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No cough can stay after being treated with it. It simply soothes it out of existence. There is nothing harsh or irritative about

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It heals the sore parts, tones up the irritated air passages and strengthens the bronchial tissues—thus stopping the sources of the cough.

AT ALL DRUGGISTS, 25c.

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Bright Chewing Tobacco

NO OTHER WILL DO.

Elevates the Taste.

Pure, Wholesome and Fine Flavored.

DOMINION TOBACCO CO., MONTREAL.

### FANCY SALE and TEA

The Ladies of St. James Church will hold their Annual Fancy Sale of Tea, in

St. James' Hall

WEDNESDAY, APRIL 17th, 1900.

Doors open at 2:30 o'clock in the afternoon.  
Tea from 5 to 8 o'clock.  
Admission 10 cents.  
Hot Tea 25 cents.

### TO LET.

Offers in writing to be marked Tender and will be received up to Saturday next, at noon, for lease of the following lands, parts of the Estate of late William McLeod, for a term of 99 years.

1. Field of about 30 acres on Malpique to the north of Mr. W. E. Lawson's.

2. Field of about eleven acres on Malpique Road and road leading from Malpique Road to Spring Park Road.

3. Field of about five acres adjoining Mr. Lawson's lands.

Separate offer invited for each. Lease to be used as pasture for cattle.

D. C. McLEOD.  
Witnessed April 5th, 1900 by law.

### TO LET

The north end of a house situated on Prince Street, containing nine rooms, suitable for a boarding house or private residence. Apply to

THOMAS McQUAID Queen St.

### Dress making.

Mrs. Florence Rudge is prepared to do dressmaking, Mantle Making and Millinery at her home, Great George Street. Telephone Full Electric Light.

### PAROCHIAL FINANCE.

BY PERCY POPE, CHARLOTTETOWN.

Paper read before the Church of England Convention at Summerside, March 21st, 1900.

It will scarcely be denied that our Churches do not, save in a few instances, receive that whole-hearted support which alone would enable them to properly fulfil their functions. A number of reasons are advanced in explanation of this, each, perchance, expressing some measure of truth, but behind them all lies the fundamental one—Indifference.

Man is ever ready to pay for what he really wants; and therefore, it may be safely assumed that, in the case of many individuals, the maintenance of their Church is not to them a matter of much concern. In too many instances their only reason for contributing at all is that they feel that it would not be respectable on their part to refuse. Few have an adequate appreciation of the Church's functions, and until men become convinced that they have a living interest in her welfare it is useless to expect either sympathy or support.

The basis of all true religious effort is a desire to do the will of our "Heavenly Father," and this must ever be the foundation of the Church's life. But even when this desire is present (and notwithstanding the universal tendency to permit the cares and pleasures of this life to absorb our attention it is present to some extent in all men) the claims of the Church may not receive the consideration they deserve.

Several causes operate to produce this condition of affairs; but I must content myself this evening with briefly considering two of them.

First: There is prevalent an idea that, as man has direct access to God, and can obtain salvation as a free gift from Him, churches are not necessary for the fulfilment of the Divine purposes. That man can go to God without the intervention of any person or thing we will readily admit, but does it follow that we can obtain salvation save in the mode that he ordains? And does not that mode seem to involve the fact that human beings must realize not only their dependence upon Him, but also their interdependence one with the other? Does not His scheme of salvation involve the welding together in the bonds of love all those who are to be partakers in His spiritual kingdom? That man can individually make his peace with God may be safely affirmed, but that Christian virtues—that Christ-men can be developed save through Christian brotherhood remains to be proved.

Wherever a number of men are gathered together we observe that they are impelled by a veritable law of their being to unite. Despite all sectarian differences, Christians generally are forced to recognize the absolute need of organization as essential to progress. As an instance consider the development of the Methodist polity from its early beginnings in Wesley's days until now. Apart altogether from biblical revelation the manifestation of the Divine mind in nature everywhere declares this truth—that man's advancement, spiritual or material, is measurable by his relationships to his fellow men. The savage is comparatively a self-centered individual capable of an independent existence; but in proportion as men become civilized they become less self-centered and more dependent the one upon the other. To-day the warp and woof of human life is becoming so inextricably interwoven that the dependence of man upon his fellows is almost absolute, and we are forced to realize that God in the constitution of the Universe ordains that man shall not live for himself alone.

And if this is the law of our natural being, think you that in the "body of Christ"—that union of many members fitly bound together under his leadership—it will not find still fuller expression?

"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephes. 4, 4.

"That in the dispensation of the fullness of time, He might gather together in one all things in Christ, both which are in Heaven and which are in earth, even in Him."—Ephes. 1, 10.

In proportion as men's minds are directed along the line of enquiry thus indicated, and are open to receive impressions from what is going on all about them, God's scheme of salvation involves for humanity ever increasing

organization until all his flock are united in the bounds of harmonic unity.

What then, of our present church organizations? Are they not one and all feeble expressions of the Divine purpose, and as such ought they not to be carefully protected and nourished so that their influence may be increased and they more fitly perform their legitimate functions?

And what of the grand old Church of England? Do we, her unworthy children, fully appreciate the work that she as an organization is doing in this world of ours? Do we realize how she has gathered and is carrying forward, not for her members alone, but for the world at large, the accumulated experience of nineteen centuries of Christian effort towards the elaboration of doctrine and discipline for the binding together of all sorts and conditions of men?

Did we do so, surely we would value more highly the heritage that is ours, and in our own petty sphere would strive to enable her to give expression to the breadth and purity of her thought, and to realize her ideals. Unfortunately, we are all too prone to restrict our efforts to endeavoring to secure our own salvation, and it would be well for us occasionally to consider Christ's saying—He who seeks to save his life shall lose it, but he who loses his life for My sake and the gospel's the same shall save it.

Leaving this train of thought for you to follow out, I will proceed to consider the second reason referred to, why our churches fail to enlist the sympathy and support of the mass of mankind.

Today more than half of the men of the Anglo-Saxon race and a still larger proportion of the Latin races take little or no interest in the concerns of their churches. And because each church, nay, often each congregational unit, has been led to emphasize distinctive opinions concerning Christ's gospel, they on account of the unhappy divisions of Christendom turn with feelings akin to disgust from the Church's interpretation of God's revelation which to them seem to embody more of the spirit of narrowness and party prejudice than of divine truth.

Lamentable as is such a condition of affairs, it may have been to a great extent unavoidable, and when fairly considered may not warrant the conclusions, so damaging to the cause of Christianity, that are universally founded thereon.

Man can only discern truth, as such, in virtue of its having vindicated itself under every assault of criticism and analysis. Hence in its elucidation opposition of opinions is absolutely necessary, and because organized bodies of Christians have temporarily recognized no higher aim than the propagation of their particular tenets it does not follow that the higher ideal was totally obscured. Though Christendom to-day is split into a multiplicity of divisions, its organic life is becoming yearly more highly developed, just as, amidst the conflict of opinions, the fundamental truths of Christ's teaching are beginning to be discerned in their truer proportions. Owing, however, to the fact that her weaknesses are ever intruded upon public attention, while her strength is kept in the background the cause of the church suffers.

How can this difficulty be overcome? When a physician is called upon to prescribe for a patient, his first action is to diagnose the disease. Similarly before attempting to suggest a remedy in this case it is necessary to seek the cause of the evil we deplore.

When Christ offered His Gospel to the world, it devolved upon man to receive and comprehend not only His message but also the nature of the kingdom He had set up.

When finite intelligence is brought to bear upon a problem it can only deal with it by taking up conception after conception as each aspect of the whole is successively brought under consideration. When the problem is of infinite magnitude each such conception bears a relatively smaller value as compared with the whole truth.

Thus has it been from the beginning as regards our ideas of what is involved in Christ's teaching. The truths therein set forth are too large to be apprehended in their entirety. During the first few centuries Christian effort was mainly directed to evangelization, to declaring Christ as the Saviour of mankind. When Christianity became generally adopted and recognized by the State, definition became the dominant idea, and the thoughts and energies of Christendom were absorbed in the elaboration of creed and dogma, and as a natural consequence, even her sacred councils were given over to strife and controversy. Then, in due course the development of her polity and ritual demanded attention.

In each instance the grander ideas of Christ's teaching were temporarily overshadowed and debased through men's absorption in the elucidation of minor truths effecting life and doctrine. The cycle being completed, coincident with the revival of letters, the invention of printing and the discovery of new continents, men's thoughts began to escape from the trammels of narrow scholasticism and the debasing practices arising therefrom, and from the vantage ground of the knowledge already acquired sought to reconsider the whole problem of the Gospel message afresh.

The Reformation followed in due course, having for its great central idea the vindication of individual liberty and individual responsibility.

This being adequately dealt with, the recasting of dogmatic teaching and adjustment of the Christian polity, in

(Continued on 8th Page)

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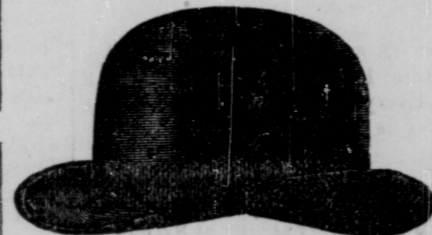
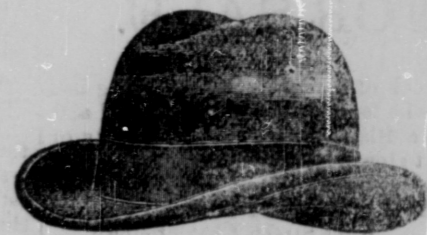
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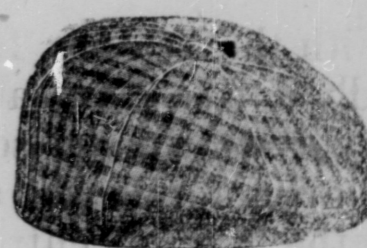
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