

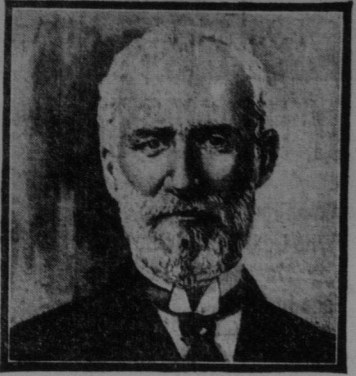
# "I FEEL IT MY DUTY"

## To Give You a Statement In Regard to 'Fruit-a-tives' "

"I feel it my duty to give to you and all the world an unsolicited statement in respect to the wonderful cures received by taking 'Fruit-a-tives' Chronic Constipation was the complaint I suffered with for years. My general health was miserable as a result of this disease, and I became depressed and alarmed. I was treated by physicians without the slightest permanent benefit, and I tried all kinds of pills and tablets but nothing did me any good.

I saw the strong testimonials in favor of 'Fruit-a-tives' by New Brunswick's 'Grand Old Man', Hon. John Costigan, and I knew that anything he stated was honest, true and given only to help his fellow-men. I tried 'Fruit-a-tives' and the effects were most marvellous and now I am entirely well from all my Chronic Constipation that I suffered from for so many years. My general health is once more excellent and I cannot say too much to express my thanks for the great benefit derived from taking 'Fruit-a-tives'."

A. G. WILLISTON, "Fruit-a-tives" is not gotten up by druggists or expert chemists—who know nothing about disease and the needs of the human body—but is the scientific discovery of a well known physician, and is the only medicine in the world made of fruit juices. 50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers, or sent post-paid, on receipt of price by Fruit-a-tives Limited, Ottawa.



### ALD. POTTS TALKS OF CONVENTION

#### Impressed With the Serious Manner in Which Municipalities Union Discussed Questions—Suggested Tax System

The St. John delegates to the Woodstock convention of the N. B. municipalities arrived home yesterday, well pleased with the reception accorded them at Woodstock, and satisfied that the results of their deliberations will be made manifest in a noticeable improvement in municipal government in the course of time.

"The convention was a most successful one," said Ald. Potts last evening. "Several very important questions came up for discussion, and they were treated with as much seriousness as if they had come up in one of our legislatures. It was this feature of the convention that impressed me most—the fact that municipal government was regarded as a very important matter and that the solution of the problems connected therewith was worthy of the attention of the best intelligences in a community. Time was when we did not fully realize that municipal government has to do with matters which exercise a more direct influence upon the well-being of the people than most of the matters dealt with by the provincial or federal governments."

**The Proposed Tax Change.** One of the most important matters dealt with at the convention, judging from the amount of discussion provoked, was a resolution calling for legislation taxing taxes on improvements and placing them on land values. There seemed to be a general feeling that something was wrong with our system of levying taxes, and

that we should take some measures to see if we could not improve the situation. We spent three hours discussing the problem and decided that it was such an important one that we had better go slowly.

"My own opinion is that the land tax is the best solution of the difficulty. I did not propose this remedy without study of the question, and of the effects of the land tax in other places. I believe it would work as well in the rural municipalities as in the city. Now when the assessor comes round the farmer is taxed on his cattle, horse, etc. That is, he is taxed for being enterprising and adding to the wealth of the community. You can't persuade me that a tax that puts a premium on lack of enterprise is good for this part of the world. They have abolished this kind of thing in the west, and the sooner we wake up and get in line the better it will be for us.

**Advantages of a Land Tax.** "Now we increase a man's taxes if he palats his house. With a land tax the landlords would put up better buildings. Many would feel it advisable to take their money out of the banks and erect factories and operate them on their own account. Our eastern cities would grow as they never have done in the past. More factories would mean more employment and an increasing population. Our young men would stop at home, and our school authorities would not be complaining that the principal business of our high schools is to train young men to assist in the industrial development of other countries.

"Besides there would be a decided improvement in the housing accommodation of our towns and cities. When are you going to start a campaign for tax reform in St. John?" the alderman was asked.

"Well, we have plenty of business ahead of us just now, and I am not rich enough to get to devote as much attention to this problem as it demands if the people are to be aroused to the need of tax reform."

## People's Pulpit.

### Sermon by Charles T. Russell, Pastor Brooklyn Tabernacle Messiah's Coming Kingdom Spiritual

"Behold a King shall reign in righteousness, and princes shall rule in judgment."—Isaiah xxxii, 1.

Brooklyn, N. Y., Oct. 16.—Pastor Russell preached today in the academy of music, our largest auditorium the Tabernacle being of insufficient capacity. He had a very attentive hearing. There were many Hebrews in the large audience. He said in part: "Coming events cast their shadows before." Startling shadows are all about us. A great change in the affairs of men is indicated and viewed by all thoughtful, intelligent people. The world's pace during the past 50 years antonishes everybody. New conditions meet us on every hand. The majority of books written half a century ago along scientific lines are considered rubbish to-day. Rules and customs and theories of the past, supposed to be immovable and absolute, are abandoned as worthless—in chemistry, in manufactures, in art, in finance and commerce. All these changes necessitate a new view of social conditions and a re-examination of the relationship of religion to man and his conditions, as seen from the present viewpoint. The business and social world have been compelled to keep pace with the steps of progress, some of them gladly and some of them unwillingly. But religionists have been placed in a most awkward position. Religion in a normal sense constitute the backbone and fibre of the best progress in civilization. The perpetuity of religious thought, and its manifest inability to adjust itself to the changed conditions, is working a serious disadvantage to all disposed to look to the Almighty for guidance in life's affairs.

The increase in worldly wisdom, the improved human conditions, the advancement along scientific lines, the material property have turned many of the world's brightest intellects away from God and from the Bible. Many of these, still professing Christianity in an outward, formal manner, have really abandoned it in favor of a theory of "civilization." They have wandered from the Divine Revelation, the Bible, into paths of speculation—their own and other men's. They have cogitated that the reverse of the Bible statements is the Truth—that instead of man falling from the image of God into sin and death, he is rising from a brute or monkey plane upward, gradually, to Divine heights. Instead of looking for a great Deliverer, Messiah, Savior, Life-Giver, they are hoping to be let alone by any outside influence, that certain fancied laws of evolution might help them upward and onward to glory, honor and immortality.

The result is that religious thought today everywhere and in all denominations is chaotic. The whole of Christendom has practically become agnostic—admitting that they do not know the Truth, or how to adjust their reasoning faculties to the present condition. They are in an expectant, groping, seeking light. Nevertheless many fear the light lest it shall make them ashamed of their past. They are prepared to abandon the former theory of missions and to obtain their work of them gradually in the interest of the heathen, with the light religious doctrine—and so much the better.

Everybody is agreed that the Kingdom of Messiah cannot be brought about by the conversion of the world. And logical people see that larger numbers have been lost to Christianity in civilized lands during the last twenty-five years than were ever claimed to be converted among the heathen. We say lost to Christianity, because why should anyone be called a Christian who has lost all faith in the Bible, the Law, the Prophets and the teachings of Jesus and His Apostles? The great cloud of bewilderment which encompasses Christendom is resolved by all earnest people—churchmen and others. And no wonder there is a certain dread associated with the dark cloud. What is the effect upon the great result? And what will be the effect upon the great religious systems of civilization? It is to join hands against these ominous conditions that the clergy of all denominations are turning themselves in favor of Church Union or Federalism of some sort. But the people—the people feel comparatively little interest in the proposition, which they will not oppose, however.

**Converting the World to God.** Fifty years ago Christian people, full of faith in the Bible, which they seriously misunderstood and read

with sectarian spectacles of various colors, were fully agreed that God given His church the commission to establish Messiah's kingdom, when the nations would learn war no more, but beat their swords into plowshares and their spears into pruning hooks. Zealous Christian people urged that the heathen were going down to a hell of eternal torment at the rate of 90,000 every 24 hours. And noble men and women sacrificed their earthly interests for the assistance of the heathen—to prevent that awful catastrophe, to help thwart the very programme of God which some of the Christian people of an earlier day, had declared was predestinated and foretold and unalterable. God was certainly disappointed. It is true that some good was accomplished. We know that some harm was done, in that fallacious conceptions of the character and plans of the Creator were promulgated among the heathen which have hardened and embittered some of them.

But every man by practical people thought for statistics, and now know that there are twice as many heathens in the world as there was a century ago. Of course, there are unthinking and unattractive people who abuse knowledge and who are today, claiming a commendable zeal, but a reprehensible ignorance, that large contributions of money would enable them to capture the whole world for God. Nevertheless, the masses no longer see the matter as they did and are no longer so ready to be misled by an extent. Thinking people refuse to believe that God for centuries has sat idly viewing the situation, allowing millions to go to eternal torment. They refuse to believe that their hearts and sympathies are more tender than those of the Creator.

Even the heathen are getting awake to the inconsistency of what has been given them under the Gospel label. They are finding out that the word Gospel signifies "good tidings," and that what has been preached to them is the most awful message conceivable—that all of the heathen and the majority of their civilized neighbors and friends and relatives have been denied a question of life or death, to eternal torture because of ignorance, because of a misbelief in respect to which they were thoroughly honest. Perplexed, the missionaries ask, What shall we preach? The message of damnation does not sound good to the heathen, and they do not run after it nor feast their souls upon it. The result is that the Bible, as the professors of colleges, theologians, Christendom and they are perplexed what answer to give. The majority of them have become "higher critics" and no longer accept the Bible as the Word of God; they are Evolutionists and no longer believe the Gospel tidings.

The Missionary Societies were organized to preach the message of the Kingdom of God, and they are now prepared to abandon the former theory of missions and to obtain their work of them gradually in the interest of the heathen, with the light religious doctrine—and so much the better.

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and show us their termination and the establishment of the Kingdom of Heaven on their ruins. We remember the jubilee picture repeated by the Israelites every 50th year, proclaiming liberty for the people and restitution of all that has been lost through sin, and which is to be restored through Messiah's Kingdom.

Bible students know also how the New Testament abounds with references to the Kingdom! the Kingdom! the Kingdom! Nearly all the parables of our Lord gave were illustrations of something connected with the Kingdom or the class called out of the world to inherit the spiritual Kingdom. All such know, too, that the Great Teacher proclaimed that Kingdom and taught us and all of His followers to pray for it. "Thy Kingdom come! Thy will be done on earth as it is done in heaven!" They all know, too, that all of the Apostles refer to that Kingdom and point the church to its establishment. The realization of her home—the time when the marriage of the Lamb will take place—the time when God's New Covenant shall be sealed with the church. The time when every man who is selected by the law shall go forth from Mt. Zion the Celestial Kingdom, and the word of the Lord from Jerusalem, the capital of the earthly prices. God's remedy is just what humanity is complaining to realize it needs. In its establishment, as the Scriptures declare, "the desire of all nations shall come" (Haggai ii, 7).

Bible students are more and more coming to see that this Gospel Age is the time in which Messiah is selected from amongst men—of Jews and Gentiles—a saintly class and is testing in proving their loyalty to God and to righteousness. These are to be Messiah's assistants—the bride and the Lamb's wife. As Abraham typified the Heavenly Father, so the Messiah was typified by Isaac. And Messiah's bride and joint-heir and co-laborer in His Kingdom was typified by Rebecca. Thus seen, the great plan of God has progressed well.

**The Great Day of Wrath.** Our neglect of the Word of God and our study instead of the Talmud and the creeds of the dark ages have been our undoing. Under all this wrong influence we have failed to cultivate the fruits of the Holy Spirit—meekness, brotherly kindness, love, etc.

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### THE SALVATION ARMY CONGRESS NEXT WEEK

#### Commencing Sunday, Colonel and Mrs. Gaskin Will Hold Special Services—Interesting Programme Prepared.

In connection with the annual congress of the Salvation Army which will be held next week, there will be a series of special public meetings conducted by Col. and Mrs. Gaskin from Toronto, in the Charlotte street citadel.

Col. Gaskin is one of the ablest speakers in the Army in Canada, and is a great favorite with St. John people. He will conduct public meetings on Sunday, Oct. 23rd, as follows: 11 a. m., there will be a great united holiness meeting, when the city corps will unite. The subject of the colonel's address will be The Law of Love. At 3 p. m., the subject will be The Father of God, and at 7:30 p. m., Colonel

and Mrs. Gaskin will conduct a great evangelistic service. These meetings will doubtless be largely attended and Salvationists and friends are looking forward with considerable interest to them.

On Tuesday and Wednesday morning and afternoon, the meetings will be of a private character, chiefly attended by the officers of the St. John division. The congress will close with a great public farewell, on Wednesday night at which Staff Captain and Mrs. Barr, chancellors of the St. John division who have been appointed to similar positions in Montreal, will say good bye.

Colonel and Mrs. Gaskin will then proceed to Halifax and thence to Newfoundland. The public are invited to the gatherings on Sunday and Wednesday night.

### PREMIER HAZEN IN MONTREAL.

Montreal, Oct. 21.—Premier Hazen of New Brunswick and Premier Hazard of Prince Edward Island, are in the city today on their way to Toronto to attend a conference of provincial officials with reference to legislation governing the incorporation of companies in the different provinces. This conference is to decide whether a reference to matters at issue will be referred to the Supreme Court of Canada, whether the result of the recent reference to the Supreme Court of Canada will be accepted.

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Get a home here. Under agreement pay out of crops for your land. Let us tell you of other raising potatoes, onions, berries, peas, etc. and enormous crops of wheat, oats, barley, etc. CALL OR SEND US YOUR NAME AND WE WILL FORWARD YOU LITERATURE, AND SEE YOU SAFE AND COMFORTABLE TO YOUR DESTINATION.

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When it is remembered, that Messiah's Kingdom is not only to bless those living at the time of its establishment, but gradually to awaken the dead from the slumber of the tomb and to give all of Adam's race the opportunity for attaining life eternal or death eternal, then it will be seen that at the Kingdom, the Kingdom of light is represented as superceding Satan's Kingdom of darkness—both spiritual. With this thought our text is in full accord. "A Messiah shall reign in righteousness." (Messiah will be that Great King, his Bride being associated with him.) And "princes shall exercise judgment in the earth," carrying out the decrees and regulations of the Heavenly Messiah. This is the meaning of the Lord's promise to Israel, "I will restore thy judges as at the first, and thy council as at the beginning." (Isaiah i, 26.)

The princes who will execute judgment will all be Israelitish and all perfect men—the Anointed Worthies, Abraham, Isaac and Jacob and the prophets. These men, great in faith and obedience to God, will be known to the Jews as the "Anointed" as the prophecy respecting them declares, "Instead of the fathers shall mayest make princes in the earth." They will be the children of Messiah in the sense that they will derive their resurrection life from him, the Great King. Indeed, the Scriptures assure us that eventually the whole world shall receive new life from Messiah, in offset to the life received from Adam forfeited through sin. Thus amongst the various titles of Messiah mentioned by the prophets we find that he will be the "Prince of Peace and mighty Elohim and a wonderful Counsellor" (Isaiah ix, 6.)

**Interesting Lecture in Opera House Tomorrow.** An interesting lecture is to be delivered in the Opera House tomorrow (Sunday) afternoon, at 3 o'clock, by W. D. McCrackan, of St. B., who will lecture on Christian Science. Mr. McCrackan has been prominently identified in the Christian Science movement for years. A few years ago he was elected to the board of leadership of the First Church of Christ Scientist, Boston, Mass., and as a member of that board he has lectured on this subject in all leading cities of the United States. He is said to be a speaker of great ability and as the subject is one of the topics of the day, there will undoubtedly be a capacity house. His Worship Mayor Prink will preside and the chair will be taken at 3-sharp.

**WINNIPEG WHEAT MARKET.** The Official Flour Mills Co., Ltd., supply the following quotations of the Winnipeg wheat market: November 95, December 95, May 95, October 95.

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