

FOR THE CANADIAN NATIONAL EXHIBITION Toronto INTERCOLONIAL RAILWAY

Will sell round trip tickets from
FREDERICTON
at
\$16.30

Good going Aug. 27 and Sept. 3,
and at
FIRST CLASS ONE WAY FARE.
Good going Aug. 26, 28, 30 and
31; Sept. 1, 2, 7, 8 and 9.

All tickets are good for return,
leaving Toronto Sept. 15, 1909.

Proportionate rates from all sta-
tions on the Railway.

TWO THROUGH TRAINS.
MARITIME THE OCEAN
EXPRESS LIMITED

Connecting at Bonaventure Union
Depot, Montreal, with trains of
the Grand Trunk Railway, and
affording continuous journey by the
shortest and quickest route.

CANADIAN PACIFIC

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

DEPARTURES.

- 9.20 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.
- 6.40 p.m.—(Daily in July) for Fred-
ericton Junction, connect-
ing for Montreal, etc., etc.
- 4.05 p.m.—For St. John and points
east.

ARRIVALS.

- 9.00 a.m.—From St. John and east.
- 4.12 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.
- 4.05 p.m.—From Woodstock and
north, via Gibson.
- 4.05 p.m.—From Boston, Bangor, St.
Stephen, etc.

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

A. T. McMURRAY (M. D. D.)

OFFICE HOURS 9 to 5.

Dentistry in all its modern branches.
Special attention given to the care of
children's teeth.

Patients living outside the city can
make appointments by mail and thus
do away with unnecessary delay.

Lady in Attendance

W. J. IRVINE, D.D.S.

Special Practitioner's Certificate
from Chicago College of
Dental Surgery

ARTIFICIAL TEETH

Inserted in Gold, Aluminum and
Ordinary Rubber Plates

CROWN BRIDGE WORK

Executed in Gold and Porcelain
after latest and best methods

ANESTHETICS

Local and General applied and ad-
ministered for Painless Den-
tistry.

OFFICE.
CHESTNUT'S BUILDING

Wood's Phospholine
The Great English Remedy
Tones and invigorates the whole
system, makes the bowels regu-
lar, cures all kinds of indigestion,
dyspepsia, and all the ailments
connected with the stomach and
bowels. It is a most valuable
remedy for all the ailments of
the system, and is sold in all
drug stores. Price, 25c per bottle.
Sold by all druggists or mailed in
a plain package on receipt of price. No postage
necessary. The Wood Medicine Co.,
London, England.

900 DROPS
CASTORIA
Vegetable Preparation for As-
similating the Food and Regula-
ting the Stomachs and Bowels of
INFANTS CHILDREN
Promotes Digestion, Cheerful-
ness and Rest. Contains neither
Opium, Morphine nor Mineral.
NOT NARCOTIC.
Image of Old Dr. SAMUEL PITCHER
Pumpkin Seed -
Aloe, Senna -
Rhubarb, Sulfur -
Anise Seed -
Peppermint -
All the best ingredients
of a Laxative -
Cleansed Sugar -
Wholesome Flavor.
A perfect Remedy for Constipa-
tion, Sour Stomach, Diarrhoea,
Worms, Convulsions, Feverish-
ness and LOSS OF SLEEP.
Fac-Simile Signature of
Chas. H. Fletcher
NEW YORK.
At 6 months old
35 Doses - 35 CENTS
EXACT COPY OF WRAPPER.

CASTORIA

For Infants and Children.

The Kind You Have
Always Bought

Bears the
Signature

of

Chas. H. Fletcher

In Use

For Over

Thirty Years

CASTORIA

THE CENTAUR COMPANY, NEW YORK CITY.

JOHN G. ADAMS THE LEADING UNDERTAKER.

Prompt and careful attention to all orders. The
only complete line of Funeral Furnishings in the City
and the best Equipment.

Down Town. Next above Queen Hotel. 'Phone 28

Coal YOUTH SUPORTED

Theory of Accident in Hall Case
Is Reinforced.

BULLETS CARRY TO HOUSE

Test of Rifle by Detective Greer Shows
That Fatality Might Have Easily
Occurred as Boy Says - Bullets
Were Scattered on the Barn At-
ter the Old Man Was Struck
- Neighbor Corroborates Boy.

Simcoe, Oct. Aug. 19.—That Emory
Shelley, the boy charged with the
murder of old Michael Hall on Sunday
last, was most probably innocent of
any intention to do harm, seems quite
likely after Detective Greer's experi-
ments yesterday.

A careful survey of the bush oppo-
site and 250 yards from the Hall stable
strengthened the theory that the bul-
lets might easily have done their
work from this thicket, and that shots
from in the woods at a bird in the
border would be within range of the
marks they made.

A test was made with a 22-calibre
Stephens rifle with 22 short ammu-
nition, which showed that death could
result at 300 yards. It was also seen
that the bullets penetrated medium
hard wood when fired from over 100
yards, as far as they did when at a
distance of only five yards.

"One thing that strongly upholds the
"accidental" theory is that the old
man was killed by the first shot, yet
others continued to rattle on the build-
ing, also that shots were scattered
wide apart, as though fired at random.

Another thing, if the accused really
did the shooting, it doesn't look like
a wilful act, also he wouldn't likely
have continued shooting on his way
home.

The neighbor, Thos. Overholt, told
the detective that when he stopped
the boy shooting on his farm on Sun-
day last some of his children be-
came injured, it was after Hall had been
killed. The boy was then coming from
the direction of the Hall house and
was on his way home, but so far as
Overholt could see had no dead thrush
with him.

In the event of lack of evidence or
proof sufficient to connect young Shel-
ley with the firing of the fatal shot,
the crown may still prosecute on a
charge of criminal negligence, on the
ground that the lad had no right to
roam about a populated country, Sun-
days or week days, discharging a
firearm at will.

To Pay Shackleton's Debt.
London, Aug. 20.—The debt incur-
red by Lieut. E. H. Shackleton and
the members of his family over his
south pole expedition is to be liqui-
dated by the Government.

Premier Asquith announced in the
House of Commons yesterday after-
noon that he would ask the House to
vote \$100,000 for the purpose.

Killed By a Cow.
St. Catharines, Aug. 20.—Thomas
Aechbald, aged 70, who resides on the
outskirts of the city, died at midday
as the result of an attack made on him
by a cow he was leading home to be
milked.

"PARADISE REGAINED"

THE TREE OF LIFE IN THE PARA-
DISE OF GOD.

Pastor Russell Preaches In Syracuse
on the Statement of the Christ to
the Thief on the Cross—Eternity Will
Be the First Fruits and the Restor-
ed Humanity Will Constitute the
After Fruits.

Syracuse, N.Y., Aug. 22.—Pastor
Russell, of Brooklyn Tabernacle,
preached here twice to-day to large
and attentive audiences. One of the
discourses was from the text, "Verily
I say unto you to-day, Thou shalt be
with me in Paradise" Luke xxiii, 43.

Paradise is another name for the
Garden of Eden, the abode of bliss. It
was lost through the sin of our first
parents, but the gracious promise of
our great Creator is that this condi-
tion of earthly bliss shall be re-es-
tablished—not merely in a little corner
of the earth, but that the whole earth
shall become the Paradise of God.

Heaven is God's throne and the earth
is his footstool, and he assures us, "I
will make the place of my feet glorious
"—"in due time." How this will be
accomplished is the Gospel mes-
sage.

The Divine promise to Father Abra-
ham, that all the families of the earth
should yet be blessed through his
Seed, includes the thought of man's
full restoration to Divine favor—as be-
fore Paradise was lost; before man
came under the curse or sentence of
death. The Jews hoped that Messiah
would come and constitute their na-
tion the earthly Kingdom of God and
re-establish Paradise with Palestine as
its centre. They expected that under
his wise ministration, using their na-
tion as his instruments, the Divine
Law would extend to all and, by
bringing all people into harmony with
God, would gradually bring back all
to the Paradise state.

It was in full harmony with this ex-
pectation that the dying thief asked
the Lord to remember him when he
would come into his Kingdom, the
Kingdom whose dominion would es-
tablish righteousness in the earth,
and thus convert the world, under
Divine favor, into the Paradise of
God. Our Lord's answer was that ver-
ily, truly, his request would be grant-
ed—the thief would yet be with him
in Paradise.

Paradise has not yet been estab-
lished, because God's King-
dom has not yet come to earth and it
delays until a certain work for the
Church shall be accomplished.

It is not the Divine intention to
make of the nation of Israel God's
Kingdom in the highest sense of that
word, though it will be actively identi-
fied with the heavenly Kingdom as
earthly representative. God is select-
ing during this Gospel Age a new na-
tion, Spiritual Israel, from every
nation, people, kindred and tongue. At
our Lord's First Advent and subse-
quently he gathered from Israel such
as were saintly and ready for the
Kingdom; and since then he has been
taking out from other nations enough
to complete the foreordained number
of the "elect" Church. These will con-
stitute the Kingdom per se, and it
cannot be set up or established in
power until this election or selection
shall have been completed and the
"elect" changed or glorified on the
spiritual plane by the power of the
First Resurrection.

Paradise, or the Garden of the Lord,
not only represents that earthly con-
dition which will be restored for the
benefit and blessing of the natural
man, as the reward of his obedience
to the rules of Emmanuel's Kingdom
during the Millennium, but it also
applies in a figurative sense to the
glorious and heavenly position which
God has in reservation for the Church.
Thus we read in the Book of Revela-
tion that the Lord has promised to
the overcomers of the Church, "To
him that overcometh will I give
to eat of the tree of life which is in
the midst of the paradise of God"
(Revelation ii, 7).

This is a grandly beautiful and
symbolic message and promise assur-
ing us of the happiness and heavenly
bliss in eternal life conditions of all
who are faithful followers of Christ
in the present age—walking in Jesus'
footsteps in the "narrow way." The
Book of Revelation pictures the his-
tory of this Gospel Age down into the
Millennial Age and shows us Para-
dise re-established with the Heavenly
City, the glorified Church, as its cen-
tre or capital. The River of Life, as
pictured as flowing from under the
Throne. On either bank of its crys-
tal waters of Truth and grace grow
the trees of Life, after the manner of
Eden of old. The future state will
all be Paradise. The completeness of
blessedness will first be manifested
in the Church on the spiritual plane,
and, secondly, it will be manifested
in the Ancient Worthies on the earthly
plane—perfected Abraham, Isaac and
Jacob and all the holy prophets, the
earthly representatives of the heav-
enly Kingdom. Gradually the paradisi-
cal condition shall fill the whole earth.
The wilderness shall blossom as the
rose and the solitary places shall be
glad and streams shall break forth in
the deserts, as we read in Isaiah xxxv.

The morally lame shall learn to walk
in the paths of righteousness. Yea,
they shall leap for joy, as they come
to a knowledge of the grace and good-
ness of God. The world's eyes of un-
derstanding shall be opened and their
deaf ears shall be unstopped, that
they may hear and see the goodness
and mercy, the justice and the love of
our God. The willing and obedient
shall eat of the good of the land, but
the evil doers shall be cut off in the
Second Death. Gradually the bound-
aries will be spread abroad until, in
the end of the Millennium, they shall
include the whole earth. Gradually
the numbers enjoying Paradise shall
increase until, in the end of the Mil-
lennium, the entire race of Adam
shall experience this blessed privilege
of God's love and mercy through
Christ.

St. Paul, like John the Revelator,
was caught also to Paradise in vision
and saw the glorious things of the
future age, which he was not per-
mitted to explain to us, because the
due time had not yet come. Neither
was John the Revelator permitted to
reveal fully the particulars of the
Paradise condition. He could merely
give us a few symbolical hints or sug-
gestions respecting the glories of
Paradise restored.

We have already noticed that Para-
dise was lost by sin through disobe-
dience of the heavenly command. Life
and Eden bliss and Divine favor and
fellowship were all lost to Adam and
to us, his children, under the death
sentence. There was no hope for any
of us any more than for the brute
beast, for while the latter was born to
die, man, created with possibilities of
life eternal, was sentenced to the loss
of all. Indeed, under the demoraliz-
ing influences of sin and death, we
find many of the human family really
degraded and apparently less worthy
of Divine favor. But God, rich in mercy,
in the great love wherewith he loves
us, provided for mankind a recovery
from the sentence of sin and death,
while he has made no provision for
future life for the brute creation.

God's provision for man's recovery
from the sentence of death is the
story of the "Cross of Christ." Be-
lieved a man has sinned the redeemer
must be a man. Because the penalty
was human death, the perfect man
must die for the sinner's release from
death sentence—to uplift the willing
out of sin and death conditions up
to fellowship with God and eternal
life. Because the race of
Adam inherited naturally his mental,
moral and physical defects, therefore
none of his posterity was worthy of
eternal life. But, in the Divine ar-
rangement, as Adam had involved all
of his children and their Paradise
home in the wreck of sin and death,
so a redemption has been effected
through Christ.

The great Work of Messiah will
therefore be the restoration of the
world to all that was lost in Eden and
redeemed at Calvary. The work of
restoration, St. Peter tells us, has
been spoken of by the "mouth of all
God's holy prophets since the world
began" and will be accomplished by
Messiah at his Second Coming (Acts
iii, 21). But the Divine Plan changes
not. Sin is still objectionable to God,
will always be so. And the Divine
sentence is that no sinner may have
eternal life; hence the offer of Divine
Grace is merely that all who will may
have Divine assistance, resurrection
restoration, uplifting out of sin and
death conditions to perfect conditions.
But these things will be accomplished
only in those who are willing and
obedient. Only such shall eat of the
good of the land—the fruits of Para-
dise (Acts iii, 23).

Furthermore it is the Divine ar-
rangement, and a just one, that any
good and noble deed of the present
life works a measure of character de-
velopment which will be assistful in
the future life, enabling the faithful
sooner to mount up in the full
perfection of earthly life. Correspond-
ingly every wilful sin, every violation
of conscience and principle, works a
defilement and impairment of man-
hood, which, likewise, will have its
effect in the future life in the diffi-
culty of rising out of degradation to
the heights of Divine perfection and
approved and everlasting life. If all
mankind could appreciate these facts
what an influence it would have in
restraining, governing and develop-
ing self control and true manhood!

Does one inquire as to why
he who redeemed Adam, his Eden
home, and all his race, and who pro-
poses a restoration of all—why he has
not begun this restitution work dur-
ing the eighteen hundred years since
the sacrifice of himself? The Scrip-
tures answer that another feature of
the Divine program is being carried
out. The Lord is gathering the
"elect" Church from Israel and all
the nations to be Messiah's assistants
in his Kingdom and the gracious
work of uplift—resurrection—restitu-
tion. This "elect" Church class first
selected is in the Scriptures called
"A first-fruits of God unto his crea-
tures" (James i, 18). The world of
restored humanity will be the after-
fruits.

The Scriptures exhort such as in
the present time are blessed with the
hearing ear to give heed to the special
invitation of the elect. They exhort
such as have the eye of faith to as-
pire to the crown of glory and joint-
heirship that is now being tendered
to a very select class. He that hath
an ear let him hear. He that hath
an eye let him see. So many of us
as have been blessed of the Lord with
the eye of faith, the eye of faith let
us rejoice therein with the blessed
company. Let us seek indeed to
obtain it. Let us call and election sure
to this heavenly estate of glory, honor
and immortality and joint-heirship
with our Lord, the King of kings and
Lord of lords!

Both the thieves crucified with our
Lord lost their right to the original
Eden or Paradise of God through
father Adam's disobedience, as did
we all. Both of those thieves were
"born in sin and shapen in iniquity,"
in sin did their mothers conceive
them, as with us all. Both of those
thieves were redeemed by the precious
blood of Christ, as were we all; for
"Christ Jesus, by the grace of God,
tasted death for every man." "He
is the propitiation for our sins (the
Church's sins), and not for ours only,
but also for the sins of the whole
world." Thus, as we have seen, the
Redeemer has made provision for
both of those thieves, as well as for
all of us—all of Adam's race—to be
recovered from the sin and death con-
ditions of the fall and to be restored
to Paradise. The Church now called
during this Gospel Age may reach the
spiritual Paradise or highest condi-
tion of holiness and happiness. The
two thieves and the remainder of
mankind will have their opportunity
during the Millennium. Their oppor-
tunity will be for a return to earthly
life and perfection and happiness and
in earthly Eden—world wide. How
much grander a death will thus result
from our Lord's death than we had
previously supposed!

Let none suppose, however, that
both those thieves will enter Paradise
in the same footing. While both were
robbers, they were evidently not
"similar in the condition of their
sins." The one was hardened, as
shown by the fact that he could
not thus rule to the Redeemer,
"O spare my life, because I have
done thee wrong."

And innocence of crime. Such cruel-
ty implied deep degradation of
mind—implied that he was sin-hard-
ened. And yet we must remember
that others of the multitude standing
by used similarly cruel language.
And we must remember that there
are many thieves who are not caught
and many, perhaps, as morally wrong
as evilly intentioned, who, for fear of
the consequences, never committed
the wrongs. We can even suppose
that some of the scribes and Phar-
isees and Doctors of Divinity of those
days were in God's sight much worse
than the impenitent thief—murderers
at heart and in deed. Yet of the latter
St. Peter declares, "I wot, brethren,
that in ignorance ye did it, as did also
your rulers," when you crucified the
Lord of glory.

Ignorance and superstition and in-
herited depravity all bore down upon
the impenitent thief to a degree which
we are not capable of properly esti-
mating. The Lord will judge him—
both thieves—all mankind. The peni-
tent thief will unquestionably have a
two-fold blessing. First he will be
blessed because of his penitent atti-
tude of mind; secondly, because of
his faithfulness in expressing that
penitence and mercy to our Lord in
his distress. Our Lord declared that
even a cup of cold water given to the
least of his disciples will have its re-
ward. Surely it will be in harmony,
then, that the penitent thief will
have a reward for his defence of the
Master.

That reward will consist, first of all,
in the blessing to his own heart
through the action therein of the mer-
ciful sentiment. A reward will come
to him in proportion to the exigencies
of the occasion and the greatness of
the One whom he loved. If the one
who favors a righteous man will re-
ceive a righteous man's reward and
the one who favors a prophet will re-
ceive a prophet's reward, surely the
one who favored the Redeemer would
receive a special reward such as the
Redeemer might be expected to grant.

The penitent thief manifested not
only sympathy but honesty and it is
entirely in keeping with the general
teachings of our Lord's Word that the
honest-hearted and the merciful have
special blessings. Those blessings
cannot reach them in the grave and
it is not always that they reach them
in the present life. "Virtue is not al-
ways its own reward." Our Lord de-
clares the Truth on the subject, as-
suring us that such shall be "recom-
pensed in the resurrection of the just."
That is to say, when the just,
the justified, the Church, shall be
resurrected in the First Resurrection
and when then the heavenly Kingdom
shall be established amongst men and
the general awakening of the world
from the sleep of death shall gradu-
ally follow—then every good and every
evil word, every good and every evil
act, will be recompensed—in Paradise.
Let us be glad and rejoice that the
Divine arrangement is an earthly
Paradise, possible to every member of
the race, and a heavenly Paradise,
possible to every member of the spirit-
begotten Church, and that the alterna-
tive of Paradise is not eternal tor-
ment but everlasting destruction—the
Second Death.

Birthday Knight Criticized.

Sir Herbert Beerbohm Tree tells a
funny story of a day when he was
"off his form" at golf. His first drive
was a miserable fizzle, and the actor
as men do in such circumstances,
turned to see how his caddy took it.
"Did you ever see a worse drive than
that?" he asked, but the boy remain-
ed silent. Sir Herbert's next stroke
was no improvement on the drive, and
again he appealed to his henchman
with the clubs. "Did you ever see
a worse player?" The boy was still si-
lent, at which the actor's irritation
increased. "Do you hear me?" he
shouted. "Aye, I hear ye," came the
gentle reply, "but I'm jest think-
in."

Does one inquire as to why
he who redeemed Adam, his Eden
home, and all his race, and who pro-
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ing the eighteen hundred years since
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ways its own reward." Our Lord de-
clares the Truth on the subject, as-
suring us that such shall be "recom-
pensed in the resurrection of the just."
That is to say, when the just,
the justified, the Church, shall be
resurrected in the First Resurrection
and when then the heavenly Kingdom
shall be established amongst men and
the general awakening of the world
from the sleep of death shall gradu-
ally follow—then every good and every
evil word, every good and every evil
act, will be recompensed—in Paradise.
Let us be glad and rejoice that the
Divine arrangement is an earthly
Paradise, possible to every member of
the race, and a heavenly Paradise,
possible to every member of the spirit-
begotten Church, and that the alterna-
tive of Paradise is not eternal tor-
ment but everlasting destruction—the
Second Death.

Does one inquire as to why
he who redeemed Adam, his Eden
home, and all his race, and who pro-
poses a restoration of all—why he has
not begun this restitution work dur-
ing the eighteen hundred years since
the sacrifice of himself? The Scrip-
tures answer that another feature of
the Divine program is being carried
out. The Lord is gathering the
"elect" Church from Israel and all
the nations to be Messiah's assistants
in his Kingdom and the gracious
work of uplift—resurrection—restitu-
tion. This "elect" Church class first
selected is in the Scriptures called
"A first-fruits of God unto his crea-
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The Scriptures exhort such as in
the present time are blessed with the
hearing ear to give heed to the special
invitation of the elect. They exhort
such as have the eye of faith to as-
pire to the crown of glory and joint-
heirship that is now being tendered