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NOTE—In active preparation, POTTED PANTOMIME, "There was an old woman who lived in a shoe," with the Rossleys, Jack, Marie and Bonnie, Mr. Ballard Brown, Miss Madge Locke, and Mrs. Rossley's clever pantomime children. Magnificent costumes and specially prepared scenery. Everything new.

THE CRESCENT PICTURE PALACE

THIS IS BUNNY DAY AT THE CRESCENT.

"BUNNY IN DISGUISE"

A comedy film with John Bunny and Flora Finch.

"MARIA'S SACRIFICE"—A Vitagraph story written by Arthur C. Train, featuring William Humphrey and Eulalie Jensen. "A DARING YOUNG PERSON"—An Essanay photo-play adapted from the Munsey Magazine. "FOR A WOMAN A MAN WILL DO ANYTHING," "THE EPIDEMIC" or The Tango Burglers. "PINCHED"—A crazy comedy drama. "RUBE THE INTERLOPER"—A laughable Kalem comedy, with Marshall Neilman and Ruth Roland. "IN OLD ENGLAND"—A film of English scenes.

DELMONICO—the man with the double voice—sings "BACK TO THE CAROLINA YOU LOVE" in double voice.

A DISCOURSE ON TEMPERANCE

Delivered at the Adventist Church by the Rev. Wm. C. Young, Supt. S. D. A. Mission of Newfoundland.

Our text this evening is found in Hab. 2: 15 and reads "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken."

It seems so strange that in these days of christian (christlike) profession, with churches on every hand when mankind, with few exceptions claim affiliation with some one or other of the Christian denominations. Yet the prohibition measure of our text, wide as it is, authoritative as its author is, yet for the protection of society from the drink evil, it becomes necessary to petition our government for a plebiscite upon the question as to whether we want to continue "putting the bottle to our neighbor's lips" or not.

In our text the penalty is fixed, for any transgression of its measure, and without question, quibbling or technicalities cannot in any wise disannul

or excuse the offence. Time of duration of punishment is not mentioned so far as time, it is eternal in its consequences.

Does this Anathema apply only to those who are directly engaged in the sale of intoxicating drinks? May it not with equal force apply to those who gave the license to the vendor, to sell damnation to his fellow-creatures, the traffic to protect it and give to the saloon an air of respectability, in trading upon the manhood of our Island and the souls of its victims.

Each voter, who by the stroke of his pen does his full share towards endorsement of the saloon business (when he votes for it) may like Prelate of old, seek to wash his hands clear of the nefarious traffic, and be no more successful than Prelate in accomplishing his object; tis true his

abulion, yet the outward appearance is of little worth, for He judges the heart (1-Sam-16: 17).

Of course even the dealer in alcoholic drinks will deny the thought or purpose of making drunkards; nevertheless that is the inevitable outcome of such a business. Now let us take a square look at it and see what it means to be engaged in that kind of trading. In 1-cor-6: 10 we are told "no drunkard shall inherit the Kingdom of God," then we must face the fact that every drunkard, manufactured by those who either licensed or sold; has had the bars and bolts of Heaven's door drawn against them and the work of Christ in trying to save, has been made abortive by human agents of destruction.

The plain clear statements should be sufficient to point out the duty of both government, but as "thus saith the Lord" does not appeal to all minds, it may be well to view it from other standpoints as well.

First then let us consider the logic of prohibitive enactment. Wherever and whenever a government decides that a thing is an evil, and deleterious to the community for whose well-being it is responsible, prohibition measures is at once placed on its statute books against the spread of that evil

so as to protect the people from its effects. For instance, one affected with some contagious disease is immediately quarantined, even though it is against the desires of the afflicted, and if necessary force is used to sequester the individual. Why? because the evil results cannot be kept within bounds unless such measures are adopted.

So it is also with the thief or murderer—they are in the eyes of the law and evil, hence are prohibited the free exercise of their own evil mind, by duress. Then if Prohibition is the one remedy used to abate all the evils of society, where is the logic in using any less restrictive measure, to abate the greatest of all evils, the curse of intemperance. In the debate over this question in the House of Assembly (upon April 21st last) admitted that it was a serious evil, acknowledging that it blights our manhood, makes a blithering idiot out of an otherwise sane man, turns a kind husband into a demon and blasts the character of our womanhood. Can anything short of total prohibition be logical?

The government, the church, or the man that is willing to allow of the harmful effect of intoxicants and free

ly admits that alcoholic or spirituous liquors are a curse to the nation, and will then vote against prohibiting their use, or even giving a plebiscite to the people in the fullest sense of the term, does by his or their profession of Christianity "Kiss the Son of man" and then like their prototype of old, sell him for thirty pieces of silver, showing that the jingle of coin is sweeter music to their ears, and has a warmer place in their bosom than the one they kissed. If I read my text aright and urigh will the woe pronounced, the music of that coin will end in the heavy thud at last, like the sound of Judas' bag when he threw it at the feet of the High Priest.

It is a fixed principle in law, "that he who aids and abets a crime is partner to that crime," hence all who vote for the continuance of the drink business, or hinder the people from assuming the responsibility of their own act by a plebiscite, cannot lay blame for the output of intoxicants, at the door of the saloon above.

I rejoice to see the Christian churches awaking to a sense of their duty in this respect whilst we (Seventh Day Adventists) are perhaps the most pronounced upon the use of stimu-

lants, for from one end of the earth to another, we give no church fellow-ship to any one who uses strong drink, and in the Lord's supper occasions; only the unfermented juice of the grapes is used, in fact we follow the wise counsel of Sir Walter Lawson, and close absolutely tight "at least one saloon, the one directly under our nose."

Our Methodist brethren have taken a bold and becoming stand, and long shall I remember the able address of the Rev. N. M. Grey at College Hall last month.

Our Salvation Army brethren with wonted zeal put forth a splendid showing as to how their hearts felt about Prohibition in torchlight procession, accompanied with the bands and lots of earnestness.

Our Congregational brothers have decided not to keep us guessing—but flat minds voted resolutions—that are broad and fair and to the point, so that we desire to place these same resolutions verbatim before you to night for your action.

We gather from the press rumors that there have been several meetings amongst the Episcopalian upon this question and we know that when that body decides to move that "there will be something doing."

Last but not least we gather a few excerpts from the writings of our Roman Catholic friends that in this question of prohibition is plain as language can make it, and gathering that in this matter "she will not change," we'ret assured of success.

Papa Leo XII "Let pastors do their best to drive the plague of intemperance from the fold of Christ—that so many calamities with which this vice threatens both church and state, may by their strenuous endeavour be averted." (letter to Archbishop Ireland, March 27th, 1887.)

Archbishop Ireland—"Would God place in my hand a wand with which I would strike the door of every saloon, every distillery, of every brewery, until the accursed traffic should be wiped from the face of the earth."

Before closing my remarks this evening I wish to ask the Government a few questions.

Why prohibit cruelty to dumb animals and then license a business that makes a man viciously cruel not only to animals, but to his own wife and children? Why exclude pestilence, the plague cholera, obscene paintings, etc. and yet allow vessels to enter our port and allow the very stuff that creates those things. Surely we do not desire to brand all those evils "home made."

Now let us ask the other side of the question: Why do you want Prohibition?

Because the liquor traffic is a curse, God Himself having pronounced a woe upon it.

Because no drunkard can enter heaven, and the saloon makes drunkards.

Because the liquor traffic is one of the greatest promoters of crime.

Because the sighs and sorrows of broken-hearted wives and neglected children, caused through drink, appeal to us for help.

Because where Prohibition has been tried and allowed to prohibit, it has lessened crime, relieved suffering, dried tears, brightened homes, emptied jails, increased prosperity, promoted peace and been a blessing in every respect.

When the liquor traffic can produce fire as noble and unselfish reasons for its future existence, that will stand the rest of investigation, I promise to again reconsider these propositions and as publicly make known the results.

In conclusion I wish to appeal to this congregation, can any Christian irrespective of what church he may belong consistently with his profession of Christlike-ness or (Christianity) aid or in any wise abet either a government or a party, or even vote for a member to sit in our House of

Assembly, who will in the face of the results of drink and in the face of the cause of God upon the whole business, can you endorse it by your vote?

Now let me further appeal to you this very evening to take some definite action here now.

Mr. C. H. Morgan then moved the following expression, seconded by Mr. R. E. Noble:

(1) We the membership and congregation of the Seventh Day Adventist Church of St. John's assembled do hereby desire to express our gratification at the action of Members of the House of Assembly in initiating discussion with a view to dealing more effectively with the evils arising out of the Drink Traffic, and our appreciation of the promise made on behalf of the Government that a Bill will be introduced during this session to provide machinery for ascertaining the wishes of the electors of the whole Island, relative to the prohibiting of the importation, manufacture and sale of all alcoholic liquors into and within its borders;

(2) Respectively urge, that such legislation should take the form of a full Prohibition Bill, which shall automatically bring Prohibition into operation, provided a majority of the votes polled at a plebiscite prove to be in its favor, such vote to be not less than one-third of the duly qualified electors of the Island.

W.M. C. YOUNG,
Supt. S.D.A. Mission of Nfld.

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