

was thrown down and broken in two. Much mystery is connected with the origin and purpose of this strange structure, and authorities differ widely as to its date. There can be little doubt, however, that its purpose was religious, and that it bears evidence to the faith of prehistoric Britons in an unseen and divine Power.

In St. John, as generally, we presume, in other cities of the colonies and of the United Kingdom, last Saturday was observed as a day of mourning for the deceased Queen. Public offices were closed and business was generally suspended. Memorial services were held in many of the churches and large congregations assembled. There was a union service in the Main St. Baptist church, in which Pastor White was assisted by the pastors of the Portland St. Methodist and Victoria St. Free Baptist churches. The Baptists of the south end of the city united with their Methodist and Congregational brethren in a service held at 10.30 a. m. in the Centenary Methodist church. The service was conducted by Rev. Dr. Reed the pastor. Revs. M. Trafton, Dr. Ray, C. T. Phillips, R. M. Morson and R. W. Weddall took part in the services. A very excellent discourse, appropriate to the occasion, was delivered by Rev. Ira Smith, of the Leinster St. church. There was good music by a union choir. A solo by Mr. Gershon S. Mayes—"He giveth His beloved Sleep"—was very finely and sympathetically rendered. The congregation completely filled the large edifice. Altogether the service was one not to be soon forgotten.

The St. John Chief of Police has recently held an investigation touching the conduct of Detective Ring, a member of the force, who had been accused of receiving hush money from the keepers of certain disreputable houses in the city. The Chief found the charges "not proven," but in this connection it seems proper to mention that the persons who were supposed to know most about the matter found it convenient—and of course quite easy—to leave the city before the investigation took place. It was established, however, that the detective had on one occasion at least borrowed a sum of money from a keeper of one of these places, and for this the chief considered it to be his duty to reprove his officer. The Chief also expressed his doubt as to the expediency of so enforcing the law as to suppress these houses of ill-fame, and intimated his apprehension that worse results might follow from shutting them up than from permitting them to continue and thus confining the evil largely to a few houses in one part of the city. He wants to be advised on the subject. We have been under the impression—perhaps a misapprehension—that the duty of an officer of the law was to enforce the law, and not to sit in judgment upon its justice or expediency. If it is otherwise, then it should be plainly understood and stated in each enactment that the law is to be enforced, subject to the approval of the Chief of Police or other executive officer. As a matter of fact, we fear that too many of our laws are administered in this way. We say—Enforce the law, and if it does not work well, let it be changed. But this plan of turning law into license is a poor business.

A note from Pastor Townsend, of Hillsboro, brings the sad intelligence of the death on January 24th of our very highly esteemed brother in the ministry, Rev. S. W. Keirstead, of Dawson, Albert county. Bro. Keirstead had been in failing health for some time, and of late had been quite laid aside from active work. It had become evident to his friends that the end was approaching but probably few expected that it was so near, and the news of his death came to us as a sad surprise. Our Brother Keirstead was a man of sterling character, faithful in his ministry and inflexibly honest in the maintenance of the truth as he apprehended it. He was a man, we believe, who was loved and respected the more as he was more intimately known and understood. Mr. Townsend speaks of having visited him some weeks ago when he found him "quite weak but resting in the everlasting arms, prepared for any contingency willed by God, though he had a strong desire to live and accomplish more for the Master." The funeral service was held on January 26th and was participated in by Rev. A. Rutledge, pastor of the church at Dawson Settlement, and Rev. B. H. Thomas of Dorchester. The memorial address was delivered by Pastor Townsend to a large congregation, the substance of which, it is expected, will appear in a later issue of this paper. Mr. Townsend writes: "Great sympathy was manifested for our dear sister, Mrs. Keirstead, who has long been bed-ridden and who is afflicted to the point of helplessness. In her weakness God's strength has been made perfect, and such grace has been vouchsafed to her that she bore her heavy bereavement with beautiful fortitude. Let us still pray God to support and comfort her. Brother Keirstead was buried at the 'Island' cemetery, Hillsboro. The day was wild and wintry, the snow lay deep around his grave, as, with inexpressible sorrow at the thought of farewell and yet inextinguishable joy at the prospect of reunion, I committed his body to the ground 'in sure and certain hope of resurrection to everlasting life.'"

Letter from Dr. Trotter.

The nature of my tour in the United States, Mr. Editor, is not such as to yield materials especially suited for a popular report. As you know I am making a tour of observation among the schools and colleges of the country, that I may see what is going on in the educational world, may meet men, and note methods, and be prepared to study our own problems with greater intelligence. I may report in general, however, that I have already visited Colby College, Waterville, Me.; have spent a delightful day and a half at Newton Theological Seminary; have visited the famous Worcester Academy, and Clark University, a purely graduate University, located in the same town; have looked into some of the superb New England Grammar and High Schools; have spent two days at Brown University, enjoying the hospitalities of President and Mrs. Faunce, and taking stock of that historic institution; and, since coming to

New York, have looked over the rich and splendid equipment of Columbia University, and the Union Theological Seminary. It is my purpose yet to visit Yale, Amherst, Williams, Colgate, Rochester, Toronto and McGill.

It is abundantly evident that our American friends believe in education, and that more and more they will devote their wealth to this object. The Principal of a New England High School told me that public sentiment was so favorable in his neighborhood that he had only to indicate a need and it was promptly met without regard to cost. Among the Universities of the east perhaps Columbia at New York illustrates most conspicuously the largeness and spontaneity of these last days of benefactions for educational purposes. Columbia has a single building which cost considerably over a million dollars, erected by Seth Low, president of the University, in memory of his father. Other millionaires are pouring out their wealth in imitation of the president's example. But I must postpone all generalizing on this and other points till my information is more complete.

It has been grateful beyond expression to a British heart to see the attitude of the Americans towards the passing of our beloved Queen. The papers have been full of the subject, and every reference so far as my eye has seen has been marked by profound consideration and respect. At Brown University, before I had made myself known to the president, I found the flag by his orders flying at half-mast, and heard him lead a chapel service, with not less than seven hundred students present, in which his whole prayer was for the royal family and the British nation. When I reached New York, four days after the death, flags were still flying at half-mast everywhere throughout the city. By the talk on the street cars and trains and in the hotels about "the Queen," one might have imagined there was only one queen in the world, and that she was the queen of these people. On Sunday last the pulpits almost invariably passed eulogies upon the Queen's memory.

But when I sat down to write you it was for the purpose of making an announcement respecting the Day of Prayer for Colleges. In accordance with the custom of the last two or three years, Sunday, February 10, will be observed as the Day of Prayer at Wolfville. Special exercises will be arranged by the Faculty, Dr. Keirstead acting as chairman of the Faculty in my absence. As on previous occasions messages of good-will and inspiration are solicited from those who are interested in the work of the Institutions. The reading of these messages has constituted an inspiring feature of the exercises in past years, and any messages that may be sent this year will be gratefully received by Dr. Keirstead. It is our earnest hope also that the pastors will arrange for their churches to join with us in special prayer for the outpouring of God's spirit at this time. Shortly after the day of prayer Mr. Gale is expected at Wolfville to lead a series of evangelistic meetings, and it will be the fervent hope of all hearts that through the abundant blessing of God a time of great refreshing may be experienced. Shall there not be united and unceasing prayer to this end?

I expect, D. V., to be at home by the fifteenth of February.

New York, January 28.

The Papal Spirit.

One of the most cheering features of our times is the growing spirit of tolerance and mutual respect between religious bodies of almost all denominations. Whilst each sect remains firm in its own convictions and loyal to its religious traditions, it seems to be more willing than ever that all classes should be "fully persuaded in their own minds" in relation to doctrinal tenets, and that all should be allowed to exercise their indefeasible right to think and decide upon such matters for themselves. Even the adherents of Romanism at times appear to be more charitable and conciliatory towards Protestants than in the days gone by. A recent incident, however, convinces us that the spirit of the papacy remains as uncompromising and as overbearing as it ever was.

In the early part of the present month the Pope held a reception of English pilgrims, among whom was the Duke of Norfolk, one of the most eminent Romanists in the ranks of the British nobility. The Duke presented a flattering address to the Pontiff, and received a lengthy reply, in which the careful reader will find a remarkable contrast between the true spirit of Protestantism and that of Romanism. The Pope is frank enough to confess that "Under the sceptre of your gracious Sovereign, whose lofty qualities we have had many occasions to appreciate, you enjoy great freedom, and can profess the Catholic doctrine and obey the church without any one being able to deny you a place of honor among the most loyal subjects of the Queen."

These are true and candid words, justly setting forth the spirit of toleration prevailing in the most Protestant country on earth, and showing the perfect freedom with which the adherents of Rome are permitted to enjoy their religious opinions and promote their religious enterprises. But in what manner does the self-designated successor of Peter reciprocate this Christian charity? Does he manifest a willingness that Protestants shall be

favoured with the same freedom of thought and effort in Roman Catholic communities? His own words, forming part of the same address, sufficiently answer our question: "Under our eyes in this holy city, which should be the inviolate centre of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of judgment which pretends to leave each the right of interpreting in his own fashion the doctrines of Christ. You are right in protesting against this state of things, which enables you better to understand the grievous circumstances in which we have lived during the twenty-five years of our Pontificate."

In simpler words this means that the Pope is displeased to see our evangelical Protestant work and churches in Rome under the political freedom secured to Italy since the days of Garibaldi. It means clearly that if the Pope had his way, after the manner of his predecessors, not one of these Protestant churches would be permitted to exist for a moment in Rome. It means that not only should these churches be banished from Rome, if the Pope possessed power to accomplish their overthrow, but they should also be banished from every city and land over which the papacy could exercise its unrelenting authority. As a matter of fact this is to a large extent the condition of things in lands over which the church of Rome holds sway at the present moment. It means that at least the papacy is disposed to give no quarter to those who dare to exercise their own judgment in interpreting the doctrines of Christ. In short, it means the extermination of Protestantism, should Romanism ever regain the ascendancy it possessed in the days of the Inquisition.

We are sorry for all this. But it is just as well for us to be undeceived respecting the attitude of the papacy toward our religious rights and liberties. Well may Paul ring out in our hearing the stirring cautions, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

In the days when our blessed Master dwelt among men his disciples said to him on one occasion, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us." But the great Teacher promptly replied, "Forbid him not; for he that is not against us is for us." We clearly see which of the two great social leaders—Queen Victoria or the Pope—has complied with the instructions of Christ in allowing liberty of action to even those who differ in religious opinions from us.

By all means let us continue to reorganize and defend the religious liberties of our Roman Catholic fellow citizens; but let us not shut our eyes to the discouraging fact that we need expect no reciprocation of this spirit of charity, so long as ultramontaniam rules the religious life of a church which surrenders its own right of judgment to the fallible currents of an imperfect man.

Jan. 25th, 1901.

W. H. WARREN.

Notes from Newton.

British subjects resident in the United States sincerely mourn because of the death of Her Majesty Queen Victoria. We cannot but mingle with our grief, however, the heartiest gratitude for the long, illustrious and worthy reign of our Good Sovereign. Now as we look to the future we say most heartily, "God save the King."

Many memorial services for the late Queen were held in Boston and vicinity last Sunday. At Tremont Temple thousands were turned away from the morning service; for the benefit of these the sermon given by Dr. Lorimer was again delivered in the evening. So enthusiastically has the sermon been received that it is to be put into pamphlet form.

We have all been greatly pleased with the visit to Newton which Dr. Trotter was recently able to make. The Acadia men were of course delighted to see him. The doctor spoke to the students at one of the Chapel exercises. His words were greatly appreciated and enjoyed.

An Evangelistic Band composed of members of Newton's Junior Class was formed last term. As opportunity offers, or rather as requests are made, the Band goes out to neighboring churches to assist in winning souls for Christ. They spend Saturday and Sunday in house to house visitation and evangelistic services. No charge is made for the work done. The church served simply entertains the band and meets the travelling expenses. The Lord has already greatly blessed this new departure in the work here. Last Sunday at Putnam, Conn., twenty-six made a start for the kingdom of God.

There is a great deal of sickness here. Many of the students are suffering from the grip. President Wood and other members of the Faculty have also been temporarily indisposed from the same cause.

During February we are to have an address from the noted lecturer, Joseph Cook.

Thursday, the 24th inst., the day of prayer for Colleges, was duly observed here. In the afternoon, Rev. Emory W. Hunt, pastor of Clarendon Baptist church, Boston, delivered before the students an excellent address from the words, "Faith is the evidence of things hoped for, the conviction of things not seen."

Jan. 31, 1901.

N. F. A.