INTERPRETING THE SPIRITUAL, THE GREAT HUMAN EMPLOYMENT

As Life Widens the Recognition of the Spiritual and its Influence Grows--Majority Feel Impulse of Elevation and Aspiration

Ithaca, N. Y., January 12.—The Rev. Dr. Nehemiah Boynton, pastor of the Clinton Avenue Congregational Church, preached in Sage Chapel of Cornell University yesterday morning and again in the afternoon. His morning subject was: "Interpreting the Spiritual." The text was from 1 Corinthians ii:13: "Combining spiritual things with spiritual." Dr. Boynton said:

The recognition and the interpretation of the spiritual in life is, after all, the great human employment. Whitman's creed in the song of "The Open Road" is a general confession of faith:

I believe that you are not all that is here,
I believe that much unseen is also here.

To be sure, there are some people in the world who live as if there were no higher, no spiritual life. Rabbi Ben Ezra says they are:

Finished and finite clods
Untroubled by a spark.

But the vast and overwhelming majority of people do feel the incentive and the impulse of elevation and aspiration. They recognize the throb of the spiritual within them. Perhaps they have no creed, possibly have made no confession; it may be have no church, and yet they find themselves portrayed in the same Rabbi's declaration,

A spark disturbs our clod,
Nearer we hold of God who gives
Than of his tribes that take,
I must believe.

As between their nearer kinship, God or the beast, they would choose God, yet God and the spirit are themes which do not clear themselves in their thought, but remain misty, indistinct and hazy.

The fact of the existence of the spiritual, of the spark as well as the clod, is fundamental.

If we are such things as dreams are made of, and our little lives are rounded with a sleep, there is no room either for appeal or argument, but "If man is one world and has another to attend him"; if his affirmation 'I have a body, but I am a soul," be true, then the spiritual life is the real life; then God has indeed come down to men. The testimony of Mr. Wallace, who shared with Mr. Darwin the honor of exploiting the theory of development, but who questioned its great inclusion, is significant: "The gulf which separates the ant from Newton, the ape from Shakespeare, the parrot from Isaiah" cannot be bridged by the struggle for existence. "I am one who believes there is something in man which is infinite, and which differs in nature as well as degree, from anything which is seen in the lower animals. I believe that at a certain epoch of our life, when the body is ready to receive it, there is an influx of spirit, and our existence in the future depends very largely on how we adapt ourselves to this new condition, when it comes before us."

The experience of the spiritual is the content of the Bible. The story of Jacob and his ladder with the ascending and the descending angels, may be a part of the folk lore of the early days, but it confirms the experience of myriad desert dwellers, "Lo, God was in this place and I knew it not." The conversion of Saul may not have corresponded with the literalism of the description in the book of the Acts, but as an exhibit of the meeting of the spirit of God with the soul of man, few will deny its competent witness. The preaching of the Apostle Paul, so passionate, eloquent and moving, can hardly be accounted for, when the natural physical infirmities of the man himself are recognized, except upon the supposition of the ability of a spiritual power to command and triumph over physical infirmity.

Unless above himself he can
Erect himself, how poor a thing is man
Erect himself, how poor a thing is man

The poets, the men of imagination, who see the great realities, are agreed in their confession of the human experience of the spiritual, not as an occasional, but as a usual, recognition of life. Wordsworth feels "a presence that disturbs him with the joy of elevated thoughts." Tennyson's heart in presence of denial.

Like a man in wrath stood up
And answered, I have felt.

Browning was sure that although the millions, "find significance in fireworks," "he at least believed in soul, and was very sure of God."

As life widens and enlarges, the recognition of the spiritual in its influence and its opportunity grows; in the beauty of the sunset, we have become accustomed to recognize it, but how about the gloom of the subway? Is there any chance for it there? One of our modern poems is entitled "The Subway Express," and describes the feeling of an earnest soul which found the opportunity for the fellowship and experience of the spiritual, underground:

Speed, speed till the quivering rails
Flash silver where the headlight gleams
As on the lake, the moon impales
The waves upon its beams.

Life all around me; yet I stand
Out gazing the majestic power;
Death rides with me on either hand
In this communion hour.

Ye, who 'neath city skies can pray,
Scoff not at me, a city clod.
The only respite of the day
Is this wild ride with God.

Amid all the startling revelations of the modern day, nothing is more gratefully surprising than that the old confession which introduced the epistle to the Hebrews is just as true today as ever. "God, having of old time spoken unto the fathers in the prophets, by diverse portions, and in diverse manners, hath at the end of these days, spoken unto us."

The value of history is only incidentally the record of events; it is essentially the appreciation of the development of the life of the spirit in the experiences, in the discoveries, the inventions, and the institutions of men. The world is one great processional, and every age is but a pageant portraying the onward march of the conquering spirit. The fact of the spiritual life is one of the growing facts of history. It never exhausts itself in feeling or in knowledge. It tries things out; it is the cheerful yesterday. It is the testimony of the rocks. It is the progress of the race. It is the increasing purpose, running doubtless through the ages. The spirit is the world's great contractor. The clever inventions are its work. The stamping out of disease, the progress in city planning, the presence of a new conscience at the heart of American business life and of new ethics which are transforming business procedure, are its modern expression; it is the great conservator, making us joyously confident

That all of good the old world had
Is living still.

The mighty political, social and religious movements of the day are the work of the spiritual life. They are its fruitage on the fields of time.

It was the great missions of Jesus Christ to enable men to discern the undergirding fact of the spiritual in the life of the world and in the life of the individual soul. That mighty truth been eclipsed by the formalisms and ritualisms of men. Men were tithing the mint, and the anise, and the cummin. They were omitting the weightier matters of the law. The form strengthened and the faith lost vigor; the little system had its day and the mighty spirit was disregarded. It was the mission of Christ to declare to men the mighty truth of the reality, the comfort, the inspiraion, and the inclusion of the spiritual life; to take it out of the rigors of formalism and set it free to journey upon its conquering way. It is always true that hope, and courage, and progress are found in the high fellowship of the free spirit. Stevenson, in writings to his mother, expressed it as his opinion that the reason why religion failed of assurance in the lives of many people was because it was confined to prim and formal theological expressions, and because people did not quite dare to talk about it just as it was, and just as they felt, in the words of ordinary living. It was a wise observation; the spirtual life is wider than any statement of it. It is the greatest fact in the universe; the recognition of it is absolutely esential both for the apreciation and the conquest of life. The spirtual life is really the common life in normal adjustment. It is the life of God in the soul of the world, as well as in the soul of man. The present age is pre-eminently the age of the revelation of the spirtual life. Men are comparing the spiritual in idea with the spiritual in activity, and are finding that not the Church alone is the custodian of the spiritual life, but that every institution and every individual as well has business relations with the great Companion. Business is no longer content with accumulation and achievement. The place for aspiration in business is eagerly sought. Business is found to be not merely business, but spirit. The proud announcement made not long ago that social centers must be conducted with no reference to religion to seen to be so wide of the mark today that religion is more eagerly sought in many settlements than it is certainly in some churches. Not the religion which has become petrified, "brave with the needlework of Noodledom;" which accentuates antique forms and expresses appropriate horror of unorthodoxy; which is boisterous of the negations, the "thou shalt nots," and which has lost its voice for the swinging affirmations, the "thou shalts"; but that religion which is the expression of that precious spirituality in terms of brotherhood in the great family of the Father of all spirits. That kind of religion is living and growing today among men of good will in all relations. The ascent of the genuinely spiritual is a marked characteristic of modern life, as it is the deepest necessity of the modern man. Let us have done with the unrealities of religion; let us find the relationship of our own spirits to the spirit of the universe and adjust our lives to the happy relationship.

One of the poems of Tagore describes the experience of a lover. He wished for a flower which his lady was wearing, but dared not ask for it. After she had left for a journey he entered her room, hoping to find a single petal of the rose to satisfy his heart's love. Instead he found that she had left for him a glittering sword. His whole self was in revolt; the sword was heavy in his hand; it caused him pain as he pressed it to his heart;; but when he came to himself he discerned the fellowship of which the sword was the shining symbol, and exclaimed, "Thou hast given me a sword for ornament; no more doll decorations for me." He had found the reality, the significance, and the opportunity of a true love. It is even so with the spirtual life. To know its existence, its permeation of life, its privilege, its opportunity, its summons, its aspiration, is to know how to live and to substitute for the palsy of the static the power of the dynamic life. It is to grasp with courage and heroism the sword of the spirit.

IN MISERY AT MEAL TIME

Indigestion Can be Cured by the Use of Dr. Williams' Pink Pills.

If your indigestion is weak you cannot derive proper nourishment from your food. The pain and distress you suffer is a protest from your stomach that it is unable to do its work. It is then that you lose all appetite, have dull headaches, acute pains in the chest and abdomen, heartburn and other distressing symptoms.

You cannot cure indigestion by the use of laxatives, and pre-digested foods only make the stomach more sluggish. Indigestion can only be cured by giving tone to and strengthening the nerves that control the stomach. Dr. Williams' Pink Pills have cured indigestion times without number, because they purify and enrich the blood. In this day they improve the appetite, dispel the torments of indigestion and enable you to derive benefit from the food you take. The following is proof of these statements. Mrs. George Brien, Great Shemogue, N. B., says: "A few years ago I was taken down with a fever which left me suffering from nervous stomach trouble. I apparently got over it, but the trouble could not have been wholly eradicated, as during the summer of 1912 I was taken down with it again. I took many medicines, and was attended by two different doctors, but instead of getting well seemed to be growing worse. I could not eat without suffering the most intense pains; even a drink of milk seemed to upset me. I slept poorly and at last dreaded to see night come. In this condition I saw in a newspaper the story of a woman who had similarly suffered and was cured through the use of Dr. Williams' Pink Pills. I decided to try the Pills and found by the time I had taken three boxes that they were helping me. I continued using the Pills until I had taken eight boxes, when the trouble had disappeared, and I have to thank Dr. Williams' Pink Pills for restoring my health after I had practically given up hope of ever being well again."

Dr. Williams' Pink Pills are sold by all medicine dealers or will be sent by mail at 50 cents a box or six boxes for $2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

News of The Churches

PRESBYTERIAN

Rev. A. Firth of Laurencetown, N. S., has ben called to Nelson and Douglastown, N. B. The call will be considered before the Presbytery of Halifax at a meeting appointed for the purpose on February 10.

The congregation of Rexton and Richibucto has etxended a call to Rev. Archibald Lee, late of Indian Lands, Presbytery of Glengarry, nOt. Mr. Lee has been supplying the congregation for several weeks, during the illness and since the lamented death of the late pastor, Rev. C. A. Hardy. Mr. Hardy was a son-in-law of Mr. Lee.

The induction of Rev. M. J. McPherson, late of Harvey, N. B., to the pastoral charge of Mount Zion Presbyterian church, Ridgetown, Ont., took place on the 13th inst. The ministers taking part in the induction service were Revs. H. W. Reede of Comber, Murray Tait of Wallaceburg, and J. W. Currie of Blenheim. Ministers of the other denominations in the town extended fraternal greetings.

First Presbyterian church, Trenton, N. S., vacant since the translation of Rev. D. C. Ross to Lower Stewiacke, N. S., has called Rev. A. A. McLeod of Lochaber and Union Centre in the same Presbytery. Mr. McLeod has accepted, and the induction will be held on Thursday, February 5. The members of the Presbytery of Pictou taking part in the induction will be Revs. W. A. Cunningham, C. C. McIntosh, A. H. Foster and J. A. Ramsay.

A Nonagenarian

Rev. John Robertson of Loggieville has been receiving the congratulations of his friends upon the attainment, Saturday, January 24th inst., of his ninetieth birthday. Mr. Robertson was born and educated in Scotland, and came to this country in 1868. He was a minister for several years in the congregation of Tabusintac, N. B., accepting a call to Black River and Napan in 1877. About ten years ago he retired from the active duties of the ministry. He is probably the oldest Presbyterian minister in the Dominion of Canada today. The late Dr. Wardrope of Montreal, who held that honor at the time of his death, passed away recently in the ninety-fifth year of his age.

Mrs. W. R. Foote of Korea

The W. F. and H. M. Auxiliary and the Senior Mission Band of St. David's church, St. John, enjoyed the visit of Mrs. Foote, wife of Rev. W. R. Foote, missionary in Korea, on the occasion of their Thank-Offering service on Thursday evening, January 29. Mrs. Foote, with her family, has recently returned home from Korea, and are residing for a time in Truro, N. S. Health reasons made it necessary for her to come back to her native country before her regular time for furlough. Mr. Foote is till on the field, but is expected home for a year in a few months' time.

Mrs. Foote's informal talk on life and work in Korea was very much enjoyed by all present. Illustrations with lantern slides added to the interest. In the course of her address Mrs. Foote explained that the relations between the people of Korea and the Japanese, who have lately come into control of the country, are assuming a much more kindly character as both peoples come to understand one another better. Suspicion of the Koreans on the part of their new rulers led to much harsh and cruel treatment of the former during the past two or three years. The Christian missionaries at work in the country were formerly suspected also of political designs adverse to Japanese rule, and for more than a year not a religious service was held but one or more Japanese spies were present. Their system of espionage has served to convince the authorities that their suspicions were entirely unfounded, and confidence is gradually being restored among all classes. Recently many wise and much needed laws have been enacted by the Japanese rulers.

BAPTIST

Says Dr. E. T. Mullins, president of the Southern Baptist Theological Seminary:

"In my judgment there is no greater blunder than to suppose that removing all barriers will make people anxious to join the church. This is not only a bad interpretation of the New Testament, but also bad psychology. It betrays a lack of knowledge of human nature. If all barriers are removed and nothing defective, nothing worth while, is left for man to join, who wants to join it? Tickets of admission are sometimes printed and distributed for lectures which are entirely free simply to create the appearance of conditions of admission. This is based on the well known fact that men are attracted by what has conditions attached more than by that which has none. Make church membership meaningless and no one wants it. The strong denominations are those which believe in themselves, and which impose real conditions of church membership."

Rev. J. Allen Corbett, B. D., of Hillsboro, N. B., has resigned his charge and accepted the pastorate of the Pitt St. Baptist church, Sydney, C. B.

The First Baptist church of Calgary whose pastor is Rev. J. C. Sycamore, M.A., is one of the best in the Dominion. They have a splendid church building up-to-date in every way. Their total membership is 623. Received from all sources during 1913, $22,013.66. Of this amount $4,712.93 went to objects outside of their own church.

Dr. Charles E. Jefferson strikes the nail on the head when he says: "Laymen, as a rule, do not realize the importance of church attendance. If they did they would not so often allow a cloud, a shower, or a wind, or a snow, or a caller, or a newspaper, or a headache, or a fit of laziness, to keep them home. A minister deserted by his representative men dies. He dies by inches. No man can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals of life." Let the men and women of our churches stop talking about "drawing preachers," and let them realize that the way to save the church from the disgrace of empty pews is for them to be in their pews Sunday mornings and Sunday evenings. That, and that only, will solve the problem of church attendance.

The happy and successful union of the Bowdoin Square Tabernacle and the Warren avenue churches is a shining illustration of the blessings of union under proper conditions. Dr. Herbert L. Johnson continues to preach to his great Sunday evening congregations with up-to-date spirit and power, and Rev. Frederick E. Heath conducts the morning services with growing power and popularity. On January 4 Mr. Heath gave to a large congregation which gathered through the storm as a motto for 1914, "Looking Unto Jesus." He preached a pointed sermon, exalting Jesus as the Saviour, Guide and Inspiration for the coming year. As soon as the property on Bowdoin Square is sold the church will begin building the new Tabernacle on Huntington avenue, next to Symphony Hall. Negotiations for the sale of the property are now pending. Both pastors are "live wires," and the church has an alert practical spirit in accord with the age.

ISN'T THIS ROMANTIC

Two toes loved by four corns for five years and sentenced to die by five applications of Putnam's Corn Extractor. If you want to cure corns, "Putnam's" is the only thing—try this painless remedy, 25c. at all dealers.

IN THE COURTS

CHAMBERS.

In the county court chambers yesterday morning in the case of Baird & Peters vs. Burpee A. Greer, Judge Forbes refused the application made in behalf of the defendant for discharge. The defendant, who made an assignment for the benefit of his creditors, was arrested by the plaintiffs on a bailable writ. An examination was made on the defendant's application. C. F. Sanford appeared for the plaintiffs and no person appeared for the defendant. The application was then dismissed.

REAL ESTATE.

Transfers of freehold properties in St. John county have been recorded as follows:

James Elliott, et al, to J. E. Sjostrom, property at Simonds.

Executors of Thomas Gilbert to A. H. Likely, property on Great Marsh Road.

Heirs of John Power to G. T. Power $440, property at Simonds.

Leasehold properties have been transferred as follows:

A. J. Armstrong to J. T. Driscoll, property on Great Marsh Road.

Annie N. and W. K. Crawford to Edward Lawrenson, property in Celebration street.

Administrators of C. J. Ward to Catherine W. W., wife of A. L. McIntosh, property at Simonds.

COUNT TEN! BAD COLD RELIEVED FIGURE THREE HOURS--COLD CURED

Never a Failure with Catarrhozone; it Cures Completely.

Don't sniffle and sneeze with a nasty cold. Kill it at once by "Catarrhozone." It's the surest thing on colds ever known; simply knocks them out in no time. The medicated vapor of CATARRHOZONE spreads through all parts of the breathing organs, and it beneficial action is felt instantly. Doesn't matter whether the cold is in the head, chest or lungs, Catarrhozone will reach it and cure it quickly.

Easy to use—you bet it is—not a single drug to take because you simply breathe in the most healing and soothing of piney vapors that come from the wonderful Catarrhozone inhaler.

"I can cheerfully testify that Catarrhozone is simply a magical cure for colds," writes P. F. Clement of Augusta. "For days last winter my head was completely filed up with cold. My eyes ran water. I sneezed and coughed constantly. I took many medicines. I was sick of the sight of them. Finally, I tried Catarrhozone. Its effect was magical. It soothed the inflamed membranes, stopped the sneezing, and cured in no time. I never met anything to kill a cold like Catarhozone."

Get the complete $1.00 outfit; it does the work quick. Small size 50c.; trial sample size 25c. at dealers everywhere.

SERVICE WITHOUT RESPITE FOR WORSHIP FAILS IN ITS PURPOSE

Privilege of Service to the Master may be Ours—Different Ways of Serving Instauced by St. Luke in Gospels.

The Sunday School Lesson
By Evangeline.

Jan. 25th. Luke 8; 1-3, 9; 57-62, 10; 38-42.

Our Lesson continues the subject of service by giving instances of those who served or failed to serve Jesus, paragraphs from three chapters in Luke being grouped together.

The first tells how the needs of the Master were met by certain women of means who had been healed of various and sundry ailments, three of whom are worthy of special mention—Mary of Magdala, so called to distinguish her from seven other Marys mentioned in the New Testament, whom the Lord had saved from demonical possession, Joanna, the wife of Herod's steward and who with Mary of Magdala visited the sepulchre early on the resurrection morning, and Susanna, who is mentioned nowhere else in scripture, "and many others ministered to Him of their substances."

It was impossible for Jesus and His disciples to earn their own living while giving themselves up to the work of preaching and healing. The common fund had dwindled about this time for when Jesus directed Peter to pay the taxes he had to "go a-fishing" in order to secure the small amount required for himself and his Master.

When the opportunity came how gladly they grasped it? They did the marketing and paid all accounts out of their own pockets, they cooked and washed, they mended and darned for Jesus and the twelve and possibly for the seventy who had returned from their evangelistic tour through Parea.

What a privilege! What an honor! A privlege which may be ours if we live up to the principles of the Golden Text—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

The second picture of service is that of thre men whom Jesus met in the first stages of the journey when "He steadfastly set His face to go to Jerusalem."

The first impetuously declared his determination to follow the Lord wherever He went.

We cannot judge of his motives, but the answer of Jesus implies that He had been persuaded by His miracles of His messiaship and cherishing the Jewish ideal he anticipated the day when He would be enthroned as King of Israel and thought by attaching himself to Him participate in the approaching distribution of honors. He was looking for an entirely different kind and a different method of deliverance than that which came from Jesus.

Perceiving this attitude and to test his zeal Jesus said, "Foxes have holes and the birds of the air have nests, but the Son of Man hath no where to lay His head."

The second man wanted to delay. "Suffer me first to go and bury my father."

Jesus said, "Let the dead bury their dead—go and preach the kingdom." Let others see to the dead and wounded. You press on to victory. Do not allow yourself to become so absorbed in lamenting for the dead as to forget the needs of the living.

The third said, "I will follow Thee but let me first go and bid them farewell which are at home."

Here was another case of procrastination—of promise to serve Christ after a while. The danger was that hisf riends would persuade him not to follow Christ at all. He was irresolute and his good purpose to serve Jesus would in all probability been overwhelmed by the entreaties of his family.

The third picture of service is the beautiful one of our Lord's visit to the home of Martha and Mary and is "eloquent," says Campbell Morgan, "in its revelation of the fact that service that takes no respite for worship fails to achieve its own highest desire."

Mary was occupied WITH Jesus, Martha was occupied FOR Jesus.

Martha was an active, earnest woman, a good housekeeper, ever ready to do something for somebody with one thought in her heart, that the Lord must have her best, and that would add to His comfort.

Mary did her part in the household as is implied by the word "also," "she also sat," so that Martha too must have sat at His feet, but not as much as Mary id. "Martha was sumbered with much serving." No wonder, when she had a sudden addtion to her small family of Jesus and the twelve. That Martha was not the only one who had been cumbered with much serving is evident from the Revised Version—"Martha said to Jesus, Lord, dost thou not care that my sister did leave me to serve alone."

Mary's devotion brought more real joy to the heart of Christ than any four-course dinner which Martha could have prepared.

"When He who, sad and weary, longing sore
For love's sweet service sought the sister's door,
One saw the heavenly, one the human guest;
But who shall say which loved the Master best."

Joint and Muscle Pains Banished by Nerviline.

IT CURES RHEUMATISM.

Thousands of people, chuck full of the joy of living—happy, glad, bright people, that Nerviline has cured of their pains, all tell the same wonderful story of its power to drive out the aches and tortures of rheumatism and kindred ills.

"My goodness, but Nerviline is a mircale-worker," writes Mrs. Charlotte Chipman, mother of a well-known family residing at Mount Pleasnt. "Last month I was so crippled up with sciatica and muscular rheumatism as to be almost unable to do a bit of housework. My joints were so stiff and the muscles so frightfully sore that I even cried at times with the pain. For years we have used Nerviline in our family and I just got busy with this wonderful, good old liniment. Lots of rubbing with Nerviline soon relieved my misery and I was in a real short time about my work as usual."

No matter where the ache is, no matter how distresing the pain you can rub it away with Nerviline. For forty years it has been curing lumbago, sciatica, back-ache, colds, chest trouble and all sorts of winter ills. Keep a large 50c. family size bottle handy and you'll be saved lots of trouble and have smaller doctor bills. Small trial size 25c. at dealers everywhere.

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JAMES PATTERSON,
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St. John, N. B.

THE SUNDAY SCHOOL ASSOCIATION

During 1914 there are to be four Temperance Sundays observed throughout the Sunday school world, viz. March 8th, May 3rd, August 9th, ond World's Temperance Sunday, November 8th. Our Sunday schools should prepare for a great temperance educational campaign, and also pledge for all scholars above the primary age.

Rev. Ivan S. Nowlan, who has just been appointed field secretary for Sunday school work of the United Baptist church of Maritime Provinces, made a preliminary tour of certain parts of New Brunswick and was warmly welcomed wherever he went. The Baptists are to be heartily congratulated on securing for this important position a man of Mr. Nowlan's consecrated talents and fine enthusiasm. He has, just prior to his appointment, taken a fine course of special study in Chicago to help him qualify for his work. He will devote three months lecturing to students in Acadia University on Child Study, Pedagogy and Sunday school work in general, and will devote the remainder of the year to field work, assisting pastors, Sunday school workers and young peoples' societies in the great work of religious education. The Sunday School Association heartily welcomes Mr. Nowlan into the fellowship of Sunday school workers in these provinces and prays that a blessing may not only come to the work in his own denomination but to all the churches.

Parish Sunday school conventions have been in progress during the week in Petitcodiac for Salisbury parish in Westmorland county, and at Bloomfield for parishes of Rothesay, Hampton and Norton in Kings county, also at Sussex for the parishes of Sussex and Waterford.

The officers elected for the Salisbury parish are as follows:—

President, Rev. A. E. Chapman, Petitcodiac; vice-president, Mr. A.A. Henry, River Glade; secretary-treasurer, Miss Alice Henry, River Glade.

Department superintendents—Elementary superintendent, Mrs. J. B. Champion, Salisbury; secondary and adult superintendent, Rev. M. Addison, Petitcodiac; home department, Mrs. G. W. Flemming, Petitcodiac; education, Rev. W. H. Saunders, the Glades; temperance, Mr. Stanley Goggin, Petitcodiac; missions, Mrs. S. L. Colpitts, Forest Glen; I. B. R. A., Mr. Stephen Taylor, Salisbury; additional members of executive, the clergyman of the parish.

THE BOYS' WORK BEGINS

Plans for holding a Boys' Work Conference for New Brunswick were advanced a stage on Tuesday last, when a committee representing the Sunday School Association, Mr. Andrew Malcolm, Mr. R. T. Hayes, Mr. A. H. Chipman, and Rev. W. A. Ross met in St. John in consultation with Mr. A. S. McAllister, Y. M. C. A. executive secretary, together with Messrs. Watt and Milligan of the city Y. M. C. A. The two associations will cooperate.

It was practically decided to hold such a conference toward the end of March if the Sunday School Association can arrange for a Boys' Worker of note from abroad to assist in the programme by that time. Mr. Taylor Statton, secretary of boys' work of the National Y. M. C. A. of Canada, will represent that body, and the Sunday School Association are endeavoring to secure the assistance of Mr. Preston G. Orwig, secondary division superintendent of the Ontario Sunday School Association.

The matter of holding the conference will likely be decided one way or the other in the course of a week.

Don't Let Pimples Bother You

Take Hold of Your Case Now and Use Stuart's Calcium Wafers for All Skin Blemishes.

There are literally thousands of women all over this country heart-sick on account of their poor complexions. Some of them have pimples and blotches, others liver spots and tetter, muddy color, etc.

If these ladies would just follow the laws of nature and the science that has learned what these laws are, they would quickly remove all their regrets and endow themselves with a first-class skin—free from any blemish.

"Since My Pimples Are Gone My Complexion is As Clear As Can Be."

The impurities arising in the body are thrown of the skin, the lungs, the kidneys and bowels.

The skin breathes in air and exudes decayed matter which is poisonous.

When the pores of the skin become clogged, then indeed is the beautiful woman a most painful object to look at. Pimples and all manner of skin disorders arise. Colorless skin, blotches, etc., are due to this great underlying cause.

Calcium Sulphide is nature's greatest blood purifier. It is found in just the desired form and quantity in Stuart's Calcium Wafers. Then there are other ingredients in these wafers which have an effect on the blood which acts in a natural and speedy way with the Calcium Sulphide.

The fact that you have skin blemishes is proof positive, that your system is trying to get rid of its poison. Pimples, etc., are nothing else than red, nasty warnings of danger. The blood is throwing off so much waste matter that it clogs the sickly pores.

Stuart's Calcium Wafers will make the blood clean. They will throw open the pores and in only a short time you will find the entire system free from marks of blood impurity.

The fresh, red, rosy hue of the blood flowing freely close to the skin will give you the complexion you desire.

Obtain a box from any druggist anywhere. Price 50 cents.

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Open 9 a. m. until 9 p. m.

A 9-Day Recorp of Skin Disease Cured by D.D.D.

June 16, 1913, patient aged 48 arrived at the D. D. D. Laboratories, Chicago, at 9:30 a.m. Temperature 99, pulse 74, respiration 26. Severe lesions right side of face. Water running sores. Right ear scaly. Very unsightly. Severe itch. Eye threatened. Patient had not slept for five days. Diagnosed as eczema.

D. D. D. Prescription was applied at once. At 9:45 the patient was asleep, the itch entirely allayed. Sleep continued until 8:20 p.m., when the patient awoke fully refreshed. D. D. D. Prescription was used again, washed gently over all affected parts.

June 17. Examination showed 12 out of 134 running sores gave signs of drying. Itch entirely gone. Inflammation reduced. This day D. D. D. was applied four times.

June 18. 126 sores dried—all the rest drying. Scales falling from ear. Redness disappearing.

June 19. No more running sores. No signs of itch. Entire side of face becoming normal.

June 25. Patient returned to his home with scarcely a trace of the disease.

The name and address of this remarkable cure will be given on application to the D. D. D. Labortories.

The D. D. D. Prescription, used exclusively in the above case, has established itself throughout the provinces as the great specific for skin disease. It seems to have marked a new epoch in the cure of the disease. All druggists have most druggists recommend, D. D. D. Prescription and D. D. D. Skin Soap.

E. Clinton Brown, Druggist, St. John, N. B.

D. D. D.— for 15 Years — the Standard Skin Remedy

DR STEWART'S
Guaranteed Veterinery Remedies
KICKHAM & CURRIE
Corner Waterloo and Union Streets