THE ACADIAN
One Year to Any Address for $1.00.

The Acadian.

No better advertising medium in the Valley than THE ACADIAN.

HONEST, INDEPENDENT, FEARLESS.

VOL. XXVIII. WOLFVILLE, KINGS CO., N. S., FRIDAY, APRIL 30, 1909. NO. 33

THE ACADIAN.

ublished every FRIDAY morning by the Proprietors,

DAVISON BROS.,
WOLFVILLE, N. S.

Subscription price is $1.00 a year in dvance.

Newsy communications from all parts of the county, or articles upon the topics of the day, are cordially solicited.

ADVERTISING RATES

$1.00 per square (2 inches) for first insertion, 25 cents for each subsequent insertion.

Contract rates for yearly advertisements furnished on application.

Reading notices ten cents per line first insertion, two and a half cents per line for each subsequent insertion.

RULES.

Copy for new advertisements will be received up to Thursday noon. Copy for changes in contract advertisements must be in the office by Wednesday noon.

Advertisements in which the number of insertions is not specified will be continued and charged for until otherwise ordered.

This paper is mailed regularly to subscribers until a definite order to discontinue is received and all arrears are paid in full.

Job Printing is executed at this office in the latest styles and at moderate prices.

All postmasters and news agents are authorized agents of the ACADIAN for the purpose of receiving subscriptions, but receipts for same are only given from the office of publication.

TOWN OF WOLFVILLE.

T. L. HARVEY, Mayor,
A. E. COLDWELL, Town Clerk.

OFFICE HOURS:
9.00 to 12.30 a. m.
1.30 to 3.00 p. m.
Close on Saturday at 12 o'clock

POST OFFICE, WOLFVILLE.

OFFICE HOURS, 8.00 a. m. to 8.00 p. m. On Saturdays open until 8.30 P. M. Mails are made up as follows:

For Halifax and Windsor close at 6.30 a. m.
Express west close at 9.40 a. m
Express east close at 4.00 p. m.
Kentville close at 6.15 p. m.

E. S. CRAWLEY, Post Master

CHURCHES.

BAPTIST CHURCH.—Rev. E. D. Webber, Pastor. Services: Sunday, preaching at 11 a. m. and 7.00 p. m.; Sunday School at 2.30 p. m. B. Y. P. U. prayer-meeting on Sunday evening at 6.15., and Church prayer-meeting on Wednesday evening at 7.30. Woman's Missionary Aid Society meets on Wednesday following the first Sunday in the month, and the Woman's prayer-meeting on the third Wednesday in each month at 3.30 p. m. All seats free. Ushers at the door to welcome strangers.

PRESBYTERIAN CHURCH.—Rev. David Wright, Pastor, St. Andrew's Church, Wolfville: Public Worship every Sunday at 11 a. m., and at 7 p. m. Sunday School at 9.45 a. m. Prayer Meeting on Wednesday at 7.30 p. m. Chalmer's Church, Lower Horton. Public Worship on Sunday at 3 p. m. Sunday School at 10 a. m. Prayer Meeting on Tuesday at 7.30 p. m.

METHODIST CHURCH.—Rev. E. B. Moore, Pastor. Services on the Sabbath at 11 a. m. and 7 p. m. Sabbath School at 10 o'clock, a. m. Prayer Meeting on Thursday evening at 7.30. All the seats are free and strangers welcomed at all the services. At Greenwich, preaching at 3 p. m. on the Sabbath, and prayer meeting at 7.30 p. m., on Wednesdays.

CHURCH OF ENGLAND.

ST. JOHN'S PARISH CHURCH, OF HORTON.—Services: Holy Communion every Sunday, 8 a. m.; first and third Sundays at 11 a. m. Matins every Sunday 11 a. m. Evensong 7.15 p. m. Wednesday Evensong, 7.30 p. m. Special services in Advent, Lent, etc, by notice in church. Sunday School, 10 a. m.; Superintendent and teacher of Bible Class, the Rector.

All seats free. Strangers heartily welcome.

REV. R. F. DIXON, Rector.
Geo. A. Prat, J. D. Sherwood, } Wardens.

ST. FRANCIS (Catholic)—Rev. Martin Carroll, P. P.—Mass 11 a. m. the fourth Sunday of each month.

THE TABERNACLE.—Rev. A. Cohoon, D. D., Superintendent. Services: Sunday, Sunday-school at 2.30 p. m., Gospel service at 7.30 p. m. Prayer meeting Wednesday evening at 8 o'clock.

MASONIC.

ST. GEORGE'S LODGE, A. F. & A. M., meets at their Hall on the second Friday of each month at 7.30 o'clock.

A. J. MCKENNA, Secretary.

ODDFELLOWS.

ORPHEUS LODGE, No. 92, meets every Monday evening at 8 o'clock, in their hall in Harris' Block. Visiting brethren always welcomed.

DR. E. F. MOORE, Secretary

TEMPERANCE.

WOLFVILLE DIVISION S. of T. meets every Monday evening in their Hall at 7.30 o'clock.

FORESTERS.

Court Blomidon, I. O. F., meets in Temperance Hall on the third Wednesday of each month at 7.30 p. m.

At Wolfville.

Building Lots for sale on the Randall Hill, fronting on Victoria Avenue and the new street, running east and west across the hill (King street)

The lots are conveniently and beautifully situated in the centre of the town.

Land good. Air and views delightful. Apply to

MRS. ED. COGSWELL
tf Wolfville

We are making a new departure this season, and have arranged to sell wheels *direct by mail*, saving to our customers all intermediate profits. By this plan we can offer

Regular $50
Hyslop Bicycles
for $25

This surprising value in first-class wheels will be an important help to the restoration of their popularity. We have planned for a big bicycle year, and are ready with the best machine for the money ever offered in Canada.

Send for Illustrated Folder

HYSLOP BROS., Limited
High-Class Automobiles and Bicycles
TORONTO, ONT.

Professional Cards.

DENTISTRY.

Dr. A. J. McKenna
Graduate of Philadelphia Dental College
Office in McKenna Block, Wolfville.
Telephone No. 43.
GAS ADMINISTERED.

Dr. J. T. Roach
DENTIST.
Graduate Baltimore College of Dental Surgeons. Office in HERBIN BLOCK, WOLFVILLE, N. S.
Office Hours: 9—1, 2—5.

Leslie R. Fairn,
ARCHITECT,
AYLESFORD, - N. S.

W. E. ROSCOE, K. C. BARRY W. ROSCOE, LL.B.
ROSCOE & ROSCOE
BARRISTERS, SOLICITORS, NOTARIES, ETC.
KENTVILLE, - - N. S.

E. F. MOORE
PHYSICIAN & SURGEON.
OFFICE: Delaney's Building, Main St.
RESIDENCE: Methodist Parsonage, Gaspereau Avenue.
OFFICE HOURS: 9-10 a. m., 2-3 p. m., 7-9 p. m. 23
Telephone connection at office and residence.

$10 REWARD!

As we are under considerable expense in repairing street lights that are maliciously broken, we offer the above reward for information that will lead to the conviction of the guilty parties.

Offenders will be prosecuted to the full extent of the law.

ACADIA ELECTRIC LIGHT CO.

To Rent.

Tenement on Main street, 6 rooms beside hall, bath room, store-room and pantry. Apply to

I. W. SELFRIDGE
or C. W. STRONG.
Wolfville, Aug. 28 1908.

Expert Piano Tuning Guaranteed.
Voicing Regulating and Repairing. Organs Tuned and Repaired.
M. C. Collins.
P. O. Box 321, Wolfville, N. S.

Wolfville Real Estate Agency.
Persons wishing to buy or sell apply to
J. W. SELFRIDGE,
Manager.
Wolfville, April 27.

H. PINEO.
EXPERT OPTICIAN,
WOLFVILLE,
rite if you wish an appointment either at your home or his.

For Results
advertise in the ACADIAN.

CANADIAN PACIFIC
Rates quoted and tickets issued from
ANY PLACE EAST
TO
ANY PLACE WEST
And Vice Versa.
OCEAN TO OCEAN
Full Information on Application.
W. B. HOWARD, D. P. A., C. P. R., ST. JOHN, N. B.

KING EDWARD HOTEL
Corner North & Lockman Sts,
HALIFAX.
Fitted with all modern improvements, magnificently furnished. Situation and view unsurpassed in Halifax. Within five minutes ride by street cars to the centre of the city
Terms—$2.00 to $2.50 per day, according to location.
WM. WILSON, Proprietor

Heart Strength
Heart Strength, or Heart Weakness, means Nerve Strength, or Nerve Weakness—nothing more. Positively, not one weak heart in a hundred is, in itself, actually diseased. It is almost always a sudden tiny little nerve that really is all at fault. This obscure nerve—the Cardiac, or Heart Nerve—simply needs, and must have, more power, more stability, more controlling, more governing strength. Without that the Heart must continue to fail, and the stomach and kidneys also have these same controlling nerves.
This clearly explains why, as a medicine, Dr. Shoop's Restorative has in the past done so much for weak and ailing hearts. Dr. Shoop has sought the cause of all this painful, palpitating, smothering heart distress. Dr. Shoop's Restorative—this popular prescription—is alone directed to these weak and wasting nerve centers. It builds strengthens; it offers real, genuine heart help.
If you would have strong Hearts, strong Digestion, strengthen these „nerves" re-establish them as needed, with
Dr. Shoop's Restorative
A. V. RAND.

PROPERTY FOR SALE!
One of the Finest Residential properties in
WOLFVILLE.
Formerly occupied by the late Amelia Higgins. The house alone will be rented on reasonable terms.
The place contains about 60 acres of upland, besides dyke. There is a large orchard, and the house and barn are in excellent condition. The property could be divided into two farms if desired. A large part of the purchase money can remain on mortgage.
Apply to,
W. V. HIGGINS.

SCOTIA FARM DAIRY
J. Rufus Starr, Proprietor
BEST QUALITY MILK AND CREAM.
Leave orders at Mrs. Hutchinson's telephone exchange, or telephone No 13 at Port Williams 22

D. B. SHAW,
Buyer of
Hides, Calfskins, Sheepskins, Tallow and Wool.
I pay CASH. Bring your stock to me.
Plastering hair always on hand.
Willow Vale Tannery.
Sept. 10, '06.

Empire Steel Ladder Co.,
MONCTON, N. B.
Headquarters for Fire Escapes, Roof Ladders, Etc.
This ladder has proved to be the best ever put on the market. For full particulars apply to
INGRAM C. STEEVES, Wolfville,
Agent for the Annapolis Valley.

Alcohol not needed
Ayer's Sarsaparilla is not a strong drink. As now made, there is not a drop of alcohol in it. It is a non-alcoholic tonic and alterative. Ask your own doctor about your taking this medicine for thin, impure blood. Follow his advice every time. He knows.
We publish our formulas. We banish alcohol from our medicines. We urge you to consult your doctor.
Ayer's
Ask your doctor, "What is the first great rule of health?" Nine doctors out of ten will quickly reply, "Keep the bowels regular." Then ask him another question, "What do you think of Ayer's Pills for constipation?"
Made by the J. C. Ayer Co., Lowell, Mass.
Minard's Liniment Cures Dandruff.

My Garden.

There is a garden in my soul,
A garden where I may not go;
Where all the days the sun shines fair,
And only softest zephyrs blow.

The winding pathways cross the turf,
Thro' sunshine to the restful shade,—
Under the low-arched chestnut trees,
And elms that throng the quiet glade.

Out in the noisy street I fare,
With all its dust and hideous cries;
Lonely and slaving at my task
As long as daylight flits the skies.

But sometimes for an hour I rest,
And by the gate, beneath the stars,
I lean and long and look within,
And cool my forehead on the bars.

—SHEILA M. MACDOUGALL, in Harper's.

A Prophet in Babylon.

BY W. J. DAWSON.

THE HOUSE OF JOY.
Continued.

She read much, painted a little, studied music with some success, but none of these employments really filled the void in her life. One winter she took a course of classes in biology, less for any real aptitude for science than from the desire to fill her time. She attended to her brother's correspondence, sometimes wrote at his dictation an essay for the heavier magazines, and at all times followed his legal studies with much more appreciation than women are commonly able to display for severe and technical themes. She had come almost to the verge of middle life without losing her girlish grace and freshness. Her face was a perfect oval, with a Madonna-like sweetness and composure, belied a little, however, by the wistful expression of the eyes. She was in some danger of becoming a blue-stocking; under proper guidance she might have become and authoress. But the years passed, and her devotion to her brother gradually swallowed up all other interests; and yet, in her heart, she still yearned for some broader avenue of activity, some interest that would lift her out of the happy monotony of her life.

The idea of the League of Service at once appealed to her, and as Palmer developed its plans, she discerned the value of the idea of community life.

Why not make their house not only Gaunt's home, but the expression of a new ideal of living? Fellowship should surely have its expression not only in public ways, but in the method of their own life. Gaunt himself gave the last formulating touch to the idea when he spoke of a Hospice.

She at once plunged into the scheme with delighted alacrity. The old house was transformed. The large dining-room was made a refectory, and they resolved to keep open table. Most of the familiar furniture was sold, and replaced by furniture of the simplest type. A long plain oak table occupied the centre of the room. Rugs and carpets were replaced by a bare stained floor. The walls were painted white, after the fashion of the old conventual refectories. At the end of the room, facing the tall windows, was the large engraving of Velasquez's Christ on the Cross, which had formerly hung in Gaunt's library; this was the one touch of art which they permitted. The upstairs rooms were treated with the same simplicity. Some were meant to be occupied by any workers or assistants who might give themselves to the cause. Others were reserved for cases of distress, for the broken man who had no place to lay his head, the penitent daughter of shame, who needed immediate rescue, or the deserted child. For above all, the house was to be a Hospice. It must keep an open door to all the world. It must typify in its own way the ideal of fellowship.

A Hospice—the very word kindled Palmer's enthusiasm.

'It's something that has ceased to exist, even in Catholic communities, in any vital form,' he said. 'There was a time when the religious houses of Europe were the houses of the people, dispensing generously to all comers, and making no distinction. Catholicism has lost the ideal. Protestantism never had it. We will re-vive it.'

'I am afraid we shan't look like nuns and monks, however,' laughed Margaret. 'We all look to happy.'

'Of course,' said Palmer. 'And that is where the novelty comes in. Religion has never yet gone into partnership with joy. It has been afraid to. I suppose it is because religion has always seen men and women smeared over with dreadful theological labels; but we see them just as men and women.'

'Let us call our Hospice 'the House of Joy,' exclaimed Gaunt.

'Splendid,' exclaimed Palmer. 'That's the note we want to strike. We have too much at the mercy [illegible] and penalties of service; let us emphasize the truth that a life of service is the only joyous life.'

So, to the great astonishment of passers by, the door of the house bore upon its white surface the inscription in golden letters—

The House of Joy.

'And certainly, it ever house knew the presence of Joy, it was this old house in Washington Square in that week when the Gaunts came to live in it. They passed from room to room with the interest of children, examining the fitments, expatiating on the uses to which they would put them, the four happiest people in New York. Those rooms had doubtless known many merry gatherings; light feet had danced upon the floors, brides had come down the great staircase with lips athirst for love, song and revel had filled the rooms, but in all its history no such joy had dwelt there as in these days. Outside New York span like a roaring wheel, with its willing martyrs bound upon it, its crowds of men and women who sought with tortured lips some living spring in the whirl of sterile empty days, and sought in vain; inside there was a great peace, and the water of contentment, and the bread of perfect fellowship.

The life within did not belie that daring legend on the door. It was indeed the House of Joy.

One of the first visitors they received was Gordon. Gaunt had recognized him in the congregation in Mayfield Avenue church on the occasion of his farewell address, and among the letters which had most cheered him was one from Gordon. The old man was delighted with what he saw; it was a realization of his own early dreams.

'It makes me young again to see all this,' he said. 'I am very far from saying 'Now, Lord, lettest Thou Thy servant depart in peace.' I am much more inclined to say, 'Now, Lord, let me live and work.' I am tempted to join you.'

'Why not?' said Gaunt delightedly.

'I am afraid I should not be worth my salt. Some one once proposed that all ministers should be taken out and shot at forty. I'm eighty years old.'

'Eighty years young,' said Gaunt. 'You were young enough to conceive the moment; you are young enough to serve it.'

'If I thought I was,' he said wistfully.

'Think you are and you will be,' retorted Gaunt with a gay laugh. 'I will quote you your own doctrine, that the men who have most to do live longest. Their work vitalizes them, you know.'

'That's the worst of advising other people,' said Gordon. 'They invariably return the advice with interest. However, tell me what I can do, and let me consider it.'

'You are already our prophet,' said Gaunt. 'All the prophets wrote books, I believe, or are reputed to have done so. Write our prophetic books for us, express our ideas; there are none of us who will have the time when once the work begins.'

'Alas, I am but a discredited prophet,' said the old man.

'Rather a prophet who has lived long enough to outlive discredit and get his message published at last,' said Gaunt.

The old man was silent for a long time. He felt that he had become enamoured of loneliness, that the solitude of his life at Riverside had become necessary to his power of thinking; but now that a call to positive service had come to him, his heart quickened in him with a swift revival of its early fires.

'Old men have no time to debate,' he said a length. 'They hear too clearly the voice that says, 'What thou doest, do quickly.' I will come, if you will have me.'

And so one more was added to the community of the House of Joy. One of the smaller rooms in the topmost story of the house was assigned him, to which he brought the more indispensable part of his library; and from that little room in the coming days went forth many of those pamphlets which did so much to desseminate the ideas of the League, and to stir hearts of men throughout the world.

These were very busy days in the house of Joy, in which there was little leisure to eat; yet Gaunt was conscious of an enthusiasm of spirit which he had never known before. He was incapable of fatigue, and he knew that the explanation was that his work was now absolutely congenial. He had always imagined that when he resigned his church, the resignation would leave behind a long ground-swell of regret. On the contrary, he now experienced an immense sense of relief. He grew younger every day, and looked younger. He often recollected Gordon's phrases about the exhaustion that attended a life spent in trifles; he now saw that very much of his previous life in the church answered to that description. What had continually chafed and irritated him was the element of pettiness in which he had been compelled [illegible] for even the most reasonable and insignificant innovation against the timidity of men like Tasker, and the dislike of men like Roberts. How many sleepless nights had he spent over things of no real moment—the recollection of unkind words, the small diplomacies that held together men of opposite temperaments, to say nothing of those constant irritations which arose in guiding the course of various organizations, each one jealous of its neighbor. He was now a soldier relieved from tedious task work, who hears the trumpet sound, and is filled with the gaiety of battle. He breathed freer, walked with firmer step, moved erect, conscious in every thought and act of a great liberation.

In the meantime Butler was conducting his propaganda in the press with consummate ability and tact. He published a series of articles on the decline of the authority of the church in all civilized countries, which attracted great attention among all intelligent men. In these articles he offered elaborate proof of the general revolt against the church. Both France and Italy had been compelled to disown the church because the church no longer represented and expressed modern needs. In both countries the men who shaped opinion, the real leaders of the nation, were agnostics and even atheists. In London, which might be regarded as the centre of Protestantism, not more than one million people out of five millions attended public worship. England had taken the alarm. The leaders of all the churches, united by a common anger, had published a manifesto, protesting against the increasing desecration of the Sabbath. In America the case was much worse, because while the lessened authority of the church was more evident, yet there was no perception of danger. He published a census of church attendance in some of the most prominent districts of New York. The census revealed the fact that not more than one per cent. of the leading churches of New York had full congregations. Some of the churches which figured most prominently came off worst. In one leading Fifth Avenue church, seated for two thousand worshippers, and formerly the scene of a famous ministry, the congregations numbered less than five hundred. Even in Brooklyn, 'the city of churches,' as they were pleased to call it, more than a million persons never entered a church.

From some of the New England cities, but especially from the middle-west, he obtained reports, carefully compiled by special commissioners, which proved much more disastrous. One leading denomination in Chicago, with many churches, occupying fine sites, could report not one as even moderately prosperous. In one the galleries had been closed for several years; they were no longer needed. Another had been without a minister so long that the congregation had wholly deserted it. In others, whose size witnessed to the success of earlier days, the present congregation was a discouraged handful. And yet on any given Sunday night the theatres were crowded, concerts were thronged, and pleasure and frivolity reaped their fullest harvest.

He drew a striking, and even pathetic picture of the condition of the minister in these churches. He deserved sympathy, for he was a brave man, conducting a forlorn hope that led to nothing. There were thousands of ministers who knew they were beaten men, but were incapable of understanding why. Some of them, in despair, adopted sensational methods, and indulged in what might be called 'illicit preaching' to attract the crowds, and these were the only men who succeeded. The man of finer taste, of deeper spirituality, of real scholarship was not listened to. He bore his defeat in silence, and often died of it.

It was a notorious fact that the best men no longer entered the ministry. The Bishops of the Anglican church in England had publicly deplored the fact, and all who had anything to do with Universities and Theological seminaries in America were perfectly aware of it. Why was this? Cynics would no doubt reply, because the rising youth of America had discovered that much more money was to be made in any profession than the ministry. But that was a libel on youth. The real reason was that the youth of brilliant parts had discovered that the ministry was an intolerable bondage. Such men would gladly give themselves to the ministry if it afforded them an opportunity commensurate with their powers, and would be content with its modest rewards; but they declined to become the slaves of an institution that robbed them of the right to think freely, bound them by antiquated precedents, and ground out their lives in piffling trivialities. The result was that the men of real energy of intellect and brilliant powers of initiation refused the ministry, and more and more the greatest function in the world, that of the prophet, was given over to inferior men, who performed their tasks mechanically, and were wholly unable to express the ideas which agitated thoughtful men. Yet America could not live without a living church; the fortunes of the Republic were bound up with the fortunes of the church. All history proved that the decline of religion in a nation meant the decline of the nation. Let the present processes go on unchecked for another quarter of a century, and the end was clear. The dawn of the year 1930 would reveal a pagan America; an America from which the last vestige of Christianity had vanished, leaving pure Paganism as the one governing principle in the national life.

Continued next week.

The Open Door for Consumption
And How "Father Morriscy's No. 10" (Lung Tonic) Closes It.

A low run-down condition, with perhaps a neglected cold and a little cough, is a cordial invitation to the White Plague, Consumption, to come in and make itself at home. And it seldom overlooks the invitation.

In such a case there is no time to be lost. The door must be promptly closed. This can be done by taking a complete rest, with plenty of fresh air, and "Father Morriscy's No. 10" (Lung Tonic). This medicine clears out the passages, relieves the cough and heals the delicate membrane of lungs and air passages. But perhaps most important of all, it builds up the whole system, giving Nature the needed assistance in fighting off the dread disease.

Though other remedies may have failed, don't give up. Try "Father Morriscy's No. 10", combined with fresh air and exercise, and even though you are in the first stages of consumption there is hope of a permanent cure. Sample bottle 25c. Regular size 50c, at your dealer's, or from Father Morriscy Medicine Co., Ltd., Chatham, N.B. 14

Minard's Liniment for sale everywhere

Absolutely Pure
Grapes give the chief ingredient, the active principle, and healthfulness, to
ROYAL BAKING POWDER
Muslins, Fancy and Plain, Muslins and Nets, 25c. per yard
Absolutely Pure
Insures wholesome and delicious food for every day in every home
No Phosphates
No Alum

The Importance of a Local Paper.

Arthur Brisbane, chief editorial writer on the New York American, who is credited with being the highest salaried editor in the world, his salary being placed at $100,000 a year, recently expressed his views regarding the importance of a local newspaper. He said:

'You cannot keep this country in order, you cannot regulate or keep down its finely organized rascality, unless you have in every little town, and if possible in every little village, the local editor who is a moral policeman, using publicity as his club.

'If you kill off the local editor, by neglecting his advertising columns, you deprive his locality and the country at large of the most important feature of public defence and good government. You harm the community as you would harm the farmers if you went systematically to work starving their watch-dogs to death. The local editors are the watch-dogs of the local neighborhood, and in addition to that they are the real defenders of the public: they do a work that a handful of metropolitan newspapers cannot pretend to do.'

What Mr. Brisbane says about the local paper is true. It is a pity that the communities in which it is supposed to thrive do not appreciate its possibilities in a manner approaching the same spirit expressed in the foregoing remarks.

The importance of supporting the local paper should be impressed upon the local merchant at every convenient opportunity. There is no one better able or more especially adapted to carry on his campaign of education than the local editor himself. Only in this way will he ever be adequately rewarded for the practical work he constantly performs on behalf of the constituency he serves.—Printer and Publisher.

The old fashioned way of dosing a weak stomach, or stimulating the Heart or Kidneys is all wrong. Dr. Shoop first pointed out this error. This is why his prescription—Dr. Shoop's Restorative—is directed entirely to the cause of these ailments the weak inside or controlling nerves. It isn't so difficult, says Dr. Shoop, to strengthen a weak Stomach, Heart, or Kidneys, if one goes at it correctly. Each inside organ has its controlling or inside nerve. When these nerves faileth those organs must surely falter. These vital truths are leading druggists everywhere to dispense and recommend Dr. Shoop's Restorative. Test it in a few days, and see! Improvement will promptly and surely follow. Sold by all dealers.

Seeing God.

Behold! Your brother is a mighty mystery to you. Do not then think or wish to find God unmysterious. Behold! He who has most of your brother's spirit knows him best. Do not complain then, if one who has more of God's Spirit than you have, who is humbler, truer, purer, manlier than you are, knows Him as you do not, sees him as you fail to see Him. But behold! As soon as you are fit to to know your brother, he can not help showing himself to you. By that right of fitness you enter in and comprehend him. Be ambitious, then. As fast as you can contain more knowledge, of God it shall be given to you. The 'pure in heart shall certainly see God.'—Phillips Brooks.

Some of the largest ocean steamers can be converted into armed cruisers in thirty hours.

WESTERN CANADA FLOUR MILLS COMPANY
Purity
MANITOBA HARD WHEAT

What Our Trade-Mark Means to You

IT means that the flour contained in bags and barrels so trade-marked is decidedly whiter, a great deal stronger and more nutritious than other flours.

It means that the flour has been properly aged to mature its full strength.

It means

"More bread and better Bread"

and better pastry, too.

It means elimination of uncertainty—"your money back" if Purity fails to give entire satisfaction.

Costs more than the other kind, but worth the difference.

PURITY FLOUR

Western Canada Flour Mills Co., Limited,
MILLS AT WINNIPEG, GOODERHAM, BRANDON.