

**HONESTY.**

The *Examiner* tells of a young man on the athletic field, at college, who discovered a dishonest trick in the game. It told in favor of his side, but it was dishonest. It had been adroitly planned and executed, and nobody else had seen it, except the perpetrator, but still it was dishonest. The young man called attention to the wrong, and said that it must be righted a once or he should leave the game. His associates approved his stand in the matter, and joined in hooting the trickster from the field.

We wish to emphasize the fact that the young collegian was exactly right in the matter. The success gained through trickery is the worst sort of defeat. It dishonors manhood, and manhood is infinitely more than any technical triumph in a game. And of this particular virtue of honesty there is a most plentiful lack. You meet it everywhere in business and in professional life. It is still accounted infamous to steal and to counterfeit the coin of the realm; but it is theft when you gain possession of another man's property by misrepresentation, and it is counterfeiting when you present as truth that which is gross or plausible falsehood.

We shall probably not go astray if we think of dishonesty as the strongest sin of the day. It is so very plausible in many of its disguises. It cannot be wrong, we think, to take advantage of another man's oversight or defective knowledge. If he cannot look out for himself, why should we look out for him? We cannot, we say, take care of both sides in bargain. Why not? There is the central fallacy. A thoroughly honest man will guard his customer's interests as carefully as his own. He will take scrupulous care of both sides. Nothing less than this is wholly worthy of the name of honesty.

**THE JESUITS.**

In the Italian Chamber of Deputies a few weeks ago, one of the ministers, questioned regarding the possible invasion of Italy by religious orders expelled from France, stated that the government would continue to apply vigorously the laws for the suppression of religious congregations. It seems an extraordinary thing that it is the government of Roman Catholic countries alone who are moving towards the suppression of these pseudo-religious organizations. Some years ago Spain found it necessary to put her foot down, then Austria. France of late has been at work in a similar direction in her own protection; and now Italy is preparing to make defence against them. It is only in Protestant countries like England, Germany and the United States that these religions are treated with tolerance. The *Belfast Witness* remarks that as far as England is concerned, it almost looks as if the government desired to encourage rather than restrict the sect societies of Rome.

The Methodist denomination is flourishing in Ireland. The church statistics show an increase of eleven per cent during the past decade, while Roman Catholics, Protestants, Episcopalians and Presbyterians show a decrease for the same period. The number of Methodists in the country is given as 62,000.

**CHRISTIANITY IN JAPAN.**

Christianity makes steady progress in Japan. It is but thirty years, says the *Canadian Baptist*, since Japan threw open her doors to Christianity. Previous to that persons were punished for becoming Christians, and the disciples of Jesus were denounced as "the wicked sect." In view of these facts the present status of Christianity in the "Sunrise Kingdom" is very gratifying indeed. It is said, upon good authority, that the total number of Japanese Christians in 1902 was 123,134. If the children of Christian parents are included the number will be about 200,000. This number is small, of course, in comparison with the 45,000,000 who make up the population of the kingdom, and it is said, too, that Christianity has so far been confined to the great centres, and is practically unknown to the country people. But the Christianity in Japan is of a very virile type, and is making itself felt everywhere. Many of the prominent men of the country are Christians. It is said that in the army there are 155 Christian officers, and their two largest battle-ships are commanded by Christians. In the present Parliament, too, fourteen members, including the President, are followers of Jesus Christ. Three of the great daily newspapers of Tokio are edited by Christians. On the whole there is a bright outlook for our religion in the kingdom of the Mikado.

**News of the Churches.**

**EAST PUBNICO, N. S.**—Rev. J. K. West is pastor at Pubnico. Special meetings were held recently. Though the meetings were much broken by exceptionally bad weather, the work was not in vain; there were very encouraging indications.

**BEAVER RIVER, N. S.**—Rev. W. M. Knollin has been laboring since the first of the year with the churches of the Beaver River, N. S., pastorate, and notes signs of encouragement. During this month he was laid up a couple of weeks, but is about again.

**PLEASANT LAKE, N. S.**—Rev. J. E. Wilson, pastor at Tusket, and Rev. Mr. Berheute (Baptist), held union meetings at Pleasant Lake, and much good was done. Besides the reviving of many "who had grown careless," there were conversions of young and old.

**CLARK'S HARBOUR, N. S.**—We are hoping to burn all the old notes connected with our church debt about Easter. The amount of indebtedness was about \$830.00. Our meetings are not abating in interest and attendance. I never have looked forward with more desire and interest to meetings as they come than I do here. Every meeting has some new experience and spiritual insight most helpful and necessary to heaven-bound saints.

A. H. McLEOD.

**MINISTERS.**—We hear that Rev. D. Patterson has made an engagement with the Waterville, C. Co., pastorate.

Licentiate H. Boyer spent last Sunday on the Hartland pastorate.

Rev. E. S. Parker is holding special meetings at Tracey Mills.

Rev. A. J. Prosser preached at Victoria Corner and other places in that pastorate last Sunday.

Rev. R. W. Ferguson is holding special meetings in St. John west, with encouraging prospect.

Rev. F. C. Hartley has been ill for several days. He is now improving. He was not able to preach last Sunday. The pulpit was occupied by Dr. McLeod.

**OTHER DENOMINATIONS.**

—Rev. I. B. Colwell, of St. John, has received a call to the Baptist church at Freeport, N. S., and is likely to accept it.

—Zion Presbyterian church, Charlotte-town, P. E. I., has called Rev. Gordon Dickie, of North Sydney.

Rev. A. B. McLeod, of Prince Edward Island, has accepted a call to a Presbyterian church in Winnipeg.

—Rev. J. H. Hughes (Baptist), St. John, who has been confined to his home by illness a number of weeks, was able to be out last week.

—Rev. Dr. Morison, of St. David's Presbyterian church, St. John, was given a farewell, and presented with \$200.00. He goes to Chicago in April.

—Bishop Courtenay, who is retiring from the Nova Scotia diocese to accept charge of a church in New York, was presented with a piece of plate by the Clericus Club of Halifax.

—Lady Sladen, a daughter of the Earl of Craven, addressed the Salvation Army in St. John, Thursday night. She is a member of the Army and an ardent supporter of its work. Her husband is a colonel in the British army.

—The Carleton Co. Sunday School executive has employed Rev. D. Fiske to work amongst the Sunday schools of the county during April.

—Special meetings in the Gibson Baptist church have resulted in a number of conversions.

—The *Presbyterian Record* reports fifteen mission stations vacant within the bounds of the St. John, N. B., Presbytery. These figures seem large for one small Presbytery.

—Special meetings of interest are being held in the Reformed Baptist church, Woodstock.

**Deaths.**

**SEWELL-ROBISON.**—In Fredericton, on the 23rd inst., by Rev. Dr. McLeod, John Sewell and Jane V. Robison, both of McAdam, N. B.

**SCHER VER-HAWKINS.**—At the parsonage, Fredericton, March 22nd, by Rev. F. Clarke Hartley, Mr. Allison Schriver, of Campbell Settlement, to Miss Edith Hawkins, of Millville, York Co.

**FLEMING.**—At St. M. rya, after a lingering illness, Sister Millie J. Fleming passed peacefully to rest on February 24th, aged 36 years. Sister Fleming was a member of the Free Baptist church, Fredericton, and ever since her conversion has been most faithful and loyal. During her sickness she exhibited great patience and at last a longing desire to be at rest. The funeral was conducted by her pastor, assisted by Bros. Paul, King and Wilson. F. C. H.

**SPRAGG.**—Eunice Brundage was born in Kings Co., N. B., Jan. 28, 1812, married to Edward Spragg, Feb. 1834, died at Aredale, Iowa, March 16, 1904, of old age. She leaves four grandchildren, her husband and children having gone before her. E. K. ALDER.

**General Religious News.**

—A series of meetings in Pittsburg has been attended by much of the Spirit's power and by encouraging results. At one meeting there were 2,000 men present, and about 1,000 arose for prayers.

—The Baptists in Germany have 173 churches and 31,761 members; in Scotland, 125 churches with 18,000 members; in Australia, 231 churches, with 18,012 members.

—There are said to be 2,000,000 fewer Catholics in Great Britain than there were a hundred years ago. Take the area of the planet dominated by the Greek, the Roman Catholic, and the Protestant church, the Greek church occupies 18 per cent, the Roman Catholic 28 per cent, and the Protestant church 36 per cent.

—The Bible Society obtained permission before war was declared to distribute scriptures among the Japanese troops who were likely to be sent on active service, and 50,000 Japanese gospels and 5,000 Testaments are now in possession of soldiers at the front. A similar work is being done in the Russian army. The Society makes no distinction between friend and foe; in the Crimean War 204,569 copies of the scriptures were circulated among both the Russians and the Allies; over a million copies, costing over £20,000, went to French and German soldiers in the war of 1870; and during the South African war over 133,000 Bibles, Testaments, etc., were given to Britons and Boers at the front, in the concentration camps, and on the troopships.

—In 1871 the Congregational church commenced missionary work among the Chinese of California. Since then, as we learn from the *American Missionary*, the mission has established forty mission schools for different periods of time. Twenty of these are now in operation. More than 19,000 Chinese have been reached in this way, and more than 1,700 have become Christians in the State of California since the work began. These results have been reached, not by public addresses and evangelistic meetings, but by the steady and faithful individual work. Individually, the converts go home to China and preach to their relatives and friends, doing what they can to bring them to Christ, and the Congregational Christian Chinese have given \$19,000 for the Chinese work in China.

—One of 1,784 conversions of men, reported to a recent investigator of the condition of young men in United States churches, it was found that the average age of conversion was 16.4 years. The ratio gradually increased from 10 to 16, and decreased in almost similar ratio from 16 to 20 years. A young man is therefore more susceptible to religious impressions and decisions at 16 years of age than at any other period of his life. Here is a nail for a pastor to hang a hope on. Here would seem to be the turning point of life. Evidently there is no more fruitful field for a minister to glean in than among his young people from 10 to 20 years of age; but he should be watchful of the boys between 14 and 18.