IN THE RELIGIOUS WORLD

LESSONS FROM DAVID

By the Late Dr. Joseph Parker, Of London.

You all remember the trouble which David had, again and again, with King Saul. For reasons which are obvious upon the narrative, Saul sought repeatedly to take the life of David, whom he once loved with a father's idolatrous fondness. He pursued him upon the mountains, he followed him into the caves. he did everything in his kingly power to inflict undeserved and fatal punishment upon David. Upon one occasion a young Amalekite came to David and told him that Saul was dead. David then questioned him as to the manner of his death, and the young Amalekite said that, as he himself was upon the Mount of Gilboa, he saw Saul hard-pressed, the chariots and the horses and the enemy were quickly following, and Saul begged the young man to stand upon him and kill him that he might not fall by the hand of the enemy. The young man accepted Saul's suggestion and killed him, and then ran to Ziklag to tell David that his enemy was dead; and instead of being pleased with the tidings, David charged him with having put forth his hand and destroyed the Lord's anointed, and he called for his young men, and told them to fall upon the Amalekite and smite him till he died, for that he had touched God's own king. We praise Caesar for slaying the man who brought intelligence of Pompey's death; let us have some reverent regard for this passion in the heart of David of loyalty and all but adoration for the man who was King of Israel.

Those who did not understand David, who took narrow and partial views of his character, imagined that they could always please him by relating some misfortune that had befallen the house of Saul. King Saul had a son who was of weak mind and of weak body, inanimate, dependent largely upon others for all that he was and did—especially dependent upon his Uncle Abner. This man was accustomed to take a midday sleep. He went up into his room one mid-day to slumber, and there went in upon him two young men, Baanah and Rechab by name, and they made as though they would have fetched wheat from the royal residence, and when they found Ishbosheth asleep, they smote him under the fifth rib and beheaded him, and ran through the plain all night until they reached Hebron, and when they found David they said: "The Lord hath avenged his servant; here is the head of the son of King Saul." This brought the circumstance already related to David's mind. He said: "Behold a young man said to me, 'Saul is dead,' thinking to have brought good tidings, I took hold of him and slew him in Ziklag, who thought that I would have given him a reward for his tidings. How much more when wicked men have slain a righteous person in his own house upon his bed? Shall I not, therefore, now require his blood at your hand, and take you away from the earth?" And he slew them, and hanged them up over the pool of Hebron—hanged the men who thought to have played a trick in his favor, and to have pourted his patronage by slaying his enemies.

What is there in this tragic history that touches our own life? Written broadly across the face of the story is this remarkable truth: that they who would do a mean trick for you are capable of doing a mean trick against you. The cat's-paw of yours may one day turn round and fasten its claws in your flesh; that clerk who will do anything that is dirty and mean in your interests, and chuckle and laugh over it, will one day put his hand into your cash-box and rob you. What, don't you see that? Do you suppose that man can be half-devil and half-divine? Half-devil towards others, and half-divine toward yourself? Why do you keep such men about you? You say you will employ so-and-so—capital fellow, trustworthy servant, he is the man who will carry out all your mean and detestable tricks, and do it with a right, true cunning, and accomplish a very wonderful success in your interests. So he will, but as surely as God is in heaven, he is capable of picking your pocket and blighting your character, forging your name and bringing your family to ruin. Dismiss him, expose him, show him that you see through him—body and soul—and understand his corrupt genius and method too well to be deceived by them any longer.

This was the large and true view that David seemed to take of these men who brought him tidings which they thought would have pleased him. He said: "They are essentially mean men; their meannness in this case counts for me, but I will none of them—hang them, drown them, burn them—they only want an opportunity to thrust the dagger under my fifth rib that they have drawn from the life of Ishbosheth." I wish I could teach this lesson, especially to the young, and make it very clear to them, and write it upon their hearts and upon their minds, and fill their imagination with it until they could never forget it. I repeat the lesson—they who would do a mean trick for you, would also do a mean trick against you.

The next lesson that I see written upon this narrative is that it is not enough to be clever in life—we must also be right. There is nothing more more contemptible than cleverness when it is dissociated from integrity. I always endeavor to avoid a merely clever person. Cleverness is a two-edged instrument; cleverness is a word you may apply to a thimble-rigger. Keep the word cleverness for very small occasions and for very small persons. Associate it with moral sensibility, associate it with the moral virtues, and it becomes proportionately dignified. You are a clever man—shall I tell you what I have heard about you? Shall I foul my tongue by telling you the tales that I have heard about your cleverness? You are said to be about the sharpest man in your neighborhood; it is even said that you can take in any number of unwary persons over your counter; you have such a glib and oily tongue that any person coming to deal with you can be hoodwinked and deceived, and can spend their money for that which is not bread, and their strength for that which profiteth not, and that, when they go out of your place of business, you laugh at them. I do not say the tale is true; I only tell you what I have heard. You tell persons that what they are about to buy is of the very best quality, when you know that nothing worse was ever put in human hands. You sell off at an alarming sacrifice—of conscience; you deal in the cinders of great fires and the wreck of large bankruptcies, and you give all you sell away. And when the fools go out who have bought so, you put your tongue in your cheek and rattle their money in your hands and laugh over the clever stroke of business. It may be clever, but it is not right. I urge you to make as successful men of business as you possibly can—get all the money you legitimately can make, but let every shilling be honestly won. You will find far more spending in it than in money that is feloniously pocketed.

You boast that you deceive many people. If you could see yourself in the light of heaven, you would wish to be blind forevermore. You count every night how many persons you have misled; you say first of all what you said, then what they said, and then how happily you retorted, and then how innocently they asked a question; then, how like a flash of lightning you replied, and the conquest was yours. There is no ink foul enough to be employed in the writing of such a tale. The first thing you have to make out in all life is, what is right. That ye may be sincere. What does that word sincere mean? It is two Latin words in one, and it means without wax—a term employed in describing the quality of honey without wax. Or it is a Greek word, which refers to porcelain, and the meaning of it is that, if the china he held up between the eye and the sun, it is sincere, without speck or flaw or breach. I wonder what we would look like if Christ were to take us up and look at us as we look critically at porcelain? That is the only true view to take of ourselves. Judging ourselves by ourselves we become fools; by social standards we are all respectable and good, and fair, and decent, and honorable, but the grand test is the law of divine rectitude, the standard and the balance of the sanctuary of heaven.

Another lesson that is supplied by my narrative is that the real test of success is at the end. We never know what an action is, as to its real value, until we reach the end. Things may look tolerably well in the process—there is a way that seemeth right unto a man, but the end thereof is death. What talk Baanah and Rechab had that night as they hurried across the plain, what pictures they drew, how David would receive them, how he would house them in the royal palace, how he would show them to the military and to the populace, and call for loud huzzahs, how they would be brothers whom the king would delight to honor, riding upon his noblest steeds, and, for the time being, sit at the front of his ranks and be crowned with glory and honor. One said to the other, "Will not the king be pleased?" The reply was, "I cannot tell what he will give us in return for this—we shall be great in Israel," and having so said, they sped along at an accelerated rate, that they might be early in Hebron, and delight the king with the good gospel. Any man overhearing the two brothers in their colloquy would have imagined that they were going straightforward to sit with the king upon his throne. They went to Hebron, and never left it. The men were to be promoted—were promoted to the gallows. The clever men died as the fool dieth, and the earth was not allowed to have their bones.

I want to be instructed by this narrative, for it may be even so with some of our own purposes and schemes. A thing is only everlasting in its consolations and honors in proportion as it is genuinely right. Now, is your trade, is your purpose, is your programme, is your policy, is your set in life right? Then you have succeeded even before you have begun. I have seen many a card house blown over; I have seen the rats enter many a knave's castle and eat it all up. If you are wrong, you are carrying the enemy in the ship, and the enemy will not awake until you are in mid-ocean, and then the enemy will sink the vessel. Be warned. Believe the voice of history, do not suppose that all this history is so much waste; it is the voice of human experience, and no wise man can afford to neglect the accumulated testimony of the experience of the race.

Behold the contrast between the nobleness and selfishness as seen in David and in those who brought him tidings concerning the fate of Saul, and the ill-luck of his child. There are moments when a man is almost God, and it was so with David in this case. He had his moments of nothingness about Saul, and his moments of supreme fear, but in his heart he loved the grand old King of Israel, and where there is a supreme love it casts abode everything and sacrifices everything that would oppose its sovereign sway. Why, David never would touch Saul harmfully. You remember the occasion when Saul was in his power, when David and in those who brought him tidrobe and when Saul had gotten away some distance, David cried after him, "My father," and the mighty Saul looked back and said, "Is this thy voice, my son, David?" And David said, 'See behold thou hast been in my power today, and I spared thee. How long will thou believe the rashes reports and malicious rumors of mine enemies?" And Saul lifted up his voice and cried like a child. If David had not touched the king himself; if David held Saul in this high honor and veneration himself what would he say to whipper-snappers that came in with tidings of ill-fortune or with stories of blood? Put the two circumstances together, and see in the man who spared the king an explanation of the grandeur and nobleness of his temper when he was confronted by tales unworthy of the honor and the conscience common to human nature.

Have you any supreme love? Is your heart ever washed by a great tide of loving emotion about any man, woman or child? Then blessed are ye, that river rises sometimes and submerges the whole life and bears away all the ill-thinking and ill-behavior of many days. Do not allow your emotion to be talked down. Do not allow the fountain of tears to be sealed up so that it cannot be broken on any occasion. I like to have my heart sink under its own tears sometimes; it comes up out of that baptism sweeter and fresher than ever.

CHURCH NOTES FOR BUSY MEN

THE ANGLICAN.

A Rich Request

Mrs. Haldane, of Inverness, Scotland, recently deceased, has left $85,000 to be used by the Scottish Episcopal Bishop of Argyle for religious educational purposes within the diocese.

Some Old Parchments

A work of great historical interest has been completed by Rev. F. R. Chapman, of Ely, who has transcribed the ancrist rolls, with notes thereon. In the sixteenth century the Dean and Chapter of Ely inherited a vast accumulation of parchments from the Benedictine Monastery, some of the rolls of skins being twelve feet in length, and including the rolls of Alan de Walsingham. Some of the rolls had been mutilated, and the work of transcribing them has been a literary effort of great difficulty.

Another Liberal Legacy

Mr. M. B. Sanderson, of Wakefield, bequeathed $300,000 to the Bishop of Wakefield, to be called the Sanderson Trust Fund, and used for the promotion of the work of the Church of England in the diocese of Wakefield, and £10,000 in trust for providing pensions for women within the diocese.

The Late Bishop Satterlee

Bishop Satterlee was an unusually vigorous man intellectually and a leader in many causes. He was earnestly opposed to divorce and called it "the greatest danger of our age." He said before the triennial committee of the Mothers' Congress that a law should be enacted barring divorcees from public office. The bishop's two prayers, one for peace during the Spanish-American war, and the other an "election prayer," read in all the churches of the diocese in 1896, are famous. He was a strict Sabbatarian, and rebuked the society women of Washington for rehearsing on Sunday a drama to be played for charity next day, and when the women of St. Thomas' projected a play for the Bishop's Fund he rejected it. Bishop Satterlee performed the marriage ceremony for Congressman Longworth and Alice Roosevelt.

A Lawless Church

Under this heading the Christian World refers to a recent debate in the House of Commons on Church disorders.

The debate while futile as to practical from the light which it threw upon tal from the light which it threw upon the extraordinary condition to which the Anglican communion has been brought. There is nothing in Christendom like it; nothing to which past ecclesiastical history offers a parallel. It is that of a Church whose clergy, to the extent of thousands, are at open and avowed war with its own doctrines and principles, as set forth in the Articles they have subscribed, the statutes they have sworn to obey. It is a professedly Protestant body officered by anti-Protestants. Ordained ministers of a church founded in opposition to Rome, whose foundation statutes declare Rome to be 'sunk in damnable idolatry,' these clergy, to the extent it is said of some 7,000 avow themselves as Catholics, denounce Protestantism as schismatical, and are reintroducing one by one the doctrines and practices which the Anglican settlement expressly rejected.

The extent to which this movement has gone and the rate at which it is progressing, are to some extent shown by the report of the Royal Commission on Ecclesiastical Disorders. That Commission did not include a single member of the Anglican Protestant party. Yet its findings were in fact, sufficiently striking. Whereas thirty years ago eucharistic vestments that is, mass vestments were unknown in England, they are now used in at least 1,500 churches. The Commissioners report that auricular confession is increasing to a large extent. They sum up the existing state of things as disclosed by the inquiry, as an offence against public order, a scandal to religion, and a cause of weakness to the Church of England.

THE PRESBYTERIANS.

New College at Vancouver

Rev. John MacKay, of Toronto, has accepted the principalship of the Presbyterian College to be established at Vancouver. He is a graduate of Toronto University and studied abroad for the ministry and received his ordination at the United Free Church college of Glasgow.

Dividing the Funds

A comprehensive statement of the allocation of the entire funds, trusts and schemes, which were submitted to the Churches Commission, has been issued. The total funds in dispute amount to £2,842,465. Of this sum it is proposed to give to the Free Church about £365,000, in addition to which there has already been allocated to them £5,000 a year in perpetuity for the support of the colleges and £6,000 from the fund for sons and daughters of ministers and missionaries. Under a special scheme the Free Church will participate in the Ministers' and Missionaries' Widows' Fund, the capital of which is $441,913. There are 1,190 former Free Church congregations in the U. F. Church, and about 130 congregations which the Free Church claims have adhered to that body.

THE BAPTISTS.

Missions in India

A delegation of twelve Baptists of the Northern States who recently visited the foreign missions occupied by the denomination, advocated the appointment of a superintendent of the work, who shall reside in the field.

Rev. W. A. Sharp, a Baptist missionary in Burma, says there is a readiness to listen to the Gospel which he never found before. The preaching in the bazaars is attended by crowds and thousands of tracts and portions of Scriptures are sold. The newly appointed officials in that quarter of the city attended the meeting and arose and asked for prayer.

The Strict Baptists of England have a mission in India. There were ninety baptisms an increase over last year. Four new houses of worship have been built and another will soon be finished. The leper mission is doing a noble work. They have now 150 lepers in it. In every department God has greatly blessed the mission.

The work in Burma, the oldest Baptist mission field, continues to prosper. The most significant event during the past year was the Baptist missionary conference and convention held last fall, at which many delegates of many races were present. There are how 63,688 members in the churches of the convention. Benefactions reached the large amount of $63,600. The expenditure for schools was $48,400. The mission has been reinforced by eleven new missionaries.

Mistaken

The Maritime Baptist has the following: The Antigonish "Casket" reprints from the Sunday edition of the New York "Times" a despatch from Garret, Ind., stating that 200 men had stormed the clothing store of a Mr. Adam Stewart of that place, claiming suits of clothes as a recompense for accepting the Baptist faith. The action of the men is represented as being consequent upon the announcement of Mr. Stewart, "a loyal Baptist," that he would give a suit of clothes to each man who should join the church. The story is absurdly improbable. The "Casket" ought to know that Baptists do not employ such means to gain converts, and that, even if any individual member of a Baptist church should make such an offer as this Mr. Stewart is alleged to have made, his act would be universally condemned by Baptists.

CONGREGATIONALISTS

Mr. Campbell's Visit to America

Rev. R. J. Campbell, M. A., has accepted an invitation which he received some months ago to make a lecturing tour in the United States in the summer. Mr. Campbell will go to America under Socialist auspices. Yesterday Mr. Campbell preached at George-street Congregational Church, Oxford—the church of which Principal Fairbairn is a member. Rev. J. Robertson, the pastor, is an opponent of the New Theology, but has a great faith in a free platform.

Mr. Dawson to Visit England

Dr. W. J. Dawson and Mrs. Dawson expect to be in England about the close of April. Dr. Dawson expects to spend the month of May in England. He will be engaged at Philadelphia in the great mission of five weeks until April 19, and will sail immediately upon its close. In this mission it is expected that 400 churches will unite. The voyage to England will be the first vacation Dr. Dawson has taken since he left London two years ago.

Mr. Campbell's One View

A writer in the Daily News thus describes Mr. Campbell: "There is about him the sense of the hot, uneasy pillow. The raw edges of life chafe him. He cannot escape from the hair shirt of this mortal vestment, and he cannot endure it. Whatever is, is wrong. The churches are wrong, society is wrong, free trade is wrong. It is this irritation with his environment that gives him the touch of perversity which is so noticeable in him. Nonconformity is definite; he is mystical. Nonconformity is individualistic; he is a member of the I. L. P. The I. L. P. is for free trade, he, I gather from a conversation I had with him, is for tariff reform. He conforms to no system, accepts no shibboleth either spiritual or temporal. When Sir David Baird's mother heard that her son was captured in India and chained to natives, she remarked, placidly, 'I pity the puir laddies that are chained to oor Dauvit.' She knew the imperious waywardness of her son. The way of one chained intellectually to Mr. Campbell would be not less trying."

A New Church

LONDON, March 4.—The Rev. R. J. Campbell, the pastor of City Temple, publishes a letter addressed to all Free Churchmen and other sympathizers proposing to form a new sect and organization for an active propaganda in behalf of his "new theology," the central idea of which is the denial of the Divine origin of Christ, whom he regards as a social reformer. Rev. Mr. Campbell's reason for this step, he says, is the hostile attitude of the official element in the churches to the new movement.

RHEUMATISM IN THE BLOOD

Cure It by Enriching the Blood With Dr. Williams' Pink Pills

There is only one way by which rheumatism can be cured. It must be treated through the blood. Liniments and outward applications may give temporary relief, but they can't possibly cure the trouble. And while you are experimenting with liniments the trouble is every day becoming more firmly rooted in the system, and more difficult to cure. The poisonous acid that causes rheumatism must be driven out of the blood, and you can only do this by making new, rich, red blood through the use of Dr. Williams' Pink Pills.

Mr. Chas. H. Lumley, of Brickford, Ont., is one of the best known farmers in Lambton county. About three years ago, while Mr. Lumley was engaged in threshing, he became overheated, and this was followed by a severe chill that started the rheumatic pains. Mr. Lumley says: "I did not think anything of it at the time, as I was accustomed to being exposed to all kinds of weather. As a result I was unable to go about next morning. I had severe pains in my arms and legs which I treated at first with the usual home remedies. As these did not help me, and the trouble was growing worse, the family doctor was sent for, but he did not have any better success. He told me I was suffering from a severe attack of rheumatism, and there can be no doubt about it, as I was confined to my home about four months before I was fortunately advised to try Dr. Williams' Pink Pills. I sent for a supply, and it was not long before I found they were helping me, and by the time I had taken a half dozen boxes the trouble had entirely disappeared. In other respects the pills also greatly improved my health, and I never felt better in my life than I have since taking them. I therefore most cheerfully recommend Dr. Williams' Pink Pills to other similar sufferers."

Dr. Williams' Pink Pills make cures of this kind after doctors and common medicine fail, because they actually make new blood. They don't cure the mere symptoms. They go right to the root of the trouble in the blood. That is why this medicine cures anaemia, indigestion, neuralgia, palpitation of the heart, and the headaches and backaches brought on by the ailments that fill the lives of so many women with misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for $2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

SATURDAY SERMONETTE

VICTORY. DEFEAT.

Show me how a man takes his victory and accepts his defeat and I will tell you what manner of man he is. There is no surer test both victory and defeat reveals all the weaknesses and strength of a man.

If the victorious man is not magnanimous and generous toward the man he has beaten then has the weakness of a little soul. Does he swagger and strut and boast and taunt his beaten antagonist then he is unworthy of his victory. Does his hat get too small for him? does he pose and think as he walks the street that every eye is upon him and every one is thinking and and talking about him and singing his praises? then his vanity has beaten him more surely than he has beaten his foe.

The man who deserves victory is the man who if in the football or baseball team, says, I won because I had such splendid aids. If in the prize ring, I won because I had a good trainer. If he has won an election he says it was not my personal popularity did it, but because we were in the right and my supporters won the battle not I, almost any other man would have done as well.

The man who desires electoral victory does not remove a good official—if he has not been an agressive partisan—and put in his place some zealous supporter who will not do the work any better and perhaps not as well.

The tactful victor does not still farther alienate his enemies by treating them coldly and never forgiving them for their opposition, but treats his "enemy as though he might one day be his friend."

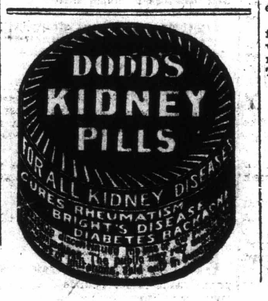
The defeated man comes up "smiling", he says—if it was a personal fight—"the best man won, he fought fair." If it was an election, he does not become sour and cynical and treat his friends as though it was their fault because the party lost, he says, "you did well, perhaps another time we will win, we will go on trying anyway." "He does not say we lost because they used rum and money." "We lost because we did not."

Now that this election is over don't act as though it were the last one that will ever be run. There will be several more elections before the crack of doom.

Let the victor be generous and keep from taunts and boastings. Let the vanquished keep from bitterness and reviling.

Thaddeus.

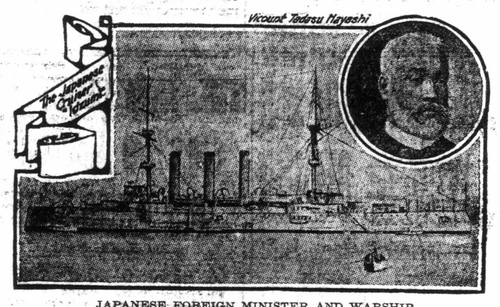
Thaddeus



LOW DEATH RATE

NEW YORK, March 7.—The death list for New York city for 1907, just issued, shows a rate lower than any of the other great cities in the world—18.48.

CHINA MUST APOLOGIZE OR FIGHT SAYS TAKAHIRA



JAPANESE FOREIGN MINISTER AND WARSHIP

Viscount Hayashi has demanded that China release a Japanese steamship, seized because it was alleged to have carried war supplies to rebels, and also apologize for the detention of the vessel.

WASHINGTON, March 5.—In an interview tonight with the Boston Post representative, Baron Kogoro Takahira, the Japanese ambassador, outlines his government's attitude in the pending dispute with China.

This dispute has arisen because of the seizure by China of a Japanese vessel, the Tatsu Maru.

The Chinese Government seized the steamer on the ground that she had a cargo of war munitions destined for a rebellious party.

In explaining the Tatsu Maru incident, Baron Takahira went over every phrase clearly and concisely, dealing only in exact facts.

"The Japanese steamship Tatsu Maru," he said, left Kobe for Macao, carrying a consignment of arms which a Japanese merchant at Hongkong had contracted to deliver at that place (Macao). Arrangements for the purchase and shipment of the arms were made in ordinary manner, as has been done many times before. There was no infringement on regulations which accompany such procedure. The Japanese merchant had obtained the permit issued by the colonial government of Macao (Portuguese), which was necessary for the importation of firearms. The regular steps for their exportations from Japan were also taken according to the Japanese regulations, and the customs and police authorities at Kobe also gave the permission thereto. Moreover the destination was expressly given in the bill of lading.

"When arrangements had been satisfactorily completed the Tatsu Maru started for her destination. She proceeded along until she reached a point near the end of her voyage, where vessels going to Macao always have to stop at low tide before proceeding farther.

"The tide was 4 1-4 fathoms deep when the Tatsu reached there, and the Tatsu Maru, being something of about 3,000 tons displacement, drawing 23 feet, was obliged to wait for a rise in the tide.

"While waiting the captain of the Japanese vessel informed the branch office of the said Japanese merchant at Cacao, and a member of the firm came up with an official of the harbor master's office in a steam launch belonging to the Portuguese authorities. The pilot was also sent for.

"It was while waiting for this that four Chinese gunbots came up to the Tatsu Maru, which was in Portuguese waters, and the Chinese came aboard and stole some goods.

"The Japanese flag was taken down and the Chinese flag run up in its place, after which the Japanese vessel was taken by the Chinese to Canton, where she is still detained.

"Naturally news of the seizure reached Tokio without delay. The Japanese government took steps to ascertain the exact facts of the case, as above mentioned, and therefore Japan demanded that China give up the Japanese vessel, apologize to the Japanese flag and pay an indemnity for the damages sustained.

"China replied that the matter should be referred to a mixed court according to the customs regulations, but as the Tatsu Maru was destined for Portuguese waters and was anchored in Portuguese waters when seized this demand could not be recognized by Japan."

SEVERAL STIRRING TEMPERANCE TALKS

Dr. Alward, Rev. S. W. Anthony, Rev. A. A. Graham, the Speakers.

That the question of prohibition is of greater moment than the tariff over which politicians dispute was the view expressed by Rev. Mr. Anthony at the Every Day Club yesterday afternoon. Rapidly reviewing the advance of temperance in the old country, the United States and Canada, he declared that the wave of prohibition is advancing and must prevail. The liquor business is an unproductive business. It founds no churches, colleges, hospitals or Every Day Clubs. The only man who makes any money out of it is the man who sells the liquor. Against these even it would be discourteous to speak harshly, since we make their business legitimate, but we could pity them and pray that the time may come in their experience when the cry of mothers, wives and children will not be drowned by the clink of the coin taken over the bar.

Mr. Anthony devoted the greater portion of his eloquent address to a consideration of the effect of intemperance. He pointed out that the men who are wanted for any feats of endurance are total abstainers. In all tests of endurance they out-class drinking men. Moreover, neither corporations, nor the great railways, nor banks, want men who drink on their staff. They cannot afford it, and the time is coming when there will be no place for such men.

There were solos by W. P. Colwell and Mr. Mitchell, and a hymn by the club choir. R. H. Cother presided and made a vigorous appeal on behalf of the club and its work.

Dr. Silas Alward was the speaker at the club last evening, and the hall was crowded. Taking for his subject, Our Heritage, Its Duties and Responsibilities, he delivered an impressive and scholarly address, that was greatly appreciated. After setting forth by contrast and in graphic language the greatness of the British Empire, he dwelt upon its liberty, the justice of its laws, the impartiality and vigor with which those laws are executed, and the permanency of English civilization. Remarking that never had a people such an opportunity as is afforded Canadians, he pointed out that it depended upon the people and the character of the manhood developed whether the country would rise to that eminence which was within her reach. Dr. Alward reviewed the wonderful development in forty years of confederation and speaking of our duties placed first that of loyalty to one king, one flag, one navy and one empire. He contended that Canada should contribute to the support of the navy. We should aim to bind the empire more closely together, for separation would be suicidal. How can we best conserve what our forefathers have bequeathed to us? By developing the highest type of citizenship, by looking carefully into the character of immigrants for guarding the sacredness of ballot and by practising temperance, purity and honesty. The speaker hoped that the purity movement in politics initiated in the recent campaign would spread until it became universal. His intensely patriotic address was heartily applauded.

There were solos by Mr. Mitchell and Miss Lula Colwell, a duet by the Misses Aitchorn, and a hymn and quartette by members of the club choir.

An important business meeting of the club will be held this evening.

Rev. A. A. Graham addressed the meeting held by Thorne Lodge, I. O. G. T., in Tabernacle Church yesterday afternoon. Chas. A. Kee presided.

Rev. Mr. Graham said in opening that the saloon was an economic burden to the state. While other trades and professions were licensed in order to protect the public, the liquor traffic was licensed in order to procure a revenue. In the nine Scott Act counties of New Brunswick 61 per cent of the population is centred. In the remaining 39 per cent of the population, located in license counties, 61 per cent. of the crime of the province was committed, thus just reversing the ratio of population and crime. The state of Maine has been under prohibition for fifty years. In its savings banks there are $80 per head of the population, while in Ohio, a license state, there are only $10 per head, and Illinois, another wet state, has only $7 per head.

In Ontario, which is under a better license sytem than applies here, $18,000,000 are spent annually for liquor, while only $555,000 revenue is returned to the provincial and municipal treasuries. Reduce this in proportion and it will be seen that for $31 spent in liquor, only one is returned as revenue.

Leaving aside the amount of injury done to individuals by the traffic and more especially by the present system of licensing, it was the duty of every right thinking man to use every effort to rid the province of the business.

Mr. Graham closed a stirring address by an earnest appeal to have the children taught the principles of total abstinence while the effort to procure prohibition was being made.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieves all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them.

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Small Pill. Small Dose. Small Price.