

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.

—with the—

Grand Trunk Railway's

INTERNATIONAL
LIMITEDLEAVING MONTREAL 9:00 A. M.
ARRIVING TORONTO 4:30 P. M.

and for

Detroit, Chicago (and the
West.CANADIAN
PACIFICPassenger Train Service from Fred
ericton., Effective June 6, 1909.
Daily, except Sunday, unless
otherwise stated.

DEPARTURES.

6:20 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.9:20 a. m.—For Fredericton Junction,
connecting for St. John and
points east.9:30 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.

9:00 a. m.—From St. John and east.

11:20 a. m.—(Daily in July), from
Montreal, etc.7:45 p. m.—(Saturday only) from
Woodstock and north, via
Gibson.

7:50 p. m.—From St. John and east.

9:05 p. m.—From Woodstock and
north, via Gibson.10:50 p. m.—From Boston, Bangor, St.
Stephen, etc.W. B. HOWARD,
District Passenger Agent,
St. John, N. B.

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Special attention given to the care of
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The Great English Remedy
Tones and invigorates the whole
nervous system, makes new
blood in old veins, cures Nerv-
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pression, Weakness, Emissions, Im-
potency, etc. One will please, six
will cure. Sold in all druggists or mailed in
plain package on receipt of price. New pamphlet
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similating the Food and Regula-
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INFANTS CHILDREN

Promotes Digestion, Cheerful-
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Licorice -
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Cinnamon Sugar -
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A perfect Remedy for Constipa-
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Worms, Convulsions, Feverish-
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and the best Equipment.

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P. Farrell

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Hacking
CoughShould not be neglected,
otherwise it may develop in-
to something of a more ser-
ious nature.Try a bottle of Staples'
Cough Cure.We carry a full line of ap-
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prices are the lowest.

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profession. Special attention to sav-
ing aching or abscessed teeth. Young
Lady in attendance.

CARD SECURED \$200,000.

Something About the Pioneers of the
Picture Postcard Business.Sir John Millais, the eminent land-
scape painter, once declared, as he
shook Mr. Adolph Tuck's hand and
congratulated him on the artistic
productions of his firm, "Your Christ-
mas-cards do more for art than the
Royal Academy." There is another
value attached to the Christmas-cards
sent out by Messrs. Raphael Tuck,
however, judging from the following
incident. A doctor, looking at some
of Tuck's beautiful Christmas-cards
in a Sheffield shop-window, suddenly
decided to send one to an aunt re-
siding in a foreign land, whom he had
not seen for many years. The kindly
token, besides bringing about a re-
conciliation, secured a legacy of \$200,-
000 for the lucky nephew, who other-
wise might not have been granted
even the proverbial shilling. Three
or four years before Lord Tennyson
died, Messrs. Tuck made an offer to
pay him no less than 1,000 guineas
for a dozen little Christmas-card
poems of eight lines each. The offer,
however, was declined. Many cele-
brated poets write Christmas verses,
and there are several well-known
M.P.'s who are also Christmas poets.
One of the most popular Christmas
verses was written by a struggling
barrister, who received \$250 for it.
Owing to cheaper rates of postage and
new facilities for quicker transmis-
sion, Mr. Tuck finds that greater de-
mands for cards are made every year.
Even to-day it is estimated that the
Christmas-card puts something like
\$125,000 in the pockets of London
sorters, packers, postmen, and their
temporary helps.

SCOTTISH CRUSOES.

Sealers Spend Twenty Days on Lone-
ly Island.Eighteen Scots, sealers from the
island of Lewis, have just met with
adventures such as one reads of in
"Robinson Crusoe."In small boats, on a day when the
sea was as calm as a lake, the men
set out for the island of North Rona,
four-five miles distant. They drew
up their boats in the only safe land-
ing place, and the whole band at once
set out to hunt the seals. They found
hundreds of them, and, getting be-
tween them and the seashore, killed
320, and secured the skins.Preparations were made to return
home the next day, but during the
night the weather broke, and instead
of launching their boats they had to
haul them 100 yards farther up. So
rough was the weather that the seal-
ers set about building temporary
shelters. Crusoe-like they carried all
they could from the boats, and soon
had two comfortable houses built.
Their beds they made of grass.For the first few days the men
were well provided, but they took
the precaution of putting themselves
on short rations. For light and fire
they used seal blubber. The provi-
sions at last gave out, and the men
killed a sheep, of which there are a
few on the island, and caught the
hoping sea birds on the rocks.Twenty days passed before the
weather was fit for the men to take
to their small boats again. They are
now safe at home, greatly to the de-
light of their wives and families.

TIME OF THE GENTILE

PASTOR RUSSELL PREACHES ON
THE SECOND ADVENT.At His First Appearance Christ Did
Not Lift His Hand to Overthrow
the Existing Governments, But
After Glorification of the Church
This Power Will Be Exercised—
Trouble Is Coming In 1915.New Orleans, La., July 11.—Pastor
Russell, of Brooklyn Tabernacle,
preached here to-day. He took for
his text, "Jerusalem shall be trodden
down of the Gentiles, until the times
of the Gentiles be fulfilled" (Luke
xxi, 24).As the city of Babylon represented
the Empire of Babylon, so the city of
Jerusalem represented the Jewish na-
tion. The Scriptures refer to the fact
that centuries before our Lord's day
the Jewish Kingdom had been over-
thrown—had passed to the control of
the Gentiles—and in our text our
Lord declares that this subversion
would continue until certain times of
the Gentiles, certain years or periods
of their control, would pass away.
When we read that certain times will
be fulfilled, we are justified in think-
ing that these times have been fore-
told. And in looking for the state-
ment of the matter in Holy Writ, we
notice the facts of the case as follows:
God established the Jewish nation
as his representative nation, or King-
dom, in the world, with the under-
standing that in some manner and
at some time that nation would be
the channel of divine blessings to all
the families of the earth, in harmony
with the original Oath-Bound Promise
made to Abraham. After a precarious
existence of nearly six hundred years,
the star of Jewish Empire set, and
it has not re-arisen since. The particu-
lar date at which the Typical
Kingdom passed away is clearly
marked in the Scriptures. The solid-
arity of the Empire in the hands of
King David, and his son, King Solo-
mon, was lost in its division in the
days of Solomon's successor. Never-
theless, in harmony with the Divine
prediction, the royal line continued in
the tribe of Judah; as it is written,
"The sceptre shall not depart from
Judah, nor a law-giver from between
his feet, until Shiloh come" (Genesis
xlix, 10).Of the last king of Judah, Zedekiah,
the Divine declaration was, "And thou,
profane and wicked prince of
Israel, whose day is come when in-
iquity shall have an end, thus saith
the Lord God, Remove the diadem,
and take off the crown; his shall not
be the same. * * * I will overturn,
overturn it; and it shall be no more
until he came whose right it is; and
I will give it him" (Ezekiel
xxi, 25-27). That statement was made
just prior to Israel's captivity to
Babylon, B.C. 606. And the crown
and sceptre have been overturned
since then, and will continue so to be
until Messiah himself, at his second
advent, shall take the throne as the
Antitypical Son of David.The interim of time between the
overthrow of the crown in the days
of Zedekiah and the establishment
again of the crown in Messiah's King-
dom at his second advent is Scriptur-
ally foretold in the "Times of the
Gentiles"—that is to say, the years
of the Gentiles; the years in which the
Gentiles would bear rule over Israel
and all the earth; the period in which
God would have no representative na-
tion in the world. Some may inquire,
Were not the Israelites restored from
the Babylonian captivity? Yes, we
answer, but they did not receive back
the Kingdom; they were thereafter
subject to the great dominant king-
doms of the world. First, they were
subject to the Medo-Persian Empire,
whose Emperor, Cyrus, restored them
to their own land as a subject-nation.
Subsequently they were subject to the
Grecian nation. And in the time of
our Lord they were still a subject-
nation to Rome. Pilate represented
the Roman Government, and so did
Herod, the King of Galilee. Anyway,
the Herods were not Israelites, but
Edomites.While it is true that an outward
form of Jewish Kingdom was main-
tained subject to the Roman Emper-
ors for a time, the last vestige of this
authority passed away with the de-
struction of Jerusalem by the Roman
army in A.D. 70, and the Jews have
never been able to re-establish them-
selves in their own land up to the
present time. Now, in harmony with
the Scriptures which foretell Israel's
restoration to Palestine, and their re-
establishment as the earthly representa-
tives of God's Kingdom, the Zionist
movement is coming forth with good
hopes of soon effecting a Jewish sub-
Kingdom. We may be sure, however,
that the declaration of our text will
come true to the very letter—"Jeru-
salem shall be trodden down of the
Gentiles, until the times of the Gen-
tiles be fulfilled"—or, filled full.Let us look backward and note
what the Scriptures declare respecting
earthly empires and the period of
their domination. If possible, let us
ascertain when the Gentile times be-
gan, and when they will end, giving
place to the Kingdom of Messiah, the
spiritual Kingdom, the Church glori-
fied, whose work will be the ruling of
the earth, the blessing of all nations,
and the uplifting of the human family
out of sin and death conditions to all
that was lost through Adam's dis-
obedience, to all that was redeemed
through the obedience of Christ Jesus.The Scriptures very particularly
draw to our attention King Nebuchad-
nezzar of Babylon. Very carefully
does the Prophet explain that Nebu-
chadnezzar had a vision of deep inter-
est to him, but the particulars of
which he could not recall. He de-
manded of the wise men of the Em-
pire a statement of the dream, as well
as an explanation, arguing that if
they had any supernatural power by
which they could explain a dream,
the same power could relieve it. Then
it was that Daniel, the Prophet,
was brought to the notice of the King,
and by Divine power not only re-
hearsed the dream but explained it—
a dream of much more interest to all
Christians than it possibly could have
been to Nebuchadnezzar himself.Many of this audience doubtless
recall the dream and its interpreta-
tion, yet we will briefly rehearse it.
In his dream Nebuchadnezzar saw a
great image of wonderful height and
grandeur; its head was of gold, its
breast and arms of silver, its belly
and thighs of brass, its legs of iron,
and its feet of iron mixed with clay.
While it stood erect, a stone was
taken from the mountain and hurled
at the image, striking it on the feet.
Forthwith the iron, the clay, the
brass, the silver and the gold were
crushed to powder and became as the
chaff of a summer's threshing floor,
and the wind carried them away.
By Divine illumination, Daniel, the
Prophet, explained the vision thus:
The head represented Nebuchadnezzar's
own universal Empire, Babylon.
The breast and arms of silver repre-
sented the kingdom which would suc-
ceed his as a universal empire; namely,
the kingdom of the Medes and
Persians. Upon the fall of Medo-
Persia, the Grecian Empire would
become universal to be succeeded in
turn by the Roman Empire, whose
great strength was symbolized by the
iron. This is the Empire which ruled
the world in the days of our Lord.
Thus we read that our Lord was born
at Bethlehem, whither Joseph and
Mary had gone at the command of
Caesar-Augustus, the Roman Emper-
or, who sent forth a decree that all
the world should be taxed. The civil
Roman Empire lasted for several cen-
turies after Christ, and was follow-
ed by the ecclesiastical Roman Em-
pire, of which the popes at Rome
were the representative heads. This
Empire, partly civil and partly eccle-
siastical, was represented by the
mixture of the iron, representing civil
power, and the clay, representing
papal religious power; and this phase
of Daniel's image still exists in the
kingdoms of Europe as represented
in the ten toes of the image which
stand for the divisions of the terri-
tory of the old Roman Empire in
Europe.When God subsequently gave his
servant, the Prophet Daniel, a vision
of these same Gentile governments
that would bear universal sway over
the earth from the time of the re-
moval of the diadem from Zedekiah
until the establishment of Messiah's
Millennial Kingdom, the picture was
a different one. Instead of a glori-
ous image of towering height and
splendor, Daniel saw four great, ter-
rible wild beasts. The first, like a
lion, corresponded to the head of
gold of the image—representing Baby-
lon. The second, like a bear, corre-
sponded to the breast and arms of
silver in the image, and represented
Medo-Persia. The third, like a leop-
ard, corresponded to the brass of the
image, and represented Grecia. The
fourth beast, great and terrible,
found nothing in the animal kingdom
to represent it. It corresponded to
the legs of iron, which represented
the Roman Empire; while the ten
horns of the latter beast correspond-
ed to the ten toes of the image, rep-
resenting papal Rome and the present
subdivisions of imperial Europe.
The difference between these two
visions represents how differently
present institutions, the kingdoms of
this world are viewed from the hu-
man standpoint and from the divine
standpoint. From the worldly stand-
point and estimation, the kingdoms
of the past have been majestic, grand;
from the standpoint of God, and
those who have his Spirit, they have
been beastly.The sequel to both of these dreams
showed the overthrow of the earthly
governments by the heavenly govern-
ment. As it is written, "In the days
of these kings shall the God of heav-
en set up a Kingdom, and it shall
break in pieces and consume all of
these kingdoms, and it shall stand
forever." The Kingdom of God was
pictured in the stone which smote
the image on its feet. That stone
prefigured Christ and the Church,
and shows that it will be the power
of God through the Church that will
ultimately work the wreck of all
earthly governments. Do not mis-
understand me; nothing in the Word
of God teaches anarchy, or author-
izes God's people to fight with carnal
weapons; rather they are exhorted to
seek first the Kingdom of God and
his righteousness, and to leave all
else to the Lord, assured of his will-
ingness to make all things work to-
gether for their good.As Christ in the flesh lifted neither
hand nor tongue to smite the earthly
Empire, nor opposed Caesar and his
representative, Pilate, so his follow-
ers are to raise no opposition to the
powers that be, but are strictly en-
joined to "be subject to them," and
to recognize that they are ordained of
God. It will be after the glorification
of the Church with her Lord that
invisibly to mankind, this power will
be exercised. Gentile governments
will be overthrown, and the whole
world will be brought into submis-
sion to the reign of the Kingdom of Right-
eousness and its earthly representa-
tives. Thus our Lord taught in his
last message that in due time he
would take unto himself his great
power and reign, and that then
the nations would be angry, and Di-
vine wrath would come upon them
for their destruction. Thus also our
Lord said respecting his followers,
who in due time will be glorified with
him, "To him that overcometh will I
give power over the nations; and he
shall rule them with a rod of iron,
as the vessels of a potter shall they
be broken to shivers" (Revelation ii
26, 27).We should not be deterred from
investigation whatever we may find
written in the Bible on this subject
because of our Lord's words to his
disciples—"Of that day and hour
knoweth no man, no, not the angels
of heaven, neither the Son, but my
Father only." This message does
not tell us that no man would ever
know, but that none knew at that
time. It does not tell us that our
Lord Jesus would never know the
time of his own second coming, nor
that the angels would never know
that he surely believe that the Lord
and the angels will know at about the
time of the second advent, so we may
well believe that the Lord's faithful
servants will not be left in darkness of
the same subject. Indeed this is
what the Apostle distinctly tells us
"Ye, brethren, are not in darkness
that that day should overtake you asa thief. Ye are all the children of
light, and the children of the day."
The Apostle intimates that those who
do not have the light in its due sea-
son would thereby justify the infer-
ence that they belonged, not to the
Church, but to the world, upon whom
that day shall come "as a thief and
as a snare" (I Thessalonians v, 1-8).What we would like to know, if it
has pleased the Lord to reveal it, is
just how long a period is meant by
the expression, "Times of the Gen-
tiles"—or, years of the Gentiles—in
which the Gentile nations will bear
rule or sway over the land of Israel.
If God has been pleased to reveal the
matter, let us enjoy it; if he has not
been pleased to give any clue to the
matter, we cannot find it. We are to
remember, however, that this, like
other features of the Divine revela-
tion, was intended to be kept secret
from the world, and to be made
known only to those who are in heart
harmony with the Lord—interested—
and very desirous of knowing the
mind of the Lord on this and on
every subject. Hence, we may not
look for a plain statement to the ef-
fect that in so many years from such
an event the Gentile lease of power
will terminate and God's Kingdom
be transferred to Israel again. Rather
we should expect that the matter
would be stated in a more or less
obscure form, in which it might be
read over and over again without at-
tracting special attention except from
those especially interested ones led
by the Lord's holy Spirit.We believe that the period is what
the Scriptures term "seven times"—
seven years. Not seven literal years,
but seven symbolic years. A "time"
or "year" in symbol represents 360
literal years. In other words, each
day of a symbolic year is a year, and
hence the seven times, or seven years,
would represent 7 times 360, or 2,520
years. I give it to you as my convic-
tion, dear friends, based strictly upon
the Scriptures, but corroborated, it
seems to me, by the events of our
day, that this 2,520 years, beginning
in 606 B. C., will end in October,
1914 A. D.That a "time" or "year" has been
Scripturally used to represent 360
may be very easily and very quickly
demonstrated. For instance, in Re-
velation a period of time is men-
tioned in three different ways; namely,
1,260 days, 42 months, and 3 1/2 times.
The 3 1/2 times of Revelation are ex-
actly one-half of the "seven times"
of the Gentiles. The 1,260 years of
Revelation are exactly one-half of the
2,520 years of the times of the Gen-
tiles. And these 2,520 years we be-
lieve will expire with October 1914;
at that time we believe the Gentile
lease of power will expire, and that
the God of heaven will set up his
Kingdom in Israel.We do not expect universal peace
to immediately ensue because Christ
is styled the Prince of Peace. On the
contrary, to our understanding, the
collapse of the nations will be through
a fierce strife, "a time of trouble such
as never was since there was a na-
tion," in which "there shall be no
peace to him that goeth out, nor to
him that cometh in," because God
will set every man's hand against his
neighbor. Our belief is that the war-
fare between capital and labor, em-
perors and peoples, will be short,
sharp, decisive, and bring untold cal-
amity upon all concerned. If people
could only discern it, they would
avoid it, but their eyes are holden;
they see not, neither do they under-
stand.These seven times were foreshadowed
in the experiences of Nebuchad-
nezzar, who was irrational for seven
years, and at the end of that time
recovered his reason and acknowl-
edged the Lord as the ruler of the
Universe. So history seems to show
that during this period of Gentile
domination the poor world has been
in a measure insane, putting light
for darkness and darkness for light.
Our trust is that at the close of the
Gentile Times, and following the
short, sharp, decisive time of great
trouble in 1915, humanity will regain
its sanity and praise the God of
heaven and acknowledge that all au-
thority comes from Him and pertains
to Him.

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