

INTS FOR A CHRISTIAN HOME.

- 1 We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
- 2 Every person in the house has an evil nature, as well as ourselves, and therefore we are not to expect too much.
- 3 Look upon each member of the family as one for whom Christ died.
- 4 If inclined to give an angry answer, let us lift up our heart in prayer.
- 5 If, from sickness, pain or infirmity, we feel irritable, let us keep a strict watch over ourselves.
- 6 Observe when others are suffering, and drop a word of kindness.
- 7 Watch for little opportunities of pleasing, and put little annoyances out of the way.
- 8 Take a cheerful view of everything, and encourage hope.
- 9 Speak kindly to dependents and servants and praise them when you can.—Christian Standard.

THE SENTRY AND THE SIGN.

Mr. Booker T. Washington, the great-hearted Christian leader of the negroes of America, who has done so much to bring the men of his race to Christ, recently said that until the negroes has learned to bottle up his vanity he will be useless in any confidential capacity.

To illustrate his point he told a story.

During the American Civil War, General Sherman had been informed that the soldiers of a negro regiment in his command were very lax when on sentry duty, and showed a fondness for passing doubtful persons through the lines just to indulge their power. To ascertain if this were so, he muffled himself one night in a cloak and tried to get past a black sentry. After the "Who goes there?" the "A friend," and the "Advance, friend and give the countersign," had been exchanged Sherman replied:

"No sah!" was the polite but firm response.

"No sah!"

"No sah!" Sherman next tried.

"No sah!" said the negro determinedly. Then he added: "Now see heah! You can go to the whole joggery, but Massa Sherman he done say that nobody can get past me without sayin' 'Cambridge!'—Commonwealth.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped twenty-five cents on the slip the boy presented him. Feeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change.

A nickle for the Lord and a nickle for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty ribbon. Yes and he also gave a nickel to the Lord.

Who is the Lord?

Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant?

And what is the church militant?

The church militant is the church that represents upon earth the church triumph of the Great God the man gave "he nickel to."

And the man knew he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out a nickel and gave it to the Lord.

And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed if the man wasn't.

The nickel hid beneath a quarter that was given by a woman who washes for a living.—Charles F. Raymond, in Toronto Star.

MISUSES OF THE BIBLE.

For centuries this book has been misunderstood by its friends and misused by its enemies. Men have gone to this tree of life, not for food, and for the leaves that feed heart, hurts, but to hack and hew. The Bible is an orchard; its flowers have been fed to war horses and its boughs split into spear shafts. The Bible is a mine, its silver has been run into bullets and its gold wrought into sword handles. The Bible is a spring of water; its guardians have fought over it, roiling the water so that the people could not drink. Philosophers have taken texts full of sweetness and comfort and hurled them as men hurl stones. Dogmatists have turned this storehouse of mercies into an arsenal of war, as the Turks hoisted their cannon into the Acropolis. Strange that simplicity and ignorance should try to teach the dove eaglehood or train the lamb to strike like a lion! Into what wars and stratagems have men carried this book? How have men used its materials for building up barricades between themselves and their fellows. All these misuses have their reason. Great forces are liable to great perversions. Commerce is through tides and trade winds, but what waltz the wise captain into the harbor, will hurl the foolish one upon the rocks. The energies of this book, therefore, invite misuse and enmity. For this reason, the Bible has never had a fair chance in the world. No generation knows what its principles will do for our race, for no generation has ever tried it. But it is no book to be fought over. It is a book of conduct, and disposition and character.—Rev. Dr. N. D. Hills.

CAESAR ON BOARD.

It is related of Julius Caesar that in the course of one of his eastern campaigns he had occasion to cross a perilous strait. A sudden storm arose, and it seemed as though the frail craft must perish. The pilot was for turning back, but with that confidence in his destiny which never failed him and brought him safe through a thousand perils, the hero exclaim ed:

"On, good sir! Be bold, and fear nothing! You have Cae-ar and Caesar's fortunes on board!"

And, if we have Christ on board, are we not safe in the roughest storm? With Christ on board we may laugh at the winds and the waves, and set them at defiance.—Ex.



Another club woman, Mrs. Haule, of Edgerton, Wis., tells how she was cured of irregularities and uterine trouble, terrible pains and backache, by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—A while ago my health began to fail because of female troubles. The doctor did not help me. I remembered that my mother had used Lydia E. Pinkham's Vegetable Compound on many occasions for irregularities and uterine troubles, and I felt sure that it could not harm me at any rate to give it a trial.

"I was certainly glad to find that within a week I felt much better. The terrible pains in the back and elsewhere were beginning to cease, and at the time of menstruation I did not feel nearly as serious a time as heretofore, so I continued its use for two months, and at the end of that time I was like a new woman. I really have never felt better in my life, have not had sick headache since, and weigh ten pounds more than I ever did, so I enthusiastically recommend your medicine."—Mrs. MAY HAULE, Edgerton, Wis., Pres. Household Economics Club.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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On and after SUNDAY, Oct. 11, 1903 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene	13.15
26—Express for Point du Chene, Halifax and Pictou	12.15
8—Express for Sussex	17.10
14—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
33—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
24—Express from Moncton (Sunday only)	24.35

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