

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JUNE 17, 1886.

ENTIRE SANCTIFICATION.

ARTICLE VII.

It remains to point out some of the dangerous tendencies of this doctrine.

In the first place, it seems to be based upon a false conception of what constitutes entire sanctification. People suppose themselves entirely sanctified because they deprecate the idea of the supreme attainment of the Christian life, instead of exalting their lives to its high standard.

Some assume to be entirely sanctified because they have faith to cast their sins continually upon Christ and his work, as fast as they become conscious of them. Thus the blood of Christ constantly cleanses from all sin, and their souls are left all the time pure. But are we to accept this as entire sanctification—their supreme attainment of the Christian life? As will be seen, we say that the body is washed and soiled, when it is covered with various sins, merely because the foul pus exuding from them is constantly wiped away. To be whole in body, the sores themselves must be cured, and to be entirely sanctified, which is but another word for holiness of soul, that which prompts and leads to sin must be taken from the soul. If people grow satisfied with the habit of faith which casts sin as it comes upon Christ, or keeps the soul where cleansing is constantly applied from Him, the spirit of God is stayed in the soul, just as the man with his body full of sores cannot get any cure if he is content to attend only to the foul pus which runs from them. What we all need is something more than that Christ shall cleanse our sins as they come, we want to have our nature so changed that there will be no acts of sin to be washed away. The pollution which flows from the fountain of sin in the soul must not only be attended to, but the fountain itself must cease to flow, and the dried up, before we are entirely sanctified. To apply this term to one who is short of this, and rest content with a lower attainment, is to degrade the whole idea of the Christian life and to bring it down to the level of the world.

Others have a somewhat higher idea of what constitutes entire sanctification. They think that it consists in a reliance upon the Holy Spirit to overcome every temptation before there is that yielding to it which constitutes sin. This attitude of mind is fatal to the attainment of all Christian holiness; for it maintains our hold on the world, and by which alone we can be sanctified. But this does not constitute entire sanctification, neither should it be placed as the fruit of our effort as Christians. It should constitute entire sanctification, we doubt whether this is ever attained in this life, and we are not to be satisfied with anything short of the actual sin only by the power of the Holy Spirit, satisfied with even the idea of sanctification, it will hinder the progress of the most ultimate work of the spirit in the soul, the destruction of the selfish principle in the soul itself. If we are satisfied with keeping sin in the soul, and the dominance of divine power, rather than seek its destruction in the nature, it is but resting content with cutting off the poisonous shoots of the work tree of sin, while they come up to the surface, while we do not attempt to eradicate it from the heart. The root of sinning still remains untouched. We had better confess that we are wholly sanctified as long as we are in the world, and not relax the struggle for the doctrine of entire sanctification, as held by people to-day, renders us wholly satisfied with anything short of the eradication of sin from the nature, it is a false holiness, as it lowers the aim of the great work of sanctification, and leaves the work in the soul little more than well begun.

But there are others whose idea of what constitutes entire sanctification are still more superficial. It amounts to about this. Believe the statements of the Bible where it says the blood of Jesus Christ cleanseth us from all sin, and we are cleansed. To do this, your perfect purity under these circumstances would be the same as to dole your salvation when you had believed in the Saviour, a sinful desire of God. But to take this ground is but to hinder ourselves up in the delusion that we must be all in our own hands, that we are to be sanctified by our own power. We are cleansed from all sin as we are to be sanctified. In the sight of the divine law the believer is perfect in Christ. But this is an error which should be guarded against as a perilous delusion. It is a false holiness, and the law which regard the sinful offender as a criminal, but that is no reason why he should not be his own guilt, and con-

firm himself a murderer. So also, because Christ has atoned for all our sins, is no reason why we should disown them and refuse to take our place as sinners. It is our blessed privilege to accept Christ as our substitute, and feel peace and joy; but it is the worst reason in the world why we should accept our state in him as our real state in ourselves, and cease the struggle to cast out the sins from our hearts for which our Lord has atoned. We believe that our Saviour has made us free from the fear motive by taking all our sins and bearing them, and securing a full salvation without our aid. But we believe also that he wishes this very fact to fire our souls with greater determination to cast out all sin from within, and from the higher motive of love. When men claim as their own inherent right what is theirs in Christ, they lay unhalloved hands upon what is not theirs; they boast themselves presumptuously, and the result must be evil.

Not only does the profession of entire sanctification hinder the soul in its progress by directing attention merely to sin in act, while no heed is paid to sin in the nature, it also aims to do away with the very means of growth and strength.

The idea is that God by his power sanctifies the souls of men without their aid. By the second blessing men are lifted up to the heights of entire sanctification with no trouble to themselves. What then becomes of the law of development of strength by exercise of power in struggle? It is not thus with the body; it is not thus with the mind; we do not believe it is thus with the spirit. If the body or the mind is to become strong it is by struggling for the mastery of difficulties. If to a certain point, at least, it is so in the matter of moral and spiritual power. It is the men who grapple with temptations, and wrestle them down by the tension of will and watchfulness, who become the moral athletes. Are we to say that this law is to be held in abeyance or reversed in the case of any, and they are to be taken in the arms of God's power and lifted up to heights of Christian attainment beyond all the rest, while there is no testing of strength to give them power?

A careful observation of the lives of those who profess to have attained to such great things in this easy way, does not lead us to believe that there is any exception to the rule that growth is gradual, and that real strength comes through struggle and conflict. We fear those who suppose they have attained to all this at no trouble to themselves are ignoring the real law of growth and strength, and so condemning themselves to perpetual weakness.

There is still the danger which has been seen in the past. Men assume they are wholly sanctified. They regard this as the fixed fact. Instead of arguing, when they do and feel what in others would be sin, that they must have been in error as to their fully sanctified state, they assume virtually that to sin in this state is not sin. In other words, instead of seeing that a sinful act disproved a wholly sanctified state, they assume that an entirely sanctified state makes the sinful act impossible, and thus the door to license is flung wide open, and the only thing to deter from entering is public opinion, &c.

It is probable, also, that this profession of entire sanctification does evil in another way. Men profess it in times of excitement in all sincerity. They speak with great assurance respecting it. But soon the spiritual ardor cools, and they find themselves as before. They, however, do not like to confess this fact as it would be very humiliating after all the confident professions of the past. So a life of empty pretence follows.

There is also in this doctrine, as practiced by its adherents, much which does not seem consistent with itself. When all the ministers of a city, for instance, as was the case in St. John, are described as hypocrites because they do not accept the teaching of a few who profess to have had the second blessing when we hear one writing about helping men out of the ministry who have no right in it, because they cannot accept his views, and intimating that we oppose their views when we know them to be true, it seems as though some of the entirely sanctified had need of a little more charity, to say the least, and there is an exhibition of one of the tendencies of the doctrine to make men a little too self-satisfied with both their own state and opinions.

Other evil tendencies of this doctrine might be mentioned, but we forbear.

In conclusion, we have sought to write in the fear of God, and with love to all. For any who are pressing on to a real higher life we have the intensest sympathy and deepest love. Let us all take a low place so far as our own attainments are concerned, so that we may give the highest place to the grace of God, and ever have the deeper and more adoring love to him who forbears with and pardons our sins. Let us seek to attain to how much remains to be attained, and that we be stimulated by the great task to ourselves to greater effort, with God's help, to get nearer the standard Christ has established. When the final day of accounts comes, and we stand in the full glory of the divine perfection, and see the law of God in all the extent of its claims and the transcendent grasp of its obligations, we have no doubt but that then we will think less of the highest attainments of the earthly life than the most lowly do now. Let us all seek the highest communion and purity, and have such an insatiable craving after God that we shall stop short of nothing less than complete holiness in His sight.

SOUTHERN N. B. ASSOCIATION.

St. Stephen, where this Association was held, is one of the prettiest and most enterprising towns of the province. The many fine residences show both taste and prosperity. Although affected by the general depression, it has still a good stir of life.

The church at St. Stephen's has a short but interesting history. There were a few Baptists in the place, but no attempt was made toward establishing a permanent interest until 1868, when the Lord put it into the heart of Mr. C. B. Eaton to begin building a house of worship, and Rev. Thos. Crawley came down from St. Andrews and held an occasional service in a hall. In 1879, Dr. Hopper, having resigned his position as principal of the Seminary in Fredericton, came and began work. In the same year, a Sunday School was organized in Mark's Hall, and a small congregation gathered. At the organization there were but 45 all told, and these included the most of the congregation as well as the children. The opposition on the part of the other denominations of the town was very strong; but the interest continued to grow until 1879, when the meeting-house being ready for dedication, a church of 17 members was organized. Since that time, during the pastorate of Dr. Hopper and under that of Bros. Manning, Eaton and Hunt, the church has become consolidated, and has grown in numbers and influence. It was at first assisted by the Home Mission Board, but became self-sustaining under the first pastor. To-day there is a fine church property, consisting of audience room, vestry and parsonage, a church numbering 141, and a Sunday School of 200.

It is but just, and it is so in the matter of moral and spiritual power. It is the men who grapple with temptations, and wrestle them down by the tension of will and watchfulness, who become the moral athletes. Are we to say that this law is to be held in abeyance or reversed in the case of any, and they are to be taken in the arms of God's power and lifted up to heights of Christian attainment beyond all the rest, while there is no testing of strength to give them power?

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F. Baptist body are in that province, and as this union has to do with our articles of faith which are under the supervision of the associations, rather than of the convention. It was urged, on the other hand, that the convention, representing all the Baptists of the Maritime Provinces, should deal with this question, or there would be danger of disagreement and disunion among ourselves, while seeking union with others. We are glad to say that this latter view prevailed, and a resolution was passed, asking the convention to take up the matter of the union, and adopt such measures as they thought wisest.

There was a report on Education presented which embodied the facts already made known in the MESSENGER AND VISITOR about the work at Wolfville, and gave this statement about our Seminary in St. John: There have been 81 in attendance. A class of 7 will graduate, and 5 will matriculate into college. Of the students, 12 young men have the ministry in view. All our Educational Institutions were strongly commended to the support of our people.

The Foreign Mission platform meeting was held in the evening. There was a large attendance. Rev. C. Goodpaster and Rev. T. S. McCall were the speakers. Mrs. Churchill was present, and a good deal of interest was taken in the young men and ladies who were transformed, so far as costume was concerned, into Bramins and Telugus, and in the explanations made by Mrs. C. and the Telugu song sung by her. At the close of the meeting Prof. Kierstead made a very effective address on education. The good accomplished by the visits of our professors to the associations can scarcely be estimated.

When we gathered on Thursday morning it was seen that the majority of the delegates, exhausted by the labors of the past day we suppose, had gone home. Those present, however, grappled manfully with the work, and carried it through. Although the attendance was not large, the later sessions were interesting.

The report on Denominational Literature commends the publications of Dr. Hopper to the support of the denomination. Satisfaction is expressed at the amalgamation of the Christian Visitor and the Christian Messenger in the MESSENGER AND VISITOR, which is said "to rank with the best Baptist papers in America." The purchase of the St. John by the Halifax Book Room is hailed with pleasure as this unites and strengthens this part of our work, and it is commended to the support of N. B. Baptists. We hope that all who have orders of books and papers to make, will remember this.

The reports on Home and Foreign Missions embody statistics which have already been given, and urge the churches to give to meet the large deficits which are staring us in the face.

The afternoon was devoted to Sabbath Schools. The discussions on the topics "How to retain our older scholars?" "The relation of the church to the Sabbath School," and "How teachers are to prepare to meet their classes," were full of practical suggestions. It was thought that the great difficulty in retaining the older scholars was because the grown up members of the churches set them the example of being absent. The discussion on the second topic issued in a resolution affirming the principle that the Sabbath School should be under the supervision of the church, and that it is judicious to have annual elections of officers.

A platform Home Mission meeting was held in the evening, and proved a very successful one. Addresses were given by Brethren Good, King, Davison, Goodspeed, and Kierstead. The need of strong churches sending their pastors out a part of the time into outlying destitute regions and brethren of ability doing this form of missionary work, was insisted on with great force by Bro. King. Information was also given, which, it is hoped, may be helpful. After the passing of a vote of thanks to the St. Stephen friends for their kindness, a vote richly deserved, the association closed.

OUR TELUGU MISSION.

The report of the Canadian Baptist Telugu Missions for the year 1884, has been received. It is a very interesting document, and affords abundant reason for thanksgiving. The following tabulated statement gives the results of the year's work so far as they are evident in increase of membership:

Table with columns: STATIONS, Baptized, and Total. Rows include Cocanada, Tel., Chilacola, Bilimptam, Chilacola, Tel., Bilimptam, Chilacola, and Total.

An examination of these statistics reveals the fact that there has been a gain on the membership of last year of about 16 per cent. We were this year of increase to crown the labors of our churches at home, we should rejoice in the addition of over 6,000 to their membership this year by baptism—an untimely gain.

In examining the work done at each of the stations, it must be remembered that the work was begun on the Cananada and Akhida fields years before missions were established at Bilimptam, Chilacola, Tel., and

Bobbili. A converted Telugu Christian had spent the greater part of a devoted life in proclaiming Christ to his countrymen in the former fields before the Upper Canadian Baptists began work there. There is no reason to doubt but that when the leaven of the gospel had the same time to work on the other fields, similar results will be seen. That we have churches numbering 48, 58, and 16, at stations where ten years ago the night of idolatry was unbroken by any rays of gospel light, is matter for devout thanksgiving. It must be remembered, also, that this has been accomplished through our missionaries when they have had to grapple with the task of learning a difficult language, and while the work of building and other interruptions have been against the doing of the best work. Neither should it be forgotten that these results in the gathering of Telugus into Christian churches represent more than the same number of converts added to churches at home. Prejudices have been overcome, ignorance has been dispelled, the terrible grip which heathenism has on its votaries has been broken; Telugus are getting accustomed to see others leave the superstitions of their fathers, and it does not seem so hard a thing to do there is a little community arising which affords mutual help, and where converts receive a warm welcome, and the leaven of the gospel has been widely disseminated. From all these and from other reasons, as well as from how it has been on other fields, we may well hope that a channel has been broken through the rocky barriers of heathenism, through the widening of which the life of Teluguland will flow more and more freely into the churches of our Lord.

INTERESTING ITEMS.

Not seldom the wife leaves the husband on his being baptized. On one occasion I baptized four men, the first in their village. When they returned to their village not one of them had a wife. Three of the wives have since been baptized. The fourth is ready for baptism. Her husband went occasionally to see her in their village where she had gone. In that village we have as a result to-day a large number of Christians and a school.—Bro. Timpany's last report.

When it was proposed to build a chapel school-house the work seemed very great for such a few to undertake. However a meeting was called on October 15th, the Lord's guidance and blessing sought, and a subscription book opened. From the church funds the first sum was given. Church members followed with their subscriptions. The Total Abstinence Society gave a donation. Masons, coolies and others from among the heathen who had been employed from time to time said they will give four days' work each. When the work of the evening was summed up we were astonished to find that 930 rupees had been subscribed. My own unbelief was rebuked, all joined so heartily in the project, and gave so generously. The subscription list has arisen to 1,137 rupees.—Bro. Bradford's report.

On July 10th our beloved helper, Gorahathie—the flower of our mission—died at Tekkali, where for nearly eight years, amid many bitter persecutions, he had nobly witnessed for Christ. Though of high caste and a Pandit, he counted himself as nothing that he might win some. Through him six Pariahs and two Savaras were turned from dumb idols to the living and true God. In how many other hearts he was instrumental in planting the germ of the true faith is known only to him who searcheth the hearts of all men. Though dead he yet speaketh; and we trust that the little band of believers in Tekkali shall yet receive large accessions from his faithful labors.—Bro. Hutchinson's report.

SELF-SUPPORT.

As we intimated in last year's report the Cocanada native pastor's support has been found independent of the Mission, not only has the native church met its own expense, but it has given me Rs. 50 to help build some village school houses. The church has a monthly and weekly collection, and charity boxes in all its Christian families. By these means they raise about Rs. 250, annually.—A. V. Timpany.

A beginning has been made. The church is paying a rupee per month toward the salary of Narsiah, the elder of the preachers, and a rupee and a half to the widow of Kruthe Basso Mahanty, in Jeyapore.—I. C. Archibald, Bobbili.

At Bilimptam the Sabbath morning collections amounted to Rs. 82-2-11, and the Chilacola Church has contributed Rs. 90.

From all the stations the reports are cheering, and give evidence that good solid work has been done. With persevering effort and dependence upon God, great things will be accomplished as the years go by.

Rep. Miss. Union of the U. States.

The following is a summary of a part of the work of this enterprise, during the past year.

FINANCIAL.

The treasury has received from all sources and for all purposes, \$95,999.45; from donations, \$184,301.98; transferred to this account from annuity accounts, \$45,111.26; from legacies, \$29,802.41; from the Woman's Societies, \$7,679.47; from investment funds, \$15,845.53; from various sources, \$15,327.66. The appropriations for the year were: For expenses, \$5 specified in the Treasurer's account, including the debt of last year, \$413,642.35; given to foreign funds and annuity accounts, \$25,077.95; a total of \$446,712.21, leaving

a deficit of \$50,615.76. The donations of the churches have increased \$11,500.37 over the former year, but the legacies are \$30,000 less and appropriations \$26,000 more.

SPIRITUAL.

Connected with the missions in Burma there are now 103 missionaries, 522 native preachers, 485 churches, and 27,607 church-members—1,924 were baptized in 1884.

In the Assam missions there are 19 missionaries, 29 native preachers, 30 churches, and 1,731 church-members—46 were baptized in 1884.

In the Telugu Mission there are now 40 missionaries, 154 native preachers, 42 churches (one of which, that at Ongole, is the largest Christian church in the world), and 26,396 church-members. In 1884, 1,556 were baptized.

In the Chinese missions are, at present, 27 missionaries, 58 native preachers, 17 churches, and 1,411 church-members—103 were baptized in 1884.

In Japan are 17 missionaries, 25 native preachers, 7 churches, and 367 church-members—109 were baptized in 1884.

European Missions.—The statistics of the European Missions indicate a steady growth; and the large additions to the churches, especially in Germany and Sweden, inspire the hope that we shall be able soon to withdraw the support we have heretofore extended to them.

LIFE QUESTIONS.

The most notable feature in the mission work, as a whole, is undoubtedly the growth of the mission churches toward independence and self-support. This movement, to which attention was called in the last annual report, has gone on with increasing power and vigor.

A tract by Dr. Carpenter, which shows that 46 per cent. of the money expended for Foreign Missions goes to the support of schools, brought up the question of the propriety of such a large outlay aside from the direct work of evangelization. Dr. Murdoch explained that this state of things was due to the fact that money was sent in designated, and not given to be spent at the option of the Board. He also said: There is another trouble. The woman's mission societies, based upon noblest principles and motives, threaten conflict because there is discord at the roots. It cannot continue women's work for women and children; it must come to be women's work for Christ, for his cause—woman's work for man and women, for humanity.

The work being done by the women is a grand one, but they must make a change in their general plan before it leads us to trouble. There is no use attempting to conceal what is obvious and cannot be concealed. The Christian women should look at this in a proper light. We cannot do without their assistance, and so would be the day were they to withdraw their helping hand.

Resolutions were adopted advising a limitation of expenditure to the probable income, as also instructing the Executive Committee to confer with the Women's Societies with a view to a satisfactory arrangement about the appropriation of its funds.

The meetings seem to have been deeply earnest, and firmly practical.

Association Reports.

THE MESSENGER AND VISITOR has done good service in the articles referring to our Associations. These gatherings are of so much importance to our churches, that I venture to add a few lines upon the purpose and character of the Reports of the various Committees in these Associations. What are these Reports for?—What should they contain? Take Foreign Missions for example, should the report tell most fully what has been done in India during the year within the limits of the Association?

It seems to me that while some comprehensive statement may be given of the work abroad, the burden of the Report should be upon the Home work of Foreign Missions. The Convention is the body to receive the full Annual Report of our work in India, to discuss and pass upon the same. The special work or the Association Committee is to inquire and report how many churches in that Association have contributed to the cause and how many have done nothing; how much has been given and how more may be secured; how much is being done to create missionary sentiment and opinion among the churches and how more may be effected in this respect. Would not a report of this character stimulate some churches to greater efforts and make the Association feel the responsibility that rests upon it and the churches? Let it be known that the committee was appointed not so much to look through a telescope upon our Missions as to inspect our Home work, and a new interest would be given to the subject. Work of this kind is the most important because we are not able to employ agents and secretaries to visit our people with reference to missions. In the United States this is done; but we must rely upon our churches directly to foster the opinion and to secure the funds necessary. A free conference in the Association upon methods of work in the churches would be most helpful in young portions and many others.

What is here said of Foreign Missions can be applied to a considerable extent to Home Missions and other subjects. This method would give an opportunity to our Association, remove the formal nature of

the discussions, and give interest in our work. There is plenty of work for them if they will only be content with the business that belongs to them.

Notes from

Perhaps a few interests in this regard to the readers of the Visitor. It is well known that a great deal of work has been done in the mining camps, and has not in the mining camps, as a rule, as reliable.

It has long been known that iron ore is found in this region, and in the vicinity of Lake Superior, was very rich. Two years ago the Vermilion was the former recent discovery of the latter forty-five miles of mountains of the region is of the varieties, and yields a better metal.

Perhaps the metal iron, found in this region, is found in abundance on all hands, and is found in the mining camps. The shore of the lake which shows distinct iron ore. At times a pure metal is obtained, mass copper, weighing three tons each, are found. But the chief success has been in the discovery of iron ore. This led him to search for gold. The first specimen assayed yielded \$735, \$2,540 to the ton. It is a very high yield. The ore is of a crucible quality, the assayer's crucible in the Lake is all from the hill-side on which it is found. It is a beautiful sight, sailing vessels of all coming and going. The Lake has been a great success. The ore is coal and merchandise comes from Buffalo. Outgoing ships are laden with wheat. It will give shippers and the elevators are all or three million bushels of surplus above elevators.

The opening of the streets to our city in search of employment there is a large number of other kinds of work employment to be given the streets are to be around the doors of already it has been made large additions and yet there are part a man does not get nightfall.

At the recent session of the Court, a man convicted of murder was sentenced to be hung. This was the first case of hanging in the State of Minnesota. The case was in a peculiar one. Two Finland, killed a salaried man, and after camp led from that. They were caught by the police and lodged in jail. Since that time has tried to clear his charge the guilt. The evidence was substantial, but so that a reasonable doubt was, in fact, a part of the case. It is a part of the case as to be a part of the case.

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