



## Building a Town With Blood.

Woe unto them which justify the wicked for a reward.—Isa. v., 23. 'Woe unto him that buildeth a town with blood, and establisheth a city with iniquity.'—Hab. ii., 12. Does not the man who votes to license the saloon because of the liquor revenue 'justify the wicked for a reward?' Is not the city or town which licenses the saloons to get money to build its streets, establish its schools, etc., 'building a town with blood,' and 'establishing a city with iniquity?' Woe unto all such; they shall not prosper, for God is against them. They will lose more than they gain.

### Solo and Chorus.

Tune: 'When the Mists Have Rolled Away.'

Fight on, comrades, don't give over,  
For I'm sure we're gaining ground;  
In the ranks of our blest army  
Some once drunkards now are found,  
Don't grow weary or faint-hearted,  
Keep on fighting every day,  
Till the bars are closed forever,  
And the Drink is swept away.

Chorus.

Swept away! oh, swept away!  
When the Drink is swept away,  
There'll be work for everybody,  
And we'll get better pay,  
When the bars are closed forever,  
And the Drink is swept away.

All the little hungry children  
Will have quite enough to eat;  
No more shoeless little 'nippers'  
Will be found upon our streets;  
And the poor degraded drunkard  
Will be sober every day,  
When the bars are closed for ever,  
And the Drink is swept away.

All our taxes will be lessened,  
And our police have less to do;  
All our goals will nigh be empty,  
And every poorhouse too,  
Every trade will then be busy,  
Every man will pay his way,  
When the bars are closed for ever,  
And the Drink is swept away.

Truth and righteousness will flourish,  
And the cause of Christ increase,  
For instead of homes of sorrow,  
There'll be homes of joy and peace,  
And our nation will get better,  
And grow richer every day,  
When the bars are closed for ever,  
And the Drink is swept away.  
—'Zion's Watchman.'

### Temperance Notes.

Secretary Fredericks, of the Kokomo (Ind.) Steel and Iron Company, in the Indianapolis 'News,' declared that the saloons near their factory cost their company \$75,000 a year, 'if not more.' 'Let us have a law,' he declared, 'prohibiting under the severest penalty a saloon in the factory districts.' And as representative of hundreds of other towns everywhere, the 'News' correspondent concludes with this statement: 'Kokomo has thirty saloons that pay \$7,500 into the city treasury annually. The manufacturing interests of Kokomo are damaged more than \$75,000 every year by the saloon interests.'

The crusade against tobacco as well as liquor is spreading. The Syracuse University distributes yearly about a thousand scholarships, but Chancellor Day has announced that none of these scholarships will be given to students who use tobacco or attend theatres. He declares that, 'Young men who can afford to

pay for needless luxuries and indulgences can afford to pay for their tuition.' He concludes by making this pertinent statement, 'The man who uses tobacco is a fool, at least in this particular. He ought to take better care of his nerves and make a cleaner exhibit of himself.'

St. Louis, Kansas City, and the other cities of Missouri have abolished the Sunday saloon traffic, with notable results. In St. Louis the police court figures show a decrease of 71 per cent. in cases of Sunday drunkenness, and 55 per cent. decrease in the total number of Sunday arrests. Chief of Police Hayes, of Kansas City, declared that the chief results of the first year of Sunday prohibition were a decrease of 80 per cent. in arrests for drunkenness and 75 per cent. decrease in total number of Sunday arrests. In Omaha, Indianapolis, Louisville, Columbus, Pittsburg, Philadelphia, Baltimore, Rochester, Boston and many other cities similar results have been obtained.

'For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year, and have learned some lessons, and the fact is this—the chief bar to the workings of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink.' These are the words of Cardinal Manning and they are the experience of every soul-winner who has touched the life of our great cities. Paul's antithesis was a fair one: 'Be not drunk with wine, wherein is excess, but be filled with the Spirit.' Drunkenness and spirituality do not go well together.

Sir William Gull, M.D., is credited with the following significant utterance: 'A very large number of people in society are dying day by day, poisoned by alcoholic drinks without knowing it, without being supposed to be poisoned by them. I hardly know any more powerful source of disease than alcoholic drinks. I do not think it is known, but I know alcohol to be a most destructive poison. I say from my experience, that it is the most destructive agent that we are aware of in this country.'

### Religious Notes.

In Saxony, Germany, last year, 5,171 Roman Catholics became Lutherans, while only 250 Lutherans became Roman Catholics.

In a number of strong Protestant cantons of Switzerland the separation of Church and State is being vigorously agitated, owing largely to the aggressiveness of the Roman Catholic party.

The United Norwegian Lutheran Church in America has elected the Rev. P. C. Halvorsen, president of the Theological Seminary in St. Dauphin, Madagascar. The United Synod raised \$40,000 for the work on this island in 1905.

Another evidence of the influence of medical missions in extending the sway of Christ is given by Dr. M. D. Enbank, of Hunchow, in the 'Baptist Missionary Magazine.' He says:

One day there came to our hospital a little boy nearly thirteen years old with a cut on his arm—not a severe wound at first, but it had been neglected and had become infected. This little fellow was in a bad condition, but in a few days he was much improved, and went home well. To this boy and his grandfather the cure was wonderful, for the Chinese doctors know but little about the treatment of such cases. Not many days later the boy was back at the hospital door with a number of his neighbors. He had told his story and now they had come to see the foreign doctor. Among them there was one poor woman who was suffering from ulcers on her arm, and also from some internal disease. She was full of fear, superstition, prejudice and darkness. She was afraid to let the foreigner touch her lest her eyes or heart go from her. The first day we simply rubbed some harmless ointment on her arm, and turned her loose in the hospital for the patients to tell her the story and take her fear of the 'foreign

devil' from her. They did the work well, and in a few days this poor deluded countrywoman and the foreign doctor were on good terms. She got well, and went back to her village to tell the story of her experience to her curious fellow villagers.

Now from this village from which these patients came there has come on three different occasions a deputation to ask me to come to their place and open a dispensary. Will it not be easier to preach in that village now than it would have been before? Have not these people a different idea of our mission in China?

Not long since the Presbyterian Home Mission Board sent out an appeal for \$12,000 to build a church in San Juan, Porto Rico. On a recent Sabbath, the Rev. J. Ross Stevenson, of the Fifth Avenue Church, New York City, appealed to his people in behalf of this case with such good effect that \$18,000 was at once sent in, of which \$12,000 came from one person, who is to build the church alone.

One of the most successful of the Japanese workers connected with the Baptist Mission was until recently a Buddhist priest. One of the representatives of that mission was asking him, not long ago, how he became a Christian, and the reply was that he happened one day to go into the church in Kobe and heard Doctor DeForest preach. Doctor DeForest told the story of Horace Pitkin's death in the Boxer massacre at Paoing-fu, and this man was so deeply moved by it that he studied into Christianity and became a Christian and an evangelist.—The Rev. D. W. Learned, Tokio.

The 'Bible in the World' has this interesting note as to favors shown by the Japanese authorities toward its work in Manchuria:

For many years the Bible Society has enjoyed the privilege of free passes for its agents and books over all the lines of the Russian Empire, the same favors being extended to it over the railways in Manchuria. This recently became known to the Japanese authorities, who at once (according to the 'Times' correspondent) generously granted the same advantages, so that the Society should not suffer through the change. The Society has also received donations from Japanese individuals (one heading the list with 500 yen—£50), who have joined with Europeans and Chinese in raising over \$2,000 toward the building of the new international Bible depot for Manchuria at Niuchwang.

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