RTERS FOR
ocks,
Jewelry,
Silverware, etc.
Being Rapidly Replenished
& PAGE,
s. King Street

and Percolators

nd Nickel-plated
assortment in both spirit-heated

d., - 13 King St.

BELTING
ries, Dye-Houses and
Situations

EN, LIMITED
Main 1121. St. John, N. B.

PLIES,
ERS AND SHEETS
d Patterns at

CO., LTD.
William Street

Once You've Eaten
Butternut Bread
you'll know why
so many people
persist in telling
you that it's
Really the Best

Positions
Guaranteed
Tuition fee not required in advance. Student pays for bookkeeping or shorthand course after obtaining position; if he fails to obtain position, he is not required to pay.
The J. R. Currie 'Phones
Commercial Institute Office ... 959
87 Union St. Resid ... 2233

CHRISTIE'S
BULLETIN
Refuse Deal, Plank and Scantling; Laths, Shingles and Clapboards, Cedar Fence Posts and Blocking.
The Christie Woodworking Co.
Limited.

auxiliary engine for your yacht,
strate the FRASER MARINE
mplete stock of one and two
ADAPTER"
derately priced, reliable engine.
ONLY BY
S MACHINERY CO.
, N. B. Ltd.
M. 1488-1489

THE NEW OLD SPIRIT OF CHRISTIAN PHILANTHROPY

Rev. Dr. A. J. Lyman, of Brooklyn, Preaches Striking Sermon

TO DO EFFECTIVE CHRISTIAN WORK

Necessary Steps to be Taken Before Efforts for Betterment of Humanity Can be Productive of Best Results.

New York, May 26.—The Rev. Dr. A. J. Lyman of the South Congregational Church, preached a week ago a sermon on "The New-Old Spirit of Christian Philanthropy." This sermon attracted so much attention that its publication has been requested. It is herewith given entire. Dr. Lyman took his text from Leviticus xxvi:10: "Bring forth the old because of the new." Dr. Lyman said:

You have heard of the Scotch professor of theology who was once asked how he prepared his sermons.

"Oh," said the hard-headed old theologian, "I just begin wi' Infeenity and gang richt on." One wonders what he would end with if he began with Infinity.

I do not mean today to begin with Infinity; but I would like to begin by calling attention to the very general and universal law of life in this world of ours, which we may call the law of dualism, or, steering clear of a technical word, the law of "two-ness," according to which the fine result in every field and department of action is reached, not by one force acting alone and independently, but by the joint action of two forces, apparently in contrast—each modifying the other, yet really both contributing to one composite result.

I pick up this sermon page by two forces: The opposing pressure of finger and thumb, I perceive the roundness of your face by the binocular of my two eyes, each giving a slightly different picture. So everywhere. From the climb of the sap in the trees on a May day to the swing of the planets in their orbits, every finest result in nature is accomplished by balanced duality of forces.

And in the human realm the same law holds. The duality of sex in marriage; the balance of parties in government, are but higher notes in this vast music of contrasted opposites—the most universal of all the laws of life.

So in ethics. We must need balance freedom on the one hand and obligation on the other; justice and kindness. We never get anywhere save by such a two-horse team, apparently pulling apart, but really working together. So in religion. The very word religion implies the binding together of two contrasted personalities—God and man. So in the Bible. All real Bibles must be twofold—an Old Testament and a New.

Now in the importance of this principle of twoness we are apt to forget for the moment when any great new movement sweeps over the face of society. Then it is that people get excited and divide into camps, each displaying a partisan cockade—the conservative or reactionary camp; the progressive or radical camp—one dwelling altogether upon the past and not doing justice to the new; one all taken up with the new and failing in justice to the old.

Both are in error, as presenting only half the truth. Take as an illustration one of the most sweeping and beneficent movements of our age—the modern development of philanthropy in this country.

We have now come to the time when the intelligent and sober second thought of many of the up-to-date social workers in this country is beginning to recognize the fact that in our recent exclusive attention to institutionalism, that is, attempting to reach results by scientific and organized processes, we have been in danger of forgetting the contrasted and older force of personalism.

Perhaps you know those three fine lines of Ernest Crosby:

None could tell me where my soul might be.
I searched for God, but God eluded me.
I sought my brother, and I found all three.

Speaking only a few days ago with the newly appointed superintendent of the Brooklyn City Mission Society, one of our brainy and up-to-date experts, he informed me that within two years the entire charitable and philanthropic force oof Manhattan had been inoculated with a new sense of the absolute necessity of hand-to-hand work, as supplementing the more impersonal method of scientific bureaus.

The truth is, institutionalism alone is already beginning to break down in this country.

After we have cleared the ground by scientific methods, said Mr. Schauffer, for substance, then individuals must penetrate into the homes of the wretched. Warm hand must touch cold hand.

"Of all the lights you carry in your face, joy will reach farthest out to sea," said Mr. Beecher.

Personality must touch personality, or else all our method and mechanism will come to naught. The results must be external and so temporary. You will not misunderstand me. This congregation never did have what some churches have, a genius for misunderstanding its ministers.

This does not by any means imply that the method and the mechanism of the new social service methods are not valuable. They are more than valuable; they are indispensable—more than indispensable; they are in a true sense supreme. We have waited for them. We have miserably failed in the past because we have not had them. They are the new result of a new and real science—the science of society, and represent, as I believe, not only what we call the progress of the age, but the very providence of God and the presence of a living Christ among us.

To put less emphasis, therefore, upon this modern scientific method would be turning back the wheels of human advance. It would be like crawling down again into an old grave. That is not the point.

The point is that in and with this new movement and as a part of it we must realize more than we have of late the older, primal sense of the incalculable worth of the human unit we are after, the individual human soul.

In the last analysis, after all else has been arranged and done, only soul can touch soul.

"The vital step," wrote the late General Booth of the Salvation Army "in saving outcasts consists in making them feel that some decent human being cares whether they are to rise or whether they are to sink."

Now this freshened demand for personalism is the bringing in again of an old force. Personalism is the first fire that humanity kindled when love and life were young. The essential force in human history is the impact of man on man.

And here, you will observe, we are brought again to our principle of dualism. Only as this old spirit of personalism is combined with the new and modern spirit of scientific social service, with honor to both and detriment to neither, can we fully realize the one balanced and burning energy of philanthropic combustion; only thus we harness our whole resources and grapple our titanic and terrific task.

The war, then, is open this morning for a little rapid discussion of the beauty and strength and hope of this principle, if we can get hold of both wings of it, which I will call the New-Old, or the Old-New Spirit—the order of the words is immaterial—of Modern Christian Philanthropy.

"Bring forth the old because of the new."

First—Let us realize what the "New" is—the new method in social service. It is made up of these five main principles: Investigation, mobilization, education, prevention, co-operation.

We make take a familiar and right at hand illustration of this entire new movement of the age as typified right here in South Brooklyn. Last Monday morning, May 12, witnessed the opening, at 224 Court street, of the first of a series of four "housing exhibits," under the auspices of our new Old South Brooklyn Civic League, with a view to reaching, arousing, instructing, uplifting the poorer classes in this section of the town, into a new sense of their rights and obligations under the law, and of the possibility, without much added experience, of immediately bettering their home conditions.

I thank God I have lived to see this serious effort for social betterment undertaken in this region where I have spent almost my entire ministerial life.

Now, the first step is investigation. This had to be accomplished by careful inspection and a canvass conducted not haphazard by volunteers, however earnest, but by trained experts.

This region, from the waterfront to the historic and inexpressible Gowanus Canal, and from Atlantic avenue to Red Hook Point (why called Red Hook I never knew, unless for the reason that it is neither very red nor very hooked), was carefully gone over, the results tabulated, put in the form of maps, with statistics and definite data.

Then came the next step, Mobilization—"taking the field," calling out the scattered forces of social reform; their alignment upon a definite plan of aggressive campaign. Private citizens were invited to a conference in the Carroll Park Library; conditions were stated, appeals made, isolated workers made acquainted, a plan adopted.

Then follows the third step, now just about to be taken, Education. Get the people to come to these exhibits; lectures follow; let them learn what their position is and what their possibilities are.

Our fourth great modern idea, Prevention—attacking evils at the source, and not by mere palliative expedients. Modern social science attempts to cleanse the cesspool rather than merely to treat the victims from it. The appalling social degradation, misery, vice, crime, must be stamped out in the germ. Remedy or remove the causes of evils, insist on better housing, fairer wage, effective protection of the child, fuller liberty on the one hand and firmer law, sterner inspection on the other.

Then fifth—Co-operation. This modern battery of investigation, mobilization, education, prevention, is a co-operative battery.

Our committee of the Old South-Brooklyn Civic League includes a Roman Catholic Italian priest, a Norwegian pharmacist, a trained woman physician, head-settlement worker, as well as several ministers and laymen of different Protestant denominations, including Mr. Raymond, our own pastor. Again I thank God!

There has been no movement in this section for forty years that has been half so broad in its assemblage of varied and widely representative elements as in this.

We must cultivate aptitude for team work. Even Lancelot and Galahad needed the "Round Table." The twentieth century is the comrade century.

Well, you say, will the movement amount to anything permanent? That is for us to say. It is for the intelligent, law-loving, philanthropic, public-spirited citizens of this region to say.

If the movement can incorporate into itself and maintain, together with the new features the old consecrated, sacramental, sacrificial spirit of Christ what I have called Christian Personalism, then I believe the result will be permanent. And that is primarily a question for us, as avowedly Christian people.

Let us do what we can. Let us take a hand. Let all our religious social civic societies and organizations in the Sixth and Tenth Wards, put in their oar, be ready to contribute something right on and annually, for we care for what we pay for, and a dollar bill is a good flag of fidelity.

And just now, during these weeks, let every man and every woman of us visit this housing exhibit and induce all people whom we know, rich and poor, to come. We may learn a new wrinkle for the better class of our homes. Do this as a matter of civic justice—may I add of church loyalty.

Some one says, possibly, not much can be made out of South Brooklyn. Who says it? Not you, but some one may say it. Whoever says it, it is the easy, evasive croak of the pessimist, the quitter, the dawdler and the coward.

On that basis, never a den on the planet would have been cleansed; never a foul marsh filled; never a lost man lifted; never a savage like our own forefathers civilized and made able to bear children even as good as we are; never a slave freed; never a Christ and never a redemption revealed or realized.

You may have heard the epitaph of the New England woman, "She did what she couldn t." And this paradox is over and over again fulfilled in those who have given themselves to lift their fellow beings and so have worked miracles of restoration.

Then, too, we live here. Instead of running down our neighborhood, let us do what we can to better it.

Said Oliver Wendell Holmes, "I find the great thing in this world is not so much where we stand, as in what direction we are going."

And I pray God that this South Church will ever be found going up in the acts of those who live, and the influence of those who die, along the shining way that leads not only to Heaven's gate, for ourselves, but for those also whom we may win and save and bring up with us, leading them by the hand.

And now one swift-closing word up on the other half of our dual force which shall accomplish this blessed result.

"Bring in the old because of the new." Because of this new movement, these improved methods, this scientific sanitation, this social service, therefore, bring forth afresh the old. And what is that? In three respects—in three fagots, if you please, blazing as one, do I find the heart of this old fire, which we must bring into the new channels of method. The first of the three I have already alluded to, and therefore, need only name. It is the sense of the eternal value of the unit, the human soul. The second of the three is the spirit of Christ's own personal sacrificial love. "Can all the shoemakers or upholsters in Europe," asks Carlyle, in his fantastic, wildly fascinating way, "make the modern shoeblack happy?" How are you to reach the individual shoeblack and lift him? I mean the heart of him.

As you know, one of our modern mottoes is not to encourage mendicancy. During these days at 224 Court street, we have said, "Good people, help yourselves. Good people, join hands with us and help yourselves."

But this runs back to a change in their attitude of mind, their disposition, character, does it not? What power can reach character? What boots it to build a fine cage for your tiger, if you leave him a tiger?

It is easy to quote history to prove anything, but Christian history shows, does it not, that when all is done just one power can reach down to the dark depths of human sin and shame to reform and transform character and that power is personal love in sacrifice?

This is old. It is as old as God and as ever new. Are we creditors only, shaking our fists at society and crying, "Give us our rights"? Or are we not still more deeply 'debtors," as St. Paul called himself, owing our service to our fellow-men?

Already ominous portents are abroad showing the necessity for more of this loving spirit in our modern industrialism. The strange and sinister words, "sabotage" and "syndicalism," long heard only as a growl from the cellars of Europe are now openly flaunted beneath our flag; or, in its conspicuous absence, bringing into contempt the good cause of federated labor.

What is needed is more love. In another field, that which is right and true and womanly in the cause of suffrage for women, is smitten in the face and put back for years by the crazy and criminal fanaticism of the militants of England. What is needed is more love.

Why do not the leaders of the cause in this country make prompter haste publicly to disavow all sympathy with these things? What is needed in the entire modern social movement, grand in purpose as it is, scientific in method as it is, is more of the spirit of Christ's personal love and sacrifice.

"Bring forth the old, then, because of the new."

And in the third place, and last of all, the third old force which must be still honored and utilized today is the spirit of true church fellowship. I am not a stickler for ecclesiasticism.

The Church has often departed far from her Lord, and it is the fashion now, in certain quarters to look askance upon it; but even the counterfeit testifies to the reality of the good coin. And the good coin of the Church is precious—precious its prayers, its songs, its holy communion; precious its records of the brave and the beautiful who have been trained at its altars and have served on its errands; precious its comradeship in the instant vision of its Crucified and Risen Redeemer.

And its willingness to serve is testified in every slum and alley, and on the missionary's far-flung battle line, ready to do all and spend all for humanity.

All this must not be dismissed or ignored by the modern movement as mere sentiment and tradition. The soul of the centuries is too much in it for that. Its resources for effective hand to hand work are too valuable to be discarded.

I must speak no longer. Now but these three together—the worth of the soul, the sprit of Calvary, the comradeship of the truly Christian Church. I see them as three old men, not feeble, climbing down the crags of the past, but with the nimble muscle and blazing eye of immortal youth.

You are welcome, old men, to our modern arena. We want you. We must have you. We cannot do our best without you.

The sense of the sacrificial passion of Jesus' love; the sense of the Brotherhood of the Church in His name.

Younger brethren, I have to believe that you who are young men and women now will live to see, before the meridian of the century, a better blending than exists today between the old and the new, in the vast effort civilization is making to raise its own underworld into the light.

The new movement will create new cups in which to carry the water of life; open straighter paths; equip swifter messengers; but in the contents of the cup itself shall still appear the divine drops of the old precious elixir of life.

Already I think I am beginning to see on the tossing tumultuous field here and there, a flag fluttering, betokening this higher double intuition—the old and the new together.

A new passion is abroad to apprehend Christ and humanity at once and at one. There seems a wonderful new passion abroad to apprehend and to realize Christ as life; not merely a part of Christ, but the whole of Christ—His relation to nature, through His mother; His relation to little children, to womanhood, to democracy, to homes, light, darkness, boats, wayside paths, to the sub-conscious life of man today, as well as his relation to God and redemption.

There seems to be a strange new passion in the hearts of Christian workers everywhere to realize in some fresh vital way this whole of Christ, and to realize it in the whole of man's self—not merely in his spiritual sensibility alone, but in the realm of his free intellect, his ethical ideals, his æsthetic standards, his affectionate comradeship.

And all this for the sake of the whole of another man, the whole of a group of men, the whole of a nation of men.

Everywhere a wonderful and intense desire to recarnate, to incarnadine—I love the strong, red word—the whole of Christ in the whole of one's self, for the whole of humanity, in terms of such simple vital power as that every man, simply because he is a man, shall feel the warm pulse of it.

So blending the best of the old and the best of the new, we shall realize the whole thrilling perspective of the Kingdom of God; we shall feel our whole lives till we sleep in death, lifted in the sane and swift effort to save and help our neighbor here, right here in Old South Brooklyn, and then, on and out and out and on, to the confines of the city, to the borders of the Republic, to the rim of the world.

ANOTHER PAGE FROM LIVES OF JOSEPH AND BRETHREN

Mysterious Tests of Honesty of Benjamin And Others.

INTERESTING STORY IN THE S.S. LESSON

Joseph's Generous Intentions to His Brethren after they had Successfully Passed the Difficult Tests Imposed.

The Sunday School Lesson by Evangeline.

June 1st. Gen. 45: 1-15.

Golden Text.—"Confess your sins one to another and pray one for another, that ye may be healed."

It was midday. A caravan had halted at the crossing place on the banks of the broad, blue Nile awaiting the ferry. The camels and asses having been provided for, eleven men sat in a group resting after the morning's journey. The conversation runs naturally in the following strain:

"How glad father will be to see you, Simeon!"

"His was awfully cut up when we returned without you. Thank God you are a free nigger once more."

"His anxiety about Benjamin is intense. We should hurry home to relieve the strain on his nerves."

"Won't he be surprised to hear that we have dined with the governor?"

"By the way, was it not a strange coincidence that we were seated at the table in exact order to our ages? The butler could not possibly have known that Simeon was older than Levi, and that Dan was older than Asher."

"Now that you speak of it, it is strange. I never observed it."

"What a dinner for a starving crew! They seemed determined that Benjamin should not return hungry."

"Hello! Who is that on horse back coming down over the hillside?"

"It looks like some of the government house horses."

"Sure enough, they are government house horses. The foremost man wears the uniform of the chief steward. What's up I wonder."

Alighting from his horse the steward says in solemn tones and grave, "Wherefore have ye rewarded evil for good Where is thecup in which my lord drinketh and whereby he divineth? Ye have done evil in so doing."

And they said, "Wherefore, my lord, these words? God forbid that thy servants should do according to this, this thing and behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then shall we steal out of our Lord's house silver or gold? With whomsoever of thy servants it be found both let him die and we also will be my lord's bondmen."

Then they speedily took down their sacks, and after producing his search warrant, he went through every sack while they stood looking on breathlessly as the golden grain poured first from one sack, then from another.

'Not there—not there—not there." What a sigh of relief! Their hope of escape from the unpleasant predicament ran higher and higher as one after another of the sacks was thoroughly examined and no cup found.

Now comes the last.

As Benjamin's is emptied, amid the rattle of the grain the sharp click of the metal as it strikes on the ear, is heard and the gleam of the silver dazzles the eyes as the cup rolls out into the sunshine.

It was like a bolt from the blue. They looked at the cup, then at the stern face of the steward, then at Benjamin whose flushed faced was a picture of consternation and horror. At first they all believe him guilty, but as they recall the incident of the money in their sacks on their former visit they begin to regard it as a trap set to involve them in trouble. They felt that the Day of Judgment had come to them. "Death for stealing from a palace," was the penalty of the code of Hammurabi which was well known at the time in Canaan.

Judah seized his long inner tunic, as Rheuben had done for Joseph so long ago, and tore it from top to bottom as a sign of his intense grief. The others followed. Reloading they followed the steward back to the city. It was like a funeral procession. Hardly a word was spoken except by Benjamin, who stolidly maintained his innicence.

When the party stood face to face with Joseph "they fell before him on the ground."

And Joseph said, "What deed is this that ye have done?"

And Judah said, "What shall we say unto my Lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants, behold, we are thy lord's servants, both we and he also with whom the cup is found."

And he (Joseph) said "God forbid that I should do so but the man in whose hand the cup is found he shall be my servant and as for you get you up in peace unto your father."

Here the lesson ends abruptly without including the sublime point in the story—Judah's heart felt intercession for Benjamin, which reminds one of Savanarola's marvellous intercession for Florence.

"What would I not give," says Luther, "to be able to pray before the Lord as Judah prayed for Benjamin."

Where in all literature can anything more pathetic be found than Judah's appeal on behalf of the younger brother when he begged to be allowed to redeem his honor by taking Benjamin's punishment on himself.

Whatever could have been Joseph's purpose in such an extraordinary proceeding? For it was he who caused the cup to be placed in Benjamin's sack.

Was it a pretext for keeping Benjamin with him while the older mothers returned to their father? He might have kept Benjamin by making himself known to them and then sending for the father.

The action is best understood by the effects upon the men.

Joseph's intentions towards them were generous in the extreme. Unless the spirit of the brothrs showed a remarkable change from what it had been, such generosity as he proposed would be their ruin. To discern whether they were changed men he must look deep down in their hearts. Hence all this simulation which he carried out, and which was necessary in order to test them, resulted in confession of their guilt in the crime committed against himself, as we saw in Lesson VII. It resulted in beholding with his own eyes the regard of the older brothers for Benjamin in Lesson VIII., and now he has learned that instead of deserting Benjamin to his fate, as they would have done years ago, they all with one accord have loyally stood by him and are willing to share his fate if need be. And by Judah's magnificent intercession he learns the strength of their tenderness for their father and the wonderful fact that Judah is willing to sacrifice himself rather than to bring sorrow to his father's heart.

Joseph's treatment of these brothers of his had seemed harsh and mysterious but he had been wisely seeking to know whether they were worthy of any other harsh treatment.

Whence the change?

Was it not largely the result of the wise methods he had adopted?

Is not the whole story a commentary upon the words of Paul "the goodness of God leadeth thee to repentance?"

What a change God is able to work in the hearts and lives of men by means of testing. Deeply had they sinned since they sold Joseph. Deeply had they repented and now they are ready for the revelation of himself which we shall consider in our next lesson.

Bright, Ruddy Cheeks For Pale Girls

No Longer Any Need to Be Pale, Weak or Anaemic.

By Following the Advice of Miss McEwen You Can Quickly Become Strong Again.

The pallid girl always lacks appetite. What little she eats is badly digested.

At night she is restless, she dozes, but doesn't sleep soundly.

Vital force must be increased, new blood must be supplied and a general rebuilding take place before she will feel like she ought.

Dr. Hamilton has invaluable experience in these cases and found nothing so prompt in building up young women as his vegetable pills of Mandrake and Butternut.

Dr. Hamilton's Pills begin by cleansing the system and purifying the blood; they also improve digestion and render food ready for absorption. Additional nourishment is quickly supplied and the patient is fast strengthened and invigorated.

Full of spirit, ruddy and strong is the girl that assists her system by the use of Dr. Hamilton's Pills.

The following recent letter from Miss Etta McEwen of Hallburton, speaks for itself.

"In using Dr. Hamilton's Pills I find my system is wonderfully built up. It is certainly the most effective remedy I ever used. I have now a good appetite, sleep more soundly, and awaken in the morning feeling quite refreshed.

"Formerly I felt tired and depressed. I looked as if a severe illness were hanging over my head.

"Nothing could give quicker results than Dr. Hamilton's Pills and I strongly advise every young woman to use them."

All dealers sell Dr. Hamilton's Pills, 25c., per box or five boxes for $1.00 by mail from The Catarrhozone Co., Buffalo, N.Y., and Kingston, Ont.

HORRIBLE TORTURE TWELVE YEARS

Ontario Lady Suffered Tortures for 12 Years with Burning Eczema — "Fruit-a-tives" and "Sootha-Salva" Completely Cured Her.

MISS LAURA E. MATTICE.

NEWINGTON, ONT., Jan. 21st, 1913

"I was a dreadful sufferer from that awful complaint Eczema, or Salt Rheum, and this trouble bothered me for about 12 years. My hands and arms were chiefly attacked, and the pain and irritation were terrible. I consulted several doctors and tried every remedy I heard of, but nothing did me any good. Last June, when in Ottawa, a friend asked me to try "Sootha-Salva" Ointment and to take "Fruit-a-tives" at the same time. I had little hopes that this would be any better than the other remedies, but after I had taken two boxes of "Fruit-a-tives" and used one box of "Sootha-Salva," I was entirely cured and all the irritation and annoyance left me. My hands have been, ever since, perfectly free from the Salt Rheum, and I have had no return of the disease. I look upon the cure as wonderful, inasmuch as no physician was able to cure me, and I had tried every remedy that I had been told about, yet without the slightest benefit, until I used "Sootha-Salva" Ointment and took "Fruit-a-tives." "Fruit-a-tives" cooled the blood, and practically relieved the disease and the Ointment completed the cure.

"I cannot sufficiently thank the proprietors of these medicines for my relief and I make this statement with the hope that some sufferers from Chronic Eczema or Salt Rheum, will read my testimony and try this wonderful ointment and "Fruit-a-tives," and get well. No one can estimate the torture of this terrible disease who has not suffered from it, and I want the good news, that a remedy has been found, to be known everywhere."

(Miss) LAURA E. MATTICE.

"Fruit-a-tives" and "Sootha-Salva" will cure any case of Eczema, no matter how severe or how long you have suffered. Eczema is caused by impure blood, chronic indigestion, constipation and nervousness, but there is usually a tinty parasite or germ which attacks the skin and causes the burning and itching. "Fruit-a-tives" removes all impuritiest from the blood, tones up the stomach, improves digestion, and regulates the bowels. "Sootha-Salva" kills the germs of Eczema, allays the burning and inflammation, and stops the intense itching. If you are suffering with Eczema, no matter what you have tried for it, take the advice of Miss Mattice and use the wonderful combination of "Fruit-a-tives" and "Sootha-Salva."

"Fruit-a-tives" is sold by all dealers at 50c. a box, 6 for $2.50, trial size, 25c. "Sootha-Salva" is 50c. box. Sent on receipt of price by Fruit-a-tives Limited, Ottawa.

Presbyterian Notes

The Presbytery of St. John will meet in Toronto on Tuesday, the 3rd of June. This will start work of the ministers and elders as will be in attendance at the conference at that time.

The church at Grand Falls is asking permission of the Presbytery to sell a portion of land adjoining the church which is not used for church buildings, but will be valuable for other purposes.

Rev. Edwin Smith of Chipman has received a call to Alberta. The matter will be brought up at the Presbytery meeting in Toronto. Mr. Smith has not been in the Presbytery many years and if he leaves Chipman for the west his departure will be regretted by all his friends in the Presbytery.

Rev. J. C. Mortimer, who spent the greater part of the winter in Glasgow, has again returned to this country and is under call to Hampton. Before the call can take effect he must be received into the Canadian Presbyterian church. This will probably be at the General Assembly in Toronto.

Rev. G. H. McIntosh of East River, Pictou, has accepted a call to Dorchester and Sackville, and will probably be inducted into that charge early in July. This congregation has been vacant for some time and it is hoped that there will be a speedy settlement.

Mr. H. L. Somers, who attended the University of New Brunswick last winter, is preaching at Grand Bay this summer. He will also hold service at South Bay and Westfield.

During the Conference at Toronto a dinner will be given for the alumni of the Halifax Theological College. Principal Falconer of Toronto University and Principal Gordon of Queens, both Maritime Province men, are likely to be speakers at this function.

Several of the New Brunswick ministers will occupy pulpits in Toronto on Sunday. Rev. D. McOdrum of Moncton will preach in one of the Baptist churches, Rev. W. H. Smith in the Dominion street Methodist, and Rev. Gordon Dickie in the Blair street Presbyterian.

All the Yresbyterian ministers of the city, with the exception of Rev. J. A. Morrison and Willard McDonald are out of the city this week, attending the conference at Toronto. A good many pulpits throughout the province are being supplied by Methodist and Baptist ministers.

Much sympathy is expressed for Dr. McVicar in his recent bereavement. Great hopes were entertained for Mrs. McVicar's recovery, but the end came unexpectedly on Friday of last week. Mrs. McVicar will be greatly missed in St. Andrew's church, where she had just entered upon an energetic and useful career. Dr. McVicar expects to be absent from his congregation during the months of June and July.

The St. John Presbyterial of the Woman's Missionary Society met in Sussex on Wednesday and Thursday of last week. Mrs. J. K. Fleming of Woodstock presided at the meetings and Miss Grace Stevens, daughter of the late Judge Stevens of St. Stephen, was elected president for the ensuing year. One of the features of the conference was the young people's work. On Thursday evening, Rev. J. Kinscle, a Hungarian minister, settler amongst the foreigners at Sydney, C. B., gave a very interesting address. Plans are being prepared for an institutional church similar to that at Courtenay Bay, only on a more elaborate scale. During the last year the ladies of the Maritime Provinces have raised over three thousand dollars for missions. A motion was passed granting $200 to the church at Sydney and a hundred dollars to the hall at Courtenay Bay.

Sunday Services

MAIN ST. U. B. CHURCH

Rev. D. Hutchinson, D. D., Pastor.

Services at 11 a. m. and 7 p. m. In the morning special sermon to Sons of England. Subject, The Ideal Man. 2.30 p. m.—Sabbath School and Men's Bible Class. 7 o'clock—Regular service followed by Communion and reception of new members.

GERMAIN ST. U. B. CHURCH

Rev. Frederick S. Porter, Pastor.

Services at 11 a. m., and 7 p. m. conducted by Pastor. Soloist for the day, Mrs. J. W. Griffith. East St. John Mission, regular services at 2.30 and 7 p. m.

LEINSTER ST. U. B. CHURCH

Rev. Wellington Camp, Pastor.

Services at 11 a. m. and 7 p. m. 11 a. m.—Rev. Mr. Menzie. 2.30 p. m.—Sunday School. 7 p. m.—The pastor will preach third of series of sermons, subject, Heaven. Male quartette will sing "Heaven is My Home." Mid-week service Wednesday, 8 p. m. Strangers welcome.

ST. DAVID'S PRESBYTERIAN CHURCH

Sunday services—11 a. m., and 7 p. m. Rev. Wm. MacPherson will preach at both services. Sunday School at 2.30 p. m. Mid-week service Wednesday at 8 p. m.