

manufacture, importation or sale of alcoholic liquors? The election, it is said, will be held on the list to be prepared under the franchise bill now before Parliament, and under the provisions of the Dominion election law. The Government will furnish the ballots and the Governor in Council will name the day for the election.

—Rev. Dr. Butler, President of Colby University, is to preach the Baccalaureate sermon at Acadia this year. He will also deliver an address on Anniversary day. Dr. Lorimer, of Boston is to lecture before the Acadia Athenaeum on the evening of May 11th. He also lectures in Halifax on the 10th. Hon. H. R. Emmerson of New Brunswick, lately visited Wolfville as a member of the Senate's Committee of visitation to the Academy. The students of the institutions were favored by an address from Mr. Emmerson while in Wolfville.

—We were pleased to have a call on Saturday from President Trotter who was on his way to Fredericton where he would preach on Sunday and spend the week in the interests of the Forward Movement fund. Dr. Trotter recently returned from a two weeks' visit in the United States, in the course of which he attended the annual meeting of the New England branch of the Alumni Association of Acadia, held on April 11th, at the United States Hotel, Boston. The occasion, we were pleased to learn, was marked by spirit and enthusiasm. The officers of the society are indefatigable in their efforts to promote the interests of the College. President Trotter spent sometime among the alumni and other provincialists in New York and Boston and vicinity in behalf of the Forward Movement. Promises were obtained amounting to five or six thousand dollars. Half of this amount will come from alumni in New York and Boston. One thousand dollars have been promised by James Pyle, Esq., of New York, and five hundred by Mrs. Pyle. Mr. and Mrs. Pyle went from Guysboro Court, N. S., fifty years ago. Some measure of this world's goods has been entrusted to them; and other good causes have been aided through their benefactions. Mrs. Sturtevant, of Jamaica Plain, Boston, has also promised one thousand dollars. Mrs. S. will be remembered as the lady who, three or four years ago, gave \$1000 through her pastor, Rev. Ralph M. Hunt, to the New England Alumni Association, as the nucleus of the endowment of a professorship. But for the fact that the war-cloud obscured everything else and the uncertainties of the situation were having a paralyzing effect upon business, Dr. Trotter has no doubt that he would have been much more successful. As it was he established very pleasant relations with a number of people, which will, he believes, yield fruit later on.

The 7th Chapter of Romans in the Light of Christian Experience.

No. I.

I have lately been reading the Epistle to the Romans, and I may say that every time I meditate upon it, it is with new interest and increasing light. This time I have been more impressed than ever with the logical order of the apostle's thought, and hence have more clearly perceived his meaning, and studied this wonderful letter with fresh delight. Paul's argument moves along orderly and with increasing power in accordance with a divine plan. With your permission, Bro. Editor, I will jot down some of the thoughts suggested. Perhaps some new light may be thrown upon the path of some of your readers.

It is particularly concerning the 7th chapter that I now write. If our thoughts are not in harmony with the true teaching of this passage of Scripture, some of the older brethren will kindly set us right. First, is the apostle describing the experience of a regenerate or an unregenerate soul in this chapter? That it is the experience of a regenerate man that is portrayed in vs. 14-24, I think there need be no doubt. For it is certain that no unbeliever can say, "I delight in the law of God after the inward man," v. 22. Such language can only be put into the lips of one whose heart has been renewed by the Holy Spirit. No man who has not been "born from above" can say, "I hate sin," v. 15, or "I delight in the law of God," for the apostle positively asserts in ch. 8, v. 7, that "the carnal mind is enmity with God, for it is not subject to the law of God, neither indeed can be." Hence it is very clear that the carnal mind, natural heart, cannot delight in the law of God, since it is not in subjection to it. But we may truthfully affirm, and the experience of Christians corroborates what we say, that all the language used by Paul in this chapter may be predicted of a

regenerate soul struggling for victory over the carnal nature, but looking to the law for power, instead of looking fully to Christ.

Paul would show, and show by referring to experience, that even a Christian is utterly helpless to get dominion over indwelling sin, without the power of a risen Saviour. So he writes in verse 18 "To will is present with me, but how to perform that which is good, I find not." There is lack of power to do that in which he delights. That is the experience of many a Christian that is looking to the law for deliverance from the bondage of inbred sin. By looking to the law I mean all self-effort, all struggling in our own strength to get dominion over sin, that is law-work. A man may become a "new creature in Christ," but unless that new creature is energized by trust in a risen Saviour, that man will be powerless to do what is the depths of his soul he longs to do. He is like an old mill that has had new machinery put in, new wheels, new bands, new saws and new lathes, but what is needed now if it is to do its work? The sluice-gate must be hoisted, and the water must fall upon the driving wheel. The new machinery stands motionless until power from without is applied. It is even so that a regenerate man stands helpless before indwelling sin, unless power from a living Christ comes to his heart through the channel of faith. This picture then of failure and defeat, drawn so vividly by Paul, is that of a soul which has been renewed by the Spirit, but which is looking to the law for victory and power, instead of looking wholly to Christ.

This leads me to my second point. Secondly.—That the law is powerless to sanctify a soul after it is justified. The meaning of sanctification, as given in chap. 6 by the apostle, is "dominion over sin." The main thought of this chapter is "the relation of the law to sanctification." Let us look back now and see what the apostle has previously shown, and see the logical order of his thought. In chapter 3 he conclusively proves that the law wholly fails to justify. In chapter 4 he shows how we are justified—by faith and faith alone. In chapter 5 we have set forth the fruits of justification. In the 6th chapter he treats of sanctification as the logical outcome of justification. He was naturally led to speak of sanctification at this stage of his argument, in answer to the question, "Shall we continue in sin that grace may abound?" Now he comes, in chapter 7, very naturally to consider the question of the relation of the law to sanctification. Or, to put it in other words, "Has the law any power to make a man holy in daily experience after he is justified?" Paul has proved that the law utterly fails to justify, and now he shows by this picture of despair that it utterly fails to sanctify.

(2) He first shows the purpose for which the law was given: "That sin might become exceeding sinful," (vs. 13). Again he says, (vs. 7), "I had not known sin except by the law." Does not say I had not had sin, but had not known sin. The law revealed sin to him in all its blackness and vileliness. The law is in the spiritual world what the plumb line is in mechanics. It is not the purpose of the plumb line to make the leaning wall upright, but to show how far it comes from being perpendicular. All the plumb lines in the world can't make a bowing wall vertical. Some power outside must be used for that purpose. So it is the purpose of the law to show a man how far short he comes from being straight in his moral nature, but it is not the work of the law to take the bias out of that nature. That is the work which Christ came to do. In verse 9, the apostle states still further what the law does when it comes into direct contact with the heart: "But when the commandment [law] came sin revived [lived anew], and I died." The law in close touch with the human heart is like the bit in the mouth of an untamed colt. The colt is brought out of the stall; you say, "How gentle he seems!" Now put the bit in his mouth, and try to drive him where he does not want to go. Then, it is, he shows his mettle. The fractious spirit is not in the bit, but the bit has simply brought out the fiery spirit of the colt. So Paul says, the law is all right, the sin is not in it, for the law is holy, just and good," but when it presses close upon the heart, it simply brings to the surface the evil that is actually deeply hidden there. The great purpose then of the moral law is to make a man feel and see how sinful he is in the sight of God, and to make him cry out for a deliverer.

Antigonish, N. S.

Annual Meeting of the New England Alumni Association of Acadia College.

The New England branch of the Acadia College Alumni Association held its annual meeting at the United States Hotel on Monday evening, April 11. There was a good attendance at the business meeting and about 65 members and guests sat down to the banquet. At the business meeting it was voted to raise \$200, for the Alumni professorships usual, and great sympathy was expressed in the forward movement now going on to raise the amount of money needed. The N. E. Alumni stand ready to do all in their power to assist in the raising of this money. The following officers were elected for the ensuing year: President, Rev. A. T. Kempton, M. A., of Fitchburg; Vice-President, Rev. E. H. Sweet, of Mansfield; Secretary, B. H. Lockhart of Boston; Treasurer, C. H. McIntyre of Boston. Directors, Dr. M. C. Smith, John Eaton, Rev. R. M. Hunt, Rev. L. A. Palmer. The Association raised during the year \$420.28 and paid out \$424.25 and has a balance on hand of \$1,015.91. Responses were read from W. W. Main, Secretary of the Mass. S. S. Association; President B. L. Whitman of Columbian University; Prof. H. B. Grose, of the Watchman, and President A. W. Sawyer, former President of Acadia. Rev. R. M. Hunt made the very pleasing announcement that a friend had just given \$1,000 to Acadia. This was received with applause and a vote of thanks tendered.

Rev. T. Trotter, D. D., the new President of Acadia, made an interesting and instructive speech showing the

needs and possibilities of the institution. He expressed the hope that he might be able to secure several thousands on this side of the line toward the raising of the \$60,000. He reported very satisfactory interviews with a number of ladies and gentlemen here and in New York and we shall without doubt hear more later on of the results of his visit to us. Both in his address at the banquet and in his personal visits among the friends of the College Dr. Trotter presented the interests of the College in a very pleasing way and did much to arouse enthusiasm in behalf of the institutions.

Addresses were also made by Rev. S. B. Kempton, D. D., Secretary of the Board of Governors of the College, Rev. A. Blackburn, D. D., of Cambridge, Prof. Silas McVane of Harvard University and Rev. F. M. Gardner of East Boston.

Mr. R. C. Archibald a graduate of Mt. Allison University, Sackville, N. B., and Mr. N. M. Trenholme of McGill University, Montreal, were present and extended the greetings of their Universities to the Association. Mr. and Mrs. West of Swamscott, formerly of Halifax, rendered very acceptable music during the evening. The President, Rev. L. A. Palmer, was very happy in his introductions of the speakers of the evening. The meeting was in every way a success and did much to increase the interest in the institutions at Wolfville.

A. T. KEMPTON.

The Land of To-morrow.

Manana (to-morrow), says the Mexican, and so often, that this country is called "To-morrow Land." Poco tiempo (by-and-by), he says so frequently that the American spirit has to shout at him, *Andele*, which is a good bit of slang, by interpretation, "Get a move on." Still the Mexican has never been too lazy to irrigate his land, and long before the American came with his quicker movements, the floods of fertility helped the seasons bring their abundant harvests.

Side by side here, there are ever two pictures. This is one, which might be taken as describing the mesa just yonder: "Where the trees are cacti lonely, And the stream a sand creek only, And the shepherd's crook transmuted To a club for killing snakes."

The other, the scene in the midst of which I find myself in this Rio Grande valley, is a unique combination of orchards, alfalfa and grain fields, and adobe houses. To the picturesqueness of all this, the acacia (the Mexican never says "ditch") adds greatly.

With you, down in the Eastern home-land, the clouds gently overhang the hills, as though clouds and hills were friends. Or high in the sky, old Sol passes in and out among them so easily that you realize that sun and clouds are a part of the same nature. In Colorado, too often the sun is a blaze and the cloud a chill, and almost always the clouds are angry with the mountains, encamping against them like hostile battalions.

Strangely enough, New Mexico, in this comparison, stands on the Maritime Province side. Here I find the softness and naturalness characteristic of an Eastern spring. The morning after my arrival, when I just looked out of my window and saw the rain-drops glistening in the playful sunlight, I almost thought the young alfalfa "real" grass, almost forgot that I was not looking out upon an orchard and meadow in the Land of Byangeline. Yet the "brace" (like that of the sea) so evident in Colorado, is not lacking here. Lying in a hammock, while the wind sifts through the trees, one has only to shut his eyes to hear the waves gently beating on the St. Martins beach.

New Mexico has a better because a dryer climate than North Carolina. Like North Carolina, it has a splendor of fruit-bloom, and a people who understand and love nature. We miss the violets, however, and other early spring wild flowers, and also the near hills, wooded to the summit, that liked to be climbed. For these we try to let the birds make up, and the stars. Among the birds the mocking-bird is peerless. His song is an absolute delight—it has no consciousness of limitation.

Of the stars, Jupiter is chief just now. It rises soon after sunset, over the Eastern range, in brilliance wonderfully suggestive of the artist's representation of the "Star in the East" in Ben Hur, or Dr. Vandylke's "Other Wise Man."

I will add that I like these adobe houses. They seem to "belong"; they look as if they might have grown, like the trees; they seem suited to a people who live so near to nature.

Denver is the place in which to live and work. But when you want to rest, after you have seen Western North Carolina, try Las Cruces, N. M. Not much will occur in Manana Land to disturb your repose. A threshing machine was brought here thirty years ago. It is still the only one in the valley! And there are 5,000 acres in wheat. But—

The mocking-birds do sing, In Las Cruces, And the sun its glories fling, In Las Cruces, And the stars have splendor rare, And there's balm in all the air, And there's beauty everywhere, In Las Cruces.

C. W. WILLIAMS.

"A lameda Ranch," April.