

# THE TELEGRAPH'S PULPIT.

Rev. B. N. Nobles' Sermon to Readers—Subject This Week, "The Second Law of the Kingdom."

**Mat. 22: 39.**—"Thou shalt love thy neighbor as thyself."

In his book entitled "Natural law in the spiritual world," Prof. Henry Drummond startled many readers with glad surprise, as in the course of his argument he showed how the spiritual realm is the complement of the natural, and that the same laws pervade both, though the forces operating are different in kind. One of the great forces of the moral and spiritual realm is love, and it bears the same relation to this realm that gravitation does to the physical and natural realm. It is by virtue of the force of gravitation that the atoms which constitute our own and other worlds cohere, and it is by virtue of this same force that all worlds maintain uniform and orderly relations to each other, though revolving in their individual spheres around their different centres, and all the host of them around one common centre. In like manner love is the force in the moral and spiritual realm, which will hold man in right relations with his brother man—which will hold communities and nations in consistent and harmonious relations with each other, and all individual society nations in right relations with our common God. Hence Jesus, in his enunciation of the law for his Kingdom on earth, mentions only this law of love in its two-fold application. "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor."

Obedience to this second law of the kingdom makes obedience to the first possible and actual. Men cannot love God as their father and withhold love from each other as brothers. Nor can men love each other as brothers and withhold love from God as father. There is a beautiful legend of one Abon Ben Adhem, who, waking one night from a peaceful dream, saw, by the moonlight streaming through his window, an angel writing in a book of gold. When he asked what he wrote, the angel replied, "I write the names of those who love the Lord." "Hast thou written mine?" "Not yet, shall I write you one?" "I fear to say you may, but surely write me one who loves his fellowmen." The angel wrote, then vanished. But next night he appeared again in blaze of light and glory, and showed the written page of those who loved the Lord, and Abon's name was first. This is only a legend, but it enshrines a truth sometimes forgotten. Love for one's fellowmen, recognized as God's sons, whose word God seeks, and the service springing from such love, are accounted love and service of God himself. Did not Jesus put into the mouth of the Judge on the last great day, "Inasmuch as ye did it unto one of the least of these, my brothers, ye did it unto me." Brother, is thy vision of God so dim, and thy distrust of thine own heart so great, that, like Abon Ben Adhem, thou dost not say, I love God? Tell me, dost thou love man, God's son? Canst thou say yes? In all thy life, dost thou seek thy neighbor's good? Then know that God accounteth thy love and service of thy fellowmen, love and service of Himself. Let not thy fervent love go out toward Him in them, and own Him as thy God. The measure of one's obedience to this second law of the kingdom is the measure of one's religion. Time was when a man's religion was judged to consist largely in his doctrine and his worship. If he held what was regarded as right views of doctrine, and was observant of the rites and ceremonies of public worship, he was esteemed religious. But that day is fast passing from us. Not because habits of worship, and the necessary forms are insignificant matters, or that correct doctrinal beliefs are unimportant, but rather because they are of secondary importance. They are not ends in themselves, but only somewhat of the means to the end that correct moral character and life may be secured. No doubt one's habits of worship and his doctrinal beliefs color his life and affect his character, but they do not constitute one's religion, or assuredly make him religious.

One may be unimpeachable so far as worship and creed are concerned, yet not be religious in the Christian sense. Religion in the Christian sense of the term pertains to life and character, rather than doctrine and worship. It is the life of God in the soul. The experience of religion is the experience of the life or spirit of God in the soul, and the measure of one's religion is the measure of God's life within. It is only by outward act, however, that God's life in the soul is manifested, hence the measure of one's religion is determined by deeds instead of doctrine and profession. They who, maintaining their purity and spotlessness, devote themselves in God's name to the interests of their fellowmen in their needs, are the religious among men, whatever their creed may be. When Jesus thrice repeated the command, "Feed my sheep, my lambs," showing that by service in fulfilment of this law was he to show his love. In obedience to this second law of the Kingdom, the evangelization of the non-church-going populations in city, town and country—which is one of the perplexing problems that press for solution—may be accomplished. It is a lamentable fact that large percentages of our population, especially the poorest and vicious, are not found in our churches and Sunday schools. This condition of things is one of neglect of this law of the Kingdom—thou shalt love thy neighbor as thyself. Nor is the church guiltless of the transgression. While she has been more or less diligent in efforts to induce those who come in her way, to love God and serve Him, she certainly has neglected both the teaching and practicing of this law. She seems to have looked upon it as a beautiful sentiment readable in another life, rather than a practical law for this. To this failure of the church to teach and practice the love of one's neighbor as himself is due, in no small degree, the non-attendance of certain classes upon the ministry of the world. In so far as this condition of things is due to the church's transgression of this law, may it be remedied by her obedience to it. If non-church-goers are to be evangelized, it must be by the churches of Jesus, the Christ repenting of their sin, and fulfilling this law of love. In the name of their Lord, with love like His, and after His example, must they take the gospel to these classes and live it in their miseries and sins, and the light of truth be reflected for their ill-lords, gentlemen, ladies by the score, who have no other business but to seek and save the lost. There are wealthy members of the aristocracy who, with their wives and daughters, go habitually into the low abodes of poverty and misery, and who conduct missions of every conceivable

kind; and there are some high-born women who, in their love for Christ and humanity, have made their homes in the poor tenements of the slums, and there have wrought.

Instead of withdrawing from the poor and vicious in the spirit of the Pharisees of old, and building fine churches, with accommodations for themselves, the Christian men and women of our churches must go down to these classes and minister to them there in self-sacrificing love. Only by rendering obedience to this law in their midst, and proving love by deeds, can levers of truth be operated for the elevation of these from their miseries and sin, and the light of truth be reflected for their illumination. The solution of the problem of evangelization of the non-church-going class lies here—in obedience to this second law of the Kingdom. So far as some communities are concerned, this class is not large, but it will become larger with the passage of years, unless the church-going class are neighborly, interesting themselves in the morals and general wellbeing of the less favored.

If selfish, unprincipled, intemperate men, who wear the garb of respectability, are permitted by the churches to defeat reform movements which will bless the poor and tend to save the vicious; if they shall associate with and count them respectable, who will uphold, advocate and continue in our midst demoralizing institutions for their own accommodation and interest, be sure the curse and vengeance of those made reckless and desperate by these fostered evils shall sometime come upon us. There is no escape from these issues save in the obedience to the law, "Thou shalt love thy neighbor as thyself."

By obedience to this second law of the Kingdom, estrangement between rich and poor may be overcome, and mutual confidence restored. On all sides are evidences of men's selfishness, unneighborliness and lack of confidence in each other. The labor unions and brotherhoods among the industrial classes; the trusts and combines among capitalists are all indicative of transgression of this law, and they exist avowedly for the protection of the interests of each against the unneighborliness, heartlessness and selfishness of the other. This estrangement between labor and capital, between employers and employees as one of the most lamentable facts of this generation. It could, however, be overcome were this law of love, which is a dead letter now with both classes, revived and put in practice.

Time was when the poor endured their poverty and oppression with scarcely a murmur. Their ignorance of helplessness was such that they accepted their conditions as necessary, and without remedy. But changes have come. The railways and steamships, by affording means of quick transit to rich and poor alike, have contributed to the enlightenment of workingmen through intercommunication. Machinery, by demanding competency in order to its manipulation, has done its share also in the work of illumination, while the public school and the newspaper have done more than all other agencies toward dispelling the darkness, ignorance and hopelessness which once enshrouded the industrial classes. No longer are their lives circumscribed by workshop, saloon or humble home. No longer are they in ignorance of possibilities of change for the better. No longer are they without desire and ambition for improved conditions. They are out seeking remedies, but not in wise ways in many cases.

Today the poor man sees the rich enjoying wealth and privilege, which their labor has made possible because of low wages paid and high prices received. They see workingmen and buyer, producer and consumer under oppression from low wages and high prices respectively, while employer and seller enjoy the profits. They esteem this unjust, and they are demanding for themselves a share in these that they may enjoy somewhat of the good their rich neighbors enjoy. And surely judgment in the light of this law of love decides they should have it. What that share is can only be decided by wise and equitable calculation in the light of present facts and future contingencies, but their share they should have, and their share they will have. Will it be by bitter, bloody battle between these classes, or will it be by rich and poor alike adopting the methods of social, commercial and industrial life which Jesus taught, and which he crystallized in this second law of the Kingdom. May God forbid that it shall be the former, foretastes of which we have had sufficient already in the labor strikes from which we so frequently suffer; rather may He move men by His spirit and enlighten them by His word, to the end each shall come to love the other and seek the other's good. May I give you in one sentence, my vision of life when the Kingdom shall have fully come, and this law shall be fulfilled—Greed and lust have been expelled, pauperism and crime have passed away, oppression and strife have ceased. Indeed all the great wrongs of the world, which have been born of human selfishness, and have persisted because of the appetites, passions and unneighborliness of men, are no more, for love reigns in each heart—love for God and love for men.

## COPELAND'S STORY.

Engineer Who Survived the Windsor Junction Disaster Tells How Collision Happened.

Halifax, May 11.—Engineer Copeland, who was in charge of the engine at the time of the recent collision on the I. C. R. near Windsor Junction, will come out of the hospital tomorrow.

When questioned regarding the accident he said: "I remember having received the orders to stop at Windsor Junction. Everything worked all right. We passed Bedford in good time, and I took the train up the grade toward Windsor Junction. Some distance south of the junction I pulled the whistle cord to blow for the crossing. The whistle refused to work. I pulled again and again. There was no response. I crawled out of the window and went on the footboard and found that there was a knot in the cord or some obstacle that prevented it from working, and while I was endeavoring to remedy the matter I was struck by something. It may have been steam. I was rendered unconscious. I was not aware of any fall or illness. Had I not gone out to fix the whistle cord there would have been no accident. It was the whistle refusing to respond when I wanted to blow for Windsor Junction crossing that caused the trouble. The brakeman and the fireman were in the cab at the time. The brakeman was resting, and the fireman was attending to his work when Copeland went out on the footboard of the locomotive to fix the whistle cord. Of course he could not see what they did after he had been rendered unconscious. None of them was under the influence of liquor, Copeland said.

Copeland's story does away with the theory that he, having been subject to fits, had in all probability taken one, and also the story that he was asleep at the time of the accident.

## SUPREME COURT CASES TO BE REARGUED.

Ottawa, May 11.—(Special)—The case now before the Supreme court and another Nova Scotia appeal stands until next week to enable counsel to decide on proceeding before four judges. One Nova Scotia case goes over to the October session. The New Brunswick appeals are placed at the foot of the Ontario list. In two cases argued last term Lovitt vs. Attorney General of Nova Scotia and Dunsmuir vs. Lowenberg will have to be reargued.

The court adjourned until Monday next. The new judge will probably be appointed this week. One from the Ontario bench will probably be chosen.

## \$70,000 ESTATE IN PROBATE COURT AT FREDERICTON.

Disposition of the Property of the Late Alex. Calder.

Son of Hon. Mr. Farris Operated On for Appendicitis—Commissioner's Long Drive to See His Boy—Mr. Burchill's Salary Increased—What the Sunday Law Marshal Found.

Fredricton, May 11.—(Special)—The will of the late Alexander Calder was admitted to probate today, letters testamentary being granted to his son, J. Hugh Calder. The estate, including real estate, People's Bank stock and mortgage investments, is in the vicinity of \$70,000. Provision is made for \$600 a year to be set apart for the widow, and the residue goes to the son of deceased, J. Hugh Calder, who is executor.

Wendall Farris, son of Hon. L. P. Farris, here attending the High School, was taken suddenly ill Saturday with appendicitis. He was taken to Victoria Hospital, where he was operated on yesterday by Dr. J. W. Bridges, assisted by Doctors Vanwart and H. McNally. The operation was successful, and today he is doing as well as can be expected.

Hon. L. P. Farris went to his home in White's Cove, Queens county, on Friday, and at the latter place received news of the serious illness of his son here. He started immediately for Fredericton by train, arriving here Saturday, the distance covered from White's Cove being about 120 miles, a pretty good record for one in his shoes.

The city council tonight decided, by a vote of six to four, to grant an increase of salary to Alex. Burchill, superintendent of water works, increasing it from \$800 to \$900 a year. He has been 18 years in this position, with no change in remuneration. At the meeting tonight a petition of 70 leading citizens asked that he be given the increase.

City Marshall Roberts, who has been appointed to enforce the Sunday law, made his rounds for the first time yesterday. The results are tabulated in a report against eight men, two of them colored, whom he found spending the day of rest back of the city in company with a box of whisky. Jeremiah Bell, foreman of Gibson's drive, was brought down from the drive to Stanley on Saturday, suffering from the rupture of an abdominal growth. He was operated on yesterday morning at Stanley by Doctor Atherton and Doctor Moore. He has been last night. Deceased was about 50 years of age and leaves a wife and daughter.

Mrs. Mathew Lowery died suddenly Saturday night of heart disease. She was getting ready to come down town to do some shopping, when she was taken ill and died an hour or two later.

## Relief and Aid Society.

At the annual meeting of the St. John Relief and Aid Society Monday, the directors' report was read by James Reynolds. It showed all the beginning of the year provincial and city bonds in the Bank of New Brunswick to the amount of \$10,000; cash balance in the Bank of Nova Scotia, \$1,419.16; to which has been added during the year: interest on bonds, \$1,380; amount of cheque cancelled, \$10; total of \$23,809.16. There were drawn cheques for relief of fire sufferers, \$2,476.50; rent and incidental expenses, \$150; interest in Bank of Nova Scotia, \$1.54—\$2,628.04. Leaving a balance of \$23,181.12, as follows: Bonds in bank, \$23,000; deposit in Bank of New Brunswick, \$181.12.

During the year there were three deaths from among those on annual, monthly and quarterly lists. The allowance made to one old sufferer has been continued to his aged widow.

Included in the payments made to fire sufferers are a number of payments to those not on any annual, quarterly or monthly list. They received \$775.50.

The auditors, H. Adam Glasgow and E. J. Everett, reported finding the books correct, and no doubt and cash balance as indicated in the directors' report.

The following officers were elected for the ensuing year: President and secretary, James Reynolds, re-elected; treasurer, John Tuck, Dr. Inches, Charles Everett and James Reynolds. The directors are the same as last year, with the exception of E. J. Everett, who takes the place of C. N. Skinner.

Uncle Sam's cage for live birds at the world's fair will be 200 feet long, 50 wide and 22 high. The collection of 2,000 birds from all parts of the world will completely distance all former shows of this kind.

## HON. DAVID MILLS DIES SUDDENLY.

Ottawa, May 8.—(Special)—Hon. David Mills, judge of the Supreme Court of Canada, died suddenly tonight at his own residence, here. He was sitting quietly with his family in his own house, and before medical aid reached him he was dead. Judge Mills was in good health today and was on the supreme court bench. Mrs. Mills and his daughter, Alice, were in the house at the time of his death.

The bursting of a blood vessel in the head is said to be the cause of death. One of his last important acts was the judgment in the case of New Brunswick and Nova Scotia in regard to representation in the house of commons.

The Hon. David Mills, L.L.B., K.C., P.C., was descended from Puritan and United Empire Loyalist ancestors. He was a son of the late Nathaniel Mills, who came to Ontario from Nova Scotia in 1817, and was born in the township of Oxford, Kent county, 13th March, 1831. He was educated there, and at the University of Michigan, receiving his degree of L.L.B. in 1857.

Deceased taught school for several years and was subsequently superintendent of schools for Kent county up to 1865. He was first elected in the Liberal interest to the house of commons for the constituency of Bothwell in 1867, and was again elected in the general election of 1872, but was improperly deprived of his seat for a season, but was re-elected on the decision of the supreme court, and continued to represent Bothwell in the house of commons up to the general election of 1896, when he was defeated by 59 votes, being called to the senate Nov. 12th, 1896.

Judge Mills was sworn in a privy councillor and appointed minister of the interior in the McKenna administration, Oct. 24th, 1896, going out of office with that administration in Oct. 1897. He was retained in 1892 by the Ontario government to defend the northwest boundary of that province, and was counsel on this subject for the Ontario government before the judicial committee of the privy council in 1894. He also represented the same government before the courts on the question of Indian titles, and also with reference to queen's counsel.

He was elected a member of the council of public instruction of Ontario in 1876. On the establishment of a faculty of law by the University of Toronto, in 1888, he was chosen to fill the chair of constitutional and international law, and an examiner in these branches of study in 1897. He entered the Laurier administration as minister of justice and attorney-general of Canada, Nov. 12th, 1897, and became government leader in the senate.

He left for England on June 5, 1901, to take part in the conference respecting a suggested reorganization of the judicial committee of the privy council, and was chosen chairman of this conference, which was attended by imperial and colonial delegates returning to Canada on Aug. 4. In the fall of 1901 he was appointed judge of the Supreme Court of Canada.

Besides being an eminent statesman and jurist, he was also an author of considerable note. The English in Africa, and several brochures on international and political subjects, also several published poems being the work of his pen.

He was also, from 1882 to 1887, chief editor of the London Advertiser. As a constitutional lawyer he was in the first rank, his reputation in this respect being by no means confined to Canada. He was also an authority on the practice of parliament.

His widow was a Miss M. J. Brown, whom he married in 1869. In religion, Mr. Mills was a Baptist.

Morocco Tribesmen Defeated. Tangier, Morocco, May 10.—News has reached here from Tetuan that the tribesmen have suffered defeat at the hands of government troops.

Ottawa, May 8.—(Special)—The annual militia camps have been authorized and the orders in connection therewith will be issued in a few days.

This year there will be a larger proportion of men per regiment taken to camp than last season, whereas last year 180 officers, non-commissioned and men represented an eight company regiment,

this year they will take 225. The camps will be held at Niagara, June 8th, Kingston June 16, and Three Rivers June 23.

It is the general intention to be present at each camp. The artillery camp will be held as usual at Deseronto and St. John. The maritime camps will be held in September.

## NATIONAL MEMORIAL FOR LATE SIR HECTOR MACDONALD, HERO.

Committee Formed in Glasgow to Raise Funds to Honor the Memory of "Fighting Mac."

To the Editor of The Telegraph: Sir.—At an enthusiastic public meeting held in Glasgow on 8th inst., an influential committee representative of the Highland, County, Clan and Kindred societies in the city was formed for the purpose of raising funds towards the erection of a national memorial in Scotland to commemorate the brilliant military achievements and the many gallant services to his country of the late general, Sir Hector A. Macdonald, R.C.B., D.S.O., A.D.C.

District committees have since been formed in other parts of Scotland with the same object and they are co-operating with the Glasgow committee. The nature of the memorial will depend upon the amount raised. We in Scotland are meeting with a generous response to our appeal, but we are convinced that far from being merely a local effort, there are many thousands of our countrymen in the colonies and in foreign lands who will desire to have an opportunity of taking a part in the movement and that wherever Scotsmen are to be found their sympathy and their aid will be assured.

To this end my committee will be deeply grateful if you can kindly see your way to publish in your valuable columns this information and appeal. There will probably in every district be found some who will undertake to gather subscriptions from likely sources. All these subscriptions and individual donations will be gladly received either by me or by the honorary treasurer, John Macdonald, 4 Carlton Place, Glasgow, or may be sent to any office in Scotland of the Clydesdale Banking Company. I am, Sir, Your obedient servant, W. H. MACDONALD, Hon. Secretary.

Glasgow, Scotland, April 30, 1906.

## CANADIAN DIVORCE NOT VALID IN NEW YORK.

Albany, N. Y., May 11.—Governor O'Dell signed Assemblyman Nye's bill legalizing the marriage of Albert K. Shorey, of Cornwall, Orange County, and the late Catherine Cocoma Bunton. The woman had been divorced from her former husband by an act of the parliament of Canada, where she and a former husband had lived. Upon advice the parties were married at Cornwall, but subsequently discovered that under the New York law their marriage was illegal, and their children illegitimate.

After the death of Mrs. Shorey her former husband, a Mr. Hart, sued the estate for the whole of Mrs. Shorey's interest in behalf of her four children by marriage. Mr. Shorey interferred claiming one-third in behalf of his two children. Mr. Nye's bill is intended particularly to legitimize the two young children.

## STUDENTS ENTERTAINED BY LEGISLATORS.

Fredricton, May 8.—(Special)—The normal school and university students belonging to Charlotte, Carleton and Northumberland, were entertained by the members for those counties at Hatfield's boarding house this evening.

United States 16-inch Gun. James Webber, a retired gunsmith, the noted resident at Burnside, North Devon, died on the 21st ult., in his 104th year.

## MARITIME MILITIA CAMPS TO BE HELD IN SEPTEMBER.

Ottawa, May 8.—(Special)—The annual militia camps have been authorized and the orders in connection therewith will be issued in a few days. This year there will be a larger proportion of men per regiment taken to camp than last season, whereas last year 180 officers, non-commissioned and men represented an eight company regiment,

this year they will take 225. The camps will be held at Niagara, June 8th, Kingston June 16, and Three Rivers June 23.

It is the general intention to be present at each camp. The artillery camp will be held as usual at Deseronto and St. John. The maritime camps will be held in September.

Page Metal Ornamental Fence. Haslam, a well known and specialist for iron and division fence, ornamental, etc. Retail for 20 CENTS PER RUNNING FOOT. Just about the cheapest place you can get for full particulars. Use Page Metal Fence and Fencing. The Page Wire Fence Co., Limited, Walkerville, Ontario. Montreal, P.Q. and St. John, N.B.

# GREAT WALL PAPER SALE!

We have Just Opened a LARGE STOCK of WALL PAPERS in all the leading and latest patterns, including

## Parlor, Dining Room, Halls, Ceilings and Kitchen.

BORDERS TO MATCH ALL PAPERS.

## INGRAIN PAPERS.

Our stock of INGRAINS is one of the largest in the city and comprises all the leading shades. Country orders especially solicited. These papers are being extensively used for Halls, Parlors and Dining Rooms, 9 and 18 inch Borders to match WINDOW BLINDS in all varieties and colors. CURTAIN POLES complete from 25c up.

ROOM MOULDINGS TO MATCH ALL WALL PAPERS.

In Ordering Paper by Mail please state what room required—Parlor, Dining Room or Kitchen; size of room and number of yards of border (9 inches or 18 inches). Samples sent by mail.

**A. McARTHUR, 543 Main Street, St. John, N. B. (North)**