

50,000 NEEDED TO HARVEST WESTERN CANADA'S CROP

Will Take 160,000 Altogether to Take Care of Yield of Prairie Provinces.

One hundred and sixty-two thousand farm hands will be required this year to harvest the grain crops of Manitoba, Saskatchewan and Alberta. Of this number the local help will provide about 112,000, which will leave about 50,000 extra farm hands. There is, therefore, a great demand for this class of laborers in all parts of Western Canada. In order to meet the requirements it has been arranged to grant very low railway rates from all boundary points reached by Canadian railways. In order to secure these rates it will be necessary for you to call on one of the following authorized agents of the Canadian government: M. V. McInnes, 175 Jefferson Avenue, Detroit, Michigan; C. A. Laurier, Marquette, Michigan; J. S. Crawford, Syracuse, N. Y.; Thos. Hetherington, Room 202, 73 Tremont Street, Boston, Mass.; H. M. Williams, 413 Gardner Bldg., Toledo, Ohio; Geo. Afrd, 216 Traction-Terminal Bldg., Indianapolis, Indiana; C. J. Broughton, Room 412 Merchants' Loan & Trust Bldg., Chicago, Ill.; Geo. A. Hall, 2nd Floor, 125 Second Street, Milwaukee, Wis.; E. T. Holmes, 315 Jackson Street, St. Paul, Minn.; Chas. Pilling, Clifford Block, Grand Forks, N. D.; J. M. MacLachlan, Box 197, Watertown, S. D.; W. V. Bennett, Room 4, Bee Bldg., Omaha, Neb.; W. H. Rogers, 125 West 9th Street, Kansas City, Mo.; Benj. Davies, Room 6, Dunn Block, Great Falls, Montana; J. B. Carboneau, Jr., 217 Main Street, Biddeford, Me.; J. N. Grieve, Auditorium Building, Spokane, Wash.

This will give to incoming harvest laborers a splendid opportunity to look over the magnificent wheat fields of Western Canada and will give them the best evidence that can be secured of the splendid character of that country from the farmer's standpoint. There will be at least 200,000,000 bushels of wheat harvested within the area of the three provinces above named this year and it is expected that the yield will run from 15 to 25 bushels per acre. Many farmers, this year, will net, as a result of their labors, as much as \$8 to \$10 per acre and many of them will deposit as profits as much as \$8,000 to \$10,000.

The wide publicity that has been given to the excellent crop that is being raised in central Alberta and southern Saskatchewan, and also in Manitoba, will increase the price of lands in these three provinces from \$3 to \$5 per acre and the man who was fortunate enough to secure lands at from \$12 to \$20 per acre will be gratified that he invested sufficient forethought to invest, while the man who was fortunate enough to secure a homestead of 160 acres free will also have a greater reason to feel pleased.

Notwithstanding the great addition to the acreage this year over last and the large crop that will be ready for harvest there is no reason to become alarmed that the harvest will not be reaped successfully. There will be a great demand for these low rates during the next couple of months; be sure to make your application to any of the agents above mentioned that may be in your territory at as early a date as possible. Harvesting will commence about the 25th of July and continue for five or six weeks, when threshing will begin and there will be plenty of work until November.

Harold Knows the Signs.

Five-year-old Harold's older sister was in the habit of making a good many demands on him. Generally her requests for favors, usually the running of errands around the house, were prefaced by what she considered subtle flattery.

"Now, Harold," she began one day, "you're a dear, sweet little boy, and you know I love you—" but Harold cut her short.

"Well, Ethel," he said, earnestly, "if it's upstairs, I won't go."—Lippincott's Magazine.

Mamma's Angel Gets Busy.

Fond Mother—And has mamma's angel been a peacemaker today?

Mamma's Angel—Yes, ma. Tommy Tuff was a-lickin' William Whippers, an' when I told 'im to stop he wouldn't, an' I jumped in an' licked the stuffin' out o' both of 'em.

When a man is on his uppers there isn't much consolation in knowing that an honest confession is good for the soul.

A good word is an easy obligation; but not to speak it requires only our silence, which costs us nothing.—Cur-

NEGRO WORK FOR THE NEGRO

ADDRESS DELIVERED BY E. C. MORRIS, D. D., TO THE BAPTIST WORLD ALLIANCE AT PHILADELPHIA, PA.

I am asked to speak upon "The Negro Work for the Negro." This theme as indicated is in plain accord with the policy of American Baptists as well as with my own ideas as to the most effective way to direct religious efforts among any people. It is not to be understood, however, that there are, or should be any color or racial lines drawn in the kingdom of grace, but rather it is my purpose to give emphasis to the fact that in undertaking any great work, the matter of adaptability must be taken into account in the employment of factors.

There are no examples set or commands given by the Son of God that cannot be followed with assurance of success, and in sending forth his disciples on one occasion, he said to them, "Be ye, therefore, wise as serpents, and harmless as doves," and in going forth to bear the precious message of the Gospel it is well to consider this saying of the Master so as to be fully able to overcome whatever idiosyncrasies, superstitions, jealousies and prejudices that may be encountered in the non-Christian world.

Then again, I may be pardoned for saying that in the employment of agencies, an All-wise God may choose to send a Michael to a Daniel, or send him to defend a Moses against the imperialism of Satan; or he may send a Gabriel to Zacharias to convey Heaven's message as to the forerunner of the world's Redeemer, and while it is not given to men to reason why, we know that these heavenly messages were adapted to the specific duties they performed, and there is no ground for believing one to be inferior to the other.

The late Wendell Phillips in delivering an address upon the life and character of Haiti's military wonder, Toussaint L'Ouverture, said: "The muse of history will put Phocion for the Greeks, Brutus for the Romans, Fayette for France, Hampden for England, and choose Washington as the bright flower of our earlier civilization." If that noted philanthropist was justified in selecting the honored sons of these great countries as their natural and proper representatives, I should not be too severely criticized for saying that the most logical and acceptable ambassador to bear the message of salvation to the negroes is a negro.

Let me localize my subject for a brief moment. For a number of years following the Civil war in this country, the great heart of the Christian people north and south went out to the emancipated, and many devout white Christians came among the negro people to do missionary and educational work among them. Their efforts met with signal success. But as the negro people became educated it developed that they preferred teachers and preachers from among their own people; hence the strength of the race was turned towards educating preachers and teachers, so as to supply their schools and churches. The negroes felt, and rightly so, I think, that their ministers and teachers should associate with them, should eat and drink in their humble homes, and do by contact, by social example much that could not be done by anyone in the schoolroom or pulpit alone. Owing to the wider race distinctions, this could not become a rule with the white ministers and teachers, and the most that they could do without sacrificing their social standing among their own people was to preach, teach and baptize the negroes. The negroes as a rule were opposed to the social intermingling of the races, preferring to maintain their peculiar racial identity. Hence the demand for negro churches and negro preachers became imperative.

In the matter of separation in the

church life of the people on this continent, the blacks have been the beneficiaries to a very large extent. This has enabled them in the forty-five years of their freedom to establish more than one hundred high schools and colleges, twenty-seven thousand church houses with a valuation of forty million dollars. They have also twenty-five thousand ordained ministers, and more than ten thousand well educated men and women who are teaching in schools and preaching in churches, while others are successfully following the professions of law and medicine and all other vocations. Then again, the negroes have enrolled fully fifty per cent. of the entire race in this country in Christian churches. This, in my opinion, is a showing which cannot be made by any other race in so short a time, and is due largely to the fact that the negro people regard their ministers as their God-appointed leaders, and, as a rule, accept their teaching without question.

But in speaking of "The Negro Work for the Negro," we are including a larger range of thought and territory than that which applies to the negroes of the United States, and we hope to make it plain that the negroes of the United States are the logical Christian leaders of the black people of the world.

In the beginning of the negroes' life as freemen in the United States, a wise Providence directed that the race should make as the base of its future the principles of Christianity, taking as guide that scripture which says, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." They believed then and believe now that whatever else is necessary to complete a well rounded Christian civilization must follow in its time.

The blacks of South America were liberated more than a score of years before freedom came to the negroes of the United States, and I mean no unfavorable criticism when I say that it appears from present conditions that the black people of South America turned their attention principally to the accumulation of wealth and secular education, which indeed are essential elements in the well being and growth of any people. But these when used as a foundation will prove a shameful failure. Hence our South American brothers in black are lacking in those Christian graces of self-control, forbearance and perseverance and the like, which have rendered the achievements of the negro of the United States a wonder of the world.

What is said of the blacks of South America may be applied with some emphasis to the black people of the West Indies and other parts of the world. It is a fact that the negroes of the United States have become the logical leaders of the black people of the whole world and are today giving the Gospel of the Son of God to those of their own race who were free many years before they were.

As further evidence on this point, and to strengthen the proposition that the negro is the most acceptable and successful ambassador to bear the message of redeeming grace to the people of his race, I submit you an official reference to the great work of the foreign mission board of the National Baptist convention. The secretary of that board in speaking of the glorious achievements of the negro Baptist among the dark races of the earth, says: "As negro Baptists we have more than sixty churches and missions in Africa, eight in the West Indies, five in South America, with between 11,000 and 12,000 baptized believers enrolled on the books."

It should be borne in mind that the negro Baptists have only been organized for foreign mission work 30 years, and when these facts are laid alongside the earnest, devout, persistent efforts of the boards among out white brethren to accomplish results among these same people, it will be clearly seen that it would have been far better if it had always been recognized that the foreign mis-

sion board of the National Baptist convention is the best medium through which to make contributions towards fostering this particular work, or to have employed negro ministers as missionaries for this work. In making this suggestion we do not assume to advise the missionary boards among our white brethren, but to earnestly invite them to consider first of all the adaptability of the agents to bear the message in the light of the distinctive characteristics to those whom the message is sent.

I think it will be readily admitted that one of the most effectual ways of spreading the gospel is found in the house to house work, and to be able to do this house to house preaching the preacher must be taken into the full confidence of the people and must be willing to put himself on race equality with the people, or they spurn the message that he brings. So long as there are any to say he has gone to be with a man that is a sinner, so long will it be necessary to employ great tact in delivering the gospel of Jesus Christ to the different types of the human family.

But, my friends, I would have you know that conditions warrant what I have here said. For I firmly believe that the time will come when there will be "neither Jew nor Greek, bond nor free," white or black, European nor American, Asiatic or African, in the kingdom of God, but all will be one in Christ Jesus. But until that time shall come, we should work along, recognizing the "metes and bounds" set by an All-Wise Creator, who will in his own time and way level the hills and mountains; and raise up the valleys, until this division of labor and distribution of tasks shall unite to promote the oneness of Christ and his cause the world over.

The system of religion which we profess should be prompted by Christian patience and evangelical diplomacy and not by person or racial selfishness or prejudice. It was said in effect by a distinguished southern churchman some years ago that "if he who is called the Prince of Peace cannot rid the gospel of every taint of selfishness, if he is not able to make all his followers one in him, and save to the uttermost all who trust in him, then he is unable to save a single being. I would add to this significant statement, that if he who is presented in Holy Writ as one going forth conquering and to conquer should pause in his triumphant march, to draw a line of distinction between his loyal followers because of race or color, then his kingdom is unfit for the habitation of men or angels, and he would be unworthy of the worship of the humblest creature on earth.

But we lay no charge at his door, for he is the same Lord over all and to all the people, and will in his own time and way bring about that time when there will be no lines of caste among the children of the great King, but all shall be one in him. But until that time shall come, when these lines shall be broken down and the monster, race prejudice, has been dethroned and there shall be but one family recognized among men, and that, the human family. It seems to me that the logical man, the acceptable ambassador to bear the message of redeeming grace to the negro people, is the negro.

In conclusion, allow me to say, using the words of a distinguished negro preacher, that, "When the day of final reckoning shall come, and when the three sons of Noah who were separated on the plains of Shinar, shall again meet as one family to render an account of their stewardship that the sons of Ham shall not be ashamed of the report they shall be able to make."

Not only did they give shelter and protection to the Infant Saviour, when Mary, his mother, and Joseph fled from the wrath of Herod, but bore the cross after him amid the jeers and derision of his wicked persecutors.

But few people in the audience know what is going on behind the drop curtain, and it is probably just as well they don't.

It's easier to part a fool and his money than a wise man and his wisdom.

Many a man who seems to be boiling with religious enthusiasm suddenly grows cold when handed a subscription list to raise money to paint the church.—Chicago Daily News.

Three magnificent cups, to be competed for at Stockholm, in 1912, have been sent by the czar of Russia, the emperor of Austria and the king of Sweden to the International Olympic committee.

There are about 3,000 weddings every 24 hours, taking the entire world into consideration.

"I cannot live without you," he declared. "Don't say that," she replied. "I shall not marry you, but I will ask father to give you a job."—Judge.

OTTUMWA WOMAN CURED

By Lydia E. Pinkham's Vegetable Compound

Ottumwa, Iowa.—"For years I was almost a constant sufferer from female trouble in all its dreadful forms; shooting pains all over my body, sick headache, spins, weakness, dizziness, depression, and everything that was horrid. I tried many doctors in different parts of the United States, but Lydia E. Pinkham's Vegetable Compound has done more for me than all the doctors. I feel it my duty to tell you these facts. My heart is full of gratitude to you for my cure."—Mrs. HARRIET E. WAMPLER, 524 S. Ransom Street, Ottumwa, Iowa.



Consider This Advice.

No woman should submit to a surgical operation, which may mean death, until she has given Lydia E. Pinkham's Vegetable Compound a fair trial.

This famous medicine, made only from roots and herbs, has for thirty years proved to be the most valuable tonic and invigorator of the female organism. Women residing in almost every city and town in the United States bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

Mrs. Pinkham, at Lynn, Mass., invites all sick women to write her for advice. Her advice is free, confidential, and always helpful.

W GREAT TEMPTATION.



Aunt Dinah—Ephrum, dat ole Cunnel Leigh is got some of de finest, mos' lubly young turkeys I eber sot my blessed eyes on. Dat am a fac!

Uncle Ephraim—Yaas, honey, dis chile knows it. An' I on'y got 'tigion two weeks ago! An' jes' two days befo' Thanksgiving! Dinah, I see mighty 'traid I's goin' to be a backslider, shuah as youah bohn!

Personal.

Garrulous Barber—As the sayin' goes, "There's always room at th' top."

Sensitive Customer—How dare you refer to my baldness!

A SPOON SHAKER.

Straight From Coffeedom.

Coffee can marshal a good squad of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me. I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents.

"My heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood.

"I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect.

"I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Odds and Ends

A live goose is worth more than a dead ancestor.

What some lawyers don't know isn't worth lying about.

Even pessimists can see the bright side of a silver dollar.

Prevention is better than a cure. Poverty keeps off the gout.

A man has to have a strong pull to equal that of a dull razor.

A man may like a girl all the more because she seems to like him less.

The affections of some women strike a man as being of the cold storage variety.

Poverty is the only luxury that the rich can't afford.

He who always does unto others as he would have others do unto him is an honest man—but he is scarce.

When it comes to being tiresome there's nothing so tireless as a bore.

Women who own henpecked husbands haven't very much to cackle over.

Don't think because you close your eyes to your faults that your neighbors will do likewise.

Most people put off till tomorrow the favors they could do us today.

When a girl starts out to kill time she doesn't put her toes kitchenward.

And some men decline to practice what they preach because they need the money.

One way to acquire trouble—marry it.

The average man doesn't add any dignity to the office he fills.