

DR. TORREY PREACHES HELL AND ITS CERTAINTY

To a Large and Earnest Audience--Declares that the Whole Tenor of Bible Teaching Goes to Show that Notwithstanding the Contentions of Scholars and Speculative Theologians, Hell is a Certainty for the Evil Doer.

A large and earnest congregation assembled last night in the rink to hear Dr. Torrey discourse on Hell and its certainty. The preacher spoke with great tenderness and restraint. It was manifest that it is no easier for him than for any other than to expound such a subject; but one could not help feeling that the evangelist spoke truly when he said it was not a message of his own choosing but God's. Tonight he will continue to expound the same subject and on Thursday night the subject will be God's blockade of the road to hell.

Mr. Butler was again in good form and at the close of the sermon rendered with fine feeling the old hymn "Almost Persuaded." The new piano which the committee placed at the disposal of Miss Anderson enables the accompanist to perform her duties with greater satisfaction to herself and others. She is a remarkable accompanist. Mr. Butler and Dr. Torrey announce a hymn book and without reference to a hymn book or music sheet, Miss Anderson is playing it. Dr. Torrey's helpers are with out doubt men and women of rare ability. They are winning many friends for themselves will as for their Master in Fredericton.

The sermon was as follows:—My subject tonight is Hell: Its Certainty, What Sort of a Place It Is, and How to Escape It. If I were to choose my own subject to preach upon, I certainly would never choose this, I always speak upon it with reluctance and pain. It is an awful subject, but a minister of God has no right to choose his own subjects. He must go to God for them, and I am confident that God wishes me to speak upon this awful subject tonight. I wish that I could believe that there was no hell, that is, I wish that I could believe that all men would come to repentance and accept Christ and that therefore hell should be unnecessary. Of course if men will persist in sin, and persist in

THE REJECTION OF CHRIST

God's glorious Son, I cannot but recognize that it is right that there should be a hell, and that that hell should continue as long as men persist in their sin and rejection of Christ. If men will choose sin, it is for the good of the universe and the glory of God that there should be a hell to confine them in, but I wish with all my heart that all men would repent and thus render hell unnecessary as far as the human race is concerned. But I do not wish to believe it if it is not true. I would rather believe and preach unpleasant truth than to believe and preach pleasant error. And as awful as the thought is, I have been driven to the conclusion that

THERE IS A HELL.

I shall not give you tonight my own speculations about the future destiny of the impenitent. My speculations would be worth as much as those of other men, and no more. That is, they would be worth practically nothing at all. Man's speculations on such a subject are absolutely valueless. God knows; we don't; but God has been pleased to tell us much of what He knows about it. Let us listen to Him. One ounce of God's revelation about the future is worth a hundred tons to man's speculation. One hears on every side in these days "I think so and so about the future life." What difference does it make what you think? The question is,

WHAT DOES GOD SAY?

You will find my text tonight in Matt. v. 29 (Revised Version): "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."

1. THE CERTAINTY OF HELL.

It is absolutely certain that there is a hell. There are people in this city who will tell you that all the scholarly ministers and clergymen have given up belief in the orthodox hell. That simply is not so. That kind of argument is a favorite argument with men who know that they have a weak case, and try to bolster up a weak case by strong assertion. It is true beyond a doubt that some scholarly ministers have given up belief in the orthodox hell, but they never gave it up for reasons of Greek or New Testament scholarship. They gave it up for purely sentimental and speculative reasons. No man can go to the New Testament to find out what it really teaches, and not to see how he can twist it into conformity with the speculations which he wishes to believe, and not find

other, it doesn't take me long to decide which I believe.

In the second place, I say that observation and common sense prove that there is a hell. One of the most certain facts of every man's experience is this—that where there is sin there must be suffering. We all know that. The second certain fact of observation is the longer a man continues in sin the deeper he sinks down into sin and the ruin, shame, agony and despair which are the outcome of all sin. Gentlemen, there are scores of men and women in Fredericton tonight in a very practical hell, and the

HELL IS GROWING WORSE

every day. You may not know how to reconcile what these men and women suffer with the doctrine that God is love, but no intelligent man gives up patent facts because he can not explain the philosophy of them, and this is a patent fact. Now, if this process keeps going on, sinking ever deeper and deeper into ruin, shame and despair, when the time of possible repentance has passed, and it must be passed some time, what is left but an everlasting hell? The only thing against it, the dreams of poets and the speculations of philosophers have proven an ignis fatuus from the very dawn of victory; and when on the one hand I have the teaching of observation, experience and common sense, and on the other hand only the speculations of philosophers and the dreams of poets, it DOESN'T TAKE ME VERY LONG to decide which to believe. But when in addition to the teaching of observation, experience and common sense in its conflict with the speculations of cloistered theologians we have the sure teaching of the Word of God, the case is settled. There is a hell. It is more certain that there is a hell than that when you lie down to sleep tonight you will wake again tomorrow morning. You probably will you may not; but it is absolutely certain that there is a hell, and the next time you buy a book—I care not how skillfully it is written—or go to hear a lecturer—I care not how eloquent—and pay a quarter or two, or a dollar to have some man prove to you by book or lecture that there is no hell, you pay to be made a fool of. There is a hell.

II. THE CHARACTER OF HELL.

First of all, hell is a place of extreme bodily suffering. That is plain from the teaching of the New Testament. The commonest words to express the doom of the impenitent are "death" and "destruction," constantly recurring. What do death and destruction mean? God has taken pains to define His terms. You will find his definition of destruction in Rev. xvii. 8, compared with Rev. xix. 20, and Rev. xx. 10. In Rev. xvii. 8, we are told that the beast goeth into "perdition." The word there translated perdition is the same word which is translated elsewhere "destruction," and ought to be so translated here, or else it ought to be translated differently in the other passages. Now, if you can find where the beast goes you have God's own definition of

PERDITION OR DESTRUCTION.

Turn to Rev. xix. 20. You will read that the beast and the false prophet were cast into the "lake that burneth with fire and brimstone." Turn to Rev. xx. 10, and you are told that a thousand years after the beast and the false prophet have been thrown in there, the devil also is cast in there where the beast and the false prophet are at the end of the thousand years, and they shall be "tormented day and night for ever and ever." By God's own definition, "perdition" or "destruction" is a place in a lake of torment for ever and ever. Now let us look at God's definition of death. You will find it in Rev. xxi. 8. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." God's definition of "death" is a portion in the lake which burneth with fire and brimstone, just the same as His definition of "perdition." "Oh," but somebody says, "that is all highly figurative." Very well. I don't care to content against that tonight, but remember

GOD'S FIGURES STAND FOR FACTS.

Some people when they come to something unwelcome to the Bible, will say it is figurative, and fancy that they have done away with it altogether. You have not done away

BOY'S NERVOUS CONDUCT UNDER TERRIBLE PAIN

Chicago, May 22—An extraordinary display of heroism by Joseph Otto, fifteen years old, attracted hundreds of passengers on an elevated train today. The boy climbed the elevated structure in search of a batted ball. He was run down by an express, a leg was severed and other injuries were inflicted.

The train stopped and women and men swarmed near the track. He was carried to a platform where one woman gave her petticoat and another a cloak to bind his wounds. Physicians placed a bandage over his eyes to shut out the sight of the mangled limb. Otto tore it off and directed the physicians and assisted in tying the ligatures about his limb.

He never lost courage or fainted until he reached a hospital.

Cows should not be driven faster than a walk while on the way to the place of milking or feeding.

with it by calling it figurative. What does the figure mean? God is no liar and God's figures never overstate the facts, and it means at least this much—bodily suffering of the intensest kind. Remember furthermore, that in the next life we do not exist as disembodied spirits. All this theory so common today of the immortality of the soul independent of the body, where we float around as disembodied spirits, is Platonic philosophy and not New Testament teaching. According to the Bible, in the world to come, the redeemed spirit has a body.

NOT THIS SAME BODY.

a radically different body, but still a body, the perfect counterpart of the redeemed spirit that inhabits it, and partaker with it in all its blessedness. On the other hand, the lost spirit has a body, not this same body, but a body the perfect counterpart of the lost spirit that inhabits it, and partaker with it in all its misery. Why, even in the life that now is, inward spiritual sin causes outward bodily pain. How many men tonight are suffering the most exquisite bodily suffering because of inward sin. I once went to a hospital where there were upwards of 1,200 people suffering the most awful bodily suffering, and the physician in charge told me that every one of the upwards of 1,200 were brought there by one specific sin. Friends, hell is the hospital of the incurables of the universe, where men exist in awful and perpetual pain.

2. But while there is physical pain, this is the least significant feature of hell. Hell is a place of memory and remorse. You remember, in the picture which Christ has given us of the rich man in hell, that Abraham said to the rich man, "Remember." The rich man

HAD NOT TAKEN MUCH THAT HE HAD

on earth with him, but he had taken one thing—he had taken his memory. Young men and women that go on in sin, and spend eternity in hell, you won't take much with you that you own tonight, but you will take one thing—you will take your memory. You men will remember the women whose lives you have blasted and ruined, and you women will remember the lives squandered in frivolity and fashion and foolishness, when you might have been living for God. You will remember the Christ that you rejected, and the opportunities for salvation that you despised. There is no torment known to men like the torment of an accusing memory. I have seen in my office in Chicago strong men weeping like children.

WHAT WAS THE MATTER?

Memory. I have seen one of the strongest, brainiest men I ever knew throw himself upon the floor of my office and roll and sob and groan wail. What was the matter? Memory. I have had men and women hurry up to me at the close of a service with pale cheeks, with drawn lips, with haunted eyes, and beg a private conversation. What was the matter? Memory. You will take your memory with you; and the memory and the conscience that are set at peace in the life that now is by the atoning blood of Christ and the pardoning grace of God never will be. Hell is the place where men remember and suffer.

GUIDE FOR TRAVELLERS

INTERCOLONIAL DEPARTURES.

No. 303—Mixed for Loggieville, 5.45
No. 317—Suburban for Gibson and Marysville, 6.15.
No. 321—Suburban for Gibson and Marysville, 11.15.
No. 323—Suburban for Gibson and Marysville, 16.20.
No. 301—Express for Loggieville, Chatham, Campbellton, Quebec, Montreal, etc., 18.30.
No. 327—Suburban for Gibson and Marysville, 18.40.
No. 329—Suburban for Gibson and Marysville, 21.20.

ARRIVALS.

No. 306—Suburban from Marysville 8.15.
No. 302—Express from Loggieville, Chatham Junction, 13.20.
No. 308—Suburban from Marysville 13.30.
No. 304—Mixed from Loggieville and Chatham Junction, 18.50.
No. 310—Suburban from Marysville 19.15.
No. 316—Suburban from Marysville 21.55.

CANADIAN PACIFIC DEPARTURES.

6.20 a. m.—Express for St. John, Portland, Boston, Woodstock, etc.
7.30 a. m.—Mixed for Woodstock and points North. Leaves St. Marys at 8.10.
9.45 a. m.—Express for St. John and points east.
4.25 p. m.—Mixed for Woodstock, via Gibson branch on Tuesdays, Thursdays and Saturdays.
5.45 p. m.—Express for Montreal, and Boston, Woodstock, St. Stephen, etc.
9.00 p. m.—Express for St. John and points east.

ARRIVALS.

9.10 a. m.—Express from St. John and points east.
11.40 a. m.—Mixed from Woodstock via Gibson branch, Tuesdays, Thursdays and Fridays.
11.50 a. m.—Express from Montreal and points North.
7.50 p. m.—Express from St. John and points east.
9.10 p. m.—Mixed from Woodstock and points North.
10.40 p. m.—Express from Boston, Portland, Woodstock, St. Stephen, etc.

STAR LINE S. S. CO.

Steamer Majestic leaves for St. John every Monday, Wednesday and Friday at 8 o'clock a. m. Arrives on Tuesdays, Thursdays and Saturdays at 4.30 p. m.

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Steamer Hampstead leaves Fredericton every week day for Gagetown at 4 o'clock p. m. Arrives from Gagetown at 10.30 a. m.

Stage line for Meductic and points on western side of river leaves the boat office Mondays, Wednesdays and Fridays at 7.30 a. m.

AMUSEMENTS

Bijou TO-DAY

On the Boarder Line and The Angel of Dawson's Claim. Two Thrilling Features Illustrated Song by Lydia Blake White Look for something pig next week

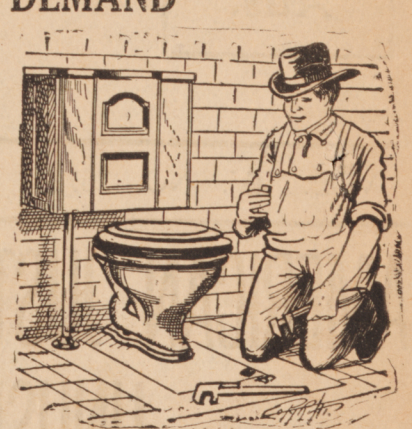
The opening of THE NEW GEM

THEATRE Has been postponed until Saturday Next

SHOULD BE IN EVERY HOUSE WHERE IT IS POSSIBLE. THE LAWS OF THE BOARD OF HEALTH DEMAND

SANITARY PLUMBING

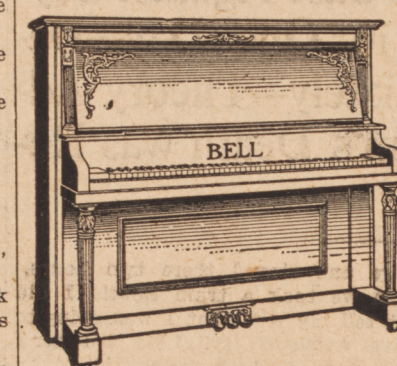
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NOTICE OF FORECLOSURE

To Albert E. Everett of the City of Fredericton in the County of York and Province of New Brunswick, Hotel Keeper, and all others whom it may in any wise concern:—

NOTICE is hereby given that by virtue of a Power of sale contained in certain Indenture of Mortgage bearing date the twenty-sixth day of May in the year of our Lord one thousand eight hundred and ninety-nine, and made between the said Albert E. Everett, of the One Part, and me, the undersigned E. S. Ranney Murray of the City of Saint John in the County and County of Saint John, full name of the Other Part registered in York County Records in Book J-5, pages 301, 302, 303, and 304, there will for the purpose of satisfying the moneys secured by the said Indenture, default having been made in the payment thereof, contrary to the Provisions of the said Indenture, be sold at Public Auction in front of the Post Office in the City of Fredericton, on Saturday the Twenty-eighth day of MAY NEXT at the hour of twelve o'clock Noon, the leasehold lands and premises described in the said Indenture of Mortgage as follows:—All that certain lot, piece or parcel of land situate, lying and being in Block Number Seventeen in the Town Plat of Fredericton aforesaid and comprising bounded as follows:—Beginning at the South Western side of Brunswick Street with the North West corner side of Westmorland Street in the City of Fredericton, thence from the said point running South Westerly along the North Western side of Westmorland Street aforesaid one hundred and thirteen (113) feet, thence at right angles North Westerly and parallel to Brunswick Street aforesaid one hundred and sixty-four (164) feet then (3) inches, thence North Easterly right angles and parallel to Westmorland Street aforesaid one hundred and thirteen (113) feet to the South Western side of Brunswick Street aforesaid, and thence along the same South Easterly one hundred and sixty-four (164) feet, thence (3) inches to the place of beginning, containing one rood and twenty-seven perches more or less, and being part of Lots Number 263, 265 and 267 in said Block Seventeen Town Plat of Fredericton (except as therein excepted).

Together with all and singular the buildings and improvements thereon and the privileges and appurtenances to the said premises belonging, or in any way appertaining; together with the Indenture of Lease relating to the same and all benefit and advantages thereunder. Dated this thirty-first day of March A. D. 1910.

(Signed) E. S. RANNEY MURRAY Mortgagee. (L. S. A. J. GREGORY, ESQ., Solicitor of Mortgagee.

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