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GENEROUS SILENCE.

BETTER THAN CENSORIOUSNESS IN DEALING OTHERS' WEAKNESS.

A SPEECH DICTATED BY LOVE.

Vivid Lesson From the Davidic Text: Tell It Not in Gath; Publish It Not in the Streets of Askelon"-Do Not Exalt Over the Fallen Foe, But Remember and Talk of His Good Qualities. Intered according to Act of Parliament of Can-ada, in the year 1903, by William Baily, of To-ronto, at the Dep't of Agriculture, Ottawa.

Chicago, March 29.—This sermon administers a severe rebuke to fault finders, gossips, slanderers and scandal mongers and shows by contrast how Christlike it is to be generously silent rather than censorious in dealing with the weaknesses of others. The text is II Samuel i, 20, "Tell it not in Gath; publish it not in the streets of Askelone" "Silence," once wrote a trenchant and poetic author, "is only music asleep." By the grace of God I would prove that gospel silence may be musical without being always somnolence. It is often gospel harmonies wide awake and in full diapason. The golden lips of silence

pason. The golden lips of silence can sometimes be more eloquent in their gospel significance than the sil-

ver tongue of speech.

There is great excitement in the
Davidic encampment. A sentinel sees
a courier at full speed running down the valley. Coming nearer he calls out with panting voice, "Tidings, my lord—tidings for the new King! From the different tents the swarthy limbed soldiers, who were resting from the conquests over the Amale-kites, swarm forth. They lead the new arrival to the young command-er. There he prostrates himself upor. There he prostrates himself upon the ground. He announces that
Saul has been defeated and has committed suicide; Jonathan has been
slain. The empty throne is now
ready for its new occupant, the conqueror of the mighty Philistine, Goliath. What was the result? Did Dayid tell his followers to exult over vid tell his followers to exult over the fallen king? Did he say to his companions in arm: "Good for Saul! His defeat served him right. Divine His defeat served him right. Divine justice has avenged my wrongs. He had no business to try to kill me to satisfy his jealousy. He had no right to drive me into exile. He should not have become an apostate and defied the divine power which had anointed him king of Israel?" No! David had the silver tongue of speech. No psalmist ever sang sweeter than this sweet singer of Israel. But David had the golden lips of gospel silence. He lifted his hand in warning. He practically said this: "Do not exult over your fallen king. Do not advertise his faults to the world lest the uncircumcised Philistines rejoice. Do not sneer at God's

tines rejoice. Do not sneer at God's anointed. Let his faults be buried in his tomb. Only remember and talk about his good qualities. Tell it not in Gath; publish it not in the streets of Askelon." Would that we, one and all, might be as charit-able in our comments upon those who have sinned and wronged us as David was with Saul. Would that

who have sinned and wronged us as David was with Saul. Would that we might talk only about the good qualities of those with whom we come in contact and not examine a man's faults with the magnifying power of a microscope and study his virtues with the minifying power of the inverted end of a telescope.

The golden lips of gospel silence never banquet upon carrion. We know that a healthful physical body has to draw its strength from clean provender. If a piece of meat is decomposed and microscopically diseased, it will make unclean any body into which it is absorbed. What is true in reference to the physical body is also true in reference to the mind and the spirit. If we allow our thoughts to feed upon what is deprayed in other men's characters, then our thoughts will themselves because developed.

then our thoughts will themselves be-come deprayed. If we allow our lips to revel in uttering the scandals and sins of our neighbors or friends or become defiled.

This law—that what we let our

enemies, then our own tongues will become defiled.

This law—that what we let our minds feed upon decides what our minds are to be—is irrevocable and all powerful. It is so farreaching in its results that Jesus, in the gospel of Matthew, declares that he will condemn us not only for our evil actions, but also feature will thoughts.

"Ye have heard that it was said by them of old, Thou shalt not commit adultery. But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

We are to be condemned not only for what we say and do, but also for what we say and do, but also for what we say and do, but also for what we say and the thinks. The thought action of the brain is absolutely involuntarily. We think in spite of ourselves. We sin only when we carry out the evil desires of our souls. We do not sin necessarily when we think evilly." Ah, my brother, you are mistaken. A man can indirectly govern his actions. If a man allows his eye only to see pure pictures and to read good books, his sar to hear only what is good and true in reference to his fellow men; if a man allows his tongue to repeat enly that which is generous and leving and gentle—that man's mind and spirit will become true and good. If his mind becomes pure, then his thoughts and his desires will become pure, as well as his actions. The golden lips of gospel silence are often just as important for our spiritual development as the silver tongue of speech. Joseph Addison, the great English author and critic, once gave a description of his feelings when listening to a masterpiece rendered by a noted orchestra. He said that his was not so much impressed with the great tidal waves of sound which dashed themselves against his eardrums as the waves of sound which dashed themselves against his eardrums as the waves of sound which dashed themselves against his eardrums as the waves of sound which dashed themselves against his eardrums as the waves of sound which dashed themselves against his eardrum

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against the Holland dikes or with the volume of mingled sounds, as when the voices of the celestials seemed to blend with the voices of the terrestrials, as he was impressed with the deep silence which sudden-ly ensued when the orchestra leader lifted his baton in the midst of the lifted his baton in the midst of the piece and commanded his nusicians to halt. "Methoght," he wrote, "this short interval of silence had more music in it than any short space of time before or after it." The most eloquent passages of our spiritual development may often be found when we press the golden lips of the specific sould be successful.

of gospel silence against our neigh-bor's faults, when we are dumb and say nothing, absolutely nothing. The golden lips of gospel silence should remain closed because, as a rule, it is not necessary to emphasize scandals. Scandals are always loud voiced. They publish themselves. As I speak some one sitting in a pew has been saying to himself: "Is it not right to denounce other people's faults? Shall we not warn our friends against these sins? Shall we friends against these sins? Shall we not point out men's errors as well as their virtues? Did not Paul write to young Timothy enjoining him to repuke as well as to exhort, to reprove as well as preach the word?" Yes, that is true; but as a rule, when a man sins he does not find a very great lack of reprovers and rebukers while there is generally a great

great lack of reprovers and rebukers, while there is generally a great scarcity of exhorters and encouragers when he does right.

The late Dr. Jospeh Parker, the great London preacher, once said:

"The average newspaper prefers not to print that which is only commendatory. If I should arise this morning and preach the prost elegants. datory. If I should arise this morning and preach the most eloquent evangelistic sermon ever delivered from any English pulpit, no special notice would be taken of the same, but if I should preach in an alpaca coat and stand under an open umbrella, which I might hold in my left hand, every newspaper in Australia, New Zealand, America or the British Isles would have an account. ish Isles would have an account of the same to-morrow morning." Fur-thermore, in every community there are scores of men and women who are scores of men and women who consider themselves self appointed messengers of evil. They are even willing to leave the home on wash Monday or on Saturday atternoon, when they ought to be preparing for the sacred Sabbath, if they can only peddle some story of Satanic gossip about the neighborhood. And so, my brother, you need not be afraid that enough condemnatory emphasis will not be placed upon your neighbor's faults. The simple fact is, if some of

some good in every man's nature. A honey-bee always scents the flower. It is the firefly of the night who loves to light his little lantern and to hunt for the creeping vermin in the quagmire and in the disease to hunt for the creeping vermin in the quagmire and in the disease breeding recesses of the miasmatic swamp. An old and yet a very suggestive story goes thus: One day a wagon was driven up a country road in front of a Pennsylvania farmhouse. The driver had all his children and goods and chattels in his vehicle. He was moving and wanted to find a new home. Fe called out to a Quaker farmer sitting upon the porch: "Stranger, what kind of feeple live in the next town—I mean in that town whi h is just over the hill? I want to settle there." "Welfrind," answered the Qua'er farmer, "what kind of people did thee leave in the place from whence the came?" "Oh," replied the farmer, "they were the meanest people on earth. Every one of them wou stab you in the back if he could. They would cheat you and cut you throat. I never could get to like them. That is the reason I am leaving and trying to find a new home." "Friend." answered told Quaker farmer, "thee will fint the same kind of people living in the next town." Next day another emigrant drove up to the same question. "Friend," asked the same question: "Friend," asked the dearest people on earth. I would never have left them. but my dear wife died. Then the old homestead became intolerable. Every

but my dear wife died. Then the old homestead became intolerable. Ever oom reminded me of her. Every riend would open the bleeding wound of my heart. I could not believe that any people could ever be so kind as my old neighbors were during my late trouble. "Friend," answered the Quaker farmer, "thee will find the same kind of neighbors in the next town as in the place from whence thee came."

Like the old Quaker farmer, I

would declare that each hearer can find good in all men or bad in all men just in proportion as his own heart is good or bad. And if we have any good in our own makeup it is very important that we have the "silver tongue of speech" in or-der to talk about other people's vir-tues. Let others, if they will, adver-tise the errors; we will only speak about the good.

about the good.

The golden lips of gospel silence never foolishly whisper sinful tales into the ears of wrongdoers by which they shall try to justify their own sins. A good example is infectious

What is true in reference to the infection of a good example is also true of the infection of a bad ex-ample. Some of the toll keepers in New Zealand have trained sheep, Kew Zealand have trained sheep, which, for a small consideration, they let out to the sheep drovers to lead their flocks of sheep across the bridges which span the rivers or the ravines. When the sheep which are heing driven to market come up to these bridges, they are frightened and will not go over. Then these trained sheep come to the head of the flock and lead the way. When the untrained sheep see that some of their number can cross the bridge, with a steady rush they follow after their leaders. There are scores and hundreds and thousands of men and women who want to do wrong. They women who want to do wrong. They are afraid to do wrong. But when they hear of the shortcomings of their fellow men, they say to themselves: "Well, if So-and-so can sow his wild oats, I guess we can. If So-and-so can safely cross the rickety bridge spanning the river of death, I guess we can also trust ourselves I guess we can also trust ourselves I guess we can also trust ourselves upon the swinging span. Here goes!"
"Tinder is not more apt to take fire," once wrote Phillips Brooks, "nor wax to take the impression of the scal nor paper the ink than youth is to follow ill examples."
"When the abbot throws the dice," goes an old legend, "the whole convent will gamble also." Everywhere we find that when a great man does we find that when a great man does wrong his evil conduct is taken as an example, or rather as an excuse, for hundreds and thousands of simi-

conclusion that they have no virtues, the sinful world may come to the conclusion that they have no virtues, that they are startling examples of total depravity through and through.

A clean heart instinctively factor of the seat of health as well as related by the was a masterpiece. In form and character and in the luster of the precious is the art displayed in the wine cup." This cultivation that they have no virtues, that they are startling examples of total depravity through and through.

A clean heart instinctively factor of the precious metal this central cup was a masterpiece. In form and character and in the luster of the precious metal this central cup was clearly and beautifully wrought to the seat of health as well as the root of diseases? Do you know that if the stomach is out of order the whole body is affected, is unable to do its regular work, is unable to resist any disease that may be floating around, and is all the time working towards disease on its own account?

This is only natural. The man who can't get food for his stomach gradually recovers its natural hourshment and thiries, the resting stomach gradually recovers its natural howers. That's why Dyspepties are worn out and dispirited. They are just like people wite have been starved for a time.

Dodd's Dyspepsia Tablets are made just to fit such cases. They digest the food might just as well as relieve. That's why Ademard Coderre, of St. Jasques de L'achigan, Que, is albet to say:

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According to Bulletin No. 84, issued by the Department of Inland Revenue, at Ottawa, it has been proven that oatmeal contains more energy, more fat, more heat, more nourishment, less waste, greater digestibility than any other food.

The report proves a large difference between, for instance, Tillson's Pan-Dried Oats, ready-tocook-served hot, and coldserved fads, supposed to be "predigested" and called by name in the report.

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be good, kind and true, but he certainly has a poor way of showing it. You cannot be in his company five minutes before he is harshly criticising some one. He criticises his wife, his mother, his employer, his absent friend as well as his absent approximately and the short of the criticises his wife, his mother, his employer, his absent friend as well as his absent approximately have been been a might be short of the criticises. enemy. I always feel when I am with him that he is watching me, so that he can harshly criticise me when my back is turned. I do not like such a

man around."
This harsh criticism which we may This harsh criticism which we may utter against our neighbors always has a bad reactionary effect upon those who make it. Therefore if we want to have a great influence for good it is very essential for us, for the most part, to talk only about the virtues and the good qualities of those with whom we come in contact.

tact.
Blind Samson tumbled down the Dagon temple upon the heads of the 3,000 Philistines. But when Samson destroyed the enemies of his people he also destroyed himself. So when

he also destroyed himself. So when we attempt by harsh criticism to destroy others we contribute to our own destruction.

The golden lips of gospel silen:e never intentionally speak a harsh word against a sinful neighbor. Why? Their owner knows that in the sight of God he is a sinner and that as a lost sheep he has erred and strayed far from the divine pasturage. The better a Christian is the more he realizes the enormity of his own sins. better a Christian is the more he realizes the enormity of his own sins, the more inclined he is to be less harsh upon the sins of others. When Paul first had his blind eyes opened by the good Ananias, he was able, to some extent, to see his own faults. He wrote, "I am the least of the apostles." Then Paul went on in his spiritual growth. He saw his past blacker and blacker in the eyes of God. Then he wrote, "Unto me, who am less than the least of all the saints." Paul went on growing higher and higher in spiritual life until at last, just before his martyrdom, he could cry out in rapture, dom, he could cry out in rapture,
"This is a faithful saying and
worthy of all acceptation that worthy of all acceptation—that Christ Jesus came into the world to

worthy of all acceptation—that Christ Jesus came into the world to save sinners, of whom I am chief."
Oh, my brother, by prayer and consecration and by grace cannot and will you not come so near to God that you will cease to condemn your fellow men? Cease because, like Paul, you can feel that you are the chief of sinners?
Would that every one of us could have the beautiful eulogy passed upon us which President John Adams once passed upon his great predecessor. When the sage of Massachusetts stood for the first time before Stuart's famous picture of Washington, he said, "There was a man who when occasion required knew enough and had self control enough to keep his mouth shut and say nothing." When we hear people harshly criticised, may we, in the name of Christ, say nothing or only, if necessary, speak up in their behalf as Christ would have us speak. May we learn this lesson not by standing before the picture of an earthly hero, but by the tomb of a martyred Lord.

What Mappened. "She married the coachman because she wanted some one who could drive."
"Well?" "Well, he dreve her to distrac-

Monkey Brand Soap makes copper like gold, tin like silver, crockery like marble, and windows like crystal.

Almost any man is an artist when comes to drawing his salary.

FRENCH CONVOY TAKEN.

AN EIGHT-HOUR FIGHT WITH TRIBESMEN.

French Force Fought Hand-to-hand After Exhausting Their Ammunition-The Losses Heavy.

Algiers, April 3.—News has been received here of an attack by a body of 150 tribesmen on a French convoy, escorted by detachments of Algerian escorted by detachments of Algerian infantry, the foreign legion and Spahis, at a village of southern Algeria. The fighting lasted eight hours, with varying fortune. The French troops exhausted their cartridges and then fought a hand-to-hand encounter. Findly the triberman were victorious. ally the tribesmen were victorious. The French had nine killed, thirteen wounded, including an officer, and two missing. The tribesmen suffered heavily, carrying away their dead and wounded on 40 camels which they cap-tured from the French convoy.

M. B. F.

Three initial letters, mystical to some, but quickly recognized by a vast number who regularly use Malt Breakfast Food.

Breakfast Food.
One boy when asked by the writer what the above initial letters properly referred to, quickly answered, "Malt Breakfast Food," "My Break-

"Mait Breakrast Food," my Break-fast Friend."

To-day, thousands of people in Can-ada look upon Malt Breakfast Food as their best breakfast friend. A hot steaming dish of this delicious food every morning affords an energy, vim and strength that contribute to true health and physical robustness. The secret of the success of Malt Breakfast Foof and its fast increasing popularity is due to its easy digestion and superior nourishing virtues. The doctors will tell you that no other food is half as good. Every Grocer sells M. B. F.

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THE FARMER'S WIFE is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if the churn is soud it will knows that if the churn is soud it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are exactly akin to the churning of butter. Is it not apparent, then, that if this stomach churn is "sour" it sours all which is put into it? The evil of a foul stomach is not the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of the blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. "Golden Medical Discovery" contains no alcohol, whiskey or other intexicant and no narcotic.

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