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THE CANADIAN PATRIOTIC FUND Index No 8
Nova Scotia Branch
County 1916

For the purpose of providing a fund to be administered by the Canadian Patriotic Fund, in accordance with its Act of incorporation and by-laws, for the assistance of the wives, children and dependent relatives of officers and men, residents of Canada, who during the present war may be on active service either in Canada or abroad with the naval and military forces of the British Empire and Great Britain's allies; and in consideration of the subscriptions of others, I promise to pay H A Fleming, Honorary Treasurer, or his successor in office, the sum of Dollars in cash; or \$..... a month during the period of the war; or, as herein indicated:.....

Name.....
Street Address.....

The Canadian Patriotic Fund, Nova Scotia Branch
H. A. FLEMING, Treasurer, A. S. BARNSTEAD, Secretary,
Bank of Nova Scotia, Halifax Halifax

Middleton

March 7

Mr. DeWolfe of Kentville was the guest of Mr. and Mrs. C. M. Hoyt, last week.

Miss Gretchen Gates came home on Saturday from Wolfville to spend Sunday.

Mr. Coffey of Cape Breton has joined the staff of the Royal Bank, Middleton.

Miss Edwina Elliott, teacher at Falkland, spent Sunday at her home in Clarence.

Miss Ross, stenographer, of Reserve, B. C., has joined the Canadian Bank staff, Middleton.

Miss Lillian Thorne spent a few days with her sister, Miss Thorne of the Macdonald School staff.

The many friends of Councillor James Gates will be deeply grieved to hear of his sudden death. His son, E. E. Gates of Glace Bay was with him.

Mrs. William Muir spent a few days in Middleton last week the guest of Mrs. H. E. Reed. Mr. Muir accompanied Mrs. Muir home on Saturday where he will spend a few days with his family before enlisting.

MELVERN SQUARE

March 7

Among those on the sick list last week was the Rev. A. E. Wheeler, who has been very ill of tonsillitis, consequently he was unable to fill his appointment on Sunday.

Principal H. L. Bustin, who unfortunately, cut his foot early last week, has been confined to his home during the week, but will soon be able to attend to his duties as usual.

Prof. Landry, of the Agricultural College, Truro, addressed a meeting in this place on Friday evening, last, on poultry, which we understand, proved interesting as well as profitable.

Miss Mildred McNeil, who is training for a nurse in New York, arrived home last week on a two months vacation. Miss McNeil has been threatened with appendicitis and has been ordered to take a rest.

We were visited by a terrible March blizzard on Saturday, lasting well into the night—a regular "old-timer," so to speak. Possibly some very old people may remember a storm as severe, but we never saw one to equal this one.

Another of our young men has enlisted. This time it is Warren Lantz, eldest son of Mr. and Mrs. Ralph Lantz, and is now in training at Middleton. Although young in years, Warren is very loyal and full of enthusiasm, and has the best wishes of all, in his noble response to the call of duty.

We are glad to see Mr. Edwin Harris out again, and able to attend to his duties as blacksmith after being housed with a severe attack of grippe. Mr. W. H. Martin has also opened his new blacksmith shop near his residence, and we understand that both gentlemen are getting all the work they can possibly attend to. So much for a busy community.

In spite of the severity of the blizzard, which not even our veteran mail driver dare face, Colonel McNeil our plucky postmaster, drove to Kingston and brought in our daily mail, a trip certainly worthy of commendation on the part of our kind and obliging postmaster. Though our Colonel may not be able to go to the front with the younger men, he has already proven himself neither coward nor weakling in braving the storm of Saturday, 4th of March.

Captain von Papen, expelled from the United States for outrageous breaches of faith and violations of American neutrality laws, has been honored and decorated by the Kaiser. Von Papen is evidently a man after the Kaiser's own heart.

Tom Longboat, the famous Indian runner, has enlisted with the scout section of the 125th Brant Battalion, Brantford, Ont. He said that he realized that the time had come for married men to enlist as well as single men.

OLDER BUT STRONGER

To be healthy at seventy, prepare at forty, is sound advice, because in the strength of middle life we too often forget that neglected colds, or careless treatment of slight aches and pains, simply undermine strength and bring chronic weakness for later years.

To be stronger when older, keep your blood pure and rich and active with the strength-building and blood-nourishing properties of Scott's Emulsion which is a food, a tonic and a medicine to keep your blood rich, alleviate rheumatism and avoid sickness. At any drug store.

Dr. David Smith wrote a few weeks ago in the "British Weekly." "We are offered the choice between the crushing of Germany and the crushing of humanity. And our Lord's command to the nations is proclaimed by His example in the days of His flesh. He faced iniquity fearlessly, and

SHOULD THE CHURCHES PRAY FOR PEACE

Paper Prepared by Rev. A. E. Wheeler and Read Before the Baptist Quarterly in Bridgetown, January 11, 1916.

(Published by request of the Annapolis County Quarterly)

Whether the answer to this momentous question should be in the affirmative or in the negative, depends very largely on what we mean by peace.

If by peace, we mean the immediate cessation of hostilities between the nations now in conflict, leaving the affairs of the world, of men and nations, as they now stand, then surely the answer must be in the negative.

To have peace proclaimed under such conditions, would be to aim a deadly blow at the cause of right and liberty itself.

There are many, who, apparently, fail to realize the tremendous issues at stake in this world conflict, who regard the war as a "match for points," to be stopped when the on-lookers are "satisfied with the score," and who utterly fail to see that the only peace which would be acceptable to Britain, indeed, the only peace of any value, is the peace of righteousness.

We see by taking a glance backward over British history, that this is no new experience through which the nation is passing at the present time; but at least the fourth task of its kind to which she has been forced to get her hand.

Although circumstances of time and place, means and men, may differ, and the task far exceed in magnitude and costliness those of past years, yet in the essentials of purpose these tasks are identical.

Towards the close of the 16th Century, Philip of Spain sought to bring all Europe within the grasp of military absolutism, but Britain by God's help, smashed his armada and crushed his ambitions.

Britain again stepped into the ring about the end of the 17th Century, when Louis 14th sought to be master of Europe, and at a heavy cost to herself thwarted his plans, and humbled his pride. Then Napoleon toward the close of the 18th Century began erecting an imperial throne from which he hoped to rule the world. Again it was Britain's power that overthrew the schemes of the war-lord, and hurled his throne into the dust.

Now, after the lapse of another 100 years we see the mailed fist of Prussianism menacing not only the liberties of Europe but the civilization of the whole world.

A European despot who is seeking to bring all nations under the iron rule of militarism.

So for the fourth time in her history, Britain with her allies, is resisting the powers of a would-be world-dictator.

What we need especially to remember, is that, gigantic though the task may be to which we as a nation have set our hands, its successful accomplishment is vital, not only to our national life, but withal to the well-being of all the nations of the world.

Be it remembered, Germany has made war for the purpose of imposing her rule upon the nations, and what that would mean is clearly seen from what we know of German rule. Wherever the German hand has fallen, Germany is bitterly hated by the subject population, and little wonder.

Take one instance only of German rule, i. e., German South West Africa. When that portion of territory came into her possession in 1884, the native population was estimated at 750,000—after thirty years of German occupation the native population was numbered at 80,000 only, or a shrinkage of 670,000, largely the result of punitive expeditions sent out by Germany. Truly a terrible instance of German misrule, also an indication of what the world might expect if Germany should gain unlimited sway.

"The German people are the chosen of God"—said the Kaiser to his soldiers before their departure for the front. "On me, on me, the Spirit of God has descended. I am His weapon, His sword, His vice-regent."

We are assured, however, that we are fighting, not against the Spirit of God, but against a brutal savagery such as the world has never known, against a ruthless barbarism that believes only in a gospel of blood and brute force, that has no honour, no mercy, no respect for treaties or for international law, no consideration whatever for the liberties or the rights of men.

Dr. David Smith wrote a few weeks ago in the "British Weekly." "We are offered the choice between the crushing of Germany and the crushing of humanity. And our Lord's command to the nations is proclaimed by His example in the days of His flesh. He faced iniquity fearlessly, and

when He could He smote it, and when He could not He sternly denounced it.

At this crisis, when not only the instincts of humanity, but the laws of nations are shamelessly assailed, their defence is the imperative duty of every civilized, every Christian nation, and the strength of every nation, is the measure of its duty.

Every nation that has a hand to lift is bound to lift it, and smite for God and humanity, and if she fails to do so, she stands accused of God and man."

The Bishop of London in his New Year diocesan letter, says in part: "We believe there is a real struggle going on between light and darkness, between Christianity and paganism, between chivalry and brutality. "Anything in such a war is better than a premature peace—leaving it all to be done over again by our children. "God Himself through the wars is speaking to the whole world. We believe fully that we are instruments in the hands of God who wills through us and our allies, to have the freedom of the world."

"We are looking for something beyond the consolidation and safety of the British Empire, we are looking for the consolidation and final triumph of the Kingdom of God.

"We do not want the kind of peace you suggest," wrote Baron Estournelles de Constant of Paris, (one of the leading world advocates of peace) to Mr. Bryan—we do not understand it: we must do away not only with war, but with the cause of war. That is, the unbearable burden and uncertainties of an armed peace. We must do away with violence, and its consequences."

Until victory definitely rests on the banner of our Alliance, peace with righteousness is impossible. Therefore even to talk of peace at the present time, with that fearful power, Prussian militarism, unbroken in the world would be a crime against humanity, a sin against the eternal majesty.

A peace proclaimed under existing conditions would be but a poor, temporary, patched affair at the best, like a thin plating over an unathomable depth of restfulness, a skin of turf on a volcano, where only a foot below the surface, the "sulphurous fumes roll, and hellish turbulence seethes, awaiting only a favourable opportunity to again break out in untold destruction and desolation.

There is another way other than the preservation of the liberties of mankind, in which we see how the sword of the Allied-forces is being turned to the praise and glory of God, and to the good of the race.

Dr. Len Broughton in a recent article called attention to the fact that for years the Christian world has been paralyzed by the teaching of those who have held that there is no revelation beyond reason. That the Bible contains the word of God, but is not the Word of God. That the Bible is inspired, but only as all good books are inspired, and in its examination we are to treat the Bible as we treat other books. We are privileged to cut it up, tear it to pieces at will, or as directed by the so-called science of reason.

In all this propaganda—and we should not allow ourselves to forget it—Germany with her great universities has taken the lead.

Then, that which is called ethical salvation as opposed to salvation by grace.

The chief exponents of this teaching have been the professors in the leading German universities. From these schools have gone forth influences that have ridiculed the faith of our fathers, and even the teaching of Jesus and His apostles.

There is no new spiritual birth, they have declared, and that salvation is only a life lived in accordance with the ethics of the gospel, interpreted in the light of one's own environment.

Such teaching if universally accepted would mean the death of the Christian church, because it is directly opposed to the position which she has held with regard to the matter of salvation, since the day of her birth.

Such teaching sets at naught the work of the Christian church through all past years, and also sets at naught the teaching of the Great Head of the Church and His apostles.

To permit Germany to reach the height of her ambition—a position of world supremacy—or to permit peace to be proclaimed at the present stage of the conflict, thereby leaving Germany free to propagate her false ideas, would we not be traitors to the cause of Him, from whom the Church received her great commission? "All power is given unto Me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Not boasting, but with deepest thankfulness and humility of soul, we can say, that in that world-wide mission, the evangelizing of the human

race, the British Nation has ever been in the van.

Indeed, almost all missionary enterprise is confined to the English speaking peoples, as though God has chosen the Anglo-Saxon race to be His messenger to the ends of the earth.

We speak sometimes as though God has only one chosen nation, whereas in the religious history of humanity we can trace at least three chosen races, the Greek, the Hebrew, and the Anglo-Saxon.

The Greek was chosen that we might have in Greek philosophy, a record of universal man seeking after God, this fact was as good as acknowledged by Paul in his sermon on Mars Hill.

The Hebrew was chosen that God might reveal through the race, the fact of God seeking after man. The Anglo-Saxon was chosen that God, through the characteristics and energies of the race, might publish the news of His great salvation to all people.

Some one has said, "The Academy at Athens where Plato and Socrates led men to seek for the unknown God was great."

"The veiled Holy of Holies in the first Temple at Jerusalem was greater; but the world's missionary activities are greater still."

Yes! for these are looking and working for the dawn of that long promised day when the "knowledge of God shall cover the earth as the waters cover the sea."

Then think of the vast extent of British dominion. Its extent, its form, and even its language, are all suggestive that this call or choice is no mere fancy.

Covering an area of 11½ million square miles, and having a population of 500 millions, this is impressive enough, but most striking of all, perhaps, is its scattered form. Composed of numerous fragments of territory North, East, South and West, it possesses the gates of the world, and almost everywhere dominates the water highways of commerce.

This phenomenal spread of British rule, has produced by force of circumstances, a corresponding spread in the use of the English language, and experts in philology affirm that the very structure and peculiarity of our mother-tongue all point to a universal destiny.

In view of all this, can we doubt that God has given to us as a nation, the supreme opportunity of the ages? The opportunity of being His chief instrument in the preparation for His universal kingdom?

The God who has opened a door of opportunity to every nation in the rule He has given it, has opened a hundred such doors to the people upon whose vast and scattered empire the sun never sets.

Can we then conscientiously pray for a peace which would inevitably mean the spread of that seething, putrid mass of rottenness called German "kultur," resulting in the loss of British prestige, and the curtailment of Britain's power and influence among the nations of the world.

For, whatever may be said regarding her mistakes and failures of the past, the power and influence of the British nation are being exerted today, for the protection of the weak, the safeguarding of human liberties, and the spread of Christian truth.

No, this is not the time to talk of peace. The task of Joshua's isours and terrible as it may appear, a satisfactory adjustment can only be reached through the wielding of the sword. It was God's remedy in dealing with the Amorites, and it is His remedy for this infinitely worse iniquity which has broken loose upon the world.

So while we should not pray for an immediate peace, which, under present conditions could only be but premature, inconclusive, we need to pray for ourselves that our faith fail not, however great the strain that may yet be put upon it.

Pray for our soldiers, sailors, air-men, our leaders and generals, our doctors, nurses, and chaplains; pray that to this end God will bless every effort put forth, that the Great Britain that has been, and the Greater Britain that is, may become by the Grace of God, Greater Britain. Because in this, the greatest strain ever put upon her faith, her resources in men and treasure, she did not waver, but in the spirit of the words of Browning—

"Never turned her back, but moved breast forward.
Never doubted clouds would break,
Never dreamed though right were
worsted, wrong would triumph.
Held, we fall to rise. Are baffled
to fight better.
Sleep to wake."

Nevertheless, there is a peace for which the Churches should be unceasing in prayer. Not the armed peace with which we are all too familiar, under which the nations stagger under an almost unbearable burden of armament when the dogs of war are straining at the leash and

when at the least provocation the nations are plunged into the hell of a modern war.

We want not such a peace, but a peace such as human-diplomacy or national agreements could never bring about. When the nations through sheer love of peace shall, moved by the spirit of the Prince of Peace, "Beat their swords into ploughshares and their spears into pruning hooks, when nation shall not lift up the sword against nation, neither shall learn war any more."

The dawn of such a reign of peace has for many ages been the hope of the best of men.

The Psalmist sang of a time when "the Lord would bless His people with peace, when the meek should delight themselves in the abundance of peace." No prospect of the realization of such prediction had ever been known, before the coming of the Prince of Peace, whose birth was heralded with a message of peace.

His religion is a religion of peace, however that fact may have been lost sight of on some occasions in the experience of those who professed to bear his name.

He who said "Love your enemies" also said "Blessed are the peacemakers, for they shall be called the sons of God." Words which closely indicate the duty of the Church—not to hold merely, a pious opinion favourable to peace, but to strive earnestly, definitely, actively in the interests of peace.

Should the Churches pray for peace? Most emphatically, yes! And more earnestly strive to bring it about. This surely is the great mission of the Church of Christ, to make peace between men and man, between nation and nation, between man and God.

It is to be feared that the Church is not yet fully awake to the great opportunity and responsibility in this direction.

Dr. Horton, one of the best known English peace advocates, speaking to a large London audience at the outbreak of the South African War, said "When I see this country stricken with the awful war fever, my conscience reproaches me that in my ministry, I have done so little to forestall and prevent the fiercest and worst malady from which the nations suffer.

I recall with great regret, that I have put the subject aside, have seldom consistently thought about it, and certainly never seriously studied the methods by which the nations could be delivered from the scourge of war."

Might not something of the kind be said of the ministry of most of us? Has the Church of Jesus Christ understood, or entered into the full meaning of our Lord's promise of peace?

Is it not true that if the Christian Churches of Europe had more fully entered into it, or at least had been as successful in teaching their message as the teachers of its opposite have been in Germany and elsewhere, and had the Christian Church been so united and zealous in its activities and desire to preserve the peace of the world, as these have been in spreading their awful blight of hate, jealousy, wrath and vengeance, there would have been, could have been, no war to-day?

We cannot recall or repair the past, and it is idle to murmur over it, but there is one kind of statement that we may possibly make. We may seek to get at principles, and initiate practices which may save us, or at any rate our children from a repetition of the calamity which has fallen upon us.

Never, perhaps was there a greater opportunity presented to the apostles of peace.

Men everywhere are conscious of an awful sense of loss—the millions of precious lives sacrificed; other millions in training, or called from their peaceful avocations to engage

(Continued on page 3)

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