

## REV. J. H. MACDONALD SPEAKS.

(Continued from third page.)  
took exception to this statement and asked Mr. McDonald for proof of it, requesting especially the names of homes wrecked in Fredericton in consequence of the decree." The correctness of Mr. McDonald's statement did not depend upon his being able to cite local instances of wrecked homes. But his reply shows that he was quite able to meet the demand of Mr. Carney. He relates two cases, as follows:

"In the summer of 1908 a young couple in this city were married by a Methodist clergyman, the young man was a Roman Catholic and the young lady a Protestant. After residing here for some time they moved away and made their home in another province. A short time after their wedding, he began to urge her to join his church and to be re-married. This she strenuously refused to do, and because of the ill-treatment she received from him as a consequence, she was obliged to return for a time to her friends in Fredericton. During the Christmas season of 1908 she received from him the following letter, dated from his home city in this province:

"Seeing that my parents are against me living with you, as well as my church, which forbids me to live with anyone who is not married by a Roman Catholic priest, I take these few minutes to drop you a few lines, as I may as well tell you first as last that I do not intend to ever return to you."

Against the woman's character there is not a word to be said and the man who wrecked her life has not an accusation to make other than that his church forbids him to live with anyone not married by a Roman Catholic priest. The wronged woman whose home has thus been broken up by the Ne Temere decree, is now living in this city. She informed me today that unless it became necessary in the interests of truth she would prefer not to have her name dragged before the public. As a proof of the genuineness of her case I am placing her name in your hands, Mr. Editor, so that there can be no possibility of the implication that this is a story manufactured for the occasion.

Another woman with her family was obliged to return to this city not long since, because her husband repudiated a Protestant marriage. It is a serious piece of business, as we are all agreed, to bring these unhappy cases into the glare of publicity; but I have no hesitancy in informing Father Carney that I will gladly furnish him or any other clergyman of the city the names of the families I have mentioned whenever they choose to ask for them."

Some people have seemed to think that the annulment of marriages by the Roman Catholic authorities is a matter affecting only the Province of Quebec, and that the people in other provinces need not concern themselves about it. If it did affect Quebec only it is not less unjust and cruel, and should not be allowed to continue. But it touches the whole country, and such cases as those in Fredericton cited by Mr. McDonald could probably be found in many places in all the Provinces. And unless the marriage laws, of the country are so interpreted or amended as to prohibit Roman Catholic interference with legally solemnized marriages, there will certainly be a great increase of the number of homes wrecked by Roman decree. Not only the Protestantism of Canada, but all, whether Roman Catholics or Protestants, who value the sacredness of the family relation and freedom from foreign ecclesiastical domination should continue to vigorously protest and agitate and demand till this decree, so iniquitous in its effects, shall cease to have any power in our midst.

In addition to the local cases above described, Mr. McDonald directed at-

tention to a notable case in Ireland. Again we quote from his reply to Mr. Carney:

Since Father Carney has so kindly suggested that after showing specimen fruits of the Ne Temere tree I might travel farther afield for specimens. I again take pleasure in accommodating him by placing before your readers the salient features of a case which is destined to become historic inasmuch as it was brought to the attention of the Imperial Parliament at Westminster. The appeal of Mrs. McCann to His Excellency the Earl of Aberdeen, Lord Lieutenant and Governor General of Ireland, speaks for itself. It is as follows:

"May it please your Excellency—I pray your Excellency's assistance under the following circumstances:

"I was married in May, 1908, in a Presbyterian church by my own clergyman to my husband, who was and is a Roman Catholic. Before our marriage he arranged with me that I should continue to attend my own place of worship and he his. After our marriage we came to Belfast where our first child, a boy, was born in June, 1909. During all this time there never was any difference between us about religious matters.

"A short time before our second baby a girl, was born in August last, my husband spoke to me about changing my faith. He told me of the way the Roman Catholic priests were rating him and I was visited on several occasions by this priest, who told me I was not married at all, that I was living in open sin, and that my children were illegitimate, and he pressed me to come to the chapel to be married properly. I told him I was legally married to my husband and that I would not do what he wished, and on one occasion my husband and I sought him to leave us alone—that we had lived peaceably and agreeably without his interference and would continue to do so if he left us alone. He threatened me, if I would not comply with his request, that there would be no peace in the house; that my husband would not live with me and that if he did so his co-religionists would cease to speak to him or recognize him. From this time on my husband's attitude was changed, and he made no secret to me of the way he was influenced. Our second baby was taken out of the house by my husband without my leave, and taken to chapel and there baptized. My husband also began to ill-treat me, and told me I was not his wife, that I was nothing to him but a common woman. I bore it all, hoping his old love for me would show him his error. But the power of the priest was supreme, and on returning to my home some weeks ago, after being out for a time, I found both my babies had been removed, and my husband refused to tell me where they were beyond that they were in safe keeping. A day or two after, on pretence taking me to see my babies, he got me out of the house for two hours and on my return I found everything had been taken out of the house, including my own wearing apparel and underclothing, and I was left homeless without any means or clothing, beyond what I was wearing. My husband left me and I could not find out where he went. I subsequently saw him at the place where he was working. He was very cross with me, refused to tell me where the children were and told me to go to the priest in whose hands he stated the whole matter was, and said unless I was re-married in chapel I would never see the children. My heart is broken. In my despair I am driven to apply to you as the head of all authority in this country for help, and but for the charity of kind friends I would be starving. I want to get my children and to know if they are alive, and I have been told, kind sir, that if you directed your law officers to make inquiries they would soon get me my

rights. Will you please do so and help a poor, broken-hearted woman, who will continue to pray for Almighty's blessing upon you and yours."—Maritime Baptist.

## GRACE MAY LIVE WITH SINFUL TENDENCIES.

"The flesh lusteth against the Spirit; and the Spirit against the flesh; and these are contrary the one to the other," said Paul. No amount of reasoning can make this apply to an unsaved man, for unsaved men do not have the Spirit. It is the converted man who has the Spirit. The Bible teaches, therefore, that in a man only regenerated there are these two principles at war—the flesh and the Spirit, for unsaved men do not have the Spirit.

We had far rather be one of the old Calvinists who admitted this and supposed they could not be rid of the flesh until death, than one of the modern Zinzendorfs, who, to have an excuse for not seeking the second blessing attempt to deny the fact that every justified man has experienced—that the "flesh" remains in us after regeneration. One has a wrong theory, but the other obstinately refuses to admit a fact.

A story is told of Jonathan Edwards the great Calvinist, when a young man asked for his daughter.

"You can't have her," said Mr. Edwards.

"But I love her."

"No matter; you can't have her."

"But she loves me, too."

"I say you can't have her."

"But I am well off and can support her."

"You can't have her, I tell you."

"Why not, Mr. Edwards? What have you against me?"

"Nothing."

"Well, then, why can't I have Emily?"

"Because I think you are a pretty decent sort of a man; too good for her."

"What? Mr. Edwards, what in the world do you mean?"

"She's got a wicked temper, and you wouldn't be happy with her."

"But I thought she was a Christian."

"So she is, young man; so she is. But before you have lived as long as I have, you'll find out that there are some people in this world that the grace of God may get along with, but you can't."

As the Camp Meeting season is approaching, all our people should pray much and earnestly for God's special blessing upon these important summer gatherings.

Those who expect to go should pray for God so to prepare them that they should be made a great blessing to both believers and sinners. They should also pray for those who don't want to go as well as for those who cannot go.

They who think they cannot go should pray that the Lord would open the way, and then get ready meanwhile, even if they cannot see the way open yet, determined to go up to the last minute yet unless the Lord should close up the way. Remember the Lord said, I am "He that openeth and no man shutteth and no man openeth." "Behold I have set before thee an open door, and no man can shut it."

Those who cannot go at all should pray for the Camp Meeting and the Lord will bless them at home.

It is surprising what flimsy and inconsistent excuses some people make for staying away from Camp Meeting. And it is also surprising how many of these obstacles, apparent or real would vanish away upon the exercise of some zeal, some earnest prayer and a little real faith.—Gospel Banner.

## A NIGHT AT BALMORAL.

By Ida M. Keirstead.

The sun has set in all its glory,—and, as if loth to leave those whom she has warmed and comforted, for another day,—leaves a trail of magnificence which only an Artist can describe giving peace and quiet to the aching body and weary brain, after an unusual busy day. There is much song and laughter as the laborers prepare their evening meal.

Night quickly settles down, so characteristic of this tropical climate, no lonely twilight to enjoy.

The new moon begins to shed forth its silver rays, casting long shadows here and there, but finding she now has no rival, grows bolder, until she brightens up the firmament, with brilliancy.

The children are glad for their restful bath, then a romp, after which they are soon in the land of dreams. It is now about 7.30, the young men have come in, some to read the Testament, while one is bravely struggling with an English Primer, others are studying in the kitchen. Afterwards they have a short Bible lesson and prayers.

We them gladly retire, thanking our Heavenly Father for the time of sweet rest.

Why this troubled sleep? why these dreams which seem so like a night-mare? The noise and confusion becomes more distinct until we are fully awake, and call out, what is the trouble? The answer comes back, They think Lidia is dying and all of her people are here crying.

Mr. K. quickly dons an over-coat and goes out, while I get into dressing-gown and slippers. Already the command has been given to be quiet, and take the girl in out of the cold, where they have been throwing water over her.

I find her pulse-beat weak and bounding, teeth chattering, and almost in a state of collapse, from cold and fright. We quickly wrap her up and get a fire on, then we gather around her in prayer amid fervent Amens from the unbelievers.

When we assure them that this sickness is not unto death," but an acute attack of indigestion, their fears are somewhat abated.

Nothing does so much good to the mind of the Native as an emedic, so we give a dose, but after two minutes they again get excited.

Ukosikasi, will it come up?

Oh yes, it will come up.

Then I ask, why is the hen crying so?

They answer.—She is being caught.

A young man runs in with a handful of feathers, plucked from the tail of that poor hen,—these they say are to induce vomiting, which by the way, are not needed for we shortly have good results from the medicine.

One woman asks, what is that red? I tell her, that is the medicine, and the white? That is the sickness. After this I give my patient a cup of hot coffee and get her to bed.

These twelve or fifteen men, women and boys are quiet now and do my bidding.

While I get milk for night nourishment, snuff is being passed around and they settle down for a night's vigil. I again seek my bed, but the scene is re-acted again and again,—the weary hours weary away, while I try to covet sleep by concentrating my mind on the serious,—but invariably those feathers loom up with ridiculous proportions.

Sleep comes at last, when, which seems but a moment of time, the fowls are calling for breakfast, and I awake to find a new day, with my patient resting quietly.

Salvation would not be worth anything if we did not know we had it. Then again, if one had salvation and did not know it, and he should lose it, how would he know he lost it or how would he know he had it?—Selected.

## FILL ME NOW.

E. H. Stokes, D. D. Jno. R. Sweeney

Hlala nami, Moya Oingewele;  
Geza inkliziyo yam';  
Ngi civalisa no Moya wako,  
Woza, manje, ngi civalisa.

Chorus.

Ngi civalisa, ngi civalisa,  
Noza Jesu, ngi civalisa.  
Ngi civalisa no Moya mako,  
Woza, manje, ngi civalisa.  
Unga ngi civalisa, Moya Oingewele,  
A ngi ku tshela kanjau;  
Kodwa ngi ya ku swela, kakulu;  
Woza, manje, ngi civalisa.

A ngi mamandla, eukosin';  
Ngi hlala ezinyaweni zako;  
Moya Oingewele, Oingewele,  
Ngi civalisa, namandla manje.

Ngi sindisa, ngi busisa;  
Geza inkliziyo yam';  
Nya ngi busis', yua ngi sivdis',  
Yua ngi civalisa kadulu manje.

I. M. KEIRSTEAD.

## QUARTERLY MEETING AT GEARY

Pastors and Delegates are specially requested to attend the 1st district Quarterly Meeting in the tent at Geary June 22-25. Persons coming to Fredericton by the morning train can take the Steamer Hampstead for Oromocto at 4 p. m. and save the expense of stopping over night at Fredericton. All who intend to come will please send a postal card to my address by the 20th inst., and we will arrange for teams to meet them at Oromocto. Tickets on Steamer Hampstead to Oromocto 25c., return tickets 35c.

S. A. BAKER,  
Box 484,  
Fredericton, N. B.

## MISSIONARY BOX.

We sent a heavy case of clothing to our Missionaries in South Africa on the 8th inst. containing contributions of clothing from Woodstock, Fredericton, Greys Mills, St. John, Marysville, and Penniac. The freight and duty on the contents will be about \$20.00, this amount we generally raise by contributions. Many of our people are willing to contribute for this purpose, so please mail your contribution today. So we can send the money to Brother Keirstead so he will have it when the box arrives.

S. A. BAKER,  
Fredericton, N. B.

## TO THE MISSIONARY SOCIETIES.

The blanks for the reports of the Missionary Societies have been sent to the churches, please have them filled out and returned by the 20th inst.

MRS. S. A. BAKER,  
Corresponding Secy.,  
Box 484,  
Fredericton, N. B.

## NOTICE.

The general Missionary Society of the Reformed Baptist Churches, will meet at Beulah Camp Ground on Thursday, June 29th, at 4 p. m.

S. A. BAKER,  
President.

If you find yourself beginning to love any pleasure better than your prayers; any book better than your Bible; any house better than the house of God; any table better than the Lord's table; any person better than Christ, or any indulgence better than the hope of heaven—take alarm.—Thomas Guthrie.

The uninvited changes in one's location and circumstances of life, are but his removal to different class rooms in which the Master is schooling him for graduation into a world that is unchangeable.—Joseph Smith.