

Our Contributors.

HELP YOUR MINISTER.

How? By praying for him. One man at least I knew, who spent as much time on his knees praying for his pastor as the pastor spent in preaching to him. It was an experience very helpful on both sides. A minister feels quickly the helpfulness of his congregation's prayers. My godly mother once said to me, "Remember, every Sunday morning, when you are preaching, I am praying for you." She is gone, but her prayers are being answered now.

How? By being present at all the meetings of the church. I once resolved to preach whenever I was announced to do so, if even there were only two present. But still I am prone to be influenced by the multitude. All ministers are alike in this particular. Good congregations, all things being equal, make good ministers. Consider others' interests when tempted to remain at home from church, and in nine out of ten cases you will go.

How? By talking about the good things in his sermons. The poorest preacher says good things. The most illogical speaker, if inspired, ministers spiritual facts and heavenly manna. Speak of these good things to persons not present, for this is a day of repetitions. The illustrations are often worth repeating for the good there is around them woven. Remember, that as you spiritually advance, so will your painstaking minister.

How? If the sermon has helped you, tell him. You need not say it was a good sermon he preached unless it really was. Ministers often know their sermons are poor, but if the congregation, or some individual, has been helped, it has been a good sermon in the true sense, though not, perhaps rhetorically well finished. To know that help has been imparted is very encouraging. Do not wait until the minister's farewell sermon has been preached before telling him this, but do it at your first opportunity after the delivery of the sermon. Some ministers resign, thinking their usefulness is done. To prevent yours accepting a call elsewhere too soon, let him know if his sermons have helped you.

How? Last, but not least, by paying him regularly. If you do not pay him, he will have to borrow, or do without the necessities of life. Every three months all bills due your minister should be paid. If possible, owe him nothing at the close of each month. Some congregations pay their minister's bills every Monday morning, and this is done through the proper officer of the church. Don't ask the minister to keep the books. If you have need of a book-keeper, hire one. Neither the church nor he can afford this luxury, perhaps. But be sure and keep the financial relations with your minister right.

D. ELEAM.

WANT TO KNOW.—The British government has asked the British ambassador at St. Petersburg for full particulars as to the expulsion of the London *Times'* correspondent from Russia. The correspondent believes it was because he told the simple truth about the massacre of Jews at Kishineff.

A STEP AHEAD.—At the meeting of the Grand Orange Lodge of British America, held in Winnipeg last week, the constitution was changed to make it impossible for any manufacturer of liquor to become a member of the order. The motion was carried in a very full lodge by over three to one. Good for the Orangemen.

RIGHTEOUSNESS.

That prince of preachers and teachers, Rev. Dr. McLaren, whose distinctive principles are those that we cherish as Free Baptists, recently said, "If you and I are Christ's servants, we shall follow the sequence of his operations and seek to establish righteousness first, and then peace."

His illustration was a machine in which grit has got into the mechanism. "You may oil it, but it will not work smoothly until you get the grit out." Injustice is in the machine of the social order, and the grit hinders smooth working, as we each day realize. What we call the temperance question is to remove grit in the social order by establishing righteousness. For, if the liquor system is right in our age and day, then to prohibit is wrong. Unquestionably, the system does not make for righteousness; and unquestionably it is grit in the machine of social order. The Windsor Junction railway accident is a recent illustration. Sobriety is demanded for the good and safe working of railways, and for the safety of the people. Right, then peace. That is the heart and principle of prohibition, the degree is another question. The limitation of the principle is of man, not of God.

Wisely, attention has been called to the need of a more effective way of dealing with bribery and corruption, so odious, yet so common. Think of a Dominion election costing one man \$7,000, and that in this province; and that the average cost in that county, a county that stands for at least average prosperity and wealth. (For fear of a wrong inference or guess, it is not a Western county.) The general impression is that all across the Dominion bribery is looked upon as part of the obligation of political life.

Now, law can aid in stamping out this degrading thing, but law is not all that is needed. The abiding sense of righteousness, begotten of the Spirit of God, creating right sense, right obligation, is the true and only foundation of better things.

First things first, is Christ's claim, and then peace and prosperity. Here is seen the power of the pulpit, and really what it stands for, to establish first things: first righteousness, then peace. The cross does not eclipse the sermon on the mount. It does supply the power to make that glorious sermon "spirit and life;" in other words to make or become righteous. The Sermon is the ideal for man individually and collectively, and the cross the power to realize and fill out the ideal.

One has said, "that the leader of men is he who understands the logic of life." Is there a fact of human experience indisputable? There is! This — there is a right! The degree is a growth; the process is an experience; but the fact is indisputable. The one full expression is, "The Word made flesh." Source, standard and support. Men halt and stumble, but the "true light now shineth." They will not lay hold of the universal and be satisfied to rest in the gracious inward Spirit of Christ our righteousness. An inward grace and power that enfolds peace. A foundation of all expression of life, the sap within the "tree of life." Spirit weaving thought and deed. Where it is, there is ferment, antagonism, resistance and turning "the world upside down."

The good old word reformation is one of deep meaning. At the heart we have the ferment of righteousness try-

ing to become that there may be peace.

At New Brighton, near Liverpool, England, there is on the shore a refreshing spring of pure water. As the tide rolls in sand is cast in the spring. After the tide has rolled away, the spring casts out the sand. To cast out the sand is the work of righteousness, that the spring of life may be pure and peace reign.

The heart is never empty. Love we must. "Simon, son of Jonas, lovest thou me?" How blessed to be able to say, as an experience, "Thou knowest all things. Thou knowest that I love thee!"—Righteousness. S.

MUCH NEEDED.—Representative newspaper men have asked the government for a subsidy of \$15,000 a help establish a direct news cable service for Canadian papers. It is high time it was done. The press despatches from England are, principally, prepared to suit United States taste, without particular reference to the facts, and U. S. taste is, for the most part, very anti-British.

Mr. Chamberlain owes much to his enemies. No man has been so systematically maligned. South Africa was taught to believe him a fiend, but found him an apostle of peace, generosity and conciliation. —*Mail and Empire.*

STRONG PRAISE

From One Who has Proved the Value of Dr. Williams' Pink Pills.

"We have used Dr. Williams' Pink Pills in our home for the past eight years for various troubles, and have always found them successful." Thus writes Mrs. H. Hevenor, of West Gravenhurst, Ont., and she adds,—"At the age of eight years, my little boy was attacked with la grippe, and the trouble developed into St. Vitus' dance, from which he suffered in a severe form. He was under several doctors at different times, but none of them helped him. Then I decided to try Dr. Williams' Pink Pills, and they restored him to perfect health, and there has not been any return of the trouble. More recently I have used the pills myself for muscular rheumatism, and they were equally successful in effecting a cure. The pills have saved us many a dollar in doctor's bills, and I would like every one who is sick to try them."

Dr. Williams' Pink Pills cure all troubles due to poor or watery blood, or weak nerves, and that is the reason why they are the most popular medicine in the world, and have a much larger sale than any other remedy. They cure such troubles as rheumatism, sciatica, partial paralysis, St. Vitus' dance, anæmia, indigestion, neuralgia, heart troubles, and the ailments common to women, simply because they make new rich blood, strengthen the nerves and thus drive disease from the body. You can get the pills from any medicine dealer, or they will be sent post paid at 50c. per box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box.

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