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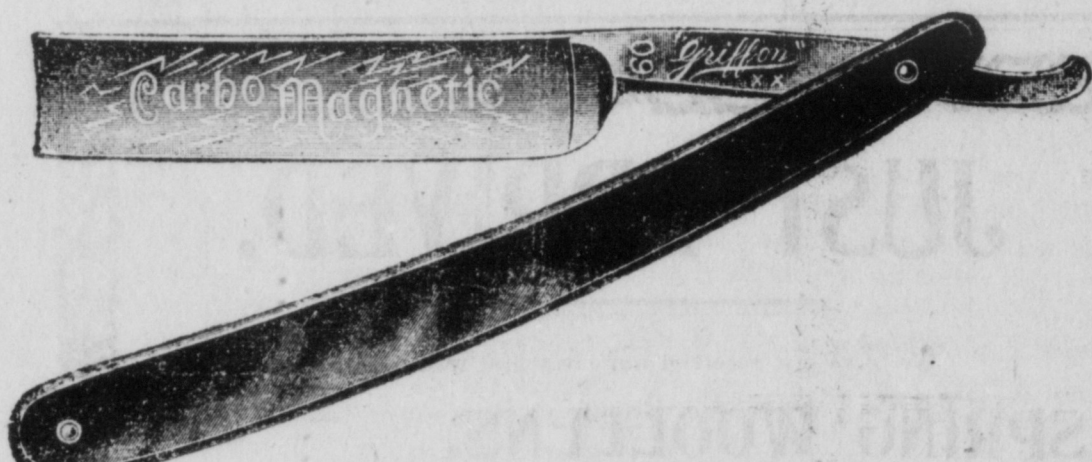
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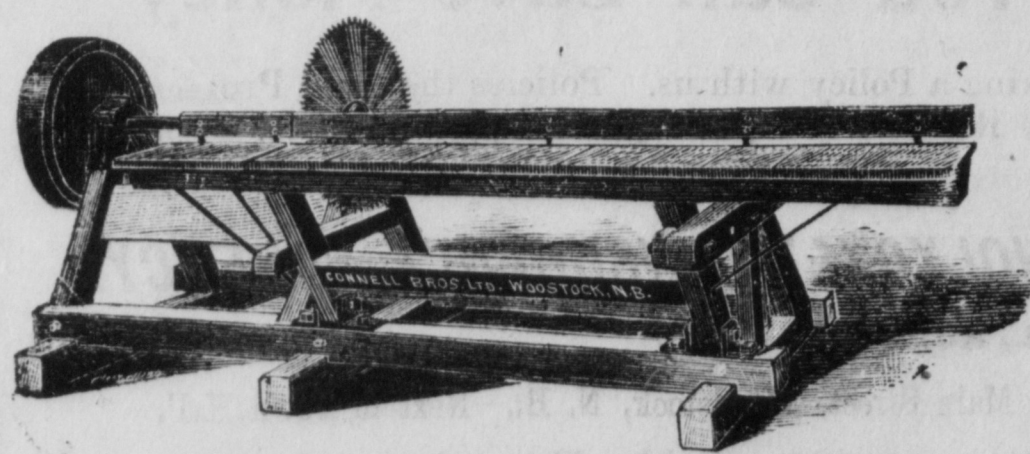
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Connell Bros., Ltd,
WOODSTOCK, N. B.

REV. DR. KIERSTED'S
Sunday Evening Service.

(Continued from third page.)

in selfish enjoyment secluded in homes of peace and happiness? Their homes are too precious to share with the needy world. Instead of finding there the rest, strength and inspiration which should make them brave and unselfish and active in social life they rather seclude themselves within the purity and peace of the home and say "here we are safe and let the world stay out." That man places the right value upon the home who can say with the poet

"Let throngs press thee to me
Up and down amid men, heart by heart
fare we,
Welcome squalid vesture, harsh
voice, hateful face!

God is soul, souls I and thou:
With souls shall souls find place."

Or as another case of the subordination of the best to the good we need only mention the man who is so anxious to provide the comforts and luxuries of life for his family that he has no thought or time for the fellowship and love that makes the home of abiding value. He gives to them everything but that which is of supreme value to them—his love and fellowship. Of how many homes is this true, where there was more happiness when there was less of the comforts and luxuries of life, more fellowship and joy when there was less worldliness and social ambition? There are parents who are continually providing for the bodily needs and the education of their children but utterly neglect their spiritual needs, the fellowship and love of the parents. This is the substitution of the good for the best and it means the injury of the home and of the child. On the other hand is it not common to find mothers who spend so much of their time and thought upon social pleasures and duties that these things, good in themselves, become the enemy of the higher values of the home and the church? We have no quarrel with the lodge member, let him enjoy its fellowship and learn its noble lessons but let him not substitute it for the church, or imagine that by his faithfulness to his lodge he has discharged his duty to the Kingdom. I fear that there are men in this Town who are making their lodge a temptation of the Devil for them by substituting its duties for the higher values of life. The Kingdom of God is the supreme value and all the other values of life must be subordinated to it, that is the clear teaching of our Lord.

Moreover, it is only as we exalt the best above the good, only as we make the Kingdom of supreme value that the other values of life find their full meaning and mission. The pearls of the merchant transformed into the priceless pearl get then their true worth and use. It is only the man who loves truth more than his friends that can experience the highest value of friendship, only he that puts duty before his home and God before his child knows the real joy and value of the home and the family relations. To give Christ the supreme place in the life is to have a larger and nobler love for every other true value of life. In that relationship to the Kingdom does the home find its sacredness and meaning. The wife loves the husband who is brave and manly and unselfish, and that love enables her, for no true love can be at the expense of righteousness and justice and worth. Lives that possess the supreme values within them are capable of giving and worthy to receive the most spiritual and most exalted love. Only as the Kingdom of God is placed as the supreme value of life do the other values find their proper mission and worth.

But it must be by an act of conscious, intelligent, rational choice that the Kingdom is made the supreme value in life. Jesus rejected the first man because he did not make such a choice. He was acting upon a momentary impulse without any sense of the issues involved. There was no deliberate decision, and so no real recognition of the value of the Kingdom or of the other values that were to be subordinated to it. Such a disciple would be sure to fall back at Jerusalem where even the tried disciples wavered. As an illustration of this truth let us take the case of a woman who with a momentary infatuation for a man whose character in almost unknown to her decides impulsively to leave a comfortable home in an old land with all the modern conveniences and to go with him to the frontiers to endure the hardships of a pioneer life. In a short time as the difficulties and hardships and loneliness of the new life manifest themselves there is a turning back to the enjoyments and advantages of the home that has been abandoned and the impulsive decision is followed by weary hours of unhappiness and misery. But on the other hand had there been a conscious recognition of the difficulties of the new life, and of the value of the old home and

friends to be abandoned, and then a deliberate decision that grew out of a strong and pure love, the sacrifices of the pioneer life would be gladly endured and would be the way to a larger and nobler life. It is only in the process of judgment, in deliberate choice that the values of life emerge. Only as a woman decides to leave her home does she know how much her home means to her and at the same time the value of that love for which she gives up the home of her childhood. Only as the martyr weighs life and death and then chooses death to dishonor does he recognize the value of life and truth. If acts were performed impulsively, if there were no clash and weighing of desires there would be no recognition of the values of life. The young lad who comes into your office to learn a trade and knows the whole business in the first day is the boy you do not care to keep, he has not counted the cost and will not succeed. You have started out yourself to be your own farmer and gardener and to raise your own vegetables and fruits just for recreation and pleasure but after a little experience you find it means something more than recreation and you decide to buy what you need. So there are those who start impulsively to live the christian life, there is so much that is beautiful in that life, so much they desire that they start without any recognition of the sacrifice it involves, of the subordination of the other desires and values and when the test comes there is failure and backsliding. Jesus wants you if you value the Kingdom, but he wants you to know your own mind and to make a deliberate decision, he wants you to count the cost. He wants you to act thoughtfully and deliberately with a full weighing of the issues involved.

But when one has thus considered the matter Jesus demands a decisive choice. The vacillating character is as weak as the impulsive one. Decision must come through deliberation but the deliberation must be followed by decision. There must be the recognition of the values on both sides but there must be a final choice. Imagine the merchant who is seeking goodly pearls finding the one of great price, and earnestly desiring it but at the same time placing such a value upon those he has already accumulated that he is unable to decide and so just hesitates in inaction and indecision. Of the woman who constantly weighs the value of her affections for her lover with her attachments for her home and never comes to a definite decision. What is wrong in such a case? It is not hard to say, for the trouble is that she does not love enough, there is no supreme value in the life. The vacillating character is the one with weak convictions, the one who cannot think things through, who has not the courage to come to a conclusion. And yet there are men who desire the Kingdom of God but they are not willing to subordinate the other desires of life, and being unable to arrive at a decision they just hesitate and wait in indecision. The say, "Suffer me first to care for myself, then I will become a christian." "Suffer me first to provide for my family then I will decide." "Suffer me first to finish my business then I will think about this. When they are well it is wait till there is time to decide about this matter", and when they are sick it is "wait till I am well." These men are unwilling to decide against the Christ but yet they are not ready to make any decisive choice in his favor and so they hesitate and vacillate although they know that in every other concern of life they have succeeded because they followed reflection by a firm and steady purpose of the will. Where are you to-day my friend? Are you placing the good in the place of the best? Are you hesitating and vacillating "unfit for the Kingdom? Are you backsliding because you acted impulsively and thoughtlessly? Or have you accepted the Kingdom of God as the supreme value of your life by an act of deliberate choice? And if you have not will you not begin the deliberation and make the choice when deliberation should cease and action should begin? May God help you to do this.

How This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

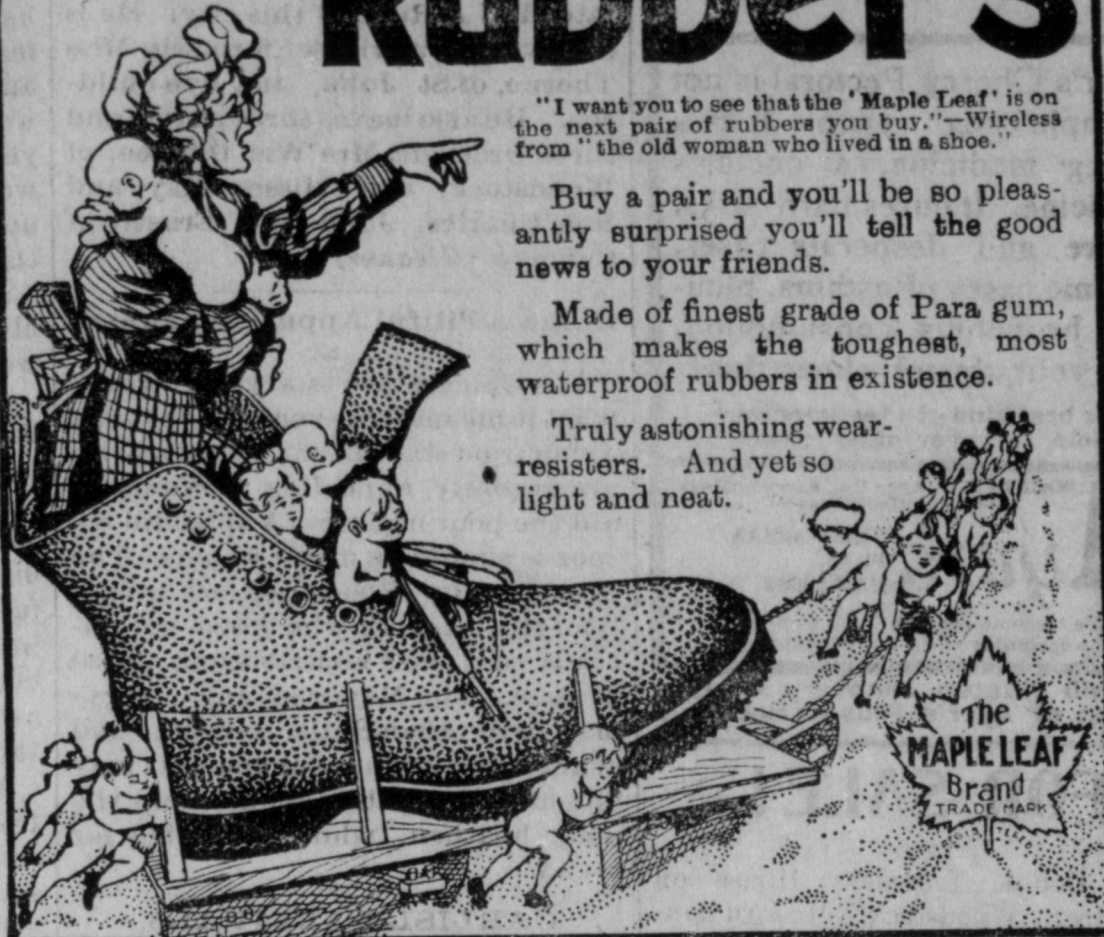
J. J. CLENEY & CO., Toledo, O.
We the undersigned have known J. J. Cleney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

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The Hartford Mill has commenced sawing for the season. Parties wishing custom work done please leave their orders early.

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REMEMBER THE PLACE.

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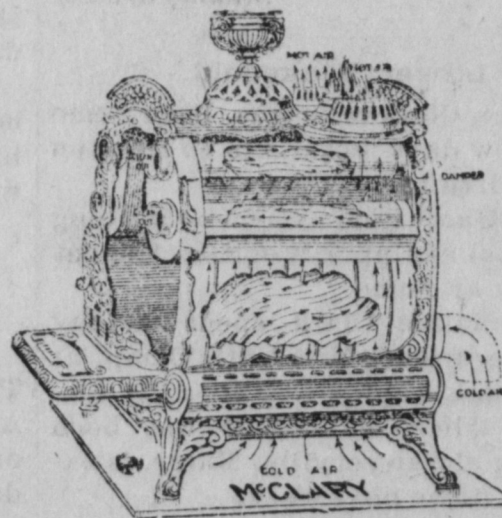
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