

# Seized With Paralysis Could Not Walk

MOST EXTRAORDINARY CURE EFFECTED BY THE USE OF DR. CHASE'S NERVE FOOD

To have the nervous system paralyzed to be unable to walk and scarcely able to talk, and then to be completely cured, is not a usual experience, but Mr. Hyatt tells in this letter what he passed through. Doctors told him his case was hopeless, and when they gave up he turned to Dr. Chase's Nerve Food and obtained complete cure.

To try it, I bought 12-boxes and when the fifth was used I saw that I was getting better. By the time the 12 boxes were used I was cured. I am well and strong and working every day, thanks to Dr. Chase's Nerve Food. This statement is certified to by Mr. Elmon J. Hodgkins, J. P.

WHAT PEOPLE CAN GET USED TO ("Canada," London). An officer on the Canadian staff writes as follows under date March 16: "We now occupy the trenches alongside the company which attacked and captured Neuve Chapelle. The extraordinary part of it is

that this town, like many others, is subjected to shell fire almost daily and yet the civil population show no disposition to move out. On the last occasion two shells burst within a hundred yards of where I was standing surrounded by men, women and children. At the first they barely turned their heads; at the second they took absolutely no notice."

## P. E. I. RAILWAY

TIME TABLE IN EFFECT DEC. 21st, 1914.

Trains Outward				Trains Inward			
Mon.	Tue.	Wed.	Thurs.	Mon.	Tue.	Wed.	Thurs.
4.45	5.15	5.45	6.15	12.15	12.45	1.15	1.45
6.45	7.15	7.45	8.15	3.15	3.45	4.15	4.45
10.15	10.45	11.15	11.45	6.15	6.45	7.15	7.45
1.15	1.45	2.15	2.45	9.15	9.45	10.15	10.45
4.15	4.45	5.15	5.45	12.15	12.45	1.15	1.45
6.15	6.45	7.15	7.45	3.15	3.45	4.15	4.45
9.15	9.45	10.15	10.45	6.15	6.45	7.15	7.45
12.15	12.45	1.15	1.45	9.15	9.45	10.15	10.45
3.15	3.45	4.15	4.45	12.15	12.45	1.15	1.45
5.15	5.45	6.15	6.45	3.15	3.45	4.15	4.45
8.15	8.45	9.15	9.45	6.15	6.45	7.15	7.45
11.15	11.45	12.15	12.45	9.15	9.45	10.15	10.45

## METHODISM AND AMUSEMENTS;

By The Rev. George M. Stockade.

The Rev. George Maychin Stockade pastor of the Sheepshead Bay M. Church, in accordance with the custom of the church, read the General Rules and preached upon "Methodism's Attitude Toward Amusements as Seen in Her Discipline." Mr. Stockade said: "It is the duty of every Methodist minister to read the General Rules of our church to his congregation at least once a year. It is indicative of the Methodist Church that these rules not only can be, but actually are, summarized for us in our Discipline under three headings. First, do no harm, avoid evil of every kind. Second, do good of every possible sort, and, as far as possible, to all men. Third, attend to the services of the church, and observe private prayer and devotions in order to help you to keep the two first rules. Nothing could be more sweepingly Christian than these rules which I have read in detail to you tonight. Not a single one of their clauses is out of its place, and never ever be outgrown, although some have thought that the phrase forbidding the 'putting on of gold and costly apparel' is a black number. Yet when one sees the emphasis that not only women, but men as well, give to the amount of tapestry and decoration that they bear on their persons today, to the neglect in so many instances of the weightier matters of feeding the minds and souls, the reason why this is still a valuable admonition is obvious.

Convinced of the fact that there are many who still have a misunderstanding upon the attitude of Methodism toward amusements, it is to this part of the rules that I invite your attention especially this evening. The rule for all members read as follows: 'It is therefore expected of all who continue in the Methodist Church that they shall continue to evidence their desire for salvation, by refraining from the taking such diversions as cannot be used in the name of the Lord Jesus.' This is all that the rule of the Church has to say about amusements, leaving the actual choice of what amusements can be taken 'in the name of the Lord Jesus,' where it ever should be left, to the decision of the individual conscience.

As far as the rule of our church is concerned no one would be perplexed, and no one, I think, would refuse to unite themselves with our great church, as so many people of my acquaintance have done, because of what they suppose upon the matter of amusements. But we need further to come to paragraphs 68. It is to be noted that this paragraph is not a rule of our great church, founded by Mr. Wesley, but a comparatively recent addition of advice on the subject of amusements. We must take it for what it purports to be, simply advice, and in no sense can it be taken as a rule of Wesley or of the church that he founded.

'Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and rebuke particularly against theatre going, dancing, and such games of chance as are frequently associated with gambling; all of which have a which stamps upon the mind as a

been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately advise our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the choice of amusements, and not to be less than that of a Christian, must be not whether the amusements of action is positively immortal, but whether it will dull the spiritual life and be an unwise example. We direct all our bishops, district superintendents and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences, and in all our pulpits; and our editors, Sunday School officers, Epworth League officers and class leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to let them be used as a means of such diversions as cannot be used in and beseech every member of the church absolutely to avoid the taking of such amusements as are positively demoralizing and furnish the first easy steps to the total loss of character! Look at the men in the back alley saloon sitting over a game of cards, gambling and carousing. Look at some poolroom next door to a degraded and dissipated man, a most enticing form allures our young boys, by getting them to play a game of pool, which, in itself, played at home or in a church parlor, is perfectly harmless and even instructive. With all our advance in having a picture and for our play places, there are yet in this so-called Christianized age filthy, foul, soul-killling performances on many a stage, whither go our young men and our women.

When this advice was written and inserted into our Discipline, in all probability the harmful amusements were on the increase, and that to be true today or not, everyone who loves Jesus Christ for the new glory of life that he has experienced in His Holy Spirit, and who has in his heart the whole welfare of his fellows, cannot help but look with deep concern upon the prevalence of such amusements as bad plays, viciously conducted dances in public dance halls, and all games of chance, whether it be the college youth on a baseball game, or by an old-timer in a game of cards. For we know whereof we speak when we say that these are sapping the best blood, the life and happiness, and the very life itself of countless boys and girls, whom God desires to be prosperous and happy in the purity of His Own Spirit. I exhort you who are Sunday School teachers, Epworth League leaders, and your mothers and fathers to solemnly warn and entreat the youth who are influencing to keep away from any amusements which would shun the vilest poison, which is antagonistic to their best and truest development into Christian men and women. Show them where the gross evil in games resides, namely, in the abuse or use of gambling purposes. Instill into them an utter disgust for abusing any game by gambling with it, showing them how it harbors a spirit similar to that of the thief, who desires to get something that does not belong to him without having to pay anything for it. But do not stop with training the young not to improperly use amusements. Let them understand clearly that you, that amusement is by far a secondary matter in life, that it has its place as a means of refreshing and reviving from the stress of toil and labor. Remember that just in proportion as the child is made to be a player for the child's interest in his work, so that he will keep it up, even though the teacher should go away.

There are people perfectly shocked at the proper playing of a game of cards in one's parlor who will pay a prize, and yet will never know that they have been gambling, abusing this game. It is right that our church should be called to 'make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful to set no injurious example. Your example to your boys is that you do, where you go, how you do things. If you attend evil plays or spend the best time God gave you in some measures, responsible for his future loss of character. If he succumbs to levity, then you are, in great evil.

The difficulty comes when the wording of advice, though ending with the exhortation to every member to avoid 'the taking such diversions as cannot be used in the name of the Lord Jesus,' seems to condemn every theater and every game of chance. It may be that when this advice to members was inserted in our Discipline there were no great moral plays before the public of the day. It may be that the theater has improved since that day. Yet the whole spirit of the advice is against evil plays and evil games. One would certainly think that down deep in the hearts of the men who framed their paragraph there would have been great sympathy with the men and women on our modern stage who are preaching the fundamental truths of Christ's Gospel by their gift of acting. One would be led to think at least that such modern plays as 'The Servant in the House,' which presents the very essence of the gospel of service in such a convincing manner, and 'Potamys,' now before the New York Public Library, could do the terrible

consequences of impure marital relations—one would be led to think that these plays would have been in force, could they have been known by the noble Christian men who framed this paragraph of advice, for it is obviously concerned with the abstinence from evil, and the propagation of that which is good and true. And furthermore it is noticeable how loyal they were to Wesley's rule, by ending the paragraph with it, leaving all our members to decide by the application of a thoughtful and instructed conscience what amusements they can take 'in the name of the Lord Jesus, and which they cannot.

Wesley evidently knew that the only way in which the Christian conscience, enlightened by its experience of the Messiah with Christ, could develop strength and decision in such matters was by leaving the ultimate choice to the guidance of God's spirit working in each heart. The twentieth century man, if he wants to know what Christianity is never thinks of going back to the scholastic Thomas Aquinas, or the theologian Augustine, much less to Tertullian, or to Jesus Christ, to Paul, and the New Testament. So, too, if we want to know what the attitude of Methodism is to amusements, we go to headquarters, to see what the dear Wesley has to tell us. In a sermon on amusements, characteristic of his style, entitled 'The Betting Game,' he admits that 'the betting game can be said for the drama. Evidently Wesley, as all other ministers, found that he had too much to do with his precious time. His life would not suppose that he enjoyed his time in the King's Kingdom so heartily that he never needed that he cannot attend theaters and play at cards. 'Possibly others can; I am not obliged to pass my sentence on them that are otherwise minded. I leave them to their own Master; to Him let them stand or fall.'

This brings us to paragraph 271 in our Discipline. (Mr. Stockade here read paragraphs 271 from the 1912 Discipline.) At a glance you note that this paragraph provides a penalty for a church member for sometime which is not necessarily a violation of a rule of our Discipline. It was first added to our Discipline in 1872 at a time when dance and all games of chance would be demoralizing. Right after the Civil War such was the precarious situation. It is almost impossible ever to change the General Rules of the Methodist Episcopal Church. Therefore, legislation for members was possible. Consequently the scheme was tried to control members by legislation for the ministers, making the latter the means of forcing out of membership in the church of any one who, together with other things, danced, played at any game of chance, attended theaters, horse races, circuses, etc. There are many men in the Methodist Church—among them very influential laymen and ministers—who believe that this paragraph is unconstitutional, which, though they admit the general sentiment, seems to have stripped most of our church, both clergy and lay members that I have never heard of, or know anyone that ever heard of, a single case of expulsion for having attended a playhouse or engaged in any game. The paragraph leaves it all with the local minister, and it looks as though about six of the ministers felt how queer it would be to ever expect a member of an offense that it is not the violation of a rule of our church.

Yet the question remains for ever been right and wrong in our plea. The more one thinks of it, the more the ages. There is a big difference as well as in anything else. White is not black and black is not white. There are enlightening and wholesome pleasures. There are degrading and character-poisoning pleasures. Again, to revert to the advice of our subject of our amusements in the light of their tendencies. Any pleasure that makes you better, physically, mentally or morally, is your means of securing recreation and release from labor. Any pleasure that leaves any taint on your mind of unwholesomeness, or mentally, even in the slightest degree, cannot be taken 'in the name of our Lord Jesus.' God gave you reason and conscience to be your guide. True Methodism is to be the founder of Methodism, 'I leave them to their own Master; to Him let them stand or fall.'

AN UNEXPECTED REBUKE  
The squirrel's son had just been ordained, and on the following Sunday he took the morning service in his native village. He was a young man and very nervous. However, he did his best, and returned to the vestry having accomplished the service to his own satisfaction. 'I think I got through the service without a mistake, John?' he remarked to the old clerk who was helping him off with his surplice. 'The old man with enthusiasm said, 'don't know as I have ever heard it better done.' After a pause he added 'But the old pastor, he never gives us the evening service in the morning.'

Kidney Trouble?  
The waste material which the kidneys are intended to remove from the blood, if allowed to accumulate in the system, poisons the blood and thus produces deleterious effects. If from over-work, exposure to cold, or some local injury, the kidneys become congested or inflamed and cannot perform their function, the system becomes filled with uric poisons. Whenever a dull, heavy pain is felt over the region of the kidneys for any length of time, accompanied by a sallow complexion, loss of appetite, decrease of weight, and a puffly condition under the eyes and in the ankles, a chronic inflammation of the kidneys must be suspected, and if not relieved promptly chronic Bright's Disease will certainly develop. Abbey's Effervescent Salt, sold everywhere at 25c and 60c which is a Diuretic as well as an Aperient, will carry out the system the poisonous material which the kidneys cannot get rid of, and will relieve the congestion of the kidneys. Sold by George E. Hughes.

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## SUNDAY SCHOOL LESSON

FRIENDSHIP OF DAVID AND JONATHAN.

May 9, 1915. F. Sam. 20.

Golden Text—"A friend loveth at all times."—Pr. 17:17.

Vs. 1:1. Jonathan's attachment to David was shown at the very first outbreak of hatred for the slayer of Goliath on the part of Saul. In this instance Jonathan made a successful plea with his father for his friend's life. When, however, the good feeling thus secured passed away and David found himself forced to take refuge with Samuel at Nohah, it was natural that he should bethink himself of his friend in the royal family. His manner of approach to David shows how utterly unexpected and incomprehensible to him was Saul's enmity. 'What is mine iniquity?' said he, 'that he seeketh my life?' How could he have associated the king's wrath with his valor and success as a warrior? These were matters for which the king must rejoice and love him rather than hate him. Jonathan was equally with David unsuspecting of the reason of his father's attitude towards David. At first he could not believe that his father had set his heart on the destruction of his friend. He must be persuaded by an investigation. Thus a compact was made between the two friends that Saul's true attitude of mind should be tested by Jonathan.

Verses 12:23. Incidentally the agreement of the two friends as to the details of the plan by which Jonathan could find out the strength of Saul's hatred of David served as the ground of a renewed covenant between them. Jonathan had premonitions of David's destiny to rule Israel. For himself he looked forward to an early death that should prevent him from succeeding his father. There was nothing unnatural or unreasonable in such an outlook. The country condition of mind did not promise a wise and safe guidance or of those of the house. The risks of the wholesale overthrow of the family were very great. On the other hand, David was a favorite of Israel, and apparently he was the King's son-in-law, and in case of a large dynastic change he must be put forward as a candidate for the throne. The point of interest, however, in all this outlook is Jonathan's beautiful resignation of himself to his friend's welfare and his entrusting of his family to David's care.

Verses 21:34. The plan for testing Saul's attitude towards David was carried out by Jonathan. It worked satisfactorily, and it revealed a state of mind in which Saul deeply grieved Jonathan. At first Saul was capable of restraining himself. But as his victim seemed to be eluding him he vented his feelings in an outburst of wrath whose violence was unmeasured. He completely Saul lost control of himself. He was willing to malign the woman who had borne him Jonathan, addressing the latter as 'Thou son of a perverse, rebellious woman.' There was, however, an element of selfish calculation in Saul's irrational outburst. He could foresee that as long as David was living, no son of his own, not even Jonathan, would be permitted to ascend the throne. This was a reasonable enough forecast, but alas, it did not cover the case completely, for even if David were removed it did not follow that Jonathan or any other member of Saul's house would succeed him. It is thus that men often miss the full meaning of facts. While he needs to see that certain forces must be taken into account, he needs, as a man to his own dynasty, that they do not prevent others that are still more potent. With David stood the real cause of the weakness of his dynasty was not David, but his own failure as king. Even if David were removed, some other must arise to prevent the continuation of the rejected king's house on the throne.

Jonathan's outburst of passion brought Jonathan's friendship for David to its test. The moment had arrived for the young man to make his choice between father and friend. He boldly stood by David and endeavored to clear him of any charge of misconduct. The affair led to a rupture between father and son. 'I will hate my father and my mother when my genius calls me,' exclaimed Emerson. As between the friend who was in the wrong and the father who was in the right, Jonathan did not hesitate for a moment. At this supreme moment Jonathan brought in to view all the characteristics of true friendship. He showed its disregard of selfish interest. Saul's words of warning to the effect that David would supplant him in the succession to the throne produced no effect on Jonathan's mind. True friendship suffers vicariously with the object on which it is lavished, and Jonathan suffered for David, risking even his life as he stood before his father to defend his friend. True friendship forsakes all others in order to cling to the chosen one, and Jonathan for the moment forgot father and king.

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Season 1913, raised five,	21,000	1
Sold four for.....		
Season 1914, raised five,	17,000	2
Sold three for.....		
	\$74,300	8

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