

INTERCOLONIAL RAILWAY

CONNECTION PER
OCEAN LIMITED
(Canada's Summer Train)
Leaves FREDERICTON 5:00 a. m.
daily except Sunday.
Arrives MONTREAL 7:35 a. m.
daily except Monday.

Through Matapedia Valley in Daylight
Connecting in Montreal, Bonaventure
Union Depot.

Grand Trunk Railway's
INTERNATIONAL
LIMITED

LEAVING MONTREAL 9:00 A. M.
ARRIVING TORONTO 4:30 P. M.
and for

Detroit, Chicago and the
West.

CANADIAN
PACIFIC

Passenger Train Service from Fred-
ericton, Effective June 6, 1909.
Daily, except Sunday, unless
otherwise stated.

DEPARTURES.

8.20 a.m.—For St. John, St. Steph-
en, Woodstock and north.
7.40 a.m.—(Daily except Sunday and
Monday), via Gibson Branch
for Woodstock and north.
8.20 a.m.—For Fredericton Junction,
connecting for St. John and
points east.
8.30 a.m.—(Monday only), via Gibson
Branch for Woodstock and
north.
5.40 p.m.—(Daily in July) for Fred-
ericton Junction, connect-
ing for Montreal, etc., etc.
8.05 p.m.—For St. John and points
east.

ARRIVALS.

9.09 a.m.—From St. John and east
11.24 a.m.—(Daily in July), from
Montreal, etc.
7.45 p.m.—(Saturday only) from
Woodstock and north, via
Gibson.
7.50 a.m.—From St. John and east.
9.05 p.m.—From Woodstock and
north, via Gibson.
8.05 p.m.—From Boston, Bangor, St.
Stephen, etc.

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District Passenger Agent,
St. John, N. B.

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(M. D. D.)

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children's teeth.

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do away with unnecessary delay.

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The Great English Remedy
Tones and invigorates the whole
system, makes new
blood in old veins, cures Nerve
and Debility, Mental and Brain Weakness,
Depression, General Weakness, Emotions,
Spasms, and all kinds of Disorders.
Price 50¢ per box, six for \$2.50. One will please, six
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Vegetable Preparation for As-
similating the Food and Regulating
the Stomach and Bowels of
INFANTS CHILDREN
Promotes Digestion, Cheerful-
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Opium, Morphine nor Mineral.
NOT NARCOTIC.
Drops of Old Dr. J. C. Fitcher
Pumpkin Seed -
Aloe -
Rhubarb -
Sassafras -
Sage -
Peppermint -
Menthol -
Ginger -
Licorice -
Anise -
Cloves -
Nutmeg -
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A perfect Remedy for Constipa-
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Worms, Convulsions, Feverish-
ness and Loss of Sleep.
Fac Simile Signature of
J. C. Fitcher
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At 6 months old
35 Doses - 35 CENTS
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Always Bought

Bears the
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Chas. H. Fitcher
In Use
For Over
Thirty Years

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Hacking
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otherwise it may develop in-
to something of a more se-
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Cough Cure.

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prices are the lowest.

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perience for all requisite branches of
profession. Special attention to sav-
ing aching or abscessed teeth. Young
Lady in attendance.

"IN THIS MOUNTAIN"

PASTOR RUSSELL AT CONVEN-
TION IN ST. JOSEPH, MO.

Word "Mountain" In Holy Writ Is
Always a Symbol of the Kingdom
of Heaven—The Feast Is the
Message of Divine Grace for Which
the World Was Starving—Present
Feast Is of Spiritual Things.

St. Joseph, Mo., Aug. 1.—The Bible
Students' Convention is in session
here. Pastor Russell, of Brooklyn
Tabernacle, addressed the Conven-
tion twice today. One of his dis-
courses was from the text, "And in
this mountain shall the Lord of hosts
make unto all people a feast of fat
things" (Isaiah xxv, 6).

As you are all undoubtedly aware,
the word "mountain" throughout the
Scriptures is used as the symbol for
kingdom. Earthly governments are
represented as mountains and hills,
while the Lord's government is rep-
resented as being established "in the
top of the mountains." It is this
mountain or Kingdom of God that is
referred to in our text. It has not yet
been established in the earth, and
hence the blessed work of earth, and
our text is not yet realized. We still
properly pray, "Thy Kingdom come";
thy will be done on earth as it is
done in heaven. True, a beginning
has been made: For more than eight-
teen centuries since our Lord's as-
cension, and the bestowment of the
holy Spirit at Pentecost, the Church
has been in process of selection, and
the Church is sometimes styled the
Kingdom, because its members when
glorified will constitute the Kingdom
class—the Bride—who, with the hea-
venly Bridegroom, will share the
Kingdom honors and services for the
world.

It is true, also, that our Lord is ex-
alted a Prince, and a Savior, and that
shortly, at his second advent, he is to
take to himself his great power and
reign as King of kings and Lord
of lords—but he has not yet done
this. He declared at his resurrec-
tion, "All power in heaven and in
earth is given unto me," yet he also
in his last message to the Church dis-
tinctly pointed out that the time for
taking possession of his Kingdom was
future, and that the time will surely
come when he will take unto himself
his great power and reign, because
the time to reign will then have come
(Revelation xi, 17).

More than this, the signs of the
times, read in the light of the lamp
of Truth, the Word of God, seem
clearly to indicate that the time is
nigh at hand for the setting up of
Christ's Kingdom. How glad we all
should be! What rejoicing it should
cause to the whole world of mankind,
to know that the reign of sin and
death is nearing its conclusion; that
Satan, the prince of this world, will
shortly be bound for a thousand years
that he should deceive the nations no
more until its termination! How we
should rejoice that "the night is far
spent and the day is at hand," that
the Millennium morning is already
dawning; that the Sun of Righteous-
ness is already rising, and that soon
the whole earth will "be full of the
knowledge of the glory of God as the
waters cover the great deep."

The bare announcement of the
Kingdom of God would strike man-
kind variously in proportion as the
character of the Kingdom and its
work might be understood or mis-
understood. Thus to-day to many the
mention that the Kingdom of God is
nigh at hand would carry the thought
of a wreck of matter and the crush
of worlds. Not only our Second Ad-
vent friends believe, but the creeds
of practically all denominations of
Christians recite, that our Lord's
second advent and the establishment
of his Kingdom will signify to man-
kind the end of probation, the end of
hope, and usher in to all except the
elect few a great burning day.

Far too long we have allowed these
traditions of men to becloud our
judgment, to come between our hearts
and the great blessings set forth in
God's Word and now due to the Church
and to the world. It is very proper
that those who are living in aliena-
tion from God in wilful sin should
realize that the establishment of his
Kingdom will mean a reign of righte-
ousness which will be strictly opposed
to their pernicious ways—opposed to
every form of immorality, opposed to
every form of injustice and iniquity,
opposed to every form of trickery and
sham, and false pretense. But surely
Christians who are seeking to live in
harmony with the Divine Law of
Love for God, for the neighbor, for
the brother, for enemies, have every
reason to look forward, to long for,
to hope for the coming of the Lord's
Kingdom as the most desirable thing
possible to be imagined. Indeed, it is
thus described in Bible language:
"The desire of all nations shall come"
(Haggai ii, 7).

However much the few, favored by
present conditions, may be pleased to
have them remain as they are, the
masses of mankind, if they were but
converted from ignorance and super-
stition and brought to a knowledge of
the truth as God's Word presents it,
would be glad and rejoice in the sal-
vation which is to come to the world
through God's Kingdom. The god of
this world hath blinded the eyes of
understanding of mankind and put
darkness for light, and under the tor-
ments of the words "Jehovah's day" has
observed the glorious blessings which
belong to the day of the establishment
of the Kingdom of the Lord (II Corin-
thians iv, 4).

True, the Kingdom of the heavens
will be introduced, the Scriptures tell
us, by "a time of trouble such as
never was" before and never will be
afterward: a time of trouble which
will involve all nations, and peoples,
and kindreds, and tongues, and every
part of the world; a time of trouble
from which there will be no escape
except for those who have made the
Lord, even the Most High, their re-
fuge and habitation (Psalm xci, 9).
But then, even that plowshare of
trouble the Lord proposes shall be
overlaid so that it will constitute a
channel of blessing to mankind, by
preparing their hearts for the mes-

sage of divine love and grace center-
ed in Christ and his redeeming work
at Calvary.

Turning from the ignorance and
superstition and darkness and terrors
of the dark ages, let us look still fur-
ther—to the inspired Word of God
through the Apostles and Prophets.
From these let us hear some descrip-
tion of the blessings which God in-
tends His Kingdom shall bring to
our sin-cursed race. The Scriptures
tell us that God has prepared a great
feast for humanity; they intimate
figuratively that mankind has been
starving for the message of divine
grace—that the millions of our race
have gone down in ignorance and
superstition, famished for lack of the
Word of God. The Bread which
came down from heaven—the mes-
sage of truth and grace which our
dear Redeemer brought and exempli-
fied—has indeed been supplied lavishly
to some. Some of us have feasted
upon the good things of our Father's
Word and plan. But the great mass
of mankind have been so deaf and so
blind that they see not, neither do
they understand or receive the grace
of God under present conditions.

How glad we are that "all the blind
eyes shall be opened, and all the deaf
ears shall be unstopped" (Isaiah
xxxv, 5), and that the whole world
will thus be prepared for the true
knowledge of God, whose goodness
and loving kindness and tender mer-
cies will undoubtedly have a soften-
ing and mellowing effect upon hard
hearts. At all events, the divine pro-
gram will be carried out; the King-
dom of God will be established
amongst men; they will have the op-
portunity of contrasting the reign of
righteousness with the reign of sin
and death. So many as will be right-
ly influenced by this knowledge may
hold upon eternal life by accept-
ing the divine arrangement. Truly it
is the goodness of God that leadeth
to repentance.

There are many hungry hearts in
the world; many whose bodies are
well nourished have famished hearts
which cry out for love and sympathy.
He who reads the hearts, who knows
what is in them, has prepared this
feast which will surely satisfy every
legitimate, righteous desire. Those
who already are the Lord's people,
and who have already feasted at the
bountiful table spread for the Church,
can approximate to some extent the
bounty that will be spread before the
world in this great feast foretold
through the Prophet, in our text.
There will be several differences, how-
ever, between our present feast and
that one for the world.

(1) The present feast is merely a
feast of promises which must be par-
taken of by the exercise of faith. The
feast described in our text will be a
very actual one; the realities of the
blessing of restitution, of health,
of strength, mental, moral and physical,
will there be bountifully supplied, to
be partaken of freely by all who ap-
preciate them.

(2) The present feast spread for the
Church is a spiritual one relating to
a heavenly Kingdom glory and honor
—things not seen as yet, except by
the eye of faith. To the contrary, the
feast for the world, referred to in our
text, will consist of earthly bounties
and blessings, most tangible in kind
as well as excellent in quality; all
that was lost in Adam will be tender-
ed to such of his children as will ac-
cept the mercy. The Prophet in ac-
cepting to describe the bounties of
that feast uses highly symbolical
terms, and describes it as "a feast of
fat things, full of marrow and of
wines on the lees, well refined." As-
suredly no language that we could use
could fully and properly set forth the
riches of God's grace provided for
the world of mankind under the min-
istration of his Kingdom. The earth
shall yield her increase, streams shall
break forth in the deserts, the wilder-
ness shall blossom as the rose, the
solitary place shall be glad (Isaiah
xxxv).

The Lord through the Prophet, af-
ter describing the feast of blessings
and refreshments, portrays the de-
struction of things injurious to man-
kind, saying, "And he will destroy
in this mountain the face of the cov-
ering east over all people—the veil
that is spread over all nations"
(verse 7). This veil is none other
than the veil of ignorance and super-
stition which hinders mankind from
seeing that the Creator is their
friend, that righteousness and truth
are to their advantage, that the
ways of the Lord are righteous alto-
gether. The sunlight of the new dis-
pensation, the reign of righteousness,
will scatter the clouds and the dark-
ness, the veil of ignorance, and let
into the hearts of mankind "the light
of the knowledge of the goodness of
God as it shines in the face of Jesus
Christ our Lord." What a wonderful
change, and how glad mankind will
be, not only to have that feast pre-
pared, but also to be rid of the dark-
ness which would hinder them from
appreciating it and coming to a
knowledge of the Lord and his grace!

The Prophet proceeds to describe
further, saying, "He will swallow up
death in victory." For several thou-
sand years Death has had the victory,
and the human family have been
swallowed up by it. The Scrip-
tures describe the six thousand years
of earth's history as a period of the
"reign of Sin and Death." It is con-
servatively estimated that death has
swallowed up twenty thousand mil-
lions of humanity, and that ninety
thousand are going to the tomb every
day. The Lord tells us through the
Prophet that with the establishment
of his Kingdom will come a wonder-
ful change; instead of death contin-
uing to swallow up the race, dying
shall cease. None shall die then ex-
cept for wilful sin. How glorious a
time that will be! All of our sorrows
are more or less intimately associ-
ated with "the reign of Sin and
Death." How we may well rejoice
in the new dispensation which di-
vine love will execute for the re-
viving of our race from this dying
process—from this bondage of cor-
ruption; permitting them to return
to the liberty of the sons of God,
freedom from death, freedom from
sin.

But even this is not enough. The
Lord purposes that he will not mere-
ly restrain "the power of Death," so
that it shall cease swallowing up our
race, but additionally he purposes
that he will "swallow up Death in
victory." The tomb, which figura-

tively has engorged itself with twen-
ty thousand millions, will be forced
to disgorge, to release its victims.
"All that are in their graves shall
hear the voice of the Son of Man
and come forth." The saintly few
whose faithfulness to God has al-
ready been tested will come forth to
the perfection of life. The unsaintly
masses, the majority of whom have
never known God truly, will come
forth to the resurrection of trial, of
judgment, of discipline. Death itself
shall be destroyed.

St. Paul quotes from the Prophet
Hosea, saying, "O death, where is thy
sting? O grave, where is thy victo-
ry?" He does not quote this as ap-
plicable now, for Sin and Death still
have their victory in the world. Thou-
sands are still slaves of sin, and mil-
lions are still bound by the power
of the tomb. St. Paul and the Prophet
pointed down to the glorious epoch
of the Millennium Kingdom (follow-
ing the resurrection change of the
Church) when all shall be brought to
a knowledge of the truth, from the
least to the greatest; and when all
that are in the prison-house of death
shall come forth, because Jesus has
redeemed every member of our race
from the power of the tomb.

We remember our Redeemer's ten-
der words, "Come unto me all ye that
labor and are heavy laden, and I will
give you rest." Those of us who have
accepted his gracious invitation, and
obtained from him the rest of faith,
found that it meant to us the wiping
away of our tears, the cancellation in
a large degree of our troubles. We
then, should be able to understand
the next statement of the Prophet in
our text, "The Lord God will wipe
away tears from off all faces." It is
the same message given to us in Re-
velation, where the same Kingdom,
under the figure of the New Jerusa-
lem, is brought to our attention. It
will be the Heavenly Father who will
wipe away the tears, not directly but
indirectly through his Son, the Re-
deemer. More and more as we come
to an understanding of the grace of
God, as illustrated in his divine plan
of the ages, we come to realize that
"all things are of the Father and all
things are by the Son"—that the two,
while distinctly separate, are also dis-
tinctly one in love, in sympathy, and
in co-operation in the work of re-
lief which has already begun in the
Church, and which ultimately is to
extend to the world during the Mil-
lennium.

Tears are the marks of sorrow,
pain, suffering; and the poetic state-
ment that God himself will wipe away
the tears of mankind is a beautiful
and foretelling suggestion of how the
power of the Highest is shortly to be
employed, not in the eternal torment
of the world, but in its blessing, its
lifting, its wiping away of its tears
and sorrows.

When we remember that there are
no tears in heaven, and that the joy
of that blessed state are because of
its sinlessness, our hearts overflow
with thanksgiving as we catch the
poetic thought included in the assur-
ance—that all sin, and all sorrow as
the result of sin, and all tears as
marks of sorrow, will forever pass
away in that happy day. Truly we
may be glad and rejoice and give
honor to our God as we see his righte-
ous dealings with our race mani-
fested—as the clouds and sunshine flee
away and permit the face of divine
love and grace to take their proper
places before the eyes of our un-
derstanding.

Let no one imagine that this signi-
fies universal salvation. Other Scrip-
tures show us that while universal
opportunity for salvation will be ac-
cording, none except those who avail
themselves of it by a hearty accept-
ance of the Divine arrangement, and
a hearty obedience to the laws of the
Kingdom—these only will get the
great blessing of life eternal; only
their tears will forever be wiped away.
All others, wilful sinners, will be de-
stroyed in the "Second Death."

Japs Immigration.

Ottawa, July 30.—Up to the end of
May the total Japanese emigration to
America was 718, as compared with
2,275 for the same period of last
year. Emigration to Canada totalled
only 184, and of these 56 were classed
as non-laborers. The number of Jap-
anese in Canada who returned home
during the same period was 163, leav-
ing the net increase only 21.

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