

UNHEEDFUL COUNSELORS.

A contracting builder had just warned his workmen of a dangerous place in a house they were erecting. A hatchway was temporarily obscured by some tar paper that had been thrown over it. A moment after he hurried across the room, stepped on the dangerous spot, fell, struck on some timbers, fractured his skull and died in a few minutes. His warning to others was all right. His failure to remember and heed cost him his own life.

This is not the only case of that sort. Many a person has given excellent counsel to others and has himself been destroyed, or met with severe loss by means of the very thing against which others were advised. This does not argue against the counsel which was alright in itself, nor does it prove that it is useless to give advice. If that counsel is an advantage to others, or saves them from loss and grief, let them be thankful for it even though the one who gave it became a castaway himself.

Cardinal Wolsey is represented as urging his disciple, Cromwell, to fling away ambition, to escape the dangers of intrigue, and to walk in the straight path: "A sure and safe way, though thy master missed it." His own bitter experience and his poignant grief only made more unmistakable the fact that he had taken a dangerous road, and one that wise people better avoid. His own wreck pointed out the fatal nature of the course which he had taken.

A lecturer warned his hearers most eloquently against the insidious effects of opium and strong drink. Becoming worn and suffering from sleeplessness on account of his trying efforts on the platform, he came to be in the habit of using both of them. Slowly the habit grew upon him. Unconsciously he became enslaved. In a few years he died a wreck. His warning was just right, and his influence saved many a young man from going in the way of death. But he himself, became, almost unconsciously, a victim of the evil from which he had warned others.

A minister urged his people to believe the Gospel and to live in its simple truth, be true to God in their hearts and lives. He was the means of turning many to see Jesus Christ as their Saviour. But he did not live up to his own preaching. He trusted too much in his own wisdom. He turned away from the simplicity of the Gospel. He became entangled in the sophistries of worldly philosophers. He became a rationalist instead of a believer. He failed to lay hold on Jesus Christ himself.—Herald and Press.

BRAVERY.

A brave man is one who dares to do his duty against all odds, and even though his life, his health and his own flesh fail. The keener one's sense of danger is, the finer is the quality of the courage that faces it. The dull, nervous man who is not brave, he is only inept. The cowardly dash of the headless, reckless man, who is not brave, but only reckless, is not the same as the steady, deliberate dash of the brave man who sees the danger and the recoil from it in every nerve, and yet sets his face unflinchingly to meet the worst for duty's own sake. It is courage of the highest order when a sensitive and delicate woman shrinks not from what is distasteful and fraught with pain.

The chances of doing the brave deed come not at long intervals and on great occasions, but every day and in the commonest affairs. The splendid courage of the battlefield is matched every day in the common city streets by men whose names are never mentioned in the lists of heroes, but whose deeds of self-control and self-denial and self-surrender the encompassing of the unseen witnesses applaud.

True bravery is not a thing of the nerves or muscles, but of the heart. It is a moral virtue. There is choice in it. It is inspired, not by fate, but by faith. It is based on the belief that things do not happen by chance, but are obedient to an increasing purpose running through the ages.

And bravery is as true in the common round of life as in what seems to us life's rare occasions. To be patient under little

trials, to persevere in distasteful service, to endure manfully the petty sneer, to resist steadily the familiar temptation, to be kind and truthful and generous in every-day life—that proves the courage of truly brave men.—Sel.

A DUTY.

ROSE M'DONALD, D. D.

A woman told me a while ago she joined the church because it was her duty and for no other reason. She did not especially like the minister. She could not digest all the creed. She disliked some of its members and preferred the width of the avenue between herself and them, but she professed to be a Christian and believed her place was in the church rather than out. For fifteen years she remained outside and criticised. A barren, unsatisfactory spiritual life was the consequence. She entered finally for Christ and her children's sake, and the last year had been the happiest and most profitable of her existence.

Do you believe in Christ? Would you honor him? Your place is inside the church of Christ as truly as the soldier's place is inside the regiment; or the sailor's on board ship. But, you exclaim, the creed, the doctrines, the membership, the minister. Well, then, seek the church you can fellowship, even though outside your denomination, and if no such church can be found take yourself speedily to Jesus Christ. Go into your closet and shut the door with your prejudices on the outside. Then fall upon your knees and pray to be converted all over again. Some of us, you know, need to be converted more than once. Even the seventy times seven recommended by the Master in the olden times. Let God overrule your prejudices and flood your heart with his grace. Then go in the spirit of a little child and ask admittance of the nearest Christian church.—The Commonwealth

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and not fail to have it.—Tolstoi.

IN THE MORNING.

"Cause me to hear thy loving kindness in the morning."

Oh, speak to me in the morning,
Lord of my every day!
Thou art my great director
As I pass to the hidden way:
If I hear thy voice in the morning
I open the day with song,
Forth shall I go to conquer,
Thy presence shall make me strong.

I think of another morning
After long, long sleep—
But why should I fear the awakening
Since thou wilt my spirit keep?
Oh, speak to me in that morning,
Jesus, in thy sweet grace,
And I shall have found my heaven
In the light of my Saviour's face.

May there be no cloud on that morning;
The clouds are for mornings here?
In the brightness of that great glory
All darkness will disappear.
Oh, sunrise that has no setting,
Oh, day of supreme delight—
God, give me the joy of that morning
After a restful night.

—Marianne Farningham

LOVE FOR LEPERS.

The late Robert Louis Stevenson tells of a visit which he paid to the leper settlement on the island of Tokolai, away in the Pacific. At first, he confesses, he had some fear and some disgust to overcome. But soon the repugnance was gone. He stayed for seven days. He chatted with the sufferers at the doors of their little wooden houses. He played with the children on which the horrible and loathsome sickness had laid its grip. But one thing he would not do.

"I made up my mind on the boat's voyage he says 'not to give my hand'."

But God does more than this. He stretches out his hand to the man who is full of leprosy. He comes into friendliest contact with him. loves him out of his corruptions.

Because our inquiry, it is His work and his joy to pardon it.

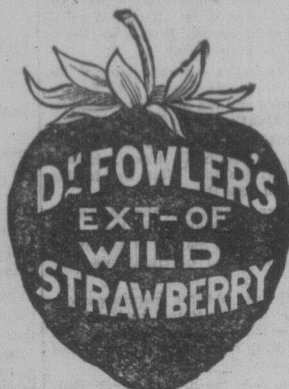
THE GENTLE QUEEN OF GREECE.

The Queen of Greece, who is a Russian grand princess by birth, has brought some good things into the land of her adoption along with her own gracious personality. Prior to her advent at the Hellenic court, charitable institutions were unknown in the land of Homer. Her majesty at once established an elaborate system of sick-nursing and out of her own not too abundant private means helped to found the first national nursing school. The Evangelismos, the famous hospital in Athens is the outcome of her endeavors and Athenian ladies of the highest degree following the example of their queen take a personal share in the nursing and management.—Leslie's Weekly.

"Tommy," said the economical mother to the boy with the loose tooth, "I'll give you ten cents if you'll let me pull that tooth." The boy thought it over and then went to his bank. "The fun of doin' that is worth more'n ten cents," he said. "I'll give you fifteen if you'll let me pull one of yours."—Chicago Evening Post.

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HOMESTEAD REGULATIONS

Any person who has been granted an entry for a homestead in the Dominion Lands Act and has been in possession of the land for the period of six months, may be entitled to a homestead of 160 acres, or less.

ENTRY.—Any person who is desirous of obtaining a homestead in the Dominion Lands Act and has been in possession of the land for the period of six months, may be entitled to a homestead of 160 acres, or less.

HOMESTEAD DUTIES.—A settler who has been granted an entry for a homestead in the Dominion Lands Act and has been in possession of the land for the period of six months, may be entitled to a homestead of 160 acres, or less.

(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 or mother is deceased, or if any person who is entitled 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 the land entered for by him, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the land entered for by him.

(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 as adjoining or adjoining 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 besides 80 acres substantially fenced.

Every homestead which fails to comply with the requirements of the homestead act is liable to be 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 minerals, 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. SHAW.

Deputy Minister of the Interior.

H. 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 land in Western Canada.