

Interest In Torrey Meetings Deepens During Last Week

One Instance of Influence of Services was the Giving of Conscience Money to City Firm by Unknown Person-- Forceful Sermon Preached Last Night.

As the end of the evangelistic campaign draws near the interest deepens and increases. The attendance at the afternoon meeting yesterday was greater than ever before and last night the large number of men in attendance was remarked on every hand. It is being made manifest that after all the deepest thing in life is the religious element. As one watches the crowds representing all classes that assemble in the rink from night to night he cannot well deny the aphorism that man is hopelessly religious and Fredericton is no exception to the rule.

Those in the inner circle were all along seeing evidences that the revival was preeminently ethical and righteousness, which is the ultimate that is producing the fruits of test of its genuineness and value. As the work proceeds those outside are seeing its fruit in divers and unexpected places. Last night Dr. Torrey read a letter from a well known business firm of this city. The letter contained two enclosures, first, the sum of seven dollars and, second, a letter which the firm received from some unknown person who had been influenced by the meetings and had sent the seven dollars in restitution for something which he had obtained from the business firm without their knowledge. The evangelist expressed the hope that the revival would result in many similar acts of restitution. The sermon last night was considered by many as one of the strongest addresses Dr. Torrey has yet given.

The following is a summary: "The hail shall sweep away the refuge of lies."—Isaiah xviii. 17.

We have seen in a former address that every man needs a refuge from four things—from the accusations of his own conscience, from the power of sin within, from the power of Satan, and from the wrath to come. Almost every man has a refuge, that is, he has something in which he has put his trust to comfort him. The difficulty with most men is not so much that they have not a refuge, as that

THEY HAVE A FALSE REFUGE

a refuge that will fail them in the hour of crisis and need; what our text characterizes as a "refuge of lies."

Is there any way in which we can tell a true refuge from a false one, a refuge that will stand the test of the coming day of God from a refuge that the hail will sweep away? There are four tests that will commend themselves to the reason and common sense of every intelligent and candid man here tonight, whereby he

CAN TELL A TRUE REFUGE

from a false one, a refuge that will save from a refuge that will ruin; a refuge of truth from a refuge of lies. The first test is this:

A true refuge is one that meets the highest demands of your own conscience.

If that in which you are trusting does not meet the highest demands of your conscience, it certainly is not a hiding place from the

ACCUSATIONS OF CONSCIENCE

Furthermore, it is not a hiding-place from the wrath of God, for if our own hearts condemn us, God is greater than our hearts, and knoweth all things.

The second is this: Every true refuge is one, trust in which is making you a better man or woman today. If you are trusting in something which is not making you a better man or woman today, it is not a hiding place

FROM THE POWER OF SATAN

It is not a hiding place from the wrath to come; for a refuge that does not save you from the power of sin here on earth, very certainly will never save you from the consequence of sin hereafter.

In the third place: A true refuge is one that will stand the test of the dying hour. If you are trusting in something that simply brings you comfort when you are well and strong, but will fail you in that great hour that we have all got to face, when we lie face to face with death and eternity, it is

ABSOLUTELY WORTHLESS

In the fourth place: A true refuge is one that will stand and test of the judgment day. If you are trusting in something that will not stand the test of the great Judgment Day, when we have to pass up before the judgment bar of God to give an account of the deeds done in the body. It is absolutely worthless. There are men indicted for murders, and about to be tried. Now suppose you went down to see one of these men, and you found him in a very

PEACEFUL FRAME OF MIND

without a fear, and you said to him, "Well, you seem very cheerful for a man charged with murder." "Oh, yes," he says, "I am; I have no an-

xiety whatever about that trial." And you say, "What, no anxiety about it?" "No, none whatever," he replies. "Why not?" you say. "Because," says he, "I have an answer to make." Well, is your answer one that will satisfy the judge and jury? you ask. "No," he replies, "I do not think it will

SATISFY THE JUDGE AND JURY,

but it satisfied me."

"Why," you would say, "what good is it if your answer satisfied you, if it will not satisfy the judge and jury before whom the case is to be tried." The question is not whether your hope satisfies you; will it satisfy God? I might add a fifth test will it stand the test of the Word of God)

Now we are going to apply these four tests to the things in

WHICH MEN ARE TRUSTING

How many men in Fredericton there are, who, if you go up and speak with them, and ask them to come to Christ, say, "No, I will not come; I do not need Him." You ask, "Why not?" And the reply, "Because I am a good man; my life and character are such that I do not feel the need of a Savior, and I am trusting in my life and character to gain acceptance before God."

LET US APPLY THE TESTS

You are trusting in your own goodness. Does your own goodness meet the highest demands of your own conscience?

Is there a man here tonight that will say, "My life and character are such that they meet the highest demands of my own character?" Is there a man out of Christ here tonight who will say that, I have never met but two men who have said it.

You will say, "They must have been remarkably good men." No, they had

REMARKABLY POOR CONSCIENCES

The first one was a man I once met while crossing the Atlantic Ocean. I approached him on the subject of becoming a Christian. He said, "I do not need any Savior." I said, "Do you mean to tell me your life has been such, and your character from childhood up to this moment, as to satisfy the highest demands of your own conscience?" He said, "Yes, they have."

But so far from being an exceptionally good man, he was the most unpopular man on the boat before we reached New York City.

Second, I trust in your goodness making you a better man?

As you go on from month to month to month and from year to year, do you find that you are growing more kind, more gentle,

MORE SELF-SACRIFICING

more thoughtful of others, more considerate, more tender, more humble, more prayerful? Now I have known a great many men who trusted in their own goodness but I have yet to meet the first one who, while trusting to his own goodness, grew better.

As far as my experience goes, these men grow hard, grow censorious, grow harsh, grow selfish, grow more and more inconsiderate of others, grow more proud, and more bitter.

Third, Will it stand the test of the dying hour? Oh, how many a man has gone through life boasting of his morality, and

CURSETH IS EVERY ONE

to save him in the life to come; but when that dread hour comes when he lies upon his dying bed face to face with God and eternity, all his trust in his morality leaves him, in that illumination that comes to the soul as eternity draws nigh.

Will it stand the test of the judgment day, when you stand face to face with an infinitely holy God who knows you through and through? Will you look up into His face and say, "O God I stand here on my merits, on my character and life! Thou knowest my life; Thou knowest me through and through; Thou knowest my every secret thought and act; Thou knowest my life is pure, and I stand here before an infinitely holy God, and am proud of my morality."

There is a second refuge of lies, and that is, trust in other people's badness.

Some men trust in their own goodness; other men trust in other folk's badness. You go to them and talk about Christ and they say, "Well, I am just as good as a lot of folks. I am just as good as a lot of your professing Christians." Oh, I know so many hypocrites in the church. Instead of making their boast of, and putting their trust in, their own goodness,

THEY MAKE A BOAST OF,

and put their trust in, other people's

badness. Let us apply the tests. Does that mean the highest demands of your conscience? When your conscience comes to you with its lofty demands, does it satisfy your conscience to say, "Well, I am just as good as a great many professing Christians" If it does, you have a conscience of a very low order. Is trust in other people's badness making you a better man? Now, I have known a good many people, just as you have known them, who were all the time talking about the badness of other people. I have yet to meet the first one that

GREW BETTER BY THE PROCESS

Show me the man or woman that is all the time dwelling upon the badness of other people, and I will show you a man or woman that is bad themselves, every time. Show me the man that is always talking about another man's adultery, and you show me a man that is an adulterer himself—Show me the woman that is always having a suspicion about other women, and I will show you a woman who cannot trust. Show me a man that says every other man is dishonest, and I will show you a man who is a knave himself.

Will it stand the test of the judgment day? When you go into the presence of God to answer to Him, will you look up into His face with the same confidence as you look up into mine and say, "Oh God I do not pretend to have been very good, but I was just as good as a great many in the churches?" Will you do it, man? Will you do it, woman?

Ah, the blessed Book tells you, in Romans xv. 12: "So then every one of us shall give an account of himself to God." Not an account of somebody else. In the judgment day you will forget everybody but yourself. In that judgment day all other

SIN WILL VANISH BUT YOUR SIN

The third refuge of lies in Universalism. There are a great many men in every city, who, if you approach them on the subject of becoming Christians and giving up sin, say, "Oh, no, I will not do that; I believe in a God of Love; I believe God is too good to damn anybody. A man does not need to forsake sin in order to take Christ. God is good, and there is not any hell. Do you mean to tell me God would permit a hell: that a good God would damn any one? No, I do not need to forsake sin. I am trusting in the goodness of God, and I believe all men will at some time or other be saved."

NOW, LET US JUST TRY THIS.

Does that meet the highest demands of conscience? When your conscience comes to you and points out your sin and demands your renunciation does it satisfy your conscience to say, "Yes, I am doing wrong, but God is so good I can just as well go on sinning, I can just as well go on trampling God's laws under foot. He is so good He will not punish me. He gave His Son to die for me; I can go on sinning as I please?" Does that satisfy your conscience? Well, then, you have

A MIGHTY MEAN CONSCIENCE.

Is your universalism making you a better man or woman? Oh, 'how

MANY MEN GROW CARELESS,

grow worldly, grow sinful, grow indifferent, because somebody has inculcated them with the pernicious error of eternal hope. How many men there are alive now, once earnest in the service of God, who indifferent about the condition of the lost, the worldly, and the careless because they have read some books undermining, or trying to undermine, the doctrines of Jesus and the Apostles.

With what honeyed words the professing church today is promulgating the doctrine of eternal hope, which is an infernal lie.

Will it stand the test of the dying hour? Oftentimes it does not. Dr. Ichabod Spencer, one of the most able and faithful pastors America ever had, tells how, when pastor of a Presbyterian church in Brooklyn, he was called to see a young man who was dying. His wife and mother were members of the church, but this young man was not. The doctor went to see him, and

TRIED TO LEAD HIM TO CHRIST;

but he turned, his head and said, "It is no use; I have had my chances, but I have put them all away and I am dying, and shall soon have to go; it is no use talking to me now." And he was in great agony and distress of soul. Then the father came in and heard him talking and groaning, and he said, "My boy, there is no reason for you to take on so. There is no reason for you to feel so bad. You have not been a bad man; you have nothing to fear." The dying young man turned round

and said to his father, "You are to blame for me being here. If I had listened to mother when she tried to lead me to a good life, instead of listening to you, I should not be in this strait. Mother tried to get me to go to Sunday school and to church, and

YOU SAID GOD WAS SO GOOD

it did not matter; and when mother tried to take me to church you took me fishing and hunting and pleasuring; you told me there was not a hell and I believed you; you have deceived me up to this moment father, but you can't deceive me any longer. I am dying and I am going to hell, and my blood is on your soul."

Then he turned his face to the wall and died. Men, you turn people into sin by preaching a doctrine that contradicts the teaching of the Son of God. It means that you are deceiving the men you are

ROCKING TO SLEEP IN SIN,

and they will live to curse you some day. And you men who are in health and strength are building up on a false hope. Death will tear away the veil that blinds your eyes tonight.

There is one more refuge of lies—religion. Religion is a refuge of lies Religion never saved anybody.

You say, "What do you mean?" I mean just what I say—religion never saved anybody. Trust in religion is one thing; trust in the personal Christ is another thing. There is many a man who trusts in his religion and yet he is not saved. You go to men and they say, "Yes, I am religious; I go to church every Sunday; I read my prayer-book, and

SAY PRAYERS REGULARLY

every day; I read my Bible; I have been baptized; I have been confirmed or united to the Church; I have taken the Sacrament regularly, and that is what I am trusting in." Is it? Then you are lost. Let us apply the tests.

Does your religion satisfy the highest demands of your conscience? Does it satisfy your conscience when it points out your sin, to say, "I go to church; I read the Bible; I have been baptized and confirmed?" Does it really give your conscience peace? Is your religion making you a better man or woman?

There is a great deal that is called religion that does not make men and women better. There is many a man who is very religious, and goes to mass or

TO CHURCH EVERY SUNDAY

in the year; he goes to Confession very frequently, says his prayers regularly, reads his Bible, and partakes of the Communion; he has been baptized, he has been confirmed, and yet he is just as dishonest as any other man in the community.

There is many a man who is very religious, and yet oppresses his employees in the matter of wages, or robs his servants in his home. Many a most religious man is a perfect knave. Such religion will not save him, but damn him with a deeper damnation.

Will it stand the test of the dying hour? There is a great deal of religion that does not. How many people have been very religious and yet when they come to die they tremble with fear.

Throw away your refuge of lies tonight. The hail will soon come and sweep them away, "the hail shall sweep away the refuge of lies." Throw them away tonight. Take the only sure and true refuge, Jesus Christ.

HISTORIC LANDMARK DESTROYED BY FIRE

Philadelphia, Pa., June 8.—The picturesque stone mill on Penny-Packer Creek, Montgomery County, which, with its big water wheel and historic associations, has been the subject of much verse and many paintings, during the past 150 years was burned yesterday by a fire of mysterious origin.

The old mill was built many years before the revolution and it is mentioned in history as the camping place of both the continental and British troops. A number of artists have used it as a subject as have authors and poets. About fifty years ago it was abandoned as a mill and had since been used as a storehouse.

Mr. B. J. Thibadeau is in Fredericton on business, attending the Hunter and Wilson case.

Gem Theatre

Indian Blood
A Feature Picture, western.
A Woman's Repentance
A Drama
Mamma's Angel Child
A Comedy
A Sporty Dad and his Boys
A Comedy.

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 Boston, etc.
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 Victoria 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.

ST. JOHN RIVER S. S. CO.

Steamer Elaine leaves for St. John every Tuesday, Thursday and Saturday at eight o'clock. Arrives every Monday, Wednesday and Friday at 4.30 p. m.

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 post office Mondays, Wednesdays and Fridays at 7.30 a. m.

SHAREHOLDERS' MEETING

The Annual General Meeting of the Shareholders of the Harrit Boot and Shoe Company, Limited, will be held at the Company's offices in the City of Fredericton on Wednesday the fifteenth day of June next at 3.30 o'clock in the afternoon.

JOHN KILBURN, President.
Fredericton, May 30th, 1910

-J. A. MacADAM-

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SEALED TENDERS

addressed to the undersigned and endorsed "Tender for Wharf at Sackville, N. B." will be received at this office until 4.00 P. M. on Monday, July 4, 1910, for the construction of a wharf at Sackville, Westmorland County, N. B.

Plans, specifications and forms of contract can be seen and forms of tender obtained at this department, at the office of E. T. P. Shewen, Esq., District Engineer, St. John, N. B.; Geoffrey Stead, Esq., District Engineer, Chatham, N. B.; and on application to the Postmaster at Sackville, N. B.

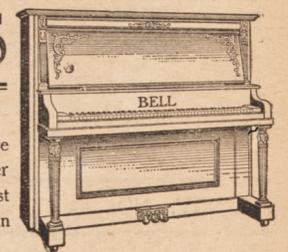
Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for two thousand seven hundred dollars (\$2,700.00); which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender. By order,
NAPOLEON TESSIER, Secretary.

Department of Public Works,
Ottawa, June 2, 1910.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



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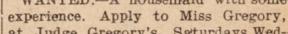
WANTED.—A housemaid with some experience. Apply to Miss Gregory, at Judge Gregory's, Saturdays, Wednesdays and Mondays, after 8.30 p. m. Good wages.

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