F. L. POTTS,

Auctioneer, Stock, Bond and Real Estate Broker, Bonds, Stock and Merchandise of every description sold or negotiated. Furniture sales at residence and sales of horses a specialty. Office and Salesrooms, No. 95 Germain St. (Masonic Block.) Business hours from 3 a. m. to 6 p. m. All business strictly attended to. P. O. Box 298. 'Phone 973. Nov. 1, 1910.

THE CITY OF ST. JOHN INVITES SEALED TENDERS FOR excavation, backfill and cartage for the following water mains, viz:

Simonds and Camden streets,
Strait Shore Road,
Watson street, West.

All of which is set forth and described in plans and specifications to be seen in the office of the city engineer, room No. 5, City Building.

The city does not bind itself to accept the lowest or any tender.

No bid will be accepted unless on the form and in the envelope supplied by the city engineer, addressed to the common clerk and as endorsed thereon.

Tenders will be received until Wednesday, the 29th day of March inst., at noon in the office of the common clerk, room No. 3, City Hall, St. John, N. B.

ADAM P. MACINTYRE
St. John, N. B., Comptroller.
18 Mar., 1911 WM. MURDOCH,
City Engineer.

Estate of Margaret Bogle, Deceased

Notice is hereby given that Letters Testamentary of the Estate of Margaret Bogle, late of the City of Saint John, widow, deceased, have been duly granted to the undersigned by the Probate Court of the City and County of Saint John.

All persons having any legal claims against the said estate are required to file the same duly proved by affidavit with the undersigned Solicitor and all persons indebted to said estate are required to make immediate payment to the said Solicitor.

Dated March the 7th, A.D. 1911.
JOHN C. MOTT, Executor.
AMON A. WILSON,
Solicitor.

Estate of John H. Case, Deceased

Notice is hereby given that Letters Testamentary of the Estate of John H. Case, late of the City of Saint John, Grocer, deceased, have been duly granted by the Probate Court of the City and County of Saint John to the undersigned.

All persons having any legal claims against the said estate are required to file the same duly proved with the undersigned Solicitor and all persons indebted to said estate are required to make immediate payment to the undersigned Executors.

Dated March the 14th, A.D. 1911.
JAMES CHRISTIE, Executor.
AUGUSTA A. BLAIN, Executrix.
AMON A. WILSON,
Solicitor.

Notice of Legislation

NOTICE IS HEREBY GIVEN that application will be made to the Legislative Assembly of New Brunswick, at its next session for the passing of an act to incorporate the Southern Boom and Driving Company, for the purpose of acquiring or constructing and maintaining driving dams, slides, booms, piers or other work necessary to facilitate the transmission of logs and timber down the following rivers or streams: West River, in the County of Albert; Alma River, in the County of Albert; Point Wolf River, in the counties of Albert, Kings and St. John; Goose River, in the counties of St. John and Kings, and Roesster Brook, in the counties of St. John and Albert; and for the purpose of blasting rocks, dredging or removing shoals or other impediments or otherwise improving the navigation of such rivers or streams or said purposes, with power to charge tolls for the driving of said logs and timber down said rivers and streams, and to do all things necessary for the efficient operation of said work and incidental thereto.

Dated this First day of February, A. D., 1911.

J. H. McFADZEN,
Solicitor for the Applicants.

IN THE SUPREME COURT.

NOTICE TO THE CREDITORS of DeWitt Bros., Limited, pursuant to the winding up order made by the Supreme Court in the matter of the Winding Up Act and amendments thereto and in the matter of DeWitt Bros. Limited, bearing date the first day of February, A. D., 1911.

The Creditors of the above named Company and all others who have claims against the said Company carrying on business at the City of Saint John and elsewhere are required on or before the first day of April, A. D., 1911 to send by post, prepaid to Henry F. Puddington, liquidator of the said Company, Robinson Building, Saint John, N. B., their christian and surnames, addresses and descriptions, the full particulars of their claims and the nature and amount of the securities (if any) held by them and the specified value of such securities verified by affidavit, and in default thereof they will be peremptorily excluded from the benefits of the said Act and winding up order.

Dated this eighteenth day of February, A. D., 1911.

H. F. PUDDINGTON,
Liquidator of DeWitt Bros. Limited.

The Mary Fund.

The secretary of the Queen Mary Fund acknowledges subscriptions from: Mary P. Prescott, Bai Verte; Mary A. Prescott, Royal Victoria College, Montreal; Mary M. McCaffrey, Woodstock; Mary E. Mowatt, Sunbury County; Mary E. Raymond, Bloomfield; Mary Smith, Falmouth, Eng.; Mary C. ..., Ottawa; Mary A. Gillis and Mary Gillis, Irish Cove, Cape Breton; Mary R. A. Gilchrist, Mary Lucille Jeffrey, Marian Flagler and E. Mary Doig, St. John.

May Become Nat Goodwin's Fifth Wife

MISS MARGUERITE MORELAND.

New York, N. Y., Mar. 26.—It is reported that as soon as Mrs. Edna Goodrich Goodwin obtains her divorce decree separating her from Nat Goodwin, the comedian will take unto himself a fifth wife, Miss Marguerite Moreland, leading woman in Goodwin's version of Lend Me Five Shillings.

PEOPLE'S PULPIT

GOD'S KINGDOM

No Common Level There—"As Star Differeth From Star." "Greatest and Least in the Kingdom"—John the Baptist's Humble Position.

Sermon by Pastor Russell of Brooklyn Tabernacle

Berlin, Germany, March 26—Pastor Russell delivered three addresses here today—one of them to the Jews on "Zionism in Prophecy," another on "Hereafter" and the third, which we report, from the text, "Of those born of women there is not a greater Prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he" (Luke vii, 28). Large and interested audiences attended. He leaves tonight for Copenhagen and Stockholm. Crowds of Jews are reported to have heard him during the last three days in Vienna, Budapest, Lemberg and Krakow.

There can be no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our text, said Pastor Russell. The great Teacher freely attested to the loyalty and courage and saintliness of His cousin John, as evidenced by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The answer is that he was not called to the heavenly plane, but to the earthly. He was honored of God in being made one of the Prophets of the Jewish Age—the last of them. Although a different honor from that conferred upon the Apostles, John's was a great honor and we have reason to believe that, under Divine providences when perfected in the resurrection, he will appreciate the earthly blessings and privileges which will be his, more than the spiritual and heavenly privileges bestowed upon the Apostles and the less prominent members of the Church.

The Lord "will choose our inheritance for us" we read (Psalm xlvii, 4). Happy are those who repose implicit confidence in Divine goodness and who seek to obtain whatever may be God's choice for them. If we have been called with the heavenly calling, let us not shrink back and declare ourselves unworthy and decline to accept the favors of God and to choose an inferior position. Let us, rather, be glad to say, Thy will be done in my heart, in my life, in all my future. "Order Thou my steps in Thy Word."

A Friend of the Bridegroom.

Jesus had a two-fold mission:—(1) He came "that the world through Him might be saved"—that He might give Himself "a ransom for all, to be testified in due time" (I Timothy ii, 6).

(2) Incidentally His mission was to proclaim the acceptable year of the Lord—the time in which God is willing to accept the sacrifices of such as desire to walk in the Redeemer's footsteps, and to constitute these the Bride and Joint-heir of Messiah.

John the Baptist referred to the latter feature of our Lord's work, saying, He that hath the Bride is the Bridegroom, but the friend of the Bridegroom heareth His voice and rejoiceth greatly. This, my joy, therefore, is fulfilled (John iii, 29). It was not for him to be a member of the Bride, but he rejoiced to be a friend of the Bridegroom. As our Lord's forerunner he announced the Bridegroom; he called upon the nation of Israel to turn from sin, to purify their hearts, to come back into harmony with God and thus to be prepared to receive the Bridegroom and to become the Bride. So far as the nation was concerned John's mission was a failure, as God had foreknown and foretold. But so far as the Bride class was concerned John's mission was a success, for, as the Scriptures intimate, those who believed John's testimony accepted Jesus and He accepted them.

Greatest in the Kingdom.

We must remember that the Church is the Kingdom of God—now in a formative or embryotic state, but in the end, by "the resurrection," to be spirit beings and partakers with Jesus, their Bridegroom, in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now, but merely forming. It is joined "on probation," after the Methodist style. If the probationary period of the present life be faithfully used, the full induction into the Kingdom, its glories, honors and immortality, will surely follow—by participation in the First Resurrection.

Amongst the faithful followers of the Master there will be differences, as St. Paul explains, "as one star differeth from another star in glory" (I Corinthians xv, 41). We cannot know, and it is not necessary for us to guess, who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to the women who asked that their two sons might sit, one on His right hand and the other on His left hand in the Kingdom (Matthew xx, 21.)

If we were to guess who shall be closest in position to the Master we would suppose that St. Paul would be first, with St. John, St. Peter and St. James near by in glorious excellence. And yet we know not how nearly up to the Apostolic standard some may be who have lived very humble and obscure lives, have fought a good fight and finished their course with joy. Indeed, the twelve Apostles seem to occupy, by Divine decision in advance, the very highest stations in the Kingdom, next to that of the Redeemer, Who said of them, "Ye who have followed Me, in the regeneration * * * shall sit upon twelve thrones judging the twelve tribes of Israel" (Matthew xix, 28.) Again, they are pictured to us as the "crown of twelve stars" to the Church (Revelation xii, 1), and yet again they are pictured to us as the twelve precious foundation stones of the Church in her future glory, as the New Jerusalem (Revelation xxi, 14).

Those called of God to this high salvation, as members of the spiritual Kingdom which shall bless natural Israel and through her all the nations, are required to demonstrate their loyalty to God by faithfulness even unto death in the narrow way of self-sacrifice. As there is no other Name than that of Jesus whereby any may be saved to eternal life, so, likewise, there is no other path whereby any may reach the Kingdom except the narrow way, "and few there be that find it." All who attain to the Kingdom, must be overcomers of the world to the extent of self-sacrifice. The gradations of glory will be because of special manifestations of zeal for the Lord and His cause of righteousness and Truth against sin and error.

A Lesser Spiritual Salvation.

The Scriptures clearly show another class in process of salvation during this Gospel age, quite separate and distinct from the Bride class. These are referred to in various parts of the Scriptures. They will all be loyal to the extent that they would not deny the Lord nor wilfully practise sin. Their failure to reach the status of the Bride is indicated in an insufficiency of zeal in connection with their loyalty. This class is described in Revelation vii, 14. They are represented as having failed to keep their garments unspotted from the world—failed to live circumspectly, carefully enough.

Hence in a great time of trouble in the end of this age, these are represented as washing their robes and making them white in the blood of the Lamb and then coming up through that tribulation to glory and honor, but not to immortality, nor to the same degree of glory and honor as the church, the bride. The distinction in their glory is indicated in that instead of being in the Throne, they are before it; instead of being the bride, they will serve; instead of wearing the crown, they will bear palm branches; instead of being the Temple they will be servants in the temple.

This same class is referred to by the Apostle in his declaration respecting the end of this age. He intimates that some will have an abundant entrance (II. Peter i, 11) into the Kingdom, while others will be "saved so as by fire." (I Corinthians, iii, 15.) The fire of this Day will test every man's work of what sort it is. Some will be proved to be gold, silver, precious stones. These the "fire" will not consume. Others will be proved to be an admixture of hay and stubble, which will be consumed, though they themselves will be saved from the fire (I Corinthians, iii, 12, 13.)

The tribe of Levi pictured the entire "Church of the First-born" but it contained two classes—the "little flock" of priests and the "great company" of Levites—the Bride class and the servant class, none of whom have any inheritance in the earth, all of whom have the heavenly inheritance.

As Isaac typified our Lord, the Redeemer, and as Rebecca typified the Bride class, so Rebecca's maidens typified this "great company" class. This same thought is brought to our attention in Psalm xiv, where the Bride class is pictured as being presented to Jehovah in the end of this age in glory, honor and immortality, illustrated by raiment of fine needlework and gold. Following the Bride come "the virgins, her companions, who follow her." These also will be greatly honored, greatly blessed, though theirs will be a less honor. This "great company" will not constitute the Kingdom, although they will be identified with it and its wonderful salvation and blessing for mankind.

Keeping or Breaking Commandments.

The Great Teacher's Declaration that they who break God's commandments and teach others so to do shall be called "least in the Kingdom" has caused considerable perplexity in the past. The question has been, How could anyone be fit at all for the Kingdom who breaks God's commandments and teaches others so to do? The answer is that many of God's people have labored under more or less of blindness and have done things which they ought not to have done and left undone the things which they ought to have done. As an illustration, John Calvin, noble man as he was, burned his Christian brother, Servetus. Such violation of the Divine commands and such wrong teaching must, according to our human judgment, assign Brother Calvin to a lesser place in the Kingdom than if he had more carefully, more earnestly sought the will and Spirit of God. However, it is not for us to judge. We are merely seeking to ascertain the spirit of our Lord's words.

Begotten of the Holy Spirit and privileged of the Lord to be disciples and to be guided of the Holy Spirit, we should be so faithful in the study of the Scriptures as not to be mistaken in respect to the general application of their meaning. Wrong practice and false teachings do not always represent disloyalty to God, but they surely do always represent slackness or inattention to the Divine message; though we may be sure of the Lord's faithfulness in enlightening all who are of the proper, teachable spirit.

John the Baptist's Class.

To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text? Since the call of God began with the call of the Church, and since the Church began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time—none for forty-one hundred and fifty years after sin entered the world.

God did, however, recognize the loyalty of heart of His Prophet Enoch and communed with him and blessed him, etc. God also recognized Abraham's faith and spirit of obedience, and Isaac's and Jacob's, and that of Moses and Aaron and numerous prophets and other faithful ones less notable.

Did he not call these? We answer that he did not call them to salvation, for no salvation could be positively offered until the Redeemer had sacrificed; nor were they called to the Kingdom, for the same reason. God did tell them that in due time He would bless all the world. He did tell them that in due time the great Ruler of the world would come forth from Abraham's posterity in the line of Isaac and Jacob and the nation of Israel. But telling them of a coming blessing and giving them eternal life are different matters. St. Paul declares that none of them got everlasting life, and that "by the deeds of the Law no flesh can be justified before God."

Israel's Law Covenant served to instruct the Chosen People. It was a call to do right, and a promise of eternal life if they would keep the Law. "He that doeth these things shall live." Israel learned the lesson that a perfect Law could not be kept by imperfect beings. Some of them and some of the Gentiles in due time heard of Jesus and how God has provided justification through His sacrificial death.

God Provides Some Better Thing For The Church Than For Ancient Worthies.

St. Paul tells us the status of those noble characters, of whom John the Baptist was the last. They were volunteer servants of God, so to speak. Those of them who were born under the Law Covenant, by their faith lived above it and will be fully rewarded, although they lived before any specific call or offer of eternal life was made. Their faith and obedience were pleasing to God; as St. Paul relates, "All these died in faith, not having received the things promised (them), God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect" (Hebrews xi, 13, 40).

"The Church of the First-born" is to be perfected first, and on the spirit plane, "partakers of the divine nature" (II Peter i, 4). In due time those Ancient Worthies will come forth from the tomb to receive the blessing which God declares shall be the reward of their loyalty. As the Church will have the "better resurrection" on the spirit plane, so those Ancient Worthies will have the "better resurrection" and the earthly plane. They will come forth from the tomb actually perfect, while the remainder of mankind will be obliged to attain perfection by the slow process of faith, works, obedience, during the thousand years of the Kingdom.

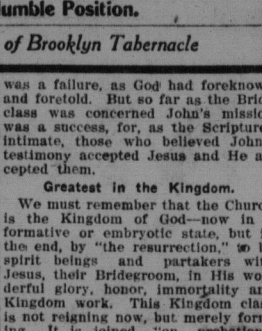
Ancient Worthies will Be Princes In All the Earth.

Moreover, those Ancient Worthies, while not members of the Kingdom, per se, which will be spiritual, will be members of that Kingdom in its earthly phase. They will be the Kingdom's earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psalms xlv, 16). We remember the words of Jesus to this effect: "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," but He said not a word about Himself or His disciples being seen; properly so, because they as spirit beings, will be invisible to men.

The Scriptures still further intimate that during the thousand years of Messiah's reign, all the faithful of mankind, all the obedient, will be privileged to come into relationship with the King. This is figuratively represented in the statement that the great ones of earth "will bring their glory and honor into the new Jerusalem."

With such glorious hopes before us, with such appreciation of our Heavenly Father's glorious character and wonderful Plan, with such a grand view of our Saviour's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy living and godliness! Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future, who would turn their backs upon the gracious provisions made for their salvation, would be considered unworthy of further favor or blessing at the hands of God and would die the Second Death—annihilation. As Paul says "they shall be punished with everlasting destruction from the presence of the Lord and the glory of His power" (II Thessalonians i, 9).

Soon the disciples of the Master will be one with Him beyond the veil, sharers of His glory and Kingdom. Then will come the time when the world will believe. The knowledge of the Lord will fill the earth and all the blinding and stumbling influences of the present will be at an end. The Saviour will then exercise His power on behalf of the world, overthrowing evil and uplifting every good principle and all who love righteousness, and destroying those who would corrupt the earth.



RICHIBUCTO NEWS.

Richibucto, Mar. 24.—Misses Edyth and Esther Suthern, who have been the guests of Mrs. A. E. O'Leary, returned to their home in Moncton on Monday.

The March term of the Kent county court opened on Tuesday with Judge McKeown presiding.

Miss Grace Peters, of Fredericton, is visiting friends in town.

G. A. Doherty, who succeeded W. F. Copp as proprietor of the Kent Hotel, has decided to go west. The hotel is advertised for sale or rent.

Joseph Richards, of Molus River, left this week for Boston.

Miss Margaret McPherson, of Newcastle, was a recent guest of Mrs. Allanach.

Miss Sadie O'Leary has returned from Boston where she has been attending the millinery openings.

Miss Vera McFarlane, of Moncton, who has been a guest of Mrs. C. Amiraux, returned to her home this week.

John McKay, of Main River, left on Monday for Vancouver.

U. Maillet, formerly proprietor of the Royal Hotel, Rexton, has returned from a trip to Portland, Maine.

J. H. Duff, after visiting his sister, Mrs. Thomas Pearce, returned to his home in Arichat, N. S. this week.

The ladies of the Methodist church are getting ready for a Japanese social, the exact time to be announced later.

Mr. and Mrs. Henry Clark, of Kouchibouguac, returned to their home last week after spending the winter in Greenville, Maine.

A mission will be held in the Catholic church at Rexton by the Eudist Fathers, beginning on Easter Sunday and closing the following Wednesday.

Dr. F. W. Tozer is around again after being confined to the house some time with la grippe.

Edmund Williams after an extended trip to New York, Boston and Montreal, has returned to his home in Kouchibouguac.

Capt. John Orr, of Jardineville, left for Vancouver last week.

Messrs. G. E. Roberts and J. H. Kelly, of Halifax, have been in town during the week in the interest of the lobster industry soon to be established by Roberts, Simpson Co.

A large quantity of lumber has been cut during the winter by the Swedish Lumber Company, at Rexton, and if the stream driving is good, will be manufactured by that company during the summer.

Robert McKinnon, one of Richibucto's oldest residents, died at his home on Tuesday, at the age of 70 years. He is survived by his wife and two daughters, Mrs. Harry Lanigan and Miss Ida., and four sons, William, Hugh, Robert and George.

Some months ago as Mr. McKinnon was shingling a building, the staging gave way and he fell to the ground causing serious injuries from which he never recovered.

The death of Robert Thompson occurred at his home on Monday night at the age of 84 years. He was born at Sunderland, England.

Besides his wife he leaves two daughters, Mrs. P. Quinn, of Chatham, and Miss Elena, at home, and three sons, William and Thomas, in Waltham and Matthew, at home.

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FARMS FOR SALE.—Over one hundred to select from. Almost any location desired. Acreage from six to six hundred. The New Brunswick farm tide has reached its lowest ebb. Buy now and rise on the coming flood of prosperity. Free Catalogue of great opportunities and amazing bargains. Alfred Burley, Real Estate Broker, 46 Princess street. Phone 890.

FOR SALE.—Hotel business with lease, furniture, etc., St. Martins, $1,000 for quick sale, 80 acre farm, 2 houses, barn, etc. Lingley, C. P. R. 300 acre farm, new house and barn, 3 miles from Welsford. 80 acre farm house and buildings 2 miles from Gerows wharf. Other farms at bargains. Farms and other Real Estate bought and sold. J. H. POOLE and SON, Realty and Business Brokers, 24 Nelson street.

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TO LET.—Self contained brick house, 338 Union street, consisting of eleven rooms and bath, hot water heating and all modern conveniences. Inspection Tuesdays and Fridays 3 to 5 p. m. Apply to Edward Hogan, 140 Waterloo St. 'Phone 1557 or 1466-11.

TO LET.—Comfortable upper flat, 13½ Garden street. Can be seen Mondays after 4 p. m. Apply E. R. W. Ingraham, 'Phone West 40.

FLATS TO LET.—Apply to W. Humphreys, 116 St. James Street.

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TO LET—Two commodious self-contained residences 59 & 6- St. James St terrace containing suite of parlors, library, dining room, kitchen, four bed rooms, bath, scullery hot and cold water. May be seen Thursdays and Fridays from 3 to 5 o'clock. Rent $240 per annum. Apply to Robert Maxwell, 385 Union street, or 'Phone Main 823.

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JOHN H. BOND .. .. Manager.

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H. E. GREEN, PROPRIETOR.
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Nelson Street. St. John, N. B.

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A. E. Jubien,
Manufacturer's Agent, St. John, N.B.

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All accounts due The New Star for advertising or subscription, must be paid at once as the books arebeing closed