

# The Carleton Sentinel.

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WOODSTOCK, N. B., FRIDAY, AUGUST 26, 1910.

WHOLE No. 3227

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## THE MARITIME BAPTIST INSTITUTE

### Stirring Addresses by Prominent Members. Financial Reports.

FRIDAY

The annual meeting of the Maritime convention of the United Baptist church opened here today. The attendance up to the present is not large, but more delegates are expected by the evening trains. Among the prominent men of the denomination present are Drs Cutten, Hoar, Cousins and McLeod; Rev Messrs Stackhouse, Hutchinson, Cahill and Rutledge. Many laymen, prominent in the business affairs of the provinces, are also present, and are taking a deep interest in the various discussions.

Papers were delivered today by Rev F E Bishop, on The Religious Value of Miracles; by the Rev D Hutchinson, on Peter and the Keys of the Kingdom; also, by a request, a paper by Dr Cutten, on The Church for the Times. A paper which caused a good deal of comment was that of Rev Ira Baird, on the topic of Christian Socialism. Mr Baird drew a distinction between sociology and socialism, claiming that sociology is a science while socialism is simply a theory. He claimed that the following elements should be considered before any theories were formulated, viz: the constitution of man, the growth of the social consciousness, and the relation of Christianity to these branches of study. He drew a strong line of distinction between the claims and platform of Christian socialism, and socialism as it is popularly understood, contrasting popular methods and the methods as founded by Jesus Christ. In closing, he dealt with the problem of the distribution of wealth. The paper was well received and was ordered to be printed in pamphlet form and distributed gratis among the members of the associations.

DR CUTTEN'S STIRRING ADDRESS

Rev Dr Cutten, in a vigorous way, dealt with the present day problem of the church, under the heading of The Church for the Times. Among other things, he said: "If the same energy and tenaciousness which is characteristic of those propagating evil would characterize the church the Kingdom of God would come. People do not get much out of the church because they do not put much in."

Referring to the sluggish and indifferent, he quoted Stevenson: "Not God Himself can forgive the hanger back." He urged for a progressive church and pleaded for the spirit of expectancy. Said the speaker: "If the present success of the temperance movement had been predicted ten years ago, one would have been deemed crazy. Yet one-half the territory of the United States has gone 'dry.'"

In a graphic way he described the prayer meeting, drawing the distinction between the meeting which simply stirred the emotions and that which demanded progressive practical action. The church must be progressive and more in sympathy with men if it would be the vehicle of the revelation of God.

The address of Dr Cutten stirred up considerable discussion. It is evident that among some of the ministers present there is a strong feeling against departing from the methods of the past.

WHAT THE CHURCH NEEDS.

In discussing the address, Rev Dr Cousins, of Newcastle, said that it was the lack of the note of certainty which was keeping men away from the church. The ministers were proclaiming their doubts, giving to men a stone rather than the bread which they sought.

The question of the prayer meeting, said Dr Cousins, is a most important one. Men need a place of prayer. For him, the solution of the matter was "a ministry baptized with the Holy Ghost and the preaching of truths authentic and practical."

Rev B Rutledge referred to the nature of the present day preaching. Noting especially Gipsy Smith and Dr Chapman, the noted evangelists, he said it was the proclaiming of these qualities, which we found worthy of love in our mothers, which moved men of strong intellect to accept the faith. Men seek for these qualities, they uplift, and ennoble, and it is the preaching of this nature which the world needs.

At the close of the discussion on Dr Cutten's address, the nominating committee brought in its report and the following are the new officers for the ensuing year: President, Rev H G Kenpedy; 1st vice-president, Rev E A McFee; 2nd vice-president, Rev S S Poole; 3rd vice-president, Rev Dr Cousins; secretary-treas-

urer, Rev W L Archibald; additional members of executive committee, Rev E D Webber, F H Beals and A L Powell.

REV DR HERR'S ADDRESS.

The devotional services of the convention were conducted by the Rev B Beatty and have evoked considerable interest. The feature of the day was the address at the evening session by the Rev Dr Herr, president of Newton Theological Seminary. The topic of the address was The Bible and the Christian Church. He said the number of denominations testify to the different varieties of faith which may be substantiated by the Bible.

Referring to the reformation, he said that almost seems to dispute the unity of Christianity. Yet in both churches, the Catholic and Protestant, were those who accepted justification by faith. Romanism and Protestantism have in common the great creeds. The divinity of Christ is a fundamental doctrine in both churches. Students today agree that the Bible supports the specific interpretation put upon it by the Protestant church.

Among Protestants the difficulties regarding the different passages of scripture are rapidly passing. The public, as a whole, do not realize the delightful unity scholars are reaching regarding the Bible. Radical critics are not having everything their own way. "I was," said the speaker, "at a Boston university where Prof Drummond's work on the fourth gospel was discussed. It supported the authenticity of this gospel rather than attacking it. The contest has only begun. The next century will see these great questions fully decided."

"For the life of Jesus we are yet left without historical basis. No one denies Corinthians, Galatians and Romans were written by Paul. These, with other letters of Paul, are undisputed. Paul's letters are not later than thirty-seven years after the crucifixion. If we take the statement of critics we find a blank for eighteen years, but even then we find that when the curtain is lifted Paul greets the church in the name of God and His Son, Jesus Christ. This was written eighteen or twenty years after the death of Christ, yet here is shown Paul's faith and teaching. Paul had an intimate knowledge of the events of Jesus' life and teachings. In fact, so much so that he quotes some not recorded in the evangelists. "Thus," said Dr Herr, "the greatest man of the Christian era bears testimony to the faith of Christianity."

The great problem Paul confronted was the solution of the nature of Christ. The apostles differed on many topics, but upon the deity of Christ the apostles were all united. Paul found this the groundwork of redemption, so much so that he made the cross of Christ the centre of his teachings.

Taking the ground of Christian experience, he quoted the experience of Dr Dule with a Japanese, whom he had asked why he had become a Christian. The Japanese told of his study of Confucianism. Then he had read the 13th chapter of 1st Corinthians. Said the Jap: "I was arrested, fascinated; I felt it must have come from heaven; then I read the gospel of John and became a Christian."

In Paul's works and the gospels, said Dr Herr, the Japanese saw the divine majesty and glory of Christ and could not do otherwise than yield. The statements of the New Testament were verified in the soul. The story of the Magdalene was told with graphic force and power. The fact that the soul of man recognizes, responds to and assimilates the gospel is an inevitable evidence of its truth which points to his connection with the eternal and unseen. He pointed out the universality of Christian experience. In all lands the conviction and experience is the same: "We all speak the language of Canaan."

SATURDAY

A large portion of Saturday afternoon and evening sessions was devoted to educational matters. The governor of Acadia University reported an increased attendance in all the branches of the institutions. The present endowment is \$400,000 and a forward movement is now being launched for another \$200,000.

A matter of great importance was the passing of a resolution prohibiting any but members of the church to become governors of Acadia. By many it is thought that the resolution is too sweeping, and there is a possibility of a reconsideration

of the subject before the convention closes.

SUNDAY

One of the features of the 10 o'clock service that day was an address by the Rev John Berry, who, though in his ninetieth year, is still hale and vigorous.

The convention sermon was delivered at 11 a m, by the Rev E W Webber, of Wolfville (N.S.) It was an eloquent and practical discourse, setting forth the companionship of God. Mr Webber took as his text John 1-14: "The word became flesh and dwelt among us."

He said in part: We are gathered today as a great branch of the Christian church, but the day of emphasizing the divisions of the church is past. The note of unity is predominant today. Historic review is not needed. We may draw lessons from the past but the future and present is enough for the student today. We come to this passage not for theological argument but to study the great fact of human history. Into the human family came God Himself to make Himself known.

As the first thought, he would direct attention to the knowledge of God given to men. There was no time in the world's history when they did not want that knowledge. In all ages and conditions the heart of man has cried for God, the scientist and the materialist, who claim they are concerned only with the things seen and known there, are also longing for the eternal One.

Before the coming of Jesus men did not know God as He is. All the glories of Hebrew worship failed to reveal God. The skill and power of an Angelo or a Sargent has failed to set forth God as He is. Human language had no language expressive of God. The external world suggests but does not reveal "the divine Personality." But God came to us in a language with which we are familiar. He entered into the vocabulary of life. All knowledge must be mediated by a personality. Truth must be alive with personality. The seeker for the justice or love of God must find his search ended in the divine revelation.

CHRIST, MAN'S CHAMPION

The second point was: A revaluation of man. Man has been reckoned a cheap commodity. The ancient days made man a slave and modern life has not changed it much. Recent revelations in Pittsburg showed "that the human cogs have not been considered any more than the steel cogs of the machinery." Human life is as cheap as the raw material. Christ touched life on the ground of brotherhood and became man's champion. The first of the race to be perfect. He showed what manhood might be. Christ has changed the world from narrowness and bitterness to unity and love.

In closing, the preacher spoke of "the need of fellowship with Him who is mighty." He would be fair to the theologians but the most of them have put God away from us. The infinite became brothers to men and this is the power to cheer men.

At the afternoon session interesting addresses were delivered by Rev P J Stackhouse, Rev Mr Lewis and Rev Mr Lawson. Rev Dr Cutten also spoke on the subject of Men and the Church. He said the Sunday school is the most modern method of adaptation to the needs of the times. He had found that the most prominent men in the cities were Christians, which had effectively done away with the assertion that in order to do business successfully one must not have too much conscience. If success comes it must be by men and women leading their own children to the Sunday school. The church that is doing its work must bring men in touch with men.

The evening session was devoted to the layman's movement, with addresses by Messrs Cross, Spurden and N B Smith. The pulpits of the other churches of the town were filled by the visiting clergymen.

BAPTIST CONFERENCE MONDAY 22ND.

The attention of the Baptist conference today was largely given to the subject of missions. Both branches, home and foreign, rendered their reports and the discussion occupied the time of the morning and afternoon sessions. The work among the colored people, coming under the head of home missions, took up considerable time. A colored pastor, Rev Mr Puryear, spoke of his work and the need of

## MORE ABOUT THE ROADS

To the Editor of the Sentinel:

Dear Sir—I wrote a short letter which appeared in the columns of June 3rd, "How Best to Build and Maintain Roads." What inspired me to write was the request of James Carr to have the road commissioners and those authorized to make and improve roads to meet with him, as I supposed, to receive from him instructions for the betterment of road making. He sees by the general condition of the roads as well as the expressed opinion of the traveling public that this vaunted road law has utterly failed to give us an improved road or even keep up the old standard. Hence the necessity of taking it out of the hands of the Government and placing it in the hands of a select few who may be more competent to deal with so great a public work. Through the urgent necessity of the case those interested in the matter readily responded and in a short time had formed a good road association, with what results I have never learned not having seen a statement from any of them of what even constitutes a good road. But this much I do know the roads were never kept in a worse condition than now and by holding meetings in the interest of good roads reaching out for something better, they have shown their contempt for the existing law as well they might. All honour to the late government for a forward step in replacing the wooden bridges with substantial steel structures with their neat and handsome appearance as well as their durability which will ever show marks of some of the progressive nature of that administration which may well court comparison. Unless there is a change in the road law compelling work of a substantial nature we may look and hope in vain for better roads. I say change the law, this may strike some as rather ridiculous as we have a new law just in force a few years. Yes, and what kind of roads are we getting through its provisions? Any candid man whose business takes him over the roads will agree with me that the roads for the last forty years were never so bad, take the whole summer through as they are now. The work is not done early enough in the season when the clay is in proper condition for packing. Just as the frost leaves it you will find it will pack more readily and not blow away in dust so much to the discomfort of the traveling public and the roads are so narrowed up that a good driving horse will stop the trot when it sees a team and look for a chance to go by. I think I am putting it mildly when I say the roads are getting worse, as the years roll on. Where is there a piece of road if you have occasion to drive fast over you are not in danger of shaking your wagon to pieces, and from the fact that there is scarcely a day we do not hear of autos being laid up for repairs while driving our roads is proof without controversy that our roads are kept in a very unsatisfactory state. If conditions had changed under the new law so we could look about us and see a marked improvement in our roads, if we could drive over them and make better time with less wear and tear to rig, if loads could be hauled easier, if autos could drive over them without breakage then its promoters might feel justified and court criticism. The roads would justify the law as they now condemn it. It was not so long ago that men of short memories will have forgotten how members of the present government shouted from every stand to all the people whether in the field or on the roadside "give us the reign of power by the municipalities," it will be so local in its provision you can manage it amongst yourselves at your own pleasure, and you were led to believe they had a law all outlined waiting the opportunity to make it law that would relieve all the ills of road work. Now witness their pitiful and humiliating condition when it is theirs to perform, with their acknowledged inability asking the municipalities to come to their aid and give their several ideas and thus assist in framing this great road law they were about to launch.

ONE WHO STILL DREAMS DRIVING  
AFTER REPAIRS ARE MADE.  
Centreville, August 20.

his church in Halifax. The problem of this work seemed to perplex the different members. It was reported, however, that it was the intention of the board to prosecute this branch of the work. Three young men are now in training in the Horton Academy for work among the colored settlements of Nova Scotia.

The foreign mission report showed an increase in expenditure, but a deficiency (Continued on fifth page.)