

Our Contributors.

NO REASON FOR IT.

It is constantly affirmed by many Christian people that there is a general opposition to personal holiness. It is claimed that un sanctified people are hostile to holy persons. It is also maintained that those Christians who have any carnal nature in them are offended at those who profess to live without committing sin. Here is what a prominent preacher of holiness doctrine says in a printed article: "The offence of holiness to the world is that it is, a life, fair and square, against their world-life. The offence to a church member is in proportion to his separation from this world-life and his identification with the true Christ-life. To the worldly Christian holiness is always opposed to his conformity to that which is unlike the mind of the Master. Always the opposition to holiness, no matter under what guise it appears, has its root in the carnal nature of the person calling for what it desires." I am sure that there is no real reason for asserting that any genuine Christian is opposed to true holiness. As well may it be said that a Christian is opposed to God, as to say that he is opposed to holiness. I go further and say that even very many unconverted people are not at enmity with one who is sincerely a Christian. Many an ungodly person has expressed the wish that he was as good as a certain Christian to whom he has referred. It is quite true that thousands of ungodly people do hate Christians, but their hatred is by no means confined to those who profess to be sinless. Their hatred is against Christianity and Christians in general. If they detest personal holiness in specific cases, it is in such instances as those in which it is claimed that there is no sin to confess. And it should be remembered that even Christ opposed those who professed to be so full of righteousness that they had no wrongs to confess. He favorably regarded the publican who confessed that he had sinned, but he opposed the Pharisee who would not confess that he did any evil.

It is the man who is fond of conveying the impression that his piety is superior to that of the most of Christians that is an offence to all meek and truly spiritual believers, and it is no wonder that such an one has small influence over ungodly people.

C. H. WHEYERBE.

THE DUTIES OF CITIZENSHIP.

There is, we are glad to hope, a growing conviction of the need of higher ideals, purer motives and a sturdier independence in the public life of Canada. At least certain sections of the press are keeping it before their readers that there is an imperative demand for the reform of political methods if we would preserve and perpetuate the free institutions of which we boast. We quote some recent sayings of the press. The *Presbyterian Witness* says:

We cannot too highly prize the privileges of Christian citizenship. We cannot too faithfully discharge the duties of citizenship.

We have a right to our votes; and this right we ought to exercise as often as

we have opportunity. You have no more right to use a man's vote, without his concurrence, than to steal his purse.

Politically you are your brother's keeper. For his sake, and for his children's sake, as well as for your own sake, you must earnestly contend for the best interests of our common country.

The *Canadian Baptist* says:

The condition of politics, whether Dominion, provincial or municipal, in Canada is not satisfactory. Confessedly there is much that is unworthy both in election methods and in the administration of government. Those who are immediately engaged in wrong doing are to blame, but those whose participation might have prevented or corrected these things, but who refused it, cannot escape joint responsibility. If we were serfs we should be free in this regard, but being citizens on equal terms with all others for influence, vote, or service, we cannot escape responsibility.

It is true that some Christian men have gone into politics and winked at things for party's sake, or tolerated or even performed them on the ground of their supposed necessity. If Canada, with all its opening possibilities, is to become the truly great nation we devoutly wish, Christian men must come to the front, and retaining all their separated Christian character as their predominant characteristic, take wholesome interest, and give active service in public affairs according as God gives them leisure and ability.

The editor of the *Toronto News* discussing the evils of partyism made a strong plea for a Canadian patriotism which refuses slavish obedience to party. He said:

How are we building to-day? Have we an increasing freedom in debate in the press and parliament? Is there a growing hatred of corrupt administration and a corrupt electorate? Is the screech of the party demagog taken as an innate national principle? Have we government of the people, for the people, or government of the party for the party? To answer these aright one must say that our parliaments are not ideal. Our public bodies and assemblies are not such as we need be ashamed of, but they fall below those of Great Britain and at the worst rise above the legislators of the United States. The leaders in our legislatures subserve the people's rights in at least so far as they do not conflict with party interests; they surrender to popular agitation when popular agitation becomes a danger. Too often, however, there is compact with private agencies, separate constituencies and a peculiar element in the population. Wisdom is justified of her children. So long as the public spirit is not stronger than the party spirit, so long will we have just such moral and political standards, and just such faulty expressions of public opinion in the legislators and parliaments as now exist. So long as success of party is the main ideal, so long will leaders sacrifice the interests of the country to the temporal triumph of party. So long as low party ideals exist, so long will we have a debased electorate, corrupt elections, and a tainted administration.

SIXTY-SIX YEARS.—Mr. and Mrs. Jas. Dunfield, of Portage, Kings Co., have, perhaps, been married longer than any other couple now living in Canada. Mr. Dunfield was born on January 16, 1818. They were married August 2nd, 1838. They have since resided at Portage, where Mr. Dunfield have been a successful farmer, a deacon of the Free Baptist church at Portage for some forty years, and superintendent of the Sunday-school for about the same number of years.

The DeMonts-Champlain Celebration.

On the lovely St. Croix River, eight miles below the twin cities of St. Stephen, New Brunswick, and Calais, Maine, is the little island of Dochet. Here, late in June, 1604, the Sieur de Monts, Lieutenant-General of the King of France for the county of Acadia, established his first colony. That was four years before Champlain founded Quebec. Subsequently, in April, 1605, De Monts' colony, which had suffered terribly from cold and scurvy, and lost thirty-six of its members by death, was removed to Port Royal, now Annapolis, Nova Scotia, reinforced by settlers newly arrived from France. But Dochet Island was the first settlement in Acadia. This year, on the four-hundredth anniversary of this colonization, the event will be celebrated appropriately. The Historical societies of Nova Scotia, New Brunswick and Maine will hold celebrations extending over several days, the Nova Scotia Society at Port Royal, on June 21-22, the New Brunswick Society at St. John, on June 20-24, and the Maine Society, with the citizens of St. Stephen and Calais, at Dochet Island and Calais, on June 25. The societies will unite at all the celebrations, and the Royal Society of Canada, which is to meet this year at St. John, N. B., will send prominent representatives. At Dochet Island a large boulder, bearing a bronze tablet inscribed with the principal facts connected with De Monts' settlement there, will be placed near the lighthouse and dedicated with appropriate ceremonies on June 25. The British and United States navies are to be represented, and there, and at the other historic spots, leading men of both Canada and the neighboring republic will recall the history of the brave old French discoverers and colonizers who first founded the Acadian colonies.—*The Guardian*.

What Christianity Does for a Nation.

The mightiest masses of population under one scepter are exhibited by the British and the Chinese Empire, the former with 389,000,000, the latter with 407,000,000 people. But what contrasts! China, whose vast majority is devoted to a dry moralistic Confucianism or a quietistic Buddhism, is religiously less divided than Western peoples, and maintains a primeval culture in religious local seclusion. She has rounded her territory into a compact mass, and thus contains within herself a mighty force of resistance.

Yet, lacking initiative, she has been politically thrown into the background by the more active powers of Europe, and is even menaced in her original innermost sphere of life and influence.

On the other hand, in England, a European predominantly Germanic and Protestant people, now 40,000,000 strong, has reached out boldly over the seas, and has seated itself on every coast; she has founded great colonies and has subjugated ancient realms. She has thus become literally an ecumenical empire, which, in fact, spans the whole world, and unites in itself all the religions, races, and civilizations of the world.

In fact that the Christian seventh of the population of the empire controls a wide-stretching realm, including 330,000,000 heathen and Mohammedans, England affords the overwhelming demonstration of the religious and moral superiority of Christianity.—*Allgemeine Missions Zeitschrift*.

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