SERMON.

The Law of Exposure.

By Dr. L. Mason Clarke.

Rev. Dr. L. Mason Clarke recently preached at Brooklyn, N. Y. His subject was "The Law of Exposure—Its Security and Its Glory." The text was from Luke xii:2: "For there is nothing covered up that shall not be revealed, and hid, that shall not be known." Dr. Clarke said:

There is nothing more impressive than a moral law, and this morning I wish to speak to you about "The Law of Exposure" as it operates in human life. I say the law of exposure, not the accident nor the incident of exposure. Here is enunciated by Christ a law of morals, which is of tremendous significance, and which works for safety and for doom, for hope and for shame, for life and also for the death of deaths.

It has seemed to me that such a consideration this morning would not be inopportune in view of recent events—the disclosures which have lately claimed so large a share of public attention and which have to do with the heart of our moral and religious life. We have stood bewildered and amazed by reason of another series of conspicuous exposures of human character, the uncovering of long hidden dishonesties and infidelities, the revelation of disgraceful standards of commercial honor, the almost incredible abuse of fiduciary responsibilities, and the blinding power of the worship of Mammon. The word "graft"—a comparatively new contribution to our vocabulary in its present application—has become expressive of a startling reality.

Has the world gone mad in its greed for money? We have seen the moral delinquencies of trusted and honored men subjected to the pitilessness of publicity and the very structure of our modern society has experienced a shock and a most unwelcome blow. In its readiness to forget such things as these, this great community has been called "a nine days town," and if this experience is to prove something more than a nine days wonder, if these disclosures are to be considered as being more than mere incidents—unfortunate and sad, to be sure, yet only incidents after all—we shall indeed miss their most important teaching and significance for our times. When the present storm has blown over men will return to their secret plots and plans, their methods of burrowing in the dark, their hidden dishonors and concealed injustices, and they will run the risk of avoiding publicity until the next great season of relaxation comes and another series of such exposures startles the country.

But now, if we can be made to feel that exposure is as truly a law of the moral world as gravitation is a law of physics, if men can be convinced that the whole universe of God is pledged to publicity, that the nature of the moral world is to bring everything to the light, perhaps then we may gain a wholesome and a most desirable reverence for this law merely as a law, first of all, and then afterward we may delight in the law as one of the greatest blessings we can have.

Generally speaking, it is comparatively seldom that a man deliberately sets out to fight a law of nature. No one is a match for the universe. Sometimes, it is true, we find ourselves caught in the grip of certain habits which we understand perfectly well are injurious to our health, but we continue them, however, because we lack either the good sense or the will power to break away, or we decide to pay the price, for we know in advance that the day of reckoning will surely come and we shall have to settle Nature's account to the uttermost farthing.

And while no one will pretend that fear of consequences is a very lofty motive for the regulation of conduct, it certainly is a very strong motive and often holds men to all observance of the laws of health and also it not seldom serves to keep men to a superficial regard for the laws of society. The fear of distaste to one's own person, the fear of disgrace, the fear of shame and the loss of public confidence—all this is an important factor in determining conduct, but it is a very low consideration from the point of view of either morals or religion. To do the right because you do not dare to do the wrong, to obey the laws only because you dread the consequences of exposure if you disobey—this is certainly not loving the right nor delighting in the laws of the moral life.

Then, too, a moral law rarely has for us the same solid reality as a physical law possesses. We are not so keen to appreciate moral decay as we are to recognize bodily decay. Our physical sesnes are more alert and acute than our spiritual senses, for the reason that they are constantly exercised. The suggestion to jump over a precipice would have no attraction for a man who yet might sell his very soul in order to make some dishonorable wealth. "Lay up for yourselves treasures in heaven" is not so attractively vivid a proposition for investment as a security company which pays three per cent. dividends every six months.

Thus it is that the moral world is in a way disadvantaged at the outset. Its values seem to lie back in more or less vagueness or uncertainty. Therefore, the business of religion is to make distinct to our vision with ever new vividness the worth of securities that are eternal. We need a new appreciation of moral character and a freshened conviction of the greatness and the majesty of moral integrity.

Now to this end, it will not be amiss to think of this law of exposure—a law inevitable and terrific in its certainty and power and also blessed and comforting in its significance, and we this summer have been witnessing some of its operations on a colossal scale. But this law is not confined to colossal operations. There is this principle of exposure at work throughout the entire realm of life. And if the law has its terrible aspect, it also has its delightful and comforting purpose to serve and we need to see it from both points of view. If its operation crushes, it also protects. If it defeats, it also brings to victory. If it warns, it also inspires hope. If it awakens a cry of despair, it also confirms our most serious and sober optimism.

Now, in the first place, I ask you to notice the importance which Jesus attached to this principle of exposure. He enunciates it at least three times, under different circumstances and applies it to various relationships, as if to turn this great truth around and point out its several shades of meaning. We shall do well to follow the Master's presentation of the subject.

At the outset Christ is bringing this law of exposure to the attention of His little group of disciples as the ground of an appeal for living a frank and open life. Truth craves expression. Jesus tells His followers to live out in the light of day. To attempt to be a Christian without any one else knowing it is fatal. It is an attempt to do the impossible. Like Nicodemus, you may come to Jesus by night, but, if you continue to be like Nicodemus, you will some day stand out in the open and speak the brave word which must reveal to men what you got from Jesus when you went to Him by night. Religion can not live in the dark. It hides itself in our hearts only to be expressed in our conduct. All this goes without saying and needs no prolonged statement.

The Master says that the lamp is set on the stand for the very object of shining into every corner of the room. Then He states the law of exposure in this relationship and says: "There is nothing covered up except that it should be manifested, neither was anything kept secret but that it should come abroad." The language is carefully chosen. Jesus implies that it may be needful to conceal the truth for awhile, just as the seed is buried in the soil, but the ultimate end of truth is revelation, disclosure, exposure. God has no interest in darkness. He is light. We are called the children of the day. Every force in morals and in religion is owrking on the principle of publicity. God has no love of mystery for its own sake. The universe of truth is trying to utter itself and make its language intelligible. The appeal to every one of us is to live in the light—to love the light, to follow methods which will have no fear of the light. Oh, live the open and transparent life. God forgive us when we fail to do it! Happy is the man who knows the severe independence of the life which takes no interest in darkness because it has nothing to hide.

But I hasten to the second use which Jesus made of this principle of exposure. First, it came as an appeal for transparent living. The Master now states this law, later in His ministry, as an inspiration and encouragement. The disciples are disheartened. The world is so big and the forces arrayed against them are so mighty, what can they accomplish? Oh, it is like throwing rose leaves at a mountain, expecting in this way to remove it! We are speaking words into the air. We live in obscurity, despised by the powers of the world.

To this mood Christ brings this law of exposure again and His statement is ampler than before: "For there is nothing covered that shall not be revealed and hid that shall not be known. What I tell you in darkness speak ye in the light, and what you hear in the inner chambers shall be proclaimed upon the housetops."

We are familiar with this idea. It is the theme of our poetry and prose and drama. The gospel of Christ is a vast historical confirmation and illustration of the law. The truth that was spoken in an obscure portion of the world and by a poor Galilean peasant has become the light of the ages, so that even Mr. Lecky, who certainly held no brief for Christianity, writes that the record of the three short years of Jesus' life has done more to regenerate mankind than all the efforts of statesmen and all the disquisitions of orators. And this law of exposure comes with its encouragement to every man who really has anything to say to his fellowmen. He may not live to see his message accepted far and wide, but he knows that it will some day be accepted and welcomed. Someone says that the German Reformation died seven times before Luther came, but it seems to me that those must have been seven rather lively deaths if after them all Luther came to carry forward the same movement.

If you ask an explanation of this fact that the Truth cannot be kept forever hid, the only answer I can give is that it is the nature of truth, just as it is the nature of the infusoria of the ocean's depths, to seek the surface. I tell you the whole universe of God is built on a plan which makes for publicity. Never a word of truth spoken anywhere but God keeps it for a day of revelation. Yes, and never a wrong done anywhere in secret but God has His witnesses on hand to be subpoenaed when He calls them. There may be and are what we call unsolved problems, the mysterious and hidden crimes and sins which year after year baffle all detection, but we know enough to know that the tendency of life, in its structure and in its forces, is to bring everything to light, to tear off every mask and expose every shame.

And this leads me to speak of Jesus' third and final application of this law of exposure. Now it is one form of sin the Master thinks of. He calls it "the leaven of the Pharisees, which is hypocrisy." It is subtle and stealthy in its manner of working, like yeast silently stealing through the dough. Oh, the futility of all sham and pretense! Oh, the stupidness of supposing to conceal your real self.

Jesus says to His disciples, "Keep very clear of this sort of thing, the leaven of the Pharisees." "For nothing is covered up that shall not be uncovered." The very stars in their courses fight against such concealment. And what an illustration of this saying of Christ we may see today on the large scale. It is not an incident, this sad revelation. I say again, it is not the unfailing work of the moral principle of exposure. Believe it, my friends, not alone on the authority of Jesus Christ, not alone on the authority of history and experience, believe it also on the ground of the nature of truth, we can not live a concealed life. There is something irrepressible about sin. It is bound to declare itself. This is what the Master meant us to learn from the parable of the marriage feast when came the man who had no wedding garment. God has made the universe so that it works for the detection of wrong. The sin may not leap into the light of published views, but it will proclaim itself in some subtier way, in the loss of spiritual power, in the decay of character or in the failure of hope. We may think we escape detection, once, twice, a hundred times and then grow over confident, but the day comes when the light finds us out, then we mount the pillory to stand in the glare of truth, exposed, despised and despising ourselves most of all, wishing the rocks and mountains might fall upon us and hide us from the sight of those who had trusted in our apparent honor only to be deceived.

Oh, this is a terrible law, and it is a terrible message to preach. But I tell you, we need to learn this solemn truth again. I wish the young men who may be here now would feel the weight in this profound principle, namely, that God has pledged this universe to publicity—to a "pitiless publicity." The light of truth will shine upon hidden and long buried wrong. Exposure is the law of moral life. Shall we not learn it! Shall we not live in the glory of it—live the life thot loves the light!

And now think of the significance of this great law. We must realize it as making for protection and safety. God defends his universe by means of the light. Society is protected by a wholesome publicity. This function may be abused, it nevertheless remains true that society is safer and cleaner because these eyes are searching it through and through.

"The fierce light that beats upon a throne" is a useful and kindly light, both for the throne and the kingdom. God keep us from seeking publicity—of all weaknesses the weakest. Pray to be kept from an ambition to live in the public eye. But it is well to know that our lives are to be read and that we cannot hide our characters in darkness and the life which cannot bear the light has not yet learned how to live.

But there is further significance in this law of exposure. It does truly stand for protection, but it also works for character. Who does not grow impatient at an appeal to human fear? Who does not want to get down into the depths of the human heart and plead for the large liberties and splendors of high and glorious living? We are not made to be slaves, but we are children of God. He is light. His truth is light. We, too, must be lovers of the light. We shall find the joys of living only when we live the open and single-hearted life. Oh, what torture it is, of mind and soul, to be afraid lest the light may shine upon our lives. But what delicious joy belongs to him who, with all his mistakes and errors, can yet say to the world: "Come and look if you choose. Scan my methods and my deeds, if need be. There are sins and stains, I know. There is much to be forgiven, and yet let the light shine, for by God's grace I have tried to keep my record clean."

And let me say another word to the young people who are here. The beginning of wrong doing is in the unspoken thoughts. The public downfall of a once trusted man began in secret long ago, when he first rehearsed that evil in his thoughts. I plead that you bring every thought into captivity to the obedience of Christ. Do it not because it is the safest thing to do; do it not for fear of later detection and shame if you refuse, but do it because it means character, fearless and unshamed. And this is the meaning of the idea of judgment in the moral world. You cannot beat out of your moral nature that conviction of a judgment. However our ideas may differ as to the judgment of God, in its particular form and expression, we cannot break loose from the reality of it. It is simply the law of exposure reaching the climax. It means that you and I are some day to have lifted from our souls every artificial restraint and then we are to go exactly where we want to go—go exactly where our inmost resires will take us. It is the supreme test of our characters.

If any man prefers darkness to light, he shall be then proclaimed as a lover of darkness. If any man in his soul desires truth and honor and God, then it will be revealed that he is that kind of a man. But it will not be a judgment according to appearances or reputation or creed, or church zeal or ostentatious activity or conspicuous benevolence—it will be a test of what we have loved most down in the depths of our hearts. That is the dividing line which is to separate the sheep from the goats. Every conventional and external restraint shall be removed and slowly the multitudes shall go away—some to darkness and others to light. The judgment is an exposure—not of deeds but of character, and Christian men and women, we never ought to dread it—rather we should hail it with joy unspeakable—great day of revelation!

But I cannot leave this subject quite yet. I turn again in conclusion to its comforting side. Do you ever stop to think how small is the percentage of these dreadful disclosures of character as compared with the great multitude of quiet men and women who are honestly and honorably discharging their duties and performing their work? Where one man breaks down by exposure, how many are they who live open and single hearted lives that fear no exposure? Where one officer of state goes wron , how many go right! Where one churchman proves a disgrace and a dishonor, what hosts of churchmen are living lives of unostentatious purity and fidelity. The world never was as good before as it is today. Never was the government more bent on righteousness. Never was the church more insistent upon the ethics of its religion. Never was society more clean.

Let us not forget the lowly throngs that are loving mercy and doing justly and walking humbly with their God. I plead, then, for an inner life of righteousness this faith. Let us renew our allegiance to the values that are eternal. Let us love a Christian character most of all, and come what may come, let us love the light and live in the light and welcome the glory of the exposed and open life by the grace of God in our hearts.

A SERIOUS FIRE AT HAMPTON

Two Houses on Main Street Were Destroyed.

HAMPTON, N. B., Feb. 21.—A fierce and destructive fire this afternoon on Main street, Hampton, raged for two hours, during which time two houses were levelled to the ground with their barns and outbuildings; a third house was in imminent danger and had to be vacated. The building in which the fire started is owned by Jacob Jackson, an industrious laboring man. It is a double house of two and a half stories and was occupied by the family of Mr. Jackson and Mrs. Joseph W. Barnes. Miss McManus has also carried on a dress-making business in a portion of the Jackson house. This afternoon the dull, mild weather gave Mr. Jackson an opportunity to repair his roof, so he put a pot of tar on the kitchen stove, telling his wife to watch it, and went up through the scuttle to do some preliminary work. Suddenly while so engaged, the tar boiled over. Mrs. Jackson ran out into the yard, calling fire to her husband, who without a ladder was shut off from safety till rescued by means of a rope, by which time entrance to the house was made. The alarm was given and willing workers began to salvage the contents of Mrs. Barnes' apartments. Very soon her premises were a roaring mass of swirling flames, which drove across the intervening alley on the northwest and serged upon the cottage of Arthur B. Smith, occupied by Mrs. Elizabeth Prichard, with whom Mr. and Mrs. Smith, Mrs. P. Palmer and Mr. and Miss Hoskins were boarding. Ready helpers removed most of the furniture from this house while other gangs worked the hand fire apparatus owned by the village people and two small pumps brought out from private houses at the Station. It was clear, however, that these two buildings were doomed, and the crowd set to work to prevent the fire from spreading. They mainly concentrated on the house of Henry C. Frost, from which all the furniture was removed and carpets placed on the roof and walls nearest the western end of the Jackson house. Besides those working the hand pumps, a vigorous bucket brigade kept a good supply of water streaming over the heated clauboards and shingles. As the interior of the Jackson property burned out, the western wall was pushed over and thereby safety for the Frost house was assured.

The wind, which was high, changed its direction in the course of the afternoon, and thereafter the danger was materially abated. The Jackson family lost absolutely everything but what clothing they had on their bodies, and there was no insurance on either house or furniture in his name. Mr. Jackson is prostrated by the shock. On these premises was stored the household effects belonging to Mrs. Frances Tweedie, who is at present residing on the Pacific coast, and so far as can be learned it was not insured. Among it were some highly valued momentos, statuary, pictures and bric-a-brac which came to her from her parents and friends as wedding presents, etc. Miss McManus lost everything but a sewing machine and some custom material. Mrs. J. W. Barnes lost heavily, but the most of her furniture was saved, though in a more or less damaged condition. Arthur B. Smith had $1,000 insurance in the Sun office on his house, but his loss will probably be in the neighborhood of $1,500. A horse in the barn was saved with great difficulty. Mr. and Mrs. Smith will secure board for the present with Miss Annie Cochfane. Mrs. J. W. Barnes is housed with Tyson Barnes. Mrs. Palmer and Mrs. Prichard will find a present home with their niece, Miss Minnie Travis, and Miss Hoskins is looked after by Miss Winnie Barnes. The splendid work done by the operatives of the Canada Wood Working Co. is worthy of all praise. The insurance on Mr. Frost's house of $1,000 is in the Lancashire Company, Geo. E. Fairweather, agent.

WILL OPPOSE BOOM COMPANY BILL

St. John Men Now in Fredericton—Royal Gazette Notices.

FREDERICTON, N. B., Feb. 21.—Today's Royal Gazette contains the following: James W. Kinnie of Albert, is appointed a provincial constable. Incorporation is granted the S. H. White Co., capital, $280,000, divided into 2,980 shares.

Supplementary letters patent are issued to the Sussex Exhibition and Driving Park Co., increasing its capital from $5,000 to $10,000.

H. H. Dryden, G. W. Fowler, Geo. H. White, jr., Chas. W. Short, Sussex; Jas. L. McAvity, John Lynch, St. John, and others apply for incorporation as H. H. Dryden, Ltd., to take over the business now carried on in Sussex by H. H. Dryden as hardware, capital, $49,900 of 499 shares.

Geo. McAvity and Senator King, the Central railway commissioners, arrived on this evening's train and tonight are in consultation with Premier Tweedie.

J. Fraser Gregory, John E. Moore, Chas. Miller and F. C. Beattie, St. John, are registered at the Queen. They come to oppose the boom company bill which comes up before the house committee in the morning.

FOUND DROWNED IN ST. CROIX RIVER

ST. ANDREWS, N. B., Feb. 21.—A man named Charles Watt who made his home when here at Daniel McFarlan's, the Commons, was found drowned today in about eight feet of water in the St. Croix river off Peter Rogan's farm. Watt came from St. John last Monday. After breakfast today he left McFarlan's and was not seen again until his body was found in the river. It is believed to be a case of suicide, as of late he has displayed signs of mental abberation. His people belong to St. Stephen.

BRITAIN FEARS A BREAK UP OF CONFERENCE

Though It Is Possible That at the Last Moment Germany May Give Way

LONDON, Feb. 21.—Great Britain is still pessimistic in respect to the Moroccan conference. The officials here believe the delegates must leave Algeciras without solving the question of policing Morocco unless Germany withdraws her demands for international control of the gendarmerie. Some surprise is expressed at the fact that France should have even proposed giving Spain a hand in officering the post, but the British officials cannot see where France can further yield towards German views. In some quarters it is believed that Germany at the last moment, finding that all the powers, excepting possibly Austria, are sympathizing with France, will agree to the compromise offered by the French delegates. On this account France will be urged to allow a continuance of the conference, giving the representatives of the powers an opportunity of expressing their views on the subjects upon which Germany and France could not agree.

OBSTRUCTION OF OFFICIAL ON DUTY

Harmon Brown on Trial in Moncton—Charge by F. X. Le Blanc

MONCTON, N. B., Feb. 21.—The case of F. X. Leblanc, assistant inspector of weights and measures, who charges Harmon Brown, a well known Moncton man with obstruction in the discharge of his duty, came up before Magistrate Kay in the police court this afternoon. James C. Sherren, agent for the minister of justice, appeared for the crown, and Geo. P. Thomas for the defendant. The evidence of the weight inspector was taken and the defendant virtually acknowledged obstruction. Court adjourned the case for a week to consider.

MONTREAL STREET RY.

Takes Over Another Line and Now Controls All on the Island

MONTREAL, Feb. 21.—The Montreal Street Railway Company has purchased the terminal railway company, a suburban line with an independent entrance to the city. The purchase price is said to be in the neighborhoood of $500,000, about the bonded indebtedness of the line, the common stock being thrown in. The purchase gives the company control of all the electric traction systems on the island of Montreal.

GAPON ONLY PLAYED A MINOR PART.

ST. PETERSBURG, Feb. 21.—Through the disappearance of a journalist, Matuskensky, the press agent and real brains of the Father Gapon movement, the disclosure has been made that the moderate labor organ which Gapon established in St. Petersburg, after the publication of the imperial manifesto of October 30, 1905, was subsidized by the government which supplied the funds for the erection of its clubhouse and literature. Radical circles are most elated over what the revelation, which was made in an open letter by the president of the Putilloff section of the organization, complaining that $12,000 of the funds were furnished through M. Timiriazeff until recently minister of commerce, had not reached the treasury. The socialists claim that this spells the downfall of the conservative opposition to the full revolutionary programme among the workmen. It is now shown that Gapon really played a minor role in the formidable movement of January, 1905, and that Matuskensky was the director of the campaign which mystified both the police and the old time revolutionists and that Matuskensky was the author of the great petition which the workingmen were marching with to the winter palace on Sunday, Jan. 22, 1905, to present to the emperor when the troops fired upon them. A curious commentary on the conditions prevailing is the cabinet's action in opening club houses for which the government furnished the money when up to the present interior Minister Durnovo has not permitted assemblies of conservative workmen.

THEY WILL SUPPORT REV. JOS. GAETZ.

BRIDGETOWN, N. S., Feb. 21.—The conservatives of Annapolis met at Bridgetown today, but did not nominate a candidate for the local election on March 6. They endorsed the candidature of Rev. Joseph Gaetz, who was nominated yesterday by the Temperance Alliance of Annapolis county.

Mr. Gaetz is a retired Methodist minister and a strong conservative.

MORSE MEN IN CONTROL OF CLYDE S. S. LINE.

NEW YORK, Feb. 21.—At the annual meeting of the Clyde Line Steamship Company, held in the company's office in this city today, the following executive officers were elected: C. W. Morse, Calvin Austin, John Englis, C. M. Schwab, Thomas Clyde, Harry Morse, John W. Gates, H. M. Whitney, and J. F. Swaezy.

At a subsequent meeting of the board of directors, officers of the company were elected as follows: President, Calvin Austin; vice-president and general manager, Theodore G. Eger; secretary and treasurer, N. Campbell; assistant secretary, E. A. Kelly.

GOES TO ENGLAND TO CLAIM FORTUNE

C. Burney Mitford Tallied Deals at Chipman

Among the guests at the Victoria Hotel is C. Burney Mitford, an Englishman, about fifty years of age. Mr. Mitford is one his way home to England to receive a large fortune which recently fell to him through the death of his father.

It appears that at one time Mr. Mitford held a government position in India, but lately came to Canada, and between three and four years ago went to Chipman, Queens county, where he has since found employment. He was for a time with the King Lumber Co., then with Dr. Hay as overseer of his farm and in looking after the stock. More recently Mr. Mitford was employed in tallying deals for Sayre & Holly. It is understood that he has always been in receipt of an income from England.

Mr. Mitford is exceptionally well educated, a good type of the English gentleman, and during his stay in Chipman has not only won the respect of his employers, but has made many warm friends. He has stated that upon the settlement of his affairs in England he will come back to New Brunswick to reside permanently, for the somewhat rough life he has lived here has not made him dissatisfied with the country.

Last summer the Sun printed a lengthy article from an English paper giving an account of a visit paid by King Edward to a Mr. Mitford, in England. The host on that occasion was a brother of the Mr. Mitford now in this city.

AFTER 15 YEARS THE PURE FOOD BILL IS PASSED

WASHINGTON, Feb. 21.—After fifteen years of more or less serious consideration of the subject, the senate today passed a pure food bill by the decisive vote of 63 to 4. The vote was taken after a day devoted almost exclusively to debate of a desultory character on the measure. Several efforts were made to amend the bill and the committee accepted a number of suggestions, but only those thus accepted were incorporated in the bill as passed.

The bill makes it a misdemeanor to manufacture or sell adulterated or misbranded foods, drugs, medicines or liquors in the district of Columbia, the territorities and the insular possessions of the United States, and prohibits the shipment of such goods from one state to another, or to a foreign country. It also prohibits the receipt of such goods. Punishment by fine of $500 or by imprisonment for one year or both, is prescribed. In the case of corporations, officials in charge are made responsible. The treasury department and the department of agriculture and of commerce and of labor are required to agree upon regulations for the collection and examination of the articles covered by the bill, but no specific provision is made for investigation except by the department of agriculture. The investigations by that department are placed in the hands of the chief of the bureau of chemistry, and if he finds that the law has been violated, the secretary of agriculture is requested to report the facts to the United States district attorney, who in turn is requested to institute proceedings in the federal courts. The bill also defines foods, drugs, medicines and liquors, and also defines the standards for them. There is an exemption for dealers who furnish guarantees against adulteration and misbranding.

THE DRY DOCK IS SLOWLY GETTING THERE

It Has Broken Adrift Twice, But Is Still Safe — Bad Weather Encountered

WASHINGTON, Feb. 21.— Official news regarding the dry dock Dewey reached the navy department today in the following cablegram from Commander Hosey, commanding the Glacier:

"United States steamer Glacier, at sea, per United States S. S. Potomac. Las Palmas, Canaries; Bureau Navigation, Washington:

"Latitude 29 degrees, 50 minutes north, longitude 22 degrees, 40 minutes west, on Feb. 17th. Will coal at Grand Canary, Canary Islands. Encountered very bad weather latter part of voyage. Dock adrift twice. Have been proceeding cautiously. The Brutus towing machine damaged. There is great necessity for extra part of engine."

THE RUTLAND FIRE.

RUTLAND, Vt., Feb. 21—An investigation into the conditions which made possible the great fire of last Sunday, in which six of the largest mercantile blocks in this city were destroyed, was begun before a special joint session of the city council and a committee of citizens appointed by Mayor J. F. Manning tonight. Six witnesses were examined, including police officers and firemen, by City Attorney George Lawrence. That the Rutland fire department was wholly inadequate to handle Sunday's fire was the opinion of both Chief Dunton of the fire department and Chief A. C. Grover of the water department. The fire chief advocated the enlargement of the department which now consists of twenty call men and ten regular men.

In connection with the investigation it has been learned that the National Board of Fire Underwriters recently severely criticised the inadequacy of the Rutland fire department to cope with a large fire.

Weak Kidneys.

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weaknesses or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy: If the Kidney nerve goes wrong you know it by the inevitable result—kidney trouble.

This tender nerve is only one of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat, not the Kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

For the free book and the "Health Token" you must address Dr. Shoop, Box 114, Racine, Wis. State which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

Dr. Shoop's Restorative Tablets—give full three weeks treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere.

Dr. Shoop's Restorative

SUDDEN DEATH OF MRS. PERKINS

Onsdale Lady Passed Away From Heart Disease—News From Sussex

SUSSEX, N. B., Feb. 21.—The funeral takes place tomorrow of Mrs. Susie Perkins, who died suddenly at Onsdale last Monday. The deceased, who was a sister of Thos. Barden, Sussex, was 61 years of age. Her death came as a great shock to her husband, who was at home at the time. Hearing a fall just outside the house, he ran out and found his wife lying on the ground. Everything possible was done for her, but she died in a short time from heart failure. She leaves three children, a married daughter and son in the States, and a son who lives at home, but who is away in the woods.

A meeting of the Sussex club has been called for Friday night, when the desirability of erecting a new and suitable club building will be taken up.

The Sussex hockey team left for St. Stephen today, where they play tomorrow night. This game finishes the home team's schedule. Two substitutes had to be taken, as Lucas and Freeze were unable to get away.

The carnival, which was down for tonight, has been postponed for a week owing to soft weather.

There was a heavy fall of rain here last night, which was followed today by warm southerly winds. These conditions mean a bad set-back for lumber camps, the managers of which have been making the most of their opportunities to get their cuts out. It looks at present as if work will have to be suspended all along the line.

Wednesday, the 28th inst., has been fixed by the Bank of New Brunswick for the opening of their new branch at Norton.

To Enliven the Liver

KIDNEYS AND BOWELS—TO PREVENT DISEASE BY CLEANSING THE SYSTEM, YOU MUST USE

DR. CHASE'S KIDNEY-LIVER PILLS.

There's a need in every home of a medicine that will promptly cure biliousness, kidney derangements and constipation.

A medicine that by cleansing the filtering and excretory organs will remove all poisonous waste matter, and by so doing prevent fevers, colds and such deadly diseases as dropsy, diabetes and Bright's disease.

No medicine satisfies this need so well as Dr. Chase's Kidney-Liver Pills.

This is no idle boast, but an absolute fact that is backed up by the testimony of a hundred thousand homes.

The reputation of Dr. A. W. Chase as author and physician is the guarantee which first made this great medicine popular.

Now it stands on its record of cures—a record which has seldom, if ever, been paralleled in the history of medicine.

As a treatment for backaches, headaches, indigestion, aching limbs, liver derangements, kidney disorders and constipation, Dr. Chase's Kidney-Liver Pills are prompt, thorough and effective.

Once their merit is tested they are kept in the house and relied on in cases of emergency. By keeping the liver active and the bowels regular they positively prevent serious disease.

Mrs. J. Lockhart, 50 Botsford street, Moncton, N. B.: "I was troubled a great deal with sick headache and dizzy feeling, accompanied by indigestion. After I began using Dr. Chase's Kidney-Liver Pills I found my trouble disappearing. Gradually my digestion became improved, and today I feel quite well again. This medicine has proved satisfactory in my case."

One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. Dr. Chase's Backache Plaster promptly eradicates pain and may be used on any part of the body.