodes, though born in England, is more Canadian than the majority who call themselves Canadians. Wonder if he is a relation of Ceci Rhodes?"-No, sir! It does not follow that because our ancestors helped to build one of the Seven Wonders of the World, that we must necessarily have been made in the same mould. Cecil is a successful adventurer; a tern autocrat, well fitted to govern a barbarous people; more the politician than the statesman, and withal dangerously wealthy. Beside which he For Table and Dairy, Purest and Best has other qualities common to hard

self-contained natures. No. sir! We neither envy such men nor crave their relationship, yet they play an important part in the world's affairs.

WHAT WINTER MEANS IN LON. DON. Fortune Spent in Clearing Away the

Snow.

At first sight it does not seem a diffi. cult or expensive undertaking to clear a street after a snow storm, but it is an undertaking that costs London thousands of pounds a year. A snow less winter is a thing for which the London ratepayer has cause to be truly thankful, but there are many homes in which the absence of snow is re garded as a positive calamity. Exerything depends, of course,

the amount of the snowfall, but, as a rule, London snow storms necessitate the expenditure of over £10,000 a month. A single snow storm frequent. ly costs the London ratepayers over a thousand pounds. Six heavy storms during the season 1894-5 cost the St Pancras vestry over £2,000-an average of £333 a storm for a single parish. The whole of this expenditure was paid away in clearing the streets of the snow, for which work £730 was paid as wages.

The expense of this work is borne by the parish vestries, and the vast expenditure involved will be guessed from the figures for one parish. During January, 1895, the Bermondsey vestry employed more than 2,000 extra men to clear the snow away, making nearly 3,000 men engaged in this work The wages of these men amounted to £639 17s. 8d., and the expense of the horses was over £100. These men carted away 2,600 loads of snow. The Londoner, when he passes a load of snow in the street, little thinks that that single load has cost him 6s.; but that is he average cost per load expended by this vestry last winter. Another surprising item in the balance-sheet of a snow storm is the cost

of the salt spread over the streets. During a single month one of the vestries spent £99 on salt for this purpose, the spreading of which cost £20. It is interesting to note, too, that in the St. Giles district nearly a million gallons of water were used in getting rid of the snow, the cost of whichreckoning 81-2d. a thousand gallonswas £35.

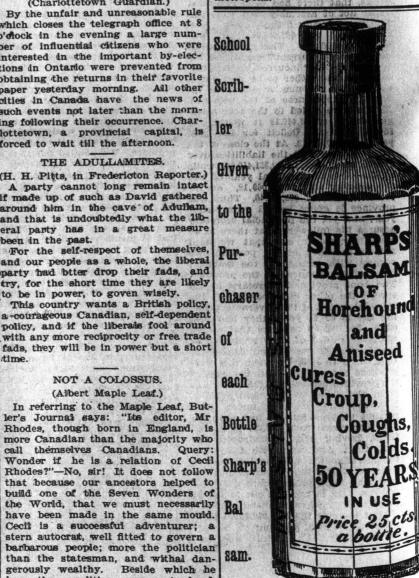
The cost of a month's snow clearing in London parish may be split up as follows, the figures being taken from the account book of one of the vestries: Amount paid for labor to odd men, and overtime to vestry's regular employes, £716: loading boats with snow. £4 5s.; to contractor receiving snow, £33 11s. 8d.; to 65 tons salt for roads, £99 6s.; to labor, spreading salt, £20 9s. 10d.: to 60 tons shingle at 5s 10d., £17s. 10d.; to 252 van loads of ashes (obtained from parish refuse); to horse labor-say, 690 days at 10s.-

£345.

It is impossible to procure accurate nformation on this point, but a rough calculation as to the amount of snow removed from London streets during one month makes the amount 100,000 tons. Possibly it was a great deal more, but it certainly could not be less, seeing that 17,000 tons were removed from three parishes alone Probably the largest number of mer employed on one day was 1,700, of whom nearly 1,400 were extra hands. During the month covered by the returns from which we quote more than 12,000 men were required at various times to clear the snow away, and it is these men to whom a winter without snow means too often a winter of privation. A snowstorm, indeed, may be said to be the most practical solution of the unemployed problem that has yet been discovered. At any rate, it relieves much of the

misery of the unemployed. During a single month three parishes spent over £2,000 each, and three over £1,000, in cleaning the streets after snowstorms, and the total ex-penditure of the various vestries, including wages, cost of horses, ashes, salt, etc., reckoned up to something like £14,000. Here is the account of a vestry for the clearage of six days snow: Extra wages, £730 9s. 1d.; regular wages, £770 8s. 8d.; cartage of snow, £384 16s.; cost and cartage of salt, £120 8s. 3d.

It will be seen that a snowstorm is an expensive luxury for London, though few who watch the flakes coming down in myriads realize how large a part these flakes play in making up the balance-sheet of the great metropolis.



After Being Dined at stitute Las

He Was Presented by With the Royal

Society's Go

London, Feb. 8.-T pressive scene in the this evening when audience of about s sons the Prince Dr. Nansen, the No with the special me Geographical society Early in the ever was dined at the the Prince of Wales, and other notabiliti Geographical society The party then repai Albert hall, where a ience awaited them. the most distinguished don. The stage was an half moons. In the fi Clements Markham. the Royal Geographi presided. On his right of Wales, Dr. Nans Hansen and Scott Ke the Royal Geographi Admiral Sir Francis Admiral Sir George miral Wharton. Behin ty distinguished a United States Ambas Bayard; the Swedish ish, Danish, Dutch, anese envoys; the pretary for the foreig N. Curson, Admirals many and Commerell book, Sir George Bad Dr. Nansen, who most enthusiastic rec his lecture in a mod illustrated the subjec

on slides. At the conclusion o Prince of Wales pre a large gold medal. time only that this given to an explorer, The medal is large and has in high relief Nansen amid a runni leaves. Outside the ba inscription: "Presente

Geographical Society plorations, 1893-1896." Dr. Nansen's name of the head, and on the Fram in the ice. Bes a kyack, and an o bay leaves.

A silver replica wa Lieut. Scott-Hansen bronze was sent to ea CAN'T RECOV

What is Given in a Chur Must Sta What is given in a church is irrecoverable dead to the law. This pr lished in a case heard be in the Bloomsburg county Elise Brown, dressmaker Frederick Hetting, vicar Albany street, Regent's pery of a sovereign which the collection box while lary aberration. Occasio come over her. She or "giftomania," as it took away one's property with was the opposite of "kile consisted of taking some without acknowledgment. case, she admitted, and make the best he could of she did not go to church cided to attend Mr. He munion service, and it vaberration of judgment feher to put into the plate she now wished to rec changed her views on ecclady told the judge that she would have given the been in her right mind. ed that he had nothing tections. The churchwarf favor, have returned the post card the lady wrote, that what was given we church purposes, could Certainly the vicar was in there was any claim at the churchwardens. Judg fendant. This decision with the only precedent an instance of a man with the collection bag in mi and afterwards demand churchwarden refused. "disappointed applicant, "I credit for the two shilli don't think you will," reg as you only intended to will only get credit for haps Miss Brown will be

WOMEN AUTHORS There are in Franc thors and journalis women artists. Th tribute most of the w thirds-while Paris the same proportion 200 are poets, 150 ed and the rest writers the others are pain

all branches of th

Westminster Gazette. ALBERT CO The county L. O. L. held its annual sess Tuesday in Februa Orange hall at Wat lowing officers were Rev. S. C. Moore of 1 D. M., George Carlto county chap., J. M. 100; county R. S., M. L. 130: county F. S., O. L. 130; county Copp of L. O. L. 130 Walter Slater of L. lect., H. J. Wilbur county D. lecturers, O. L. 82 and Frank L. 138.

> R. W. Hanington, New Brunswick, he city with the intent law either here or is a graduate of New Brunswick, a. l. and is sure to con Vancouver World.

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